

The conversion of the soul

I was banded out off my Lord of oxford
Ruegment of 24: day off January in the
year off our Lord god 1699
• then being in age of 14 day off may 28
years owld

5

Waring



Morning prayer.

the which we do, and here, & both return prayer
and commendation to his Father, to be
care and providence to his people being peni-
tent, the abolition and remission of their finnes;
he pardoneth & absolveth all them which truly
repent, and sincerely beleve his holy Gos-
pell. Wherefore we beseech him to graunt vs
true repentance and his holy spirit; that those
things may please him which we doe at this
present, & that the rest of our life hereafter may
be pure & holy, so that at the last we may come
to his eternall joy, through Jesus Christ our
Lorde.

The people shall answer.

Amen.

¶ Then shall the Minister beginne the Lords prayer
with a loud voice.

Our father which art in heauen, hallowed
be thy name. Thy kingdome come. Thy
will be done in earth, as it is in heauen.
Give this day our daily bread. And forgive
vs our trespases, as we forgive them that tres-
pase against vs. And leade vs not into tempta-
tion, But deliver vs from euill. Amen.

Then likewise he shall say.

Our Lord open thou our liues.

Answer.

And our mouth shall shewe forth thy praise.

Minister.

Our God make speed to saue vs.

Answer.

Our Lord make hast to helpe vs.

Minister.

Glorie be to the Father, and to the se.

As it was in the beginning, &c.

Praise ye the Lord.

¶ Then shall be said or sung this Psalm following.

Come, let vs sing unto the Lorde: let vs
heartily reioyce in the strength of our salua-
tion.

Let vs come before his presence with thankes-
giving: and shewe our selues glad in him with
psalmes.

For the Lorde is a great God: and a great
king above all gods.

In his hande are all the corners of the earth:
and the strength of the hills is his also.

The sea to him, & he made it: and his handes
prepared the drye land.

Come, let vs worship, and fall downe: and
kneele before the Lorde our maker.

For he is the Lorde our God: and we are the
people of his pasture, & the sheepe of his hires.

To day if we will heare his voyce, harden not
your heares: as in the promocation, and as
in the day of temptation in the wilderness.

When your fathers tempted me: proued
me, and sawe my weakes.

Forty yeeres long was I grieved with
this generation, and saide: it is a people that
doe erre in their heartes, for they haue not
knowen my wayes.

Onto whom I sware in my wrath: that
they should not enter into my rest.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow certaine Psalmes in order, as they
be appointed in a table made for that purpose:
except there be proper Psalmes appointed for that
day. And at the ende of euery Psalm through-
out the yeere, and likewise in the ende of Pen-

itall, Benedicite, Magnificat, and Nunc dimittis shall
be repeated.

Glorie be to the father, and to the sonne, and
to the holy ghost.

As it was in the beginning, is now, and es-
tablished, without end, Amen.

¶ Then shall be read two Lessons distinctly with a
loud voice, that the people may heare. The first
of the olde Testament, the second of the Newe,
like as they be appointed in the Kalender, except
there be proper lessons assigned for that day: the
Minister that readeth the Lesson, standing & turn-
ing him so, as he may best be heard of all such as
be present. And before euery Lesson, the Minister
shall say thus. The first, seconde, third, or fourth
chapter of Genesis, or Exodus, Mathewe, Marke,
or other like, as is appointed in the Kalender.

And in the end of euery Chapter, he shall say.

Here endeth such a chapter of such a Booke.

¶ And (to the ende the people may the better heare)
in such places wher they doe sing, there shall the
lessons be sung in a plaine tune, after the maner
of distinct reading: and likewise the Epistle and
Gospel.

¶ After the first lesson, that followeth *To Deum lau-*
damus, in English, daply through the whole
year.

We praise thee, O God: we knowledg *To Deum lau-*
dumus. thee to be the Lord.

All the earth doth worship thee: the
father everlasting.

To thee all Angels crie aloude: the heauens
and all the powers therein.

To thee Cherubin and Seraphim: contin-
ually doe cry.

Holy, holy, holy: Lorde God of Sabaoth.
Heauen and earth are full of the maiestie: of
thy glory.

The glorious companie of the Apostles:
praise thee.

The goodly fellowship of Prophets: praise
thee.

The noble armie of martyrs: praise thee.

The holy Church throughout all the world:
doth knowledg thee.

The father: of an infinite maiestie.

Thy honourable: true, and ouerl sonne.

Also the holy ghost: the comforter.

Thou art the king of glorie: O Christ.

Thou art the everlasting sonne: of a father.

When thou takest vpon thee to deliver us:
thou didest not abhorre the Virgines wombe.

When thou haddest overcome the sharpes
of death: thou didest open the kingdome of
heauen to all belivers.

Thou sittest on the right hande of God: in
the glory of the father.

We beleeue that thou shalt come: to be our
iudge.

We therefore pray thee helpe thy seruants:
whome thou hast redeemed with thy precious
blood.

Make them to be numbered with thy saintes:
in glory everlasting.

Our Lord saue thy people: and blesse thine he-
ritage.

Gouerne them: and lift them vp for ever.

Wap by day: we magnifie thee.

And we worshippe thy name: ether without
end.

¶ Once more, O Lord: to kepe vs this day
without

Morning prayer.

Lord have mercy.

Lord have mercy upon us: have mercy upon us.

Lord let thy mercy lighten upon us: as our trust is in thee.

Lord in thy name I trusted: let me never be confounded.

¶ Or this Canticle, Benedicite omnia opera domini.

Benedicite.

¶ All ye works of the Lord: bless ye the Lord: praise him, & magnifie him for ever. O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever. O ye heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye sunne and moone, bless ye the Lord: praise him, and magnifie him for ever.

O ye stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye thunders and dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye fire and heate, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye daines and frowles, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and colde, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye nightes and dayes, bless ye the Lord: praise him, and magnifie him for ever.

O ye light and darknesse, bless ye the Lord: praise him, and magnifie him for ever.

O ye lightnings & cloudes, bless ye the Lord: praise him, and magnifie him for ever.

O let the earth bless the Lord: let it praise him, and magnifie him for ever.

O ye mountaines & hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye greene things upon the earth, bless ye the Lord: praise him, & magnifie him for ever.

O ye Welles, bless ye the Lord: praise him, and magnifie him for ever.

O ye seas and floodes, bless ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that moue in the waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye fowles of the aire, bless ye the Lord: praise him, and magnifie him for ever.

O all ye beastes and cattell, bless ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye priestes of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Levites of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye spirits and soules of the righteous,

bless ye the Lord: praise him, & magnifie him for ever.

O ye holy and humble men of earth, bless ye the Lord: praise him, and magnifie him for ever.

O Mary, & Maries, & spirit, bless ye the Lord: praise him, and magnifie him for ever.

Glorie be to the father, and to the son, &c.

As it was in the beginning, &c.

¶ And after the second lesson, that be vnto and saide Benedicite dominum Deus Israel in English as followeth.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us in the house of his servant David.

As he spake by the mouth of his holy prophets: which haue bene since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To performe the mercie promised to our fathers: and to remember his holy covenant.

To performe the oath which he swore to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousness before him: all the dayes of our life.

And thou child shalt be called the prophet of the highest: for thou shalt go before the face of the Lord, to prepare his wayes.

To give knowledge of salvation vnto his people: for the remission of their sinnes.

Though a tender mercie of our God: where by the day springeth as high, hath visited us.

To give light to them that sit in darkness, and in the shadowe of death: and to guide our feet into the way of peace.

Glorie be to the father, and to the son, &c.

As it was in the beginning, &c.

Or the C. Psalm. *Subtiliter.*

O we loued in the Lord all ye lands: for the Lord with gladnes, and cometh to his presence with a song.

We see first that the Lord be in God: it is he that hath made us, & not we our selues, we are his people, and the shepe of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his name.

For the Lord is gracious, his mercie is everlasting: and his tender endures from generation to generation.

Glorie be to the father, and to the son, &c.

As it was in the beginning, &c.

¶ Then shall be saide the Creede by the Minister and the people, standing.

Believe in God the Father almighty, maker of heauen and earth. And in Jesus Christ his only sonne our Lord, which was conceived by the holy ghost, borne of a virgin, suffered under Pontius Pilate, was crucified, dead, & buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father almighty: from thence shall he come to iudge the quick & the dead.

¶ Then shall be saide the Creed by the Minister and the people, kneeling.

Believe in God the Father almighty, maker of heauen and earth. And in Jesus Christ his only sonne our Lord, which was conceived by the holy ghost, borne of a virgin, suffered under Pontius Pilate, was crucified, dead, & buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father almighty: from thence shall he come to iudge the quick & the dead.

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¶ Then shall be saide the Creed by the Minister and the people, kneeling.

Evening prayer.

in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

¶ And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling. The Minister first pronouncing with a loude voyce.

¶ The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clarke, and people, shall saye the Lords prayer in English, with a loude voyce.

Our father which art in heauen, &c.

Then the Minister standing vp, shall say.

¶ Lord shewe thy mercy vpon vs.

Answer.

And graunt vs thy saluation.

Minister.

¶ Lord saue the Quene.

Answer.

And mercifully heare vs whē we call vps thee.

Minister.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people iopfull.

Minister.

¶ Lord saue thy people.

Answer.

And blesse thine inheritance.

Minister.

¶ Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

¶ God make cleane our hearts within vs.

Answer.

And take not thy holy spirit from vs.

¶ Then shall follow three Collectes. The first, of the day, which shall be the same that is appointed at the Communion. The seconde, for peace. The thirde, for grace to liue well. And the twolast Collectes shall neuer alter, but dayly be sayde at Morning prayer throughout all the yecre, as followeth.

The second Collect for peace.

¶ O God, which art author of peace, and loser of concord, in knowledge of whome standeth our eternal life, whose service is perfect freedom, defend vs thy humble seruants in all assaults of our enemies, that wee surety trusting in thy defence, may not feare the power of any aduersaries, through the might of Jesus Christ our Lord. Amen.

The third Collect for grace.

¶ O Lord our heavenly father, almighty & everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, & graunt that this day we fall into no sinne, neither run into any kinde of danger; but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ The third Collect for grace.

An order for Evening prayer, throughout the yecre.

The Minister shall say.

Our father which art in heauen, &c.

Then likewise he shall say.

¶ Lord open thou our lips.

Answer.

And our mouth shall shewe forth thy praise.

Minister.

¶ God make vs able to saue vs.

Answer.

¶ Lord make haste to helpe vs.

Minister.

Glorie be to the father, and to the s.

As it was in the beginning, &c.

Praise ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that, *Adagio* in English, as followeth.

Many doth magnifie the Lord: and my spirit hath reioiced in God my Sauer.

For he hath regarded: the lowliness of his handmaiden.

For he hath, from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holp is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their heartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his s.

Glorie be to the father, and to the s.

As it was in the beginning, &c.

Or the 98. Psalme.

¶ Sing vnto the Lord a newe song: for hee hath done marvellous things.

With his owne right hand, & with his holp arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his rightes onnelle hath he openly shewed in the sight of the people.

He hath remembered his mercie & truth toward the house of Israel: and all the endes of the world haue sene the saluation of our God.

Shewe your selues iopfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

Waple the Lord vpon the Harp: sing to the harpe with a Psalme of thanksgiving.

With Trumpets also & Shawmes: & shew your selues iopfull before the Lord the King.

Let the sea make a noise, & all that therein is: the rounde world, and they that dwell therein.

Let the floods clap their hands, and let the hills be iopfull together before the Lord: for he is come to iudge the earth.

With righteousness shall he iudge the world: and

Adagio *Ps. 146.*

Antiphona *dominus.*

And the people in synagogs, and in cities, and in villages, shall glorify in the father, and to the father, as it was in the beginning, &c.

It was dimitt-
ed.
Luke. 1. 39.

Then a Lesson in the old Testament: And after that, a New Testament in English, as followeth; out of all which we now tread upon the service of God in peace: according to the word.

For mine eyes have seen thy salvation. Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the father, and to the son, as it was in the beginning, to now, &c.

Dom misere-
atur.
Psalm. 67.

Or this Psalm. God be mercifull unto vs, and bleſſe vs: and shew vs the light of his countenance, and be mercifull unto vs.

That the way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

Let the nations rejoice and be glad, for thou shalt judge the folk righteously: and governe the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our saviour God, shall give us his blessing.

God shall bleſſe vs: and all the endes of the world shall feare him.

Glorie be to the father, and to the son, as it was in the beginning, is now, &c.

Then shall followe the Creede, with other prayers, as is before appointed at Morning prayer after Benedicite, & with three Colledes. First, of the day Second, of peace, Thirde, for ayde against all perils, as hereafter followeth, which two last Colledes shall be dayly said at Evening prayer, without alteration.

The second Colled at Evening prayer.

God, from whome all help desires, all good counsailes, and all true wayes doe procede: give vnto thy seruantes that praye which the world can not giue, that both our heartes may be set to obey thy commaundments, & also that by thy grace we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merites of Iesus Christ our Redeemer, Amen.

The third Colled for ayde against all perils.

Lighten our darkness, we beseeche thee, O Lord, and by thy great mercie defende vs from all perils and dangers of this night, for the love of thy onely sonne our Saviour Iesus Christ, Amen.

In the feastes of Christmas, the Epiphanie, Saint Mathias, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomewe, S. Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, shall be sung or said immediately after Benedicite, this confession of our Christian faith.

Quoniam
vult.

Whosoever will be saved: before all things it is necessary that he holde the Catholike faith.

Which faith except every one doe keepe holy and vnderstand: without doubt he shall perishe eternally.

And the Catholike faith is this: I beleve in God the Father, Almighty, maker of heauen and earth, in Iesu Christ his onely sonne, in the holy Ghost, in the Catholike Church, in the communion of Saints, in the remission of sinnes, in the resurrection of the dead, and in the life of the world to come.

Another confession of the persons, and attributes of the Father, Son, and Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory is equal, the maiestie coeternal.

Such as the Father is, such is the Sonne, and such is the Holy Ghost.

The Father increaseth, the Sonne increaseth: and the Holy Ghost increaseth.

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The Litanie.

manhood, & yet he was made man: yet he
is not sine, but one Christ.

Our, not by conversion of a woodpecker into
fisher, but by taking of the manhood into God.
We altogether, not by confusion of substance:
but by unity of person.

For as the reasonable soules and flesh is one
man: so God and man is one Christ.

We do suffer for our salvation, descended in
to hell: rose againe the third day from þe dead.

We ascended into heauen, he sitteth on þe right
hand of the father, God almighty: from whence
he shall come to iudge the quicke and the dead.

We whose conuincing all men shall rise againe:
with their bodies: and shall giue account for
their owne works.

And they that haue done good, shall goe into
life euertlasting: and they that haue done euill,
into euertlasting fire.

This is the Catholike sayth: which except a
man beleue saythfully, he can not be saved.
Glorie be to the father, and to the, &c.

As it was in the beginning, is now, &c.
¶ Thus endeth the order of Morning and Evening
prayer, through the whole yere.

¶ Here followeth the Litanie, to be vsed
vpon Sundayes, Wednesdayes, and Frydayes,
and at other times, when it shalbe com-
manded by the Ordinarie.

O God the father of heauen: haue mercie
vpon vs miserable sinners.

O God the father of heauen: haue mercie
vpon vs miserable sinners.

O God the sonne redeemer of the world:
haue mercie vpon vs miserable sinners.

O God the sonne redeemer, &c.

O God the holy Ghost proceeding from the
father and the sonne: haue mercie vpon vs mis-
erable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, thise
persons and our God: haue mercie vpon vs
miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not lordie our offences, nor the
offences of our forefathers, neyther take thou
vengeance of our sinnes: spare vs good lordie,
spare the people whome thou hast redeemed
with thy most precious blood, and be not an-
gry with vs for euer.

Spare vs good Lord.

From all euill and mischief, from sinne,
from the cruelties and assaults of the Deuill, fro
the warre, and from euertlasting damnation.

Good Lord deliver vs.

From all blindness of heart, from pynne,
harme gloie, and hypocrisie, from enuy, hatred,
and malice, and all vnhartablenesse.

Good Lord deliver vs.

From fornication, and al other deadly sinne,
and from all the decetis of the world, the flesh
and the deuil.

Good Lord deliver vs.

From lightning and tempest, from plague,
pestilence, and famine, from battell, and mur-
der, and from sudden death.

Good Lord deliver vs.

From all sedition and vniue conspiracie,
from all false doctrine and heresie, from hard-

ness of heart, and contempt of the word, and
commandement.

Good Lord deliver vs.

By the mystery of the holy incarnation, by
the holy nativite and circumcision, by the
baptisme, fasting, and temptation.

Good Lord deliver vs.

By thine agonie and bloody sweate, by the
crosse and passion, by the precious death and
buriall, by the glorious resurrection and as-
cen- sion, and by the coming of the holy Ghost.

Good Lord deliver vs.

In all time of our tribulation, in all time
of our weaich, in the houre of death, and in the
day of iudgment.

Good Lord deliver vs.

We sinners doe beseech thee to heare vs (O
lord God) and that it may please thee to rule
and governe the holy Church: vniuersally in
the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and streng-
then in the true worshiping of thee, in right-
eousnesse & holynesse of life, the seruant Chas-
ber, thy most gracious Auncle & gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in
thy sayth, feare and loue, and that she may al-
wayes haue assistance in thee, and euer seeke thy
honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be her defender &
keeper, giuing her the victorie ouer all her ene-
mies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bi-
shops, Pastors, & Ministers of the Church, w-
th true knowledge & vnderstanding of thy word,
and that both by their preaching & liuing, they
may set it forth, and shew it accomplysh.

We beseech thee to heare vs good Lord.

That it may please thee to endue the lordes
of the counsell & all the Nobilitie, with grace,
wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blisse and keepe þ
Magistrates, giuing them grace to execute ius-
tice, and to mainteine truthe.

We beseech thee to heare vs good Lord.

That it may please thee to blisse and keepe
all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all handes
vniue, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all heart
to loue and dread thee, and diligently to liue af-
ter thy commandements.

We beseeche thee to heare vs good Lord.

That it may please thee to giue to all thy
people increase of grace, to heare nichely thy
word, and to reuene it with pure affection, &
to bring forth the fruits of the spirit.

We beseeche thee to heare vs good Lord.

That it may please thee to bring into þ world
of truthe, all such as haue strayed & are decetued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthe such as
do stand, & to comfort & helpe the weak hear-
tes, and to raise vp them that fall, and finally
to brate downe Satan vnder our feete.

We

The Litanie.

We beseech thee to heare vs good Lord.
That it may please thee to directe all that
stray by land or by water, all women labo-
ring of childre, all sick persons and poye chyl-
dren, and to shewe the pitie vpon all prisoners
and captiues.

We beseech thee to heare vs good Lord.
That it may please thee to visit and provide
for the fatherles children and to comforte all
that be desolate and oppressed.

We beseech thee to heare vs good Lord.
That it may please thee to giue merrie vpon
all men.

We beseech thee to heare vs good Lord.
That it may please thee to forgive our ene-
mies, persecutors and slanderers, and to
turne their hearts.

We beseech thee to heare vs good Lord.
That it may please thee to giue and preserue
to our life the kinde fruites of the earth, so as
in due time we may enjoy them.

We beseech thee to heare vs good Lord.
That it may please thee to giue vs true re-
pentance, to forgive vs all our finnes, negligences
and ignorances, and to endue vs with the
grace of thy holy spirit.

We beseech thee to heare vs good Lord.
Somme of God: we beseech thee to heare vs.
Somme of God: we beseech thee to heare vs.

Of the woulde.
Grant vs thy peace.
Of the woulde.
Haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

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Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

God, how many times we praye for thee,
our fathers haue declared vnto vs, the words
which they dyditt in their daies, and in
the night they praye for thee.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

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Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
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Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Of the woulde.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

The Letanie.

...the grace of our Lord Jesus Christ, which is the power of God, and the fellowship of his holy Spirit, be with vs all euermore, Amen.

...the grace of our Lord Jesus Christ, which is the power of God, and the fellowship of his holy Spirit, be with vs all euermore, Amen.

1. Cor. 13.
13.

O Lord, heavenly father, which by thy loving Jesus Christ, promise to all them that serve thee faithfully, and the righteousness thereof, all things necessary to their bodily sustenance, send us now to desire the things, that we may receive the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

O Lord, heavenly father, which by thy loving Jesus Christ, promise to all them that serve thee faithfully, and the righteousness thereof, all things necessary to their bodily sustenance, send us now to desire the things, that we may receive the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

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O Lord, heavenly father, which by thy loving Jesus Christ, promise to all them that serve thee faithfully, and the righteousness thereof, all things necessary to their bodily sustenance, send us now to desire the things, that we may receive the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

O Lord, heavenly father, which by thy loving Jesus Christ, promise to all them that serve thee faithfully, and the righteousness thereof, all things necessary to their bodily sustenance, send us now to desire the things, that we may receive the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

The end of the Letanie.

The Collected, with the order howe to finde

the beginning and end of the Epistles and Gospels in the new Testament, by the Chapter and the verse, as it is appointed in the booke of Common prayer.

The first Sunday in Aduent.

The Collected.

Almighty God, giue vs grace that we may call away the woordes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy soune Jesus Christ came to visite vs in great humilitie) that in the last daye when hee shall come againe in his glorious maiestie, to iudge both the quicke and the dead, wee may rise to life immortall, through him, who liueth and reigneith with thee and the holy Ghost, now and euer, Amen.

The Epistle.

Due nothing to any man.
Verse 8, to the ende.

The Gospel.

And when they drew neere,
Verse 1. vnto Verse 14.

The Second Sunday in Aduent.

Rom. 13.

Matth. 21.

The Collected.

Blessed Ioye, which hath caused all holy scriptures to be written for our learning, graunt that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace & ever hold fast & blessed hope of everlasting life, which thou hast giuen vs in our sauour Jesus Christ, Amen.

The Epistle.

For whatformer things,
Verse 4. vnto Verse 14.

The Gospel.

Then there shall be signes in the,
Verse 25. vnto Verse 34.

The third Sunday in Aduent.

The Collected.

Lorde, wee beseeche thee giue care to our prayers, and by thy gracious visitation, lighten the darkenesse of our heartes, by our Lord Jesus Christ, Amen.

The

The Epistle.
Act 4. unto the end of the chapter.
The Gospel.

And when John heard in the desert the voice of the Lord.
The fourth Sunday in Advent.

The Collect.

Lord, raise up, we pray thee, thy power; & come among us, & with great might succour us, that where as through our sinnes & wickednes we be layd & hindered, thy bountifull grace & mercie (through the satisfaction of thy sonne our Lord) may speedily deliuer vs, to wshom with thee and the holy Ghost, be honour and glory without end, Amen.

The Epistle.

Meloch in the Lord alway.
The Gospel.

Then this is the record of John.
The Collect.

Almightie God, which hast given vs thy onely begotten sonne to take our nature vpon him, and this day to be borne of a pure Virgin, graunt that we, being regenerate & made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers,
The Gospel.

In the beginning was the,
The Collect.

Call vs, O Lord, to learne to love our enemies, by the example of thy Martyr Saint Andrew, who payed for his persecutors, to thee which liuest and reignest, &c.
Then shall followe a Collect of the Nativite, which shall be said continually untill Newes yeeres day.

The Epistle.

But he bring full of the holy,
The Gospel.

Wherefore behold, I send,
The Collect.

Mercifull Lord, we beseech thee to cast thy bright beames of light vpon thy church, that it being lightened by the doctrine of thy blessed Apostles and Euangelist John, may attaine to thy everlasting giftes: through Jesus Christ our Lord, Amen.

The Epistle.

Which was from the,
The Gospel.

We said to him, Followe me,
The Collect.

Almightie God, whose praise this day the pong Innocents thy witnesses have confessed and shewed forth, not in speaking, but in doing: mooste & kill all vices in vs, that in

our conuersation our life may expresse the faith, which is our ransome we do confesse, through Jesus Christ our Lord.

The Epistle.

Then I looked, & lo, a lambe,
The Gospel.

The angel of the Lord appeared,
The Collect.

Sunday after Christmas day.

Almightie God, which hast given vs thy onely begotten sonne to take our nature vpon him, & this day to be borne of a pure Virgin, graunt that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liueth & reignest, &c.

The Epistle.

Then I say, that the heere,
The Gospel.

The booke of the generation,
The Collect.

The Circumcision of Christ.

Almightie God, which madest thy blessed sonne to be circumcised & obedient to the lawe for man, graunt vs the true circumcision of the spirit, that our peccates and all our members being manifest from all worldlie & carnall lustes, may in all things obey thy blessed will, through the same thy sonne Jesus Christ our Lord.

The Epistle.

Willed is the man, to whom,
The Gospel.

And it came to passe when the,
The Collect.

There be a Sunday betweene the Epiphanie and the Circumcision, then shall be vied the same Collect, Epistle, & Gospel, as the Communion, which was vied vpon the day of Circumcision.

The Epiphanie.

O God, which by the leading of a starre diddest manifest thy onely begotten sonne to the Gentiles, mercifully graunt, that we which knowe thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul,
The Gospel.

When Jesus then was borne,
The Collect.

The first Sunday after the Epiphanie.

Lord, we beseech thee mercifully to receive the prayers of thy people which call vpon thee, & graunt that they may both perceive & knowe what things they ought to do, & also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Epistle.

I beseech you therefore brethren,
The Collect.

The

The Gospel.
And when he was twelue yeres,
uerse 42. unto the end.
The second Sunday after the Epiphanie.

The Collect.
Almightie and euermlasting God, which dost gouerne al things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.
Seeing then that we haue gifts. Rom. 12.
uerse 6. ende in uerse 16. at, Be not wise, &c.

The Gospel.
And the third day, was there a. Ioh. 3.
uerse 1. unto uerse 12.

The third Sunday after the Epiphanie.
The Collect.
Almightie and euermlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hande to helpe and defende vs, through Christ our Lord.

The Epistle.
Be not wise in your selues. Rom. 12.
uerse 16. unto the end.

The Gospel.
Now when he was come downe. Mat. 8.
uerse 1. unto uerse 14.

The fourth Sunday after the Epiphanie.
The Collect.

God which knowest vs to be set in perils of so many and great dangers, that for mans frailtie we can not alway stande bright: graunt to vs the health of body and soule, that all those things which we suffer for thine, by thy help we may well passe and ouercome, through Christ our Lord.

The Epistle.
Let euery soule be subject. Rom. 13.
uerse 1. unto uerse 8.

The Gospel.
And when he was entred into. Mat. 2.
uerse 23. unto the end.

The fift Sunday after the Epiphanie.
The Collect.

Lord, we beseeche thee to keepe thy Church & household continually in thy true religion, that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.
Now therefore as the elect of, Col. 3.
uerse 12. unto uerse 18.

The Gospel.
The kingdom of heauen is, Mat. 13.
uerse 24. unto uerse 31.

The six Sunday (if there be so many) shall haue the same Collect, Epistle & Gospel, that was vpon the fifth Sunday.

Septuagesima Sunday.
The Collect.

O Lord, wee beseeche thee fauourably to heare the prayers of thy people, that were which are fully punished for our offences, may be mercifully deliuered by thy goodness, for the glorie of thy name, through Jesus Christ our Saviour, who liueth and reigneth &c.

The Epistle.
And knowe ye not that they which, I. Cor. 9.
uerse 24. to the end.

The Gospel.
For the kingdom of heauen, Mat. 20.
uerse 1. unto uerse 17.

Sexagesima Sunday.
The Collect.

Lord God, which seest that wee put not our trust in any thing that we doe, mercifully graunt that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The Epistle.
For ye suffer fooles gladly. 2. Cor. 11.
uerse 19. unto uerse 32.

The Gospel.
Now when much people were, Luke 8.
uerse 4. unto uerse 16.

Quinquagesima Sunday.
The Collect.

O Lord, which dost teache vs that all our doings without charitie are nothing worth, send thy holy Ghost, and poure into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoener liueth, is counted dead before thee: graunt this for thy only sonne Jesus Christ sake.

The Epistle.
Though I speake with thee, I. Cor. 13.
uerse 1. unto the end.

The Gospel.
Then Jesusooke vnto him, Luke 18.
uerse 31. unto the end.

The first day of Lent.
The Collect.

Almightie and euermlasting God, which hast nothing that thou hast made, and dost forgie the sinnes of all them that be penitent: Create and make in vs new & contrite hearts, that we worthily lamenting our sinnes, and acknowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiveness, through Jesus Christ.

The Epistle.
Turne you vnto the lord with all, Joel 2.
uerse 12. unto uerse 18.

The Gospel.
Moue out when ye fall, looke. Mat. 6.
uerse 16. unto uerse 22.

The first Sunday in Lent.
The Collect.

O Lord, which for our sakes didst fast forty daies and forty nightes: giue vs grace to vse such abstinence, & our flesh being subdued to the spirit, we may ouercome the godly motions in rightousnesse & true holines, to thy honour & glory, which thou hast & reignest &c.

The Epistle.
So we therefore as workers, 2. Cor. 6.
uerse 1. unto uerse 11.

The Gospel.
Then was Jesus led of thee. Mat. 4.
uerse 1. unto uerse 12.

The second Sunday in Lent.
The Collect.

Almightie God, which dost see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended

The Collects.

defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ.

The Epistle.

And furthermore we beseech,
verse 1. vnto verse 9.

The Gospel.

And Iesus went thence,
verse 21. vnto verse 29.

The third Sunday in Lent.

The Collect.

We beseech thee almighty God, looke vpon the heartie desires of thy humble seruants, & stretch forth the right hand of thy maiesty, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.

We be therefore followers of,
verse 1. vnto verse 15.

The Gospel.

Then he cast out a demil,
verse 14. vnto verse 29.

The fourth Sunday in Lent.

The Collect.

Graunt we beseech thee almighty God, that wee which for our euill deeds are woorthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder,
verse 21. to the ende.

The Gospel.

Iesus went his way ouer the,
verse 1. vnto verse 15.

The fifth Sunday in Lent.

The Collect.

We beseech thee almighty God, mercifully to looke vpon thy people, that by thy great goodness, they may be governed and preserved eternally both in bodie and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But Christ bring come an hie,
verse 11. vnto verse 16.

The Gospel.

Which of you can rebuke me of,
verse 46. vnto the ende.

The Sunday next before Easter.

The Collect.

A lmighty and euermaking God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ, to take vpon him our flesh, & to suffer death vpon the crosse, that all mankind should followe the example of his great humilitie: mercifully graunt, that we both followe the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Let the same minde be in you,
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when,
verse 1. vnto Chap. 27. verse 57.

Monday next before Easter.

The Epistle.

Who is this that commeth,
verse 1. vnto the ende.

The Collect.
And thus daies after followed,
verse 1. vnto the ende.

Tuesday before Easter.

The Epistle.

Thy Lord God hath opened,
verse 5. vnto the ende.

The Gospel.

And anon in the dawning,
verse 1. vnto the ende.

Wednesday before Easter.

The Epistle.

For where a Testament is,
verse 16. vnto the ende.

The Gospel.

Showe the feast of unleauned,
verse 1. vnto the ende.

Thursday next before Easter.

The Epistle.

Now in this that I declare,
verse 17. vnto the ende.

The Gospel.

Then the whole multitude of,
verse 1. vnto the ende.

On good Friday.

The Collect.

A lmighty God, we beseech thee graciously to behold this thy familie, for the which our Lord Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

A lmighty & euermaking God, by whose spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before thee, for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie may truly and godly serue thee, through our Lord Iesus, &c.

Mercifull God, who hast made all men, & hated nothing that thou hast made, now wouldest the death of a sinner, but rather that he should be converted and liue, haue mercy vpon all Iewes, Turkes, Infidels, and Heretiques, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flocke, that they may be saved among the remnant of the true Israelites, and be made one fold vnder one shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the lawe hauing the,
verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these,
verse 1. vnto the ende of Chap. 19.

Easter Euen.

The Epistle.

For it is better (if the will of,
verse 17. vnto the ende.

The Gospel.

And when the euen was come,
verse 57. vnto the ende.

Easter day.

At Morning prayer, in steade of the Psalme, O come let
&c. These Antemes shall be sung or said.

Chris rising againe from the dead, wthout
dormeth nor, death from henceforth hath no
power

The Collectes.

power vpon him, for in that he died, he died but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your felmes dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

Christ is risen againe, the first frutes of the that sleepe, for seeing that by man came death, by man also cometh the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shalbe restored to life.

The Collect.

Almightie God, which through thy onely begotten sonne Iesus Christ hast overcome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put in our mindes good desires, so by thy conuivial help, we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If he be then risen with Christ.
Coloss. 3.

berle 1. vnto berle 8.

The Gospel.

Now the first day of the.

berle 1. vnto berle 11.

Munday in Easter weeke.

The Collect.

Almightie God, &c.

As vpon Easter day.

Then Peter opened his.

berle 34. vnto berle 44.

And behold, two of them went.

berle 13. vnto berle 36.

Tuesday in Easter weeke.

The Collect.

Almightie Father, which hast given thy onely sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leaues of malice & wickednes, & we may alway serue thee in purenes of liming & truerh, through Iesus Christ our Lord, Amen.

The Epistle.

Peemen & brethren, children of,

berle 26. vnto berle 42.

The Gospel.

Iesus him selfe shode in the.

berle 36. vnto berle 49.

The i. Sunday after Easter.

The Collect.

Almightie God, &c.

As vpon Easter day.

The Epistle.

For all that is borne of God,

berle 4. vnto berle 13.

The Gospel.

The same day then at night,

berle 19. vnto berle 24.

The ii. Sunday after Easter.

The Collect.

Almightie God, which hast given thy onely sonne, to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that we may alwayes most thankfull receive that his insatiable benefite, and also daily endeavour our selues to followe the blessed steppes of his most holp life.

The Epistle.

For this is thanks worthy.

berle 19. to the end.

1. Pet. 2.

The Gospel.

I am the good shephard,

berle 11. vnto berle 17.

The iii. Sunday after Easter.

The Collect.

Almightie God, which thyselfe to all must be in error, the light of thy truth, to the intent that they may returne into a way of righteousnes, graunt vnto al them that be admitted vnto thy felowship of Christs religion, that they may eschew those things that be contrarie to their profession, & followe all such things as be agreeable to the lawe, through our Lord Iesus Christ.

The Epistle.

Dearely beloved, I beseech you,

berle 11. vnto berle 18.

The Gospel.

A little while and ye shall not.

berle 16. vnto berle 23.

The iii. Sunday after Easter.

The Collect.

Almightie God, which dost make the mindes of all faithfull men to be of one will, graunt vnto thy people that they may loue the thing which thou commaundest, & desire that which thou dost promise, that among the sundry & manifold changes of this world, our hearts may surely there be fixed, whereas trus topes are to be found, through Christ our Lord, Amen.

The Epistle.

Every good giving, and euery.

berle 17. vnto berle 22.

The Gospel.

But now I go my way.

berle 5. vnto berle 16.

The v. Sunday after Easter.

The Collect.

Lord from whom all good things do come, graunt vs thy humble seruantes, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ, Amen.

The Epistle.

And be ye doers of the word.

berle 22. vnto end.

The Gospel.

Verily, verily I say vnto you,

berle 23. vnto the end.

Ascension day.

The Collect.

Cannot we beseech thee almighty God, & like as we doe desire, thy onely begotten sonne our Lord to haue ascended into the heauens, so we may also in heart & minde thyselfe ascend, and with him continually dwell.

The Epistle.

I haue made the saynt.

berle 1. vnto berle 12.

The Gospel.

Finally he appeared vnto.

berle 14. to the end.

The Sunday after Ascension day.

The Collect.

O God & King of glorie, which hast exalted thine onely sonne Iesus Christ, with great triumph into the kingdom of heauen: we beseech thee leave vs not comfortles, but send to vs thine holp Ghost to comfort vs, and exalt vs vnto the same place whither our Lord our Christ is gone before, who liueth, &c.

The

The Collect.

The Epistle.
Now the end of all things is at hand. **1. Pet. 4.**
verse 7. unto verse 12.

The Gospel.
But when the conqueror shall. **Joh. 15. vers. 26.**
end of Chap. 16. in verse 4. at. And there.

Whitsunday. The Collect.
God, which as upon this day, hast taught the heartes of thy faithful people, by the sending to them the light of thy holy spirit, graunt vs by the same spirit to haue a right indgement in all things, & surmounte to reioyce in his holy comfort, through the merites of Christ Jesus our saviour, who liueth and reigneth with thee in the unitie of the same spirit, one God world without end, Amen.

The Epistle.
And when the day of Pentecost. **Actes. 2.**
verse 1. unto verse 12.

The Gospel.
If ye love me, keepe my com. **John. 14.**
verse 15. unto the end.

Munday in Whitsun weeke.
The Collect.

God which as, &c. As vpon Whitsunday.
The Epistle.
Then Peter opened his mouth. **Actes. 10.**
verse 34. unto the end.

The Gospel.
For God so loueth the world. **John. 3.**
verse 16. unto verse 22.

Tuesday in Whitsun weeke.
The Collect.

God which as, &c. As vpon Whitsunday.
The Epistle.
Now when the Apostles which. **Actes. 8.**
verse 14. unto verse 18.

The Gospel.
Verily, verily I say vnto you. **John. 10.**
verse 1. unto verse 17.

Trinicie Sunday.
The Collect.

Almighty and euerslasting God, which hast giuen vnto vs thy seruantes grace by the confession of a true faith, to acknowledge the glorie of the eternall trinicie, & in the power of the diuine maiestie, to worship the unitie: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which trust & reigne, &c.

The Epistle.
After this I looked, and behold. **Reur. 4.**
verse 1. unto the end.

The Gospel.
There was nothe a man of thee. **John. 3.**
verse 1. unto verse 16.

The i. Sunday after Trinicie.
The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers: & because the weakness of our mortall nature can do no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandments, we may please thee both in will and dede, through Jesus Christ our Lord.

The Epistle.
Beloued, let vs loue one. **1. John. 4.**
verse 7. unto the end.

The Gospel.
There was a certaine rich man. **Luke. 16.**
verse 19. unto the end.

The ii. Sunday after Trinicie.
The Collect.

God make vs to haue a perpetuall remembrance of thy holy name, for thou hast left to helpe & gouerne them, with thou dost bring up in thy breast loue: graunt this, &c.

The Epistle.
Paruail not my brethren, though. **1. Joh. 3.**
verse 13. unto the end.

The Gospel.
A certaine man made a great. **Luke. 14.**
verse 16. unto verse 25.

The iii. Sunday after Trinicie.
The Collect.

Lorde we beseeche thee mercifully to heare vs, & vnto whom thou hast giuen an heauie desire to pray, graunt by thy mighty ayde, we may be defended, through Jesus Christ our Lord.

The Epistle.
And submit your selues euery. **1. Pet. 5.**
verse 5. unto verse 12.

The Gospel.
Then reioyced vnto him all the. **Luke. 15.**
verse 1. unto verse 17.

The iii. Sunday after Trinicie.
The Collect.

God the protector of all that trust in thee, without whom nothing is strong, nothing is holp, increase & multiply vnto vs thy mercie, that thou being our ruler & guide, we may so passe through things temporal, & we finally lose not thy things eternal: graunt this heauily father, for Jesus Christ sake our Lord.

The Epistle.
For I count that the afflictions. **Rom. 8.**
verse 18. unto verse 24.

The Gospel.
So ye therefore merciful, as. **Luke. 6.**
verse 36. unto verse 43.

The v. Sunday after Trinicie.
The Collect.

Graunt we beseeche thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse: through Jesus Christ our Lord.

The Epistle.
Finally, be ye all of one minde. **1. Pet. 3.**
verse 8. and in verse 15. at. And be ready.

The Gospel.
Then it came to passe as the. **Luke. 5.**
verse 1. unto verse 12.

The vi. Sunday after Trinicie.
The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: poure into our heartes such loue toward thee, & we louing thee in all things may obtaine thy promises, which exceede all that we can desire: through Jesus Christ, &c.

The Epistle.
Know ye not, that all we which. **Rom. 6.**
verse 3. unto verse 12.

The Gospel.
For I say vnto you, except you. **Mat. 5.**
verse 20. unto verse 27.

The vii. Sunday after Trinicie.
The Collect.

Lord of all power & might, which art & artest in all good things, graunt in our

The Collectes.

hearts the some of thy name, increase in us true religion, nourish us with all goodnesse, & of thy great mercie keepe us in the same, through Iesus Christ our Lord.

The Epistle.

I speake after the manner of man. Rom. 6.
verse 19. to the end.

The Gospel.

In those dayes, when there was. Marke 8.
verse 1. unto verse 10.

The viii. Sunday after Trinitie.

The Collect.

GOD whose providence is neuer decreed, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give those things which be profitable for us: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are brethren. Rom. 8.
verse 12. unto verse 18.

The Gospel.

Beware of false prophets. Mat. 7.
verse 15. unto verse 22.

The ix. Sunday after Trinitie.

The Collect.

GRAUNT vs Lord, we beseech thee, the spirit to thinke & doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Iesus Christ our Lord.

The Epistle.

For our brethren, I would. 1. Cor. 10.
verse 1. unto verse 14.

The Gospel.

And he said also unto his. Luke 16.
verse 1. unto verse 10.

The x. Sunday after Trinitie.

The Collect.

LET thy merciful eares, O Lord, be open to the prayers of thy humble servants: & that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spiritual gifts. 1. Cor. 12.
verse 1. unto verse 12.

The Gospel.

And when he was come neere. Luke 19.
verse 41. ende in verse 47. at, And the high Priestes.

The xi. Sunday after Trinitie.

The Collect.

GOD which declarest thy almightie power, most cheerefully in shewing mercie and pittie, give unto us abundantly thy grace, that we fitting to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.

For our brethren, I declare. 1. Cor. 15.
verse 1. unto verse 12.

The Gospel.

We spake also this parable unto. Luke 18.
verse 9. unto verse 15.

The xii. Sunday after Trinitie.

The Collect.

Almightie and everlasting God, which art alwayes more ready to heare then we to pray, & art wont to give more then either we desire or deserve: poynt downe upon us thy abundant mercie, forgiving us those

things whereof our conscience is afraid, & giving unto us that, & our prayer desire that we come to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through, 2. Cor. 3.
verse 4. unto verse 10.

The Gospel.

And he departed againe. Marke 7.
verse 31. to the end.

The xiii. Sunday after Trinitie.

The Collect.

Almightie & mercifull God, of to whose onely gift it cometh that thy faithful people doe unto thee true and laudable service: Grant we beseech thee, that we may so com to thy heavenly promises, that we shall not finally be attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seede. Galat. 3.
verse 16. unto verse 23.

The Gospel.

Blessed are the eyes which see. Luke 10.
verse 23. unto verse 28.

The xiiii. Sunday after Trinitie.

The Collect.

Almightie & everlasting God, give unto us the increase of faith, hope, and charity, and that we may obtaine that which thou doest promise, make us to love & which thou dost commaund, through Iesus Christ our Lord.

The Epistle.

Then I say, walke in the spirit. Galat. 5.
verse 16. unto verse 25.

The Gospel.

And so it was when he went to. Luke 17.
verse 11. unto verse 20.

The xv. Sunday after Trinitie.

The Collect.

KEEPE we beseech thee, O Lord, thy church, with thy perpetual mercie, & because the fruit of man about thee cannot but fall, keepe us ever by thy helpe, and frabed to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Be se how large a letter. Gal. 6.
verse 11. to the end.

The Gospel.

No man can serue two masters. Mat. 6.
verse 24. to the end.

The xvi. Sunday after Trinitie.

The Collect.

LORD we beseech thee, let thy continual pietie cleanse and defend thy congregation: & because it cannot continue in safetie without thy succour, plesure it evermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephe. 3.
verse 13. to the end.

The Gospel.

And it came to passe the day after. Luke 7.
verse 11. unto verse 18.

The xvii. Sunday after Trinitie.

The Collect.

LORD we pray thee that thy grace may alwayes puenient and followe us, and make us continually to be given to all good works, through Iesus Christ our Lord.

The

herren end. Heare his word, though y^e time
Jesus Christ, in whome wylp, &c.

The Epistle.

Nowe therefore ye are no
berle 19. unto the ende.

The Gospel.

But Thomas one of the
berle 24. unto the ende.

Conversion of Saint Paul.

The Collect.

God which hath taught al þ world, though
the preaching of the blessed Apostle S.
Paul: Graunt, we beseeche the, that we
which haue his wonderfull conuersion in res-
urrection, may follow & fulfill thy holy doctrine
that he taught, through Jesus Christ our Lord.

The Epistle.

And Paul yet breatheth out.
berle 1. unto berle 23.

The Gospel.

Then answered Peter, and,
berle 27. unto the ende.

Purification of S. Marie the Virgin.

The Collect.

Almightie & everlasting God, we humbly
beseech thy maiesty, that as thy onely be-
gotten sonne was this day presented in
the Temple in the substance of our flesh: so grant
that we may be presented unto thee with pure
and cleare myndes, by Jesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday be-
fore.

The Gospel.

And when the dayes of her.
berle 22. end in berle 27. at. And when the.

Saint Matthias day.

The Collect.

Almightie God, which in the place of the
traitour Judas, diddest chuse thy faithful
seruant Matthias to be of the number of
the twelue Apostles, graunt that the Church
being alway preserued from false Apostles,
may be ordered and guided by faithful and true
Pastours, through Jesus Christ our Lord.

The Epistle.

And in those dayes Peter.
berle 15. to the ende.

The Gospel.

At that time Jesus answered.
berle 25. to the ende.

Annunciation of the Virgin Marie.

The Collect.

We beseech thee Lord, poure thy grace
into our heartes, that as we haue
known Christ thy sonnes incarnas-
tion by the message of an Angel: so by his crosse
and passion, we may be brought unto the glory
of his resurrection, through the same Christ our
Lord, Amen.

The Epistle.

And the Lord spake againe unto,
berle 10. unto berle 16.

The Gospel.

And in the set moneth.
berle 26. unto berle 39.

Saint Markes day.

The Collect.

Almightie God, which hast instructed thy
holy Church with the heauenly doctrine
of thy Evangelist Saint Marke: giue us

Ephe. 2.

John. 20.

grace, that we be not like children caried away
with every blast of vaine doctrine, but firmly
to be established in the truery of thy holy Gos-
pel, through Jesus Christ our Lord, Amen.

But unto every one of vs is.
berle 7. unto berle 17.

The Gospel.

I am the true vine, and my.
berle 1. unto berle 12.

Saint Philip and James day.

The Collect.

Almightie God, who truely to know is eter-
lasting life: graunt vs perfectly to knowe
thy sonne Jesus Christ to be the way, the
trueth, & the life, as thou hast taught S. Phi-
lip, and other Apostles: through Jesus Christ
our Lord.

The Epistle.

James a seruant of God.
berle 1. unto berle 13.

The Gospel.

And he said to his disciples.
berle 1. unto berle 15.

Saint Barnabe Apostle.

The Collect.

Lord almighty, which hast endued thy holy
Apostle Barnabas, with singular gifts of the
holy Ghost: let vs not be destitute of thy
manifold gifts, nor yet of grace, to use them al-
way to thy honour and glory: through Jesus
Christ, &c.

The Epistle.

Then tidings of those thyngs.
berle 22. to the end.

The Gospel.

This is my commandment.
berle 12. unto berle 17.

Saint John Baptist.

The Collect.

Almightie God, by whose providence thy
seruant John Baptist was wonderfully
boyne, & sent to prepare þ way of thy sonne
our Saviour, by preaching of penance: make
vs so to follow his doctrine & holy life, that we
may truly repent according to his preaching, &
after his example constantly speake & cruetly,
boldly rebuke vice, and patiently suffer for the
trueths sake, through Jesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my.
berle 1. unto berle 12.

The Gospel.

Nowe Elisabeths time was.
berle 57. to the end.

Saint Peters day.

The Collect.

Almightie God, which by thy sonne Jesus
Christ, hast giuen to thy Apostle S. Peter
many excellent gifts, & commandest him
earnestly to feede thy flocke: make, we beseech
the, al bishops & pastors diligent to preach
thy holy word, & the people obedient to followe
the same, þ they may receive þ crowne of euer-
lasting glory, through Jesus Christ our Lord.

The Epistle.

Now about that time, Herod.
berle 1. unto berle 12.

The Gospel.

Now when Jesus came.
berle 13. unto berle 20.

John. 15.

James 1.

John. 14.

Act. 11.

John 15.

Isa. 40.

Isa. 1.

Act. 12.

Matth. 16.

Saint

The Communion.

Minister.
God spake these wordes, and saide, I am
 the Lord thy God: thou shalt haue none
 other Gods but me.

People.
 Loyde haue mercy vpon vs, and incline our
 heertes to heere this lawe.

Minister.
 Thou shalt not make to thy selfe any graven
 image, nor the likenesse of any thing that is in
 heauen above, or in the earth beneath, or in
 the water vnder the earth. Thou shalt not bow
 downe to them, nor worship them: for I the
 Lord thy God am a ieiuous God; and will be
 the sinne of the fathers vpon the children vnto the
 thirde and fourth generation of them that hate
 me, and shewe mercy vnto thousande in their
 that loue me, & keepe the commaundmentes.

People.
 Loyde haue mercy vpon vs, and incline our
 heertes to heere this lawe.

Minister.
 Thou shalt not take the name of the Lord
 thy God in vaine: for the Lord will not holde
 him guiltles that taketh his name in vaine.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Remember that thou hauest holie the sabbath
 day. Sixe dayes hath thou labour and doest all
 thou hast to doe, but the seventh day is the sabbath
 of the Lord thy God. In it thou shalt doe
 no manner of worke, thou & thy sonne, and thy
 daughter, thy man seruant, and thy maid ser-
 uant, thy cattell, and thy stranger that is within
 thy gates: for in sixe dayes the Lord made hea-
 ven & earth, the sea, and all that is therein, and
 rested the seventh day, wherefore the Lord
 blessed the seventh day, and hallowed it.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Honour thy father and thy mother: that the
 Lord may be long in the land which the Lord
 thy God giveth thee.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Thou shalt doe no murder.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Thou shalt not commit adultery.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Thou shalt not steale.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Thou shalt not beare false witness Against
 thy neighbour.

People.
 Loyde haue mercy vpon vs, &c.

Minister.
 Thou shalt not covet thy neighbours house,
 thou shalt not covet thy neighbours wife, nor
 his servant, nor his maide, nor his ox, nor his
 asse, nor any thing that is his.

People.
 Loyde haue mercy vpon vs, & write all these

the lawes in our heertes, we beseech the.
 Then shall followe the Collect of the day, with one
 of these two Collectes following for the Queene,
 the Minister standing vp, and saying.

People.
 Let vs pray.

Minister.
Almighty God, whose kingdomes are euer-
 lasting, and power infinite, haue mercie
 vpon the whole congregation, and so rule
 the heart of thy choosen seruant Elizabeth, our
 Queene and gouernour, that shee (knowing
 whose minister she is) may aboue all thinges
 (like thy honoure and glory, & that we her sub-
 iectes) durst considering whole authority shee
 hath) may faithfully serue, honour, and bur-
 den beare her, in thee, and for thee, according to
 the blessed wordes & ordinance, through Iesus
 Christ our Lord, who with thee and the holie
 Ghost, liueth and reigneth, ruler one God, world
 without end, Amen.

Almighty and everlasting God, who hast
 taught by thy holy wordes, that the heertes
 of kings are in thy rule and gouernance,
 and that thou dost dispose and turne them as
 it seemeth best to thy good wisdom: we humbly
 beseech thee, to dispose and gouerne the
 heart of Elizabeth thy seruant our Queene &
 gouernour, that in all her thoughts, wordes,
 and workes, she may euer like thy honour
 and glory, and studie to further the people
 committed to her charge, in iustice, peace,
 and goodwill: Grant this, O mercifull fa-
 ther, for thy peare soules sake, Iesus Christ
 our Lord, Amen.

Immediately after the Collectes, the Minister shall
 read the Epistle, beginning thus.

The Epistle written in the Chapter of
 And the Epistle ended, he shall say the Gospell, be-
 ginning thus.

The Gospell written in the Chap. of.
 And the Epistle and Gospell being ended, shall be
 saide the Creede.

I beleue in God the father Almighty, ma-
 ker of heauen and earth, and of all thinges
 visible and invisible: and in one Lord Iesus
 Christ, the onely begotten sonne of God, be-
 gotten of his father before all worldes, God
 of God, light of light, very God of very God,
 begotten, not made, being of one substance
 with his father by whose all thinges were
 made: who for us men and for our redemption,
 came downe from heauen, and was incarnate
 by the holie Ghost of the virgine Marie: was
 made man, and was crucified also for vs vnder
 Pontius Pilate. He suffered, and was buried,
 and the third day he rose againe according to
 scriptures, and ascended into heauen, sitteth
 at the right hand of his father, & he shall come
 againe with glory to iudge both the quicke &
 the dead: whose kingdomes shall haue none
 end. And I beleue in the holie Ghost, the Lord
 & giver of life, who proceedeth from the father
 & the sonne, who with the father and the sonne
 together is worshipped & glorified, who spake
 by the Prophetes. And I beleue one Catho-
 licke and apostolique Church. I acknowledge
 one Baptisme for the remission of sinnes. And
 I looke for the resurrection of the dead, and the
 life of the worldes to come. Amen.

After the Creede, if there be no sermon, shall follow
 one of the Homilies already set forth, or heretofore

The Communion.

see to be set forth by common preaching. After such Sermon, Homilie, or exhortation, the Curate shall declare unto the people, whether there be any holy dayes or fasting dayes the week following, and earnestly exhort them to remember the poore, laying one or moe of these sentences following, as he thinketh most convenient by his discretion.

Matth. 5. 16. * Let your light so shine before men, that they may see your good works, and glorify your father which is in heauen.

Matth. 6. 19, 20. * Lay not up for you selues treasure vpon earth, where the rust & moth both corrupt, and where theues bryake through & steale; but lay up for you selues treasure in heauen, where neither rust nor moth both corrupt, and where theues do not bryake through and steale.

Matth. 7. 12. * Whatsoeuer ye would that men should do vnto you, euen so do vnto them, for this is the lawe and the Prophets.

Matth. 7. 21. * Not euery one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen; but he that doth the will of my father which is in heauen.

Luke 19. 8. * And he stood forth, and saide vnto the Lord, Beholde I haue sold the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1. Cor. 9. 7. * Who goeth a warfare at any time of his owne cost, will planteth a vineyard, & receyue not of the fruit thereof? Who sows seed in flacke, and eateth not of the milke of the flocke?

1. Cor. 9. 11. * If we haue sowed vnto you spiritual things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. 13, 14. * Doe ye not knowe, & they which minister about holie things, liue of the sacrifice: & they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordeyned, that they which preach the Gospel, should liue of the Gospel.

2. Cor. 9. 6, 7. * Ye which soweth little, shall reape little: and he that soweth plentifully, shall reape plentifully. Let euery man do according as he is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giner.

Galat. 6. 6, 7. * Let him that is taught in the word, minister vnto him that teacheth, in all good things. He not deceiued, God is not mocked: for what soeuer a man soweth, that shall he reape. While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.

Galat. 6. 10. * While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.

1. Tim. 6. 17, 18, and 19. * Charge them which are rich in this world, that they be ready to giue, and glad to distribute, lying by in store for them selues a good foundation against the time to come, that they may attaine eternall life.

Heb. 6. 10. * God is not vnrighteous, that he will forget your workes, and labour that proceedeth of loue: which loue ye haue shewed for his names sake, which haue ministered vnto the saints, and yet do minister.

Heb. 13. 16. * To do good, and to distribute forget not, for with such sacrifices God is pleased.

2. John 3. 17. * Who so hath this woordes good, and seeth his brother haue neede, and shutteth up his compassion from him, howe dwelleth the loue

of God in him? And he that receiueth such a man into his house, or receiueth him that eateth and drinketh with him, shall receiue the same iudgement which he receiueth which receiueth the man that doth the will of the father which is in heauen, and not the will of man.

He that hath giuen to the poore, shall be rewarded vnto the Lord: and looke what he layeth out, it shall be paid him againe.

Blessed be the man that poureth for the sicke and needie: the Lord shall deliver him in the time of trouble.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore, sickes, boies, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Minister shall say.

I let ye pray for the whole state of Church & Church indifferently in earth.

Almightie and everlasting God, which by the holy Ghost hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseeche thee, most mercifully to receiue our almes, and to reme-
 If there be no almes giuen to the poore, then shall the words of accepting our almes, be left out vnto side.

me these our prayers: which we offer vnto thy diuine maiesty, beseeching thee to indure continually the vniuersall Church with the spirit of truth, justice, and concord: a spirit that all they that do conuulse the holy man, may as grow in the truth of thy holy word, and live in unity & goodly love. We beseech thee also to send all Christian Kings, Princes & gouernours, and specially thy seruants of heabery our Quene, that vnder her most may be goodly and quietly gouerned; and graunt vnto her whole counsaile, and to all that be put in authority vnder her, that they may truly and iudicially minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Oue grace (O heauenly father) to all Bishopes, Pastours, and Curates, that they may both by their life & doctrine let forth thy true and liuely word, & rightly & duly administer the holy sacramentes: & to all thy people giue the heauenly grace, and especially to this congregation here present, that with ierke heart and due reuerence, they may heare and receiue the holy word, truly feeding therin holiness and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life bee in trouble, sorrow, neede, sicknesse, or any other aduersitie: graunt this, O father, for Iesus Christes sake our onely mediator and aduocate, Amen.

Then shall followe this exhortation, seuerall times, when the Curate shall see the people negligent to come to the holy Communion.

We be come together at this time (beare ye beloved brethren) to feede at the Lords supper, vnto the which in Gods behalfe I bid you all that be here present, & he which pou for the Lord Iesus Christes sake, shall not refuse to come thereto, being to us singly called and blessed of God himselfe. Psal.

Tobit. 4. 7.

Tobit. 4. 19.

Pro. 19. 17.

Psal. 41. 1.

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knowe howe grievous & unkind a thing it is, when we have prepared a rich feast, decked with all that we can get, to feed our friends, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great wronge & wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye, withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easily accepted & allowed before God. If any man say, I am a grievous sinner, & therefore am afraid to come: Wherefore the do ye not repent & amend? When God calleth you, be not you ashamed to say, you will not come: why should you returne to God, and yet you excuse your self, & say that you bee not ready? Consider earnestly with your selves, howe little such excuses shall availe before God. They refused the feast in the gospel, because they had bought a farme, or would ere their sokes of oren, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christes behalf, I exhort you, as you love your owne salvation, that ye will be partakers of this holy Communion. And as the sonne of God byd boughte to feed by his soule by death upon the crosse for your heale: even so it is your dutie to receive the Communion together in the remembrance of his death, as he himselfe commanded. Nowe, if you will in no wise thus do, consider with your selves howe great iniurie you do unto God, & howe sore punishment hangeth over your heads for the same: And whereas ye offend God, so ye in refusing this holy banquet, I admonish, exhort and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same pour selves. For what thing can this be accounted else, then a further contempt & unkindnesse unto God? Truly, it is a great unthankfulness to say nay, when ye be called: but the fault is much greater, when men stand by, & yet will neither eat nor drinke this holy Communion with other. I pray you, what can this be else, but even to haue the mysteries of Christ in derision? It is said unto all, Take ye, and eate. Take and drinke ye all of this, doe this in remembrance of mee. With what face then, or with what countenance shall wee heare these wordes? What will this be else, but a neglecting, a despising, a mocking of the Testament of Christ? Wherefore rather then ye should be so doe, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves, from whence ye depart: ye depart from the Lordes table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde. For the obtaining wherof, we shall make our humble

petitions, while we shall receive the holy communion.

And sometime shalbe said this also, at the discretion of the Curate.

Dearely beloved, so much as our dutie is to render to almighty God our hearty Father most hearty thanks, for that he hath given his sonne our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by Gods word, as by the holy sacraments of his blessed bodie and blood; the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my dutie is to exhort you to consider the dignity of the holie mystrie, and the great perill of the unworthily receiving thereof, and so to search and examine your own consciences, as you should come hither, and cleane to a moste godly and heavenly feast, so that in his wise you come but in the marriage garment, required of God in holie scripture, and so come and be received, as worthy partakers of such a heavenly table. The way and means thereto is: First to examine your lines & conversation by the rule of Gods commandments, and wheremsoever ye shall perceive your selves to have offended, either by will, word, or deed, there bewaile your owne sinfull herte, and confesse your selves to almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as be not onely against God, but also against your neighbours: then ye shall reconcile your selves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: For otherwise the receiving of the holy Communion, doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy Communion; but with a full trust in Gods mercie, and with a quiet conscience: therefore if there bee any of you, which by the means aforesaid, cannot quiet his owne conscience, but requirerth further comfort or counsell, let him come to me, of some other discrete & learned minister of Gods word, and open his griefs, & he may receive such wholesome advice, & comfort, as his conscience may be relieved, and that by the ministration of Gods word he may receive comfort, & the benefit of absolution, to the quieting of his conscience, & anoyning of all scruple and doubtfulness.

Then shall the Minister say this exhortation.

Dearely beloved in the Lord, ye that intend to come to the holy Communion of his body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians, howe he exhorteth all persons diligently to trie & examine themselves, before they presume to eate of that bread, & drinke of that cup. For as the benefit is great, if with a true penitent herte and lively faith we receive that holy Sacrament: (For then we spiritually eate the flesh of Christ, & drinke his blood; then we will

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dwell in Christ, and Christ in us; we be one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we be guilty of the body & blode of Christ our Saviour: we eat & drinke our own damnation, not considering the Lordes bodie: We handle Gods wrath against us: We provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer of his worship, an adulterer, or be in malice, or enuie, or in any other greivous crime, bewaile your sinnes, & come not to this holy table, lest after the taking of that holy Sacrament, the devill enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of bodie & soule. Judge therefore your selves (brethren) ye be not nidded of the Lord. Repent you truly for your sinnes past: have a lively & stedfast faith in Christ our Saviour. Amend your lives, & be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And about all things, ye must give most humble and hearty thanks to God the father, the sonne, and the holy Ghost, for y^e redemption of the world, by the death & passion of our Saviour Christ, both God & man, who did himselfe even to the death upon the crosse, for us miserable sinners, which lay in darkness and shadowe of death, that he might make us the children of God, & craite us to everlasting life. And to the ende that we should alway remember the exceeding great love of our master & onely Saviour Jesus Christ, thus saying for us, & the innumerable benefices (which by his precious bloodshedding) he hath obtained to us: he hath instituted and ordeyned holy mysteries, as pledges of his love, & continuall remembrance of his death, to our great & endless comfort. To him therefore, with y^e father and y^e holy Ghost, let us give (as we are most bound) continuall thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true devotinn and righteousness all the dayes of our life. Amen.

Then shall the Minister say to them that come to receive the holy Communion.

You that doe truly & earnestly repent you of your sinnes, and be in love and charitie with your neighbours, & intende to lead a newe life, following the commaundementes of God, & walking from henceforth in his holy wayes: drawe nere, and take this holy Sacrament to your comfort, make your humble confession to almighty God, before this congregation here gathered together in his holie name, meekely kneeling upon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, eyther by one of them, or else by the Minister himselfe, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, iudge of all men, we knowledg and bewaile our manifold sinnes and wickednesse, which we from time to time most greivously have committed, by thought, word, and dede, against thy divine maiesty, promising most justly thy wrath and indignation against us: we doe earnestly re-

pent, and be heartily say for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable: Have mercie upon us, have mercie: do us most mercifull father, for thy Sonne our Lord Jesus Christ sake, forgive us all that is past, & graunt us we may ever hereafter serve and please thee, in newnesse of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Minister or the Bishop (being present) stande vp, and turning himselfe to the people, say thus.

Almighty God our heavenly father, who of thy great mercie hath promised forgiveness of sinnes to all them which with hearty repentance & true faith turne unto him: Have mercie upon you, pardon & delivre you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to everlasting life, through Jesus Christ our Lord, Amen.

Then shall the Minister also say.

Heare what comfortable wordes our Saviour Christ saith to all that truly turne to him.

“Come unto me all ye that travaile, & be laden, & I will refresh you.” *So God loved* Matt. 11. 28. Iohn. 3. 16.

the world, that he gave his onely begotten sonne, to the ende that all that beleeve in him should not perishe, but have life everlasting.

Heare also what Saint Paul saith.

“This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.” 1. Tim. 2. 1-3.

Heare also what Saint John saith.

“If any man sinne, we have an advocate to the father, Jesus Christ the righteous, and he is the propitiation for our sinnes.” 1. Ioh. 2. 1, 2.

After which the Minister shall proceede, saying.

Let us pray.

Answer.

We lift them up unto the Lord.

Minister.

Let us give thanks unto our Lord God,

Answer.

It is meete and right so to doe.

Minister.

It is very meete, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, help father, almighty everlasting God.

Here shall followe the proper Preface according to the time, if there be any specially appointed: Or else immediately shall followe, *Therefore with Angels, and Archangels, &c.*

Proper Prefaces.

Vpon Christmas day, and seven dayes after.

Because thou diddest give Jesus Christ thyne onely sonne to be borne as this day for us, who by the operation of the holie Ghost, was made very man, of the substance of the virgine Marie his Mother, and that without spot of sinne, to make vs cleane from all sinne, Therefore with Angels, &c.

Vpon Easter day, and seven dayes after.

By thy glorious resurrection of thy sonne Jesus Christ our Lord: for he is the very Paschall lambe, which was offered for us, and hath taken away the sinne of the world.

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who by his death hath destroyed death, and by his rising to life againe, hath restored to vs everlasting life. Therefore, &c.

Vpon ascension day, and seven dayes after.

Through the most deare beloved sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, where he is, thither might we also ascend, and raigne with him in glorie. Therefore with Angels, &c.

Vpon Whitsunday, and sixe dayes after.

Through Iesus Christ our Lord, according to whole most true promise the holy ghost came downe this day from heauen, with a sudden great sounde, as it had bene a mighty wind, in the likenesse of fiery tongues, lighting vpon the Apostles, to teach them, & to leade the to all truth, giuing them both the gift of diuers languages, & also boldnesse with seruent seale, constant to preach the Gospel vnto all nations, wherby we are brought out of darkness & error, into the cleare light, & true knowledge of the, and of the sonne Iesus Christ. Therefore with Angels and archangels, &c.

Vpon the feast of Trinitie onely.

It is to be remembered, right, and our bounden duty, that we should at all times, & in all places, giue thanks to the, O Lord, Almighty and euermaking God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glorie of the father, the same we beleeue of the sonne, and of the holy ghost, without any difference or inequalitye. Therefore with, &c.

After which Prefaces shall followe immediately.

Therefore with Angels and archangels, & with all the companie of heauen, we laud and magnifie thy glorious name, euermore praising the, & saying, Holy, holy, holy Lord God of hostes. Heauen and earth are full of thy glorie. Glorie be to thee, O Lord most high.

Then shall the Minister kneeling downe at Gods boorde, say in the name of all them that shall receiue the Communion, this prayer following.

We doe not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbs vnder thy table. But thou art the same Lord, whose propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, so to eate the flesh of thy deare sonne Iesus Christe, and to drinke his bloude, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious bloude, and that we may euermore dwell in him and he in vs. Amen.

Then the Minister standing vp, shall say as followeth.

Almighty God our heavenly father, which of thy tender mercie diddest giue thine onely sonne Iesus Christ, to suffer death vnder the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, & satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel commaunde vs to continue a perpetuall memorie of that his precious death, vntill his com-

ing againe: Heare vs, O mercifull father, we beseech thee, and graunt that we, receiving theseth creatures of breade and wine, according to thy sonne our saviour Iesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and bloud: who in the same night that he was betrayed, tooke bread, and when hee had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eat, this is my body which is giuen for you, doe this in remembrance of me. Likewise after supper hee tooke the cup, and when he had giuen thanks, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the newe Testament, which is shedde for you and for many for remission of finnes: doe this as oft as ye shall drinke it in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bread, he shall say.

The body of our Lord Iesus Christe, which was giuen for thee, preserve thy body & soule into euermaking life: and take and eate this, in remembrance that Christ dyed for thee, & seide on him in thine heart by faith, with thanksgiving. ¶ And the Minister that deliuereth the cup, shall say. The blood of our Lord Iesus Christe, which was shed for thee, preserve thy body and soule into euermaking life: & drinke this in remembrance that Christes blood was shed for thee, and be thankfull.

¶ Then shall the Minister say the Lodes prayer, the people repeating after him euery petition. After shalbe saide as followeth.

O Lord and heavenly father, we thy humble seruantes enterly desire, thy fatherly goodnesse, mercifullly to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to graunt, by the merits & death of thy sonne Iesus Christ, and through faith in his blood, we (& all thy whole Church) may obtayne remission of our finnes, and all other benefices of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled wth thy grace and heavenly benediction. And although we be unworthy, through our manifold finnes, to offer vnto thee any sacrifice: yet we beseeche thee to accept this our bounden duty & seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whome, & with whom, in the unitie of the holy ghost, all honour and glory be vnto thee, O father almighty, world without ende, Amen.

Or this.

Almighty and euermaking God, we most heartily thanke thee, for that thou dost vouchsafe to feede vs, which haue duly received these holy mysteries, with spiritual foode of the most precious body and blood of thy sonne our saviour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse toward vs, & that we be very members incorporated in thy myssicall body, which is the blessed

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bleſſed company of all ſayethfull people, and be alſo beſides through hope, of the everlaſting kingdome, by the merits of the moſt precious death and paſſion of the dear ſonne: We now moſt humbly beſeech thee, O heauenly father, ſo to aſſiſt vs with thy grace, that wee may continue in that holy fellowship, and do al ſuch good woorkes as thou haſt prepared for vs to walke in, through Jeſus Chriſt our Loyde, to thy hon with thee and the holy ghoſt, be all honour and glory, world without ende, Amen.

Then ſhall be ſaide or ſung.

Glorie be to God on high, & in earth peace, good will towards men. We praieſe thee, we bleſſe thee, wee worſhip thee, wee glory in thee, wee give thanks to thee for thy great glory, O Loyde God heauenly king, God the father almighty, O Loyde, the onely begotten Sonne Jeſu Chriſt. O Loyde God, lambe of God, ſonne of the father, that takeſt away the finnes of the world, haue mercy vpon vs. Thou haſt taken away the finnes of the world, haue mercy vpon vs. Thou that takeſt away the finnes of the world, receiue our prayers, thou that ſitteſt at the right hande of God the father, haue mercy vpon vs: for thou onely art holy, thou onely art the Loyde, thou onely O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the father, Amen.

Then the Miniſter or the Biſhop, if hee bee preſent, ſhall let them depart with this bleſſing.

The peace of God, which paſſeth all vnderſtanding, keepe your hearts and mindes in the knowledge and loue of God, & of his ſonne Jeſus Chriſt our Loyde: And the bleſſing of God almighty, the father, the ſonne, and the holy Ghoſt, be amongst you, and remaine with you alwayes, Amen.

Collecſtes to be ſaid after the Offertorie, when there is no Communion, every ſuch daye one. And the ſame may be ſaide alſo as oft as occaſion ſhall ſerue, after the Collecſtes eyther of Morning and Evening prayer, Communion, or Letanie, by the diſcretion of the Miniſter.

Aſſiſt vs mercifully, O Loyde, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruantes towards the at-

tainment of everlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer bee defended by thy moſt gracious and ready helpe, through Chriſt our Loyde, Amen.

O Almighty God & everlaſting God, heaue-ly father, we beſeech thee, to direct, ſuſtaine, & gouerne both our heartes and bodies in the wayes of thy lawes, and in the woorkes of the commandments, that through thy moſt mighty protection, both here and aſter, wee may be preſerued in body and ſoule, through our Loyde and ſauour Jeſus Chriſt, Amen.

Kaitit wee beſeech thee almighty God, that the wounds which we haue heard this daye with our outward eares, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in vs the fruits of good liuing, to the honour and praieſe of thy name, through Jeſus Chriſt our Loyde, Amen.

Perſeuer vs, O Loyde, in all our doings, with thy moſt gracious ſauour, & ſuſtaine vs with thy continual helpe, that in al our woorkes being continued, and ended in thee, wee may glory in the holy name, and finally by thy mercy obtaine everlaſting life, through Jeſus Chriſt our Loyde, Amen.

Almighty God, the ſountaine of all wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking, we beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which for our vniuerſal want we dare not, and for our blindneſſe we can not aſke, beſeech thee to giue vs, for the worthines of thy ſonne, Jeſus Chriſt our Loyde, Amen.

Almighty God, which haſt promiſed to heare the petitions of them that aſke in thy ſonnes name, we beſeech thee mercifully to receiue theſe our prayers and ſupplications unto thee, and graunt that thoſe things which we haue ſimply aſked, according to thy will, may effectually be obtained, to the reliefe of our neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt our Loyde.

Vpon the Holy dayes (if there be no communion) ſhall be ſaide all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer for the whole ſtate of Chriſtes Church militant here in earth, and one or moe of theſe Collecſtes before rehearſed, as occaſion ſhall ſerue.

And there ſhall be no celebration of the Lords Supper, except there be a great number to communicate with the Miniſter, according to his diſcretion.

And if there be not about twentie perſons in the pariſh of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Miniſter.

And in Cathedral or collegiat Churches, where be many Miniſters and Deacons, they ſhall all receiue the Communion with the Miniſter every Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or myght haue in the bread and wine: it ſhall ſuffice that the bread be ſuch as is viſual to be eaten at the table with other meates, but the beſt & pureſt wheat bread that conveniently may be gotten. And if any of the bread or wine remaine, the Curate ſhall haue it to his owne uſe.

The bread and wine for the Communion ſhall be provided by the Curate and Churchwardens at the charges of the Pariſh, & the Pariſh ſhall be diſcharged of ſuch ſummes of money, or other dueſties, which hitherto they haue payed for the ſame by order of their houſes every Sunday.

And note, that every Pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacramentes, and other rites, according to the order in this booke appointed, And yearly at Eaſter, every Pariſhioner ſhall reckon with his Pariſh Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall dueſties, accuſtomably due then and at that time to be payde.

The ministratiō of Baptisme to be vsed in the Church.

When there are children to be baptized vpon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer, to the Curate, and then the God-fathers, Godmothers, and people, with the children, must be readie at the Font, either immediately after the last lesson at Morning prayer, or else immediately after the last lesson at Evening prayer, as the Curate by his discretion shall appoynt. And then standing there, the Minister shall aske whether the children be baptized or no. If they answer, No: then shall the Minister say thus.



Dearely beloued, for as much as all men be conceived & borne in sinne, & that our Sauour Christ saith, None can enter into the kingdome of God (except he be regenerate and borne anew of water and the holy Ghost) I beseech you to call vpon God & father, through our Lord Iesus Christ, that of his boundlesse mercie he will graunt to these children & thing, which by nature they can not haue, that they may be baptized with water & the holy Ghost, and be receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Minister say.

Let vs pray.

Almightie & euermolde God, which of thy great mercie diddest saue Noe & his familie in the arke fro perishing by water, & also diddest safely leade the children of Israel thy people through the reddie sea, figuring thereby thy holy baptisme; and by the baptisme of thy welbeloued sonne Iesus Christ, diddest sanctifie the flood Iordan, and all other waters, to & might all washing away of sinne: We beseeche thee for thyne infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie the, and to ally them with the holy Ghost, that they being deliuered from the wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, & rooted in charitie, may so passe the waues of this troublefome world, that finally they may come to the lande of euermolde life, there to reigne with thee world without ende, through Iesus Christ our Lord Amen.

Almightie & immortall God, the aide of all that need, & helper of all that sin to thee for succour, the life of the that beleeue, & the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy baptisme, may receiue remission of their finnes by spiritual regeneration. Receiue the (O Lord) as thou hast promised by thy wellbeloued sonne, saying, as he, & you shall haue, seeke, & you shall finde, knoeke, & it shall be opened vnto you. So grieue now vnto vs that aske: let vs & seeke, find, open the gate vnto vs that knoeke, that these infants may enioy the euermolde benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord Amen.

Then shall the Minister say.

Heare the wordes of the Gospel written by Saint Marke, in the tenth Chapter.

Mark. 10. 13.

At a certaine tyme they brought children vnto Christ, that he should touch them. And

his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, & saide vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I saie vnto you, whosoener doeth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

Fathers, you heare in this Gospel the wordes of our Sauour Christ, that he commaunded the children to bee brought vnto him, howe hee blamed those that would haue kept them from him, howe hee exhorted all men to folowe their innocencie. He perceiue howe by his outward gesture and worde, he declared his good will toward them: For hee embraced them in his armes, he laide his hands vpon them, & blessed them. Would ye not therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that he will embrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euermolde kingdome. Wherefore, we being thus persuaded of the good will of our heavenly father toward these infants, declared by his sonne Iesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy baptisme: let vs faithfully and deuotly giue thanks vnto him, and say.

Almightie and euermolde God; heavenly father, wee giue thee humble thanks, that thou hast vouchsafed to cal vs to & knowe ledge of thy grace and saue in thee: Encrease this knowledge, & confirme this faith in vs & in more: giue thy holy Spirit to these infants, that they may be borne agayne, and be made heires of euermolde saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for ever, Amen.

Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

Welbeloued friends, yee haue brought these children here to be baptized, yee haue prayed & our Lord Iesus Christ would vouchsafe to receiue the, to lay his hands vpon them, to blesse the, to release them of their sins, to giue the the kingdome of heauen, & euermolde life. We haue heard also & our Lord Iesus Christ hath promised in his Gospel, to graunt all these things & yee haue prayed for: which promise hee for his part will most surely keepe & performe. Wherefore after this promise made by

Christ,

Publique Baptisme.

Christ, these infants must also faithfully for their part promise by you that be their surer, that they will forsake the devil and all his works, and constantly beleve Gods holy wordes, and obediently keepe his commandements.

Then shall the Minister demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the devil, and all his workes, the vaine pompe & glory of the world, with all covetous desires of the same, & carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleve in God & father almighty, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lord? And that he was conceived by the holy ghost, borne of the virgin Marie, that hee suffered under Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the thirde day, that he ascended into heauen, & sitteth at the right hande of God the father almighty, and from thence shall come againe at the ende of the world, to iudge the quicke & the dead? And doest thou beleve in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleve.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the Minister say.

O mercifull God, graunt that the old Adam in these children may be so buried, that the new man may be raised by in them, And graunt that all carnall affections may die in them, and that all thinges belonging to the spirite, may live and growe in them, Amen.

Graunt & they may have power & strength to haue victorie, and to triumph against the devil, the world, and the flesh. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministration, may also be endued with heavenly vertues, & everlastingly rewarded, through thy mercie, O blessed Lord God, who doest live and governe all thinges, worlde without ende, Amen.

Almighty everliving God, whose most dearely beloved sonne Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, & baptize them in the name of the father, & sonne, & of the holy ghost: Regard, we beseech thee, the supplications of thy congregation, & graunt that all thy servants which shall be baptized in this water, may receive the fulnes of thy grace, & ever remaine in the number of thy faithful and elect children, through Jesus Christ our Lord, Amen.

Then shall the Minister take the childe in his hands, and aske the name: And naming the childe, shall dippe it in the water, so it be discreetly and warily done, saying.

N. I baptize thee in the name of the father, & of the sonne, & of the holy ghost. Amen.

And if the childe be weak, it shall suffice to pour water upon it, saying the foresaid words.

N. I baptize thee, in the name of the father, & of the sonne, & of the holy ghost, Amen.

Then the Minister shall make a cople upon the chilles forehead, saying.

W. I receive this childe into the congregation of Christs flocke, & do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, & the world, and the devil, and to continue Christs faithful soldier & servant unto his lifes ende, Amen.

Then shall the Minister say.

S. I charge you, dearly beloved brethren, that these children be regenerate and grafted into the body of Christs congregation, let us give thanks unto God for these benefites, and with one accord make our prayers unto Almighty God, that they may leade the rest of their life according to this beginning.

Then shall be said.

Our father which art in heauen, &c.

Then shall the Minister say.

W. I pray thee mercie, that it hath pleased thee to regenerate this infant with thy holy spirite, to receive him for thine owne childe by adoption, & to incorporate him into thy holy congregation: And humbly we beseeche thee to graunt, that he, being dead unto sinne, & living unto righteousness, & being buried with Christ in his death, may crucifie the olde man, & utterly abolish the whole body of sinne, that as he is made partaker of thy death, so he may be partaker of thy resurrection, so that finally, in the residue of thy holy congregation, he may be inheritor of thine everlasting kingdome, through Christ our Lord, Amen.

At the last ende, the Minister calling the Godfathers and Godmothers together, shall say this exhortation.

Forasmuch as these children have promised by you to forsake the devil & all his workes, to beleve in God, and to serve him: you must remember that it is your parts & duties to see that these infants be taught, so soone as they shall be able to learne, what a solene vow, promise, and profession they have made by you. And that they may know these things the better, we shall call upon them to heare sermons, & charge you that you promise that they may learne the Creed, the Lords prayer, & the tenne commandements in the English tongue, and all other things which a Christian man ought to knowe and beleve to his soules health. And that these children may be veriuously brought up to leade a godly and a chaste life, remembering alway that baptisme doeth represent unto us our profession, which is, to follow the example of our Saviour Christ, & to be made like unto him, that as he dyed and rose againe for us, so should we which are baptized, die from sinne, and rise againe unto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue, and godlikenesse of living.

The

Private Baptisme.

The Minister shall commaunde that the children be brought to the Bishoppe, to bee confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lordes

prayer, and the tenne Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be baptized in priuate houses in time of necessitie.

THE Pastours and Curates shall often admonish the people, that they deferre not the baptisme of infants any longer then the Sunday or other holy day next after the childe be borne, vntlesse vpon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warne them, that without great cause and necessitie, they baptize not children at home in their houses. And when great neede shall compell them so to doe, that then they minister it on this fashion.

First, let them that be present, call vpon God for his grace, and say the Lordes prayer, if the time will suffer. And then one of them shall name the childe, and dip him in the water, or powre water vpon him, saying these wordes.

NI baptize thee in þ name of the Father, And of the Sonne, and of the holp Ghost, Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe in the Church. But yet nevertheless, if the child which is after this sort baptized doe afterward liue, it is expedient that he bee brought into the Church, to the intent the Priest may examine and trie whether the childe be lawfully baptized or no, And if those that bring any childe to the Church, do answer that he is already baptized, then shall the priest examine them further.

To whom the childe was baptized?

Who was present when the childe was baptized?

Whether they called vpon God for grace and succour in that necessitie?

With what thing or what matter they did baptize the childe?

With what wordes the childe was baptized?

Whether they thinke the childe to be lawfully and perfectly baptized?

And if the minister shall proue by the answers of such as brought the childe, that all things were done as they ought to be: then shall he not christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye haue done well, and according vnto due order, concerning the baptizing of this childe, which bringe home in originall sinne, and in the wrath of God, is now by the lane of regeneration in baptisme, receiued into the number of þ children of God, & heires of euermouring life. For our Lord Iesus Christ doth not denie his grace & mercie vnto such infants, but most louingly doth call them vnto him, as the holp Gospel doth witness to our comfort on this wise.

Mat. 10. 13

At a certaine time they brought children vnto Iesus, that he should touche them, and his Disciples rebuked those that brought them. But when Iesus saue it, he was displeased, and sayde vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoever

doth not receive the kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and blessed them.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Remembes, you heare in this Gospel the wordes of our Sauour Christ, that he commaunded the children to be brought vnto him, howe he blamed those that would haue kept them from him, howe hee exhorted all men to followe their innocencie. Perceiue howe by his outwarde gesture and beede, he declared his good will toward them. For he embraced them in his armes, he layde his handes vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercie, that he hath giuen vnto him the blessing of eternal life, and made him partaker of his euermouring kingdome. Wherefore wee being thus perswaded of the good will of our heauenly father, declared by his sonne Iesus Christ towards this infant, let vs faithfully and deuoutly giue thanks vnto him, and saye the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the articles contained in our Creede.

Here the minister, with the Godfathers and Godmothers shall say.

Our father which art in heauen, &c.

Then shall the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the Devil and all his workes, the vaine pompe and glorie of the worlde, with all the courtois desires of the same, the carnall desires of the flesh, and not to followe and be led by them?

Answeres.

I forsake them all.

Minister.

Doest thou in the name of this childe profess this faith, to beleue in God the father almightie, maker of heauen and earth? And

Priuate Baptisme.

in Iesus Christ his onely begotten Sonne our
 Loyde? And that he was conuicted by the ho-
 ly ghost, boyme of the Virgin Marie, that he
 suffered vnder Pontius Pilate, was crucified,
 dead, and buried, that he went down into hell,
 and also did rise againe the thirde day, that he
 ascended into heauen, and sitteth at the right
 hand of God the father Almighty, and from
 thence he shall come againe at the ende of the
 worlde to iudge the quicke and the dead? And
 doe you in his name beleue in the holy Ghost,
 the holy Catholique Church, the Communion
 of saintes, the remission of sinnes, resurrection,
 and euerslasting life after death.

Answer.

Will this I stedfastly beleue.

Let vs pray.

Almighty and euerslasting God, heavenly
 father, we giue thee humble thanks, for
 that thou hast vouchsafed to call vs to the
 knowledge of thy grace, and faith in thee: En-
 crease this knowledge, and confirme this faith
 in vs euermore, giue thy holy spirit to this in-
 fant, that he being boyne againe, and being
 made heire of euerslasting saluation through
 our Loyde Iesus Christ, may continue thy ser-
 uant, and attaine thy promise, through the
 same our Loyd Iesus Christ thy sonne, who is
 uery and reighneth with thee in the vnitie of the
 same holy spirit euerslastingly Amen.

Then shal the Minister make this exhortation to the
 Godfathers and Godmothers.

Forthasmuch as this childe hath promised by
 you, to forsake the deuill and all his works,
 to beleue in God, and to serue him: you

must remember that it is your parte and busi-
 nes, to see that this infant be taught, so soone as
 he shall be able to learne, what a solemne vowe,
 promise, and profession he hath made by you.
 And that he may know these things the better,
 ye shall call vpon him to heare sermons, and
 chiefly ye shall prouide that he may learne the
 Creede, the Loydes prayer, and the tenne Com-
 mandements in the English tongue, and all
 other things, which a Christian man ought to
 knowe and beleue to his soules health, and
 that this childe may be vertuously brought vp,
 to lead a godly and a Christian life, remedying
 alway that Baptisme doeth repressure vnto vs
 our profession, which is, to folowe the example
 of our Sauour Christ, and be made like vnto
 him, that as he dyed and rose againe for vs, so
 should we which are baptized, dye from sinne,
 and rise againe vnto righteousnes, continually
 mortifying all our euill and corrupt affections,
 and daily p[ro]ceeding in all vertue and goodnes
 of liuing.

And so forth, as in publike Baptisme.

But if they which bring the infants to the Church,
 doe make an vncertaine answer to the Priestes
 questions, and say that they can not tell what they
 thought, did, or said in that great feare and trou-
 ble of minde (as oftentimes it chaunceth) then let
 the Priest baptize him in soume aboue written
 concerning publike Baptisme, sauing that at the
 dipping the children in the Font, he shall vse this
 foure of wordes.

If thou be not baptized already, **I** baptize
 thee in the name of the father, and of the
 sonne, and of the holy ghost, Amen.

Confirmation, wherein is con- tained a Catechisme for children.

TO the ende that Confirmation may be ministred to the more edifying of such as shall receiue it (ac-
 cording to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edifi-
 cation of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in
 their mother tongue the Articles of the faith, the Lordes prayer, and the tenne Commandements, and can
 also answer to such questions of this short Catechisme, as the Bishoppe (or such as he shall appoint) shall
 by his discretion appoint them in. And this order is most conuenient to be obserued, for diuers considera-
 tions.

First, because that when children come to the yeeres of discretion, and haue learned what their God-
 fathers and Godmothers promised for them in Baptisme, they may then themselves with their own mouth,
 and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that
 by the grace of God, they will euermore endeavour themselves faithfully to obserue and keepe such things
 as they by their owne mouth and confession haue assented vnto.

Secondly, for as much as Confirmation is ministred to them that be baptized, that by imposition of hands
 and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the
 worlde and the deuill, it is most meete to be ministred when children come to that age, that partly by the
 frailtie of their owne flesh, partly by the assaults of the worlde and the deuill, they begin to be in danger to
 fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordey-
 ned that Confirmation should be ministred to them that were of perfect age, that they being instructed
 in Christes Religion, should openly profess their owne faith, and promise to be obedient vnto the will of
 God.

And that no man shall thinke that any detriment shal come to children by deferring of their Confirma-
 tion, he shall knowe for truth, that it is certaine by Gods worde, that children being baptized, haue all
 things necessarie for their saluation, and be vndoubtedly saued.

A Catechisme,

The Catechisme.

A Catechisme, that is to saye, An instruction to be learned of euery child, before he be confirmed, or admitted to receiue the holy Communion.

Question.

What is your name?

Answer.

A. M. M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then say you?

Answer.

They did promise and vowe three things in my name. First, that I should forsake the deuill and all his woorkes, and pompes, the vanities of the wicked world, and all the insull lutes of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleue, and to doe as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I wil. And I heartily thanke our heauensly father, that he hath called me to this state of saluation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my lifes ende.

Question.

Kepe the Articles of thy belief?

Answer.

I beleue in God the father almighty, maker of heauen and earth. And in Iesus Christ his onely sonne our Lord, which was conceived by the holy Ghost, boine of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hel, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father almighty: from thence he shall come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholike Church, the communion of saintes, the forgiveness of sinnes, the resurrection of the bodie, and the life everlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy belief?

Answer.

First, I learne to beleue in God the father, who hath made me and all the world.

Secondly, in God the sonne, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

How saide thy Godfathers, and Godmothers did promise for you, that you should keepe Gods commandements. Tell us how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the Chapter of Exodus, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: for I the Lord thy God am a zelous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousandes, in them that loue me, & keepe my Commandements.

iii. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltles that taketh his name in vaine.

iiii. Remember that thou keepest holy the Sabbath day. Sixe dayes hath the Lord labored so all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, & thy daughter, thy man seruant, and thy maidservant, thy cattel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, & all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his ass, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answer.

I learne two things. My dutie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My dutie towards God, is to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strengthe. To worshippe him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy name and his worde, and to serue him truly all the dayes of my life.

Question.

What is thy dutie towards thy neighbour?

Answer.

My dutie towards my neighbour, is to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strengthe. To worshippe him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy name and his worde, and to serue him truly all the dayes of my life.

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Question.

What is thy dutie towards thy neighbour?

Answer.

My dutie towards my neighbour, is to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strengthe. To worshippe him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy name and his worde, and to serue him truly all the dayes of my life.

Answer.

Thy trustie towards my neighbour is, to love him as my selfe, and to do to all men, as I would they should doe unto me. To love, honour, and honour my father and mother. To honour and obey the Rulerie and her ministers. To submit my selfe to al my gouernours, teachers, spiritual! pastors & matters. To obey my selfe lawfull and reverent to al my betters. To hurt no body by wordes nor deeds. To be true and iust in al my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying and flandering. To keepe my body in temperance, sobernesse, and chastite. Not to couet any desires men's goodes, but to learne and labour truely to get mine owne liuing, and to doe my dutie in that state of life, unto the which it shall please God to call me.

Question.

Thy good child, knowest thou, that thou art not able to do these things of thy selfe, nor to walke in the commandmentes of God, and to serue him without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let the prayer therefore if thou canst say the Lord's prayer.

Answer.

O our father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giv vs this day our daily bread. And forgive vs our trespasses, as we forgive them that

trespasse against vs, And lead vs not into temptation: But deliver vs from evil, Amen.

Question.

Whom dost thou call God in this prayer?

Answer.

I praise my Lord God our heavenly father, who is the giver of all goodes, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to doe. And I pray unto God, that he will sende to all things that be needfull both for our soules and bodies. And that he will be mercifull unto vs, and forgive vs our sinnes, and that it will please him to save and preserve us in all dangers, ghostly and bodily, and that he will keepe vs from all sinne and wickednes, and from our ghostly enemies, and from everlasting death. And thus I trust he will doe of his mercie & goodness, through our Lord Iesus Christ. And therefore I say Amen. So be it.

The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes & Holy dayes, halfe an houre before Evening prayer, openly in the Church, instruct and examine in many children of his Parish sent unto him, as the time will serve, and as he shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, and Apprentices, (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learne.

The fourme of solemnization of Matrimonic.

First, the Banes must be asked three severall Sundayes, or holy dayes, in the time of service, the people being present, after the accustomed maner.

And if the persons that would be married, dwell in divers Parishes, the Banes must be asked in both Parishes: And the Curate of the one Parish, shall not solemnize Matrimonic betwixt them, without a certificate of the Banes being thrise asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonic, the persons to be married shall come into the bodie of the Church, with their friends and neighbours, and there the Minister shall thus say.

Dearely beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to joine together this man and this woman in holy Matrimonic, which is an honourable estate, instituted of God in paradise, in the time of man's innocencie, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adjoined and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, & therefore to be to be esteemed not taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnall lusts & appetites, like brute beasts that have no understanding; but reverently, discretely, advisedly, soberly, and in the feare of God, duly consid-

ring the causes for which Matrimonic was ordained. One was, the procreation of children, to be brought up in the feare & nurture of the Lord, and praise of God. Secondly, it was ordained for a remeedy against sinne, and to avoid fornication, that such persons as have not the gift of continencie, might marry, and keepe themselves under the members of Christ's body. Thirdly, for the mutual assistance, helpe & comfort that the one ought to have of the other, both in prosperitie & adversitie, into the which holy estate these two persons present come now to be joined. Therefore if any man can shew any iust cause, why they may not lawfully bee joyned together, let him now speake, or els hereafter for ever hold his peace. And also speaking to the persons that shall be married, he shall say.

Require & charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you bee knowen any impediment

why

holp you may not be lawfully ioyned together in Matrimonic, that ye conside it. For be ye well assured, that so many as be coupled together, otherwise then Gods word doeth allowe, are not ioyned together by God, neither is their Matrimonic lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimonic by Gods Lawe, or the Lawes of this Realme, and will be bound, & sufficient suerties with him to the parties, or els put in a caution to the full value of such charges as the persons to be married doe susteine, to proue his allegation: then the solemnization must be deferred vnto such time as the truth be tryed. If no impediment be alledged, then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy estate of Matrimonic? Wilt thou loue her, comfort her, honour, and keepe her in sickness and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answer.

I will.

Then shall the Minister say to the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonic? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickness and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married vnto this man?

And the Minister receiving the woman at her father or friends hands, shall cause the man to take the woman by the right hande, and so either to giue their troth to the other, the man first saying.

I take thee A. to my wedded wife, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: & thereto I plight thee my troth.

Then shall they loose their handes, and the woman taking againe the man by the right hande, shall say.

I take thee A. to my wedded husbande, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Minister and Clarke. And the Minister taking the ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand.

And the man taught by the Minister shall say.
With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endowe. In the name of the father, and of the sonne, and of the holy Ghost, Amen.
Then the man leauing a Ring vpon the fourth finger of the womans left hand, the Minister shall say.

Let vs pray.

O Eternal God; Creator & preseruer of all mankind, giuer of all spiritual grace, the author of euerylasting life; sende thy blessing vpon these thy seruants, this man and this woman, to whom wee bleesse in thy name, that as Isaac & Rebecca liued faithfully together, so these persons may surely perseuerance and keepe the vowe and covenant betwixt the made (whereof this ring giuen and receiued is a token & pledge) & may ever remaine in perfect loue & peace together, & liue according to thy lawes, through Iesus Christ our Lord, Amen.

Then shall the Minister ioine their right hands together, and say,

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.
For as much as A. & B. haue consented together in holy wedlocke, & haue witnessed the same before God and this companie, & thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing & receiuing of a Ring, and by touching of hands, I pronounce that they be man and wife together. In the name of the father, & of the sonne, and of the holy ghost, Amen.

And the Minister shall adde this blessing.

God the father, God the sonne, God & holy ghost, bleesse, preserve, and keepe you, the Lord mercifully with his fauour booke vpon you, & so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euertlasting, Amen.

Then the Minister or Clarke going to the Lords table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thy handes: & well it thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy children like the olive branches round about thy table.

For thus shall the man be blessed: that feareth the Lord.

The Lord from out of Zion shall bleesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalm.

God be mercifull vnto vs, and bleesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowne vpon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

Let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and

Deus mihi reatur. Psal. 67.

and God, men our stone God, that give us his blessing.

God shall bless vs: and all the ends of the world shall feare him.

Staye he to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, so now, & ever shall be: world without end, Amen.

The psalme ended, and the man and the woman kneeling afore the Lords table, the Minister standing at the table, and turning his face towards them, shall say,

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

Our Lord saue thy seruant, and thy handmaide.

Answer.

Which put their trust in thee.

Minister.

Our Lord send them thyre from thy holy place.

Answer.

And euermore defend them.

Minister.

We vnto them a towne of strength.

Answer.

From the face of their enemy.

Minister.

Our Lord heare our prayer.

Answer.

And let our crye come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy seruants, and giue the seede of eternall life in their minds, that whatsoeuer in thy holy word they shall profitably learne, they may in deede fulfill the same. Look, O Lord, mercifully vpon them from heauen, and bless them. And as thou diddest send thy blessing vpon Abraham, and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord, Amen.

This prayer next following, shall be omitted, where the woman is past child birth.

O Mercifull Lord be and heauenly father, by whose gracious gift mankind is encreased: we beseech thee assist us thy blessing these two persons, that they may both be fruitful in procreation of children, and also liue together in loue in godly loue, & honestie, & they may feede their childrens children, vnto the third and fourth generation, vnto the ysaie and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appointe that out of man (created after thine owne image and similitude) woman shoulde take her beginning, and kniting them together, diddest teach that it shoulde neuer be loken to put asunder those, whome thou by Ma-

trimonie hadst made one.

O God, which hast consecrated the sacre of Matrimonie to such an excellent purpose, that in it is signified and represented the spiritual marriage & vniue betweene Christ & his Church: Look mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, as Christ did loue his spouse the Church, who gave himselfe for it, loosing & cleansing it as he has owne flesh: also that this woman may be louing & amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quarters, ioyfull, and peace, be a follower of holp and godly matrons. O Lord bless their body, and graunt that to inherit the euermoring kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say,

Almightie God, which at the beginning did create our first parents Adam & Eve, & did sanctifie & ioyne the together in marriage, poure vpon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soule, and liue together in holp loue vnto your liues ends, Amen.

Then shall beginne the Communion. And after the Gospell shall be said a Sermon, wherein ordinarily is oft as there is any marriage, the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All ye which be married, of which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doeth say as touching the dutie of husbands towards their wives, and wives toward their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this counselment to all married men. Ye husbands, loue your wives, euen as Christ loued the Church, & hath giuen him selfe for it, to sanctifie it, purging it in the fontaine of water, through the word, that he might make it vnto him selfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it shoulde be holy & blameles. So men are bound to loue their own wives, as their owne bodie. He that loueth his owne wife, loueth him selfe: For neuer did any man hate his owne flesh, but nourisheth & cheriseth it, euen as he loueth his body, the congregation, for we are members of his body, of his flesh, & of his bones. For this cause shall a man leaue father & mother, & shalbe ioyned vnto his wife, & they two shall be one flesh. This mystrie is great, but I speake of Christ, and of the congregation. Heretofore, let euery one of you so loue his owne wife, euen as him selfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men loue your wives, and be not bitter vnto them.

Heare also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married, Ye husbands dwell in your wives according to knowledge, giuing honour vnto the wife, as vnto the church her selfe, and as heres together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the dutie of the husband towards the wife. Nowe shal we see what the wife shal do towards her husband.

Ephes. 5. &c.

Col. 3. 19.

1. Pet. 3. 7.

your

your husbands, even as it is plainly set forth
in holy Scripture.

Eph. 5. 22. to
verse 35.

Saint Paul (in the forenamed Epistle to the
Ephesians) teacheth you thus: Ye women,
submit your selves unto your owne husbands,
as unto the Lord. For the husbande is the
wines head, even as Christ is the head of the
Church, & he is also the Saviour of the whole
body.

Therefore as the Church of Congregation is
subject unto Christ: So likewise let the wives
also be in subjection unto their owne hus-
bandes in all things. And againe he saith,
Let the wife reverence her husband. And (in
his Epistle to the Colossians) Saint Paul gi-
veth you this short lesson, Ye wives, submit
your selves unto your owne husbands, as it is
convenient in the Lord.

Col. 3. 18.

1. Pet. 3. 1. to
verse 7.

Saint Peter also doeth instruct you ver-
ge godlye, thus saying, Let wives be subject to
their owne husbands, so that if any obey not
the worde, they may be wonne without the
worde, by the conversation of the wives,
while they beholde your chaste conversation
coupled with feare. Whose apparel, let it not
be outward, with blyssed hayre, and crim-
ining about with golde, either in putting on of
gaygarons apparel: but let the hid man which
is in the heart, be without all corruption, so
that the spirit be milde and quiet, which is a
precious thing in the sight of God. For after
this manner (in the same time) bid the holy wo-
men which trusted in God apparel the selves,
being subject to their owne husbands, as Sa-
ra obeyed Abraham, calling him Lord, whose
daughters ye are made doing well, and not be-
ing dismayed with any feare.

The newe married persons (the same day of their
marriage) shall receive the holy Communion.

The order for the visitation of the sicke.

The Minister entering into the sicke persons house
shall say,

Peace be in this house, and to all that dwell in
it.

When he cometh into the sicke mans presence he
shall say, kneeling downe,

Remember not Lord our iniquities, nor
the iniquities of our forefathers. Spare
us good Lord, spare thy people, whome
thou hast redeemed with thy most precious
blood, and be not angry with us for ever.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our father which art in heauen, &c.

And lead us not into temptation.

Answer,

But deliver us from evil. Amen.

Minister.

Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And overmoe mightily defend him.

Minister.

Let the enemies have none advantage of him.

Answer,

Shew the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong towre.

Answer.

From the face of his enemy.

Minister.

Lord heare our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look downe from heauen, beholde,
visite and relieve this thy servant: look
upon him with the eyes of thy mercie,
give him comfort and sure confidence in thee, de-
fend him from the danger of the enemies, and
keepe him in perpetual peace & safety, through
Jesus Christ our Lord, Amen.

Hear ye almightie and most mercifull
God and saviour, extend thy accustomed
goodnesse to this thy servant, which is
grievous with sickness: visite him, O Lord, as
thou diddest visite Peter's wines mother, &
the captaine's servant. So visite & relieve unto this
sicke person his former peache (if it be thy will)
of els give him grace so to take the visitation,
that after this painfull life ended, he may
dwell with thee in life everlasting.
Then shall the Minister exhort the sicke person after
this forme, or other like.

Deare beloved, know this, that almightie
God is the Lord of life and death, and
ouer all things to them pertaining, as
poult, strength, health, age, weakenesse and
sickness. Wherefore, whosoever your sick-
nesse is, knowe you certainly that it is Gods
visitation. And say what cause former this
sickness is sent unto you, whether it be for tri-
ous patience for the example of other, and
that your faith may be found in the day of the
Lord laudable, glorious, and honourable, in
the increase of glory and endless felicitie, of els
it be sent unto you to correct and amend in you
what so ever doeth offende the eyes of your
heavenly father: knowe you certainly, that
if you truly repent you of your finnes, and
boare your sickness patiently, trusting in
God's mercie, for his deare sonne Jesus Chris-
tes sake, and render unto him humble thanks
for his fatherly visitation: submitting your-
selfe wholly to his will, it shall turne to your
profit, and helpe you forward in the right way
that leadeth unto everlasting life.

If the person visited be very sicke, then the Curate
may and his exhortation in this place.

Take therefore in good worth the chastise-
ment of the Lord. For whome the Lord loveth,
he chastiseth: yea, as Saint Paul saith, he
scourgeth every one which he loveth. Upon
endure chastisement, he overcometh him selfe
unto you, as unto his owne children. What
sorrowe is he that the father chastiseth not? If
ye be not under correction (whereof all true
children are partakers) then are ye bastards,
and not children. Therefore seeing that when
our carnall fathers do correct us, we reverence
it as they: shall we not nowe much rather
be obedient to our spiritual father and so live?
And then say a fewe verses of chastite be af-
ter their owne pleasure: But he doeth chastise
us

The visitation of the sicke.

be for our profite, to the intent he may make
be partakers of his holinesse. These wordes
(god brother) are Gods wordes, and written
in holy scripture for our comfort and instruc-
tion, that we should patiently & with thanks-
giving, heare our heavenly fathers correction,
whensoever by any manner of adversitie it shall
please his gracious goodnesse to visite us. And
there should be no greater comforte to Christi-
an persons, then to be made like unto Christ,
by suffering patiently adversities, troubles, &
sickneses. For he himselfe went not by to joye,
but first he suffered paine, he entred not into his
glorie before hee was crucified: So truly our
way to eternall joye is, to suffer here by Christ,
and our doore to enter into eternal life is, gladi-
ly to dye with Christ, that we may rise againe
from death, and dwell with him in everlasting
life. Now therefore taking your sicknes, which
is thus profitable for you, patiently, I exhort
you in the name of God, to remember the pro-
fession which you made to God in your bap-
tisme. And forasmuch as after this life there is
account to be given unto the righteous iudge,
of whom all must be judged without respect
of persons: I require you to examine your selfe,
and your state, both towards God and man, so
that accusing and condemning your selfe for
your owne fautes, you may finde mercie at
your heavenly fathers hand. For Christs sake,
and not be accused & condemned in that feare-
full iudgement. Therefore I shall shortly re-
hearse the Articles of our faith, that you may
knowe whether you be believe as a Christian
man should, or no.

Then the Minister shall rehearse the Articles of the
faith, saying thus.

*Dost thou beleve in God the father almighty
(And so forth as it is in baptism.)*

Then shall the minister examine whether he be in
charitie with all the worlde, exhorting him to forgiue
from the bottomes of his heart all persons that have
offended him, and if he have offended other, to aske
them forgiveness: & where hee hath done iniurie or
wrong to any man, that he make amendes to the ve-
ryst of his power. And if he have not afore dis-
posed his goods, let him then make his will, and also
declare his debts, what he oweth, and what is owing
unto him, for discharging of his conscience, & quiet-
nes of his executours. But men must be oft admoni-
shed that they see an order for their temporall goodes
and landes, when they be in health.

These wordes before rehearsed, may be sayde before
the Minister beginne his prayer, as he shall see
cause.

The Minister may not forgette, nor omitte to moone
the sicke person (and that most earnestly) to libe-
ralitie towards the poore.

Here shall the sicke person make a speciall confe-
ssion, if he feele his conscience troubled with any
weightie matter. After which confession, the Mi-
nister shall absolve him after this sorte.

Our Lorde Jesus Christ, who hath left po-
wer to his Church to absolve all sinners
which truly repent and beleve in him,
of his great mercie forgiue this thine offences,
as by his authoritie committed to me, I ab-
solute thee from all thy finnes, in the name of
father, & of the sonne, and of his holy ghost. Amen.
And then the Minister shall say the Collect follo-
wing.

Let vs pray.

O most mercifull God, which according
to the multitude of thy mercies, dost so
put away sinnes of those which truly
repent, that thou remembrest them no more,
open thine eye of mercie vpon this thy servant,
who most earnestly desireth pardon and for-
giuenesse. Keene in him (most loving father)
whatsoever hath bene decapied by the fraude &
malice of the deuill, or by his owne carnall will
and frailtynesse: pferleue and continue this sicke
member in the vniue of the Church. consider
his contrition, accept his teares, allwaie his
paine, as shall be seene to thee most earnestly for
him. And for as much as he putteth his full
trust onely in thy mercie, impute not vnto him
his former finnes, but take him vnto thy fa-
uour, thosolue the merites of thy most dearely
beloued sonne Jesus Christ. Amen.

Then shall the Minister say this Psalm.

In the, O Lord, haue I put my trust, let mee In te domi-
neuer be put to confusion: but rid me, and de- ne speravi.
liver me in thy righteousness, enclose the Psal. 71.
care vnto me, and saue me.

Be thou my strong holde, wherunto I may
alwaie resort: thou hast promised to helpe me,
for thou art my house of defence, a ny castle.

Deliver me, O my God, out of the hand of the
ungodly: out of the handes of the vnrightheous
and cruell man.

For thou, O Lord God, art the thing that I
long for: thou art my hope, euen fro my youth.
Through thee haue I bene holden by ever
since I was borne: thou art he that took me
out of my mothers wombe, my praise shal al-
waie be of thee.

I am become as it were a monster vnto ma-
ny: but my sure trust is in thee.

O let my mouth be filled with thy praise: & I
may sing of thy glory & honour all day long.
Call me not away in the time of age: forsake
me not when my strength faileth me.

For mine enemies speake against me, and
they that lay waite for my soule: take their
counsell together, saying: God hath forsaken
him, persecute him, and take him, for there is
none to deliver him.

O be not farr from me, O God: my God
hath thee to help me.

Let them be confounded and perishe, that are
against my soule: let them be conuered in shame
and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alwaie: and
will praye the more and more.

O my mouth shall dayly speake of thy righte-
ousnes and saluation: for I knowe no ende
therof.

I will goe forth in the strength of the Lorde
God: and will make mention of thy righteou-
nes onely.

Thou (O God) hast taught me from my
youth vntill now: therefore will I tell of
thy wonderous workes.

Forsake me not (O God) in mine olde age,
when I am gray headed: vntill I haue shewed
thy strength vnto this generation, and thy
power to all them that are yet for to come.

Thy righteousness (O God) is very high: and
great thinges are they that thou hast done, O
God, who is like vnto thee?

O what great troubles and adversities hast
thou

The visitation of the sicke.

At the burial of the dead.

thou shewed me: and yet dost thou turne & refresh me: yea, and broughtest me from the dæpe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore wilt thou please thee and thy sapth- fulnesse (O God) playing vpon an instrument of musike: vnto thee wilt thou sing vpon the Harpe, & thou holp one of Israel.

Appoynted will be saue when thou singst vnto thee: & so wilt thou soule, whome thou hast deliuered.

Appoynted also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seek to doe me euill.

Glorie be to the father, and to the sonne, &c. As it was in the beginning, is now, &c.

Adding this.

O Saviour of the world, saue vs, which by thy crosse, & precious blood hast redeemed vs, help vs we beseech thee, O God.

Then shall the Minister say.

The almighty Lord, which is a most strong towre to all them that put their trust in him, to whome all things in heauen, in earth, and vnder the earth doe bowe and obey, be now and evermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whome, and through whom thou mayest receive healt and saluation, but onely the name of our Lord Iesus Christ, Amen.

The Communion of

the sicke.

The Collect.

A lmighty euertlasting O God, maker of mankind, which dost correcte those whom thou dost loue, and chastest euery one whome thou dost reuerie: we beseeche thee to haue mercie vpon this thy seruant, visited with the hande, and to graunt that he may take his sickness patiently, and recover his bodily healt (if it be thy gracious wil) & whensoever his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle.

Mourn, despise not the correction of the Lord, neither faint when thou art rebuked of him: for whome the Lord loveth, him he correcteth: yea, and he scourgeth euery sonne whom he receiveth.

The Gospel.

Verily, verily I say vnto you, he that heareth my word, and belieueth on him that sent me, hath euertlasting life, and shall not come vnto damnation, but hee passeth from death vnto life.

When the sicke person is visited, & receiveth the holy Communion all at one time, then the Minister for the more expedition shall cut off the forme of the visitation at the Psalm, (For hee, O Lord, haue I put my trust) and go straight to the communion.

The order for the buriall of the dead.

The Minister meeting the Corps at the Church stile, shall say, or else the Ministers and Clarkes shall sing, and so go cyther vnto the Church, or towards the graue,

In the resurrection and the life (saith the Lord) John. 11. 25. I be that belieueth in me, yea, though he were dead, yet shall he liue. And whosoener liueth, and belieueth in me, shall not die for euer.

Iob. 19. 25, 26, 27.

I knowe that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinn, and shall see God in my flesh: yea, and I myselfe shall beholde him, not with other, but with these same eyes.

1. Tim. 6. 7.

We brought nothing into this world, neyther may we carpe any thing out of this world. The Lord giueth, and the Lord taketh awaye. Euen as it pleased the Lord, so cometh things to passe: blessed be the name of the Lord.

Iob. 1. 21.

When they come at the graue, whiles the corpes is made ready to be laide into the earth, the Minister shall say, or the Ministers and Clarkes shall sing.

Iob. 14. 1, 2.

Min that is boyme of a woman, hath but a short tyme to liue, and is full of miserie, he cometh vp, and is cut downe like a flowre: he flourisheth as it were a shadow, and neuer continueth in one day. In the middes of life, we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sinnes iustly art displeased? Yet O Lord God most holp, O Lord most mightie, O holp & most mercifull saviour, deliuer vs not vnto the bitter paines of eternall death. Thou knowest the secrets of our heartes, but not by thy mercifull eyes to our prayers: but spare vs O Lord most holp, O God most mightie, O holp and mercifull saviour, thou most worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then while the earth shalbe cast vpon the body, by some standing by, the Minister shall say.

Fas much as it hath pleased almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

Then shall hee bid or sing.

I heard a voyce from heauen, saying vnto me, Write, from henceforth blessed are the dead which die in the Lord: Euen so saith the spirit, that they rest from their labours.

Reue. 14. 13.

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

Christe is risen from the dead, and become the first frutes of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made alive, but euery man in his own order. The first is Christ, then they that are Christes at his coming. Then cometh the ende, when hee hath deliuered vnto the kingdome to God the father, when hee hath put downe all rule, and all authoritie and power: for he must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all things vnder his feete. But when hee saith, All things are put vnder him, it is manifest that

1. Cor. 15. 20.

Hebre. 12. verse. 5.

Iohn. 5. vers. 24.

that he is excepted which bod put all things vnder him. When all things are subdu'd vnder him, then shall the sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all: else what doe they which are baptisied ouer the dead, if the dead rise not at all? Whyp are they then baptisied oner them? yea, & whyp stand we alway then in respect? Is our reioycing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beastes at Cyrenus after a manner of men, what aduantage it me, if the dead rise not againe? Let vs eate & drinke, for to morrow we shall die. We not be deuiued, euil wayes corrupt good manners. Awake truely out of sleepe, & liue not. For some haue not a knowledg of God. I speake this to your shame. But some man will say, Howe arise the dead? With what bodies shall they come? Thou saiest, & whyp thou saiest, is not quickned, except it die. And whyp saiest thou: thou saiest not that bodp & shall be, but bare come, as of wheat or some other: but God giueth it a bodp at his pleasure, to euery seede his owne bodp. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, & there are bodies terrestrial. But the gloyp of the celestiall is one, and the gloyp of the terrestriall is another. There is one manner gloyp of the sunne, another gloyp of the moone, & another gloyp of the starres. For one starre differeth from another in gloire: So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weaknesse, it riseth againe in power: it is sown a naturall bodp, it riseth againe a spirittuall bodp. There is a naturall bodp, & there is a spirittuall bodp: as it is also writen. The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit, & is not first which is spirittuall, but that which is naturall, & then that which is spirittuall. The first man is of the earth, earthie: The seconde man is the Lord from heauen, heauenly. As is the earthy, such are they & be earthy. And as is the heauenly, such are they & be heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I by the way, that flesh & blood cannot inherite the kingdome of God, neyther doeth corruption inherite incorruption. Behold, I shew you a myserie. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinkling of an eye by the last trump. For the trumpet shall blow, & the dead shall rise incorruptible, & wee shall be changed: for this corruptible must put on incorruption, & this mortall must put on immortalitye. When this corruptible hath put on incorruption, & this mortall hath put on immortalitye, then shall be brought to passe the saying that is writen, Death is swallowed vp in victory: Death where is thy sting? Well where is thy strength? The sting of death is sinne, & the strength of sinne is the law: but thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, be ye steadfast & vnmoueable, alwayes rich in the woyle of our Lord, so much as ye know

how & your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father, &c. And leade vs not, &c.

Answer.

But deliver vs from euill, Amen.

Minister.

Almightie God, with whos doe line the spirits of them that depart hence in our Lord, & in whome the soules of them that be selected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: We giue thee heartie thanks, for that it hath pleased thee to deliuer this our brother, out of the miseries of this sinful world, bestowing that it may please thee of thy gracions goodnes, shortly to accomplish the number of thyne elect, & to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consolation & blisse both in body and soule, in thy eternall and euertlasting joy, Amen.

The Colick.

Omercifull God, the father of our Lord Iesus Christ, who is & resurrected and & liue, in whom whosoener belieueth, shall liue, though he dye, & whosoener liueth, & belieueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be saye as men without hope, for them & sleepe in him: We meekely beseech thee, O father, to rapt vs from the death of sin, vnto the life of righteousness, & when we shall depart this life, we may rest in him, as our hope is this our brother doth; and & at the generall resurrection in the last day, we may be found acceptable in thy sight, & receive a blessing which thy welbeloued sonne shall then pronounce to all that loue & feare thee, saying, Come ye blessed childre of my father, receiue ye kingdome prepared for you from the beginning of the world. Graunt this, wee beseeche thee, O mercifull father, through Iesus Christ our mediator and redeemer, Amen.

The thanksgiuing of women after child birth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place, neyther vnto the place where the Table standeth, and the priest standing by her, shall say these words or such like, as the case shall require.

Forasmuch as it hath pleased almighty God of his goodnes to giue you safe deliuerance, & hath preserved you in the great danger of childre birth: ye shall therefore giue heartie thanks vnto God, and pray.

Then shall the Priest say this Psalm.

I haue lifted vp mine eyes vnto the hills: from whence cometh my helpe.

My helpe cometh even from the Lord: which hath made heauen and earth. He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Beholde, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day:

Ca.

day:

A Commination.

Say: may the Sonne by night.

The Sonne shall preserve thee from all euill: for it is euill he that shall keepe thy soule.

The Lord shall preserve thee going out, & thy coming in: from this time forth for euer more.

Glosp be to the father, and to the sonne, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

Lord saue this woman thy seruant.

Answer.

Which putteth her trust in the.

Priest.

Be thou to her a strong tower,

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God which hast deliuered this woman thy seruant from the great paine and perill of childebirth: graunt we beseech thee, most mercifull father, by the throughe thy helpe, map both faultlesse live, and walke in her vocation, according to thy will, in this life present, and also map bee partaker of eternall glosp in the life to come, throughe Iesus Christ our Lord, Amen.

¶ The woman that cometh to giue her thanks, must offer her accustomed offerings: & if there be a Communion, it is convenient that shee receyue the holy Communion.

A Commination against sinners, with

certaine prayers to be vsed diuers

times in the yeere.

After morning prayer the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shalbe sayd, after the accustomed maner: which ended, the Minister shall go into the Pulpit, and say thus.

Wherein, in this primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saved in the day of the Lord: & that other admonished by their example, might be more afraid to offend.

In the stead whereof, vntill the last discipline map bee restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing agaynst unpentitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye shoulde answer to euery sentence. Amen: to the intent that you, being admonished of the great indignation of God agaynst sinners, map the rather be called to earnest and true repentance, and map

walke more warily in these dangerous dayes, shewing from such curses, for which ye ascribe to your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the works of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And the people shall answer, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother,

Answer.

Amen.

Minister.

Cursed is he that remooueth away the markes of his neighbours lands.

Answer.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answer.

Amen.

Minister.

Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowers.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Cursed is he that taketh rewardes to slay the soule of innocent blood.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are ye bountifull, the sojnicatours, and adulterers, and the couetous persons, the worshippers of images, slauderers, diuers kinds, and extortioners.

Answer.

Amen.

Minister.

Nowe seeing that all they bee accursed (as the Prophet Dauid beareth witness) which "do erre & go astray from the commandments of God, let vs (remembering the dreadfull iudgement hanging ouer our heads, & being alwaies at hand) returne vnto our Lord God, with all contrition & meekenes of heart, bewailing & lamenting our sinfull life, knowing & confessing our offences, & seeking to bring forth worthy frutes of penance." For now is the are put vnto the roote of the trees, so that they reape which they sowed not forth good fruite.

Deut. 27. 15.

Deut. 27. 16.

Deut. 27. 17.

Deut. 27. 18.

Deut. 27. 19.

Deut. 27. 24.

Leuit. 20. 10.

Deut. 27. 25.

Iere. 27. 5.

Matth. 23. 46.

1. Cor. 6. 9. 10.

Gal. 5. 19. 20.

21.

Psal. 119. 11.

Matth. 23. 10.

Hebr. 10. 31. **I**s between downe, and cast into the fire.

Psal. 11. 6. **I**t is a fearful thing to fall into the hands of the living God: he shall powre downe raine upon the sinners, & flames fire and brimstone, storme and tempest, this shall bee their portion to drinke. For loe, the Lord is comen out of his place, to visite the wickednesse of such as dwell upon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His sanne is in his hand, & he will purge his floore, and gather his wheate into the barn: but he will burne the chaffe with burninge heale fire.

1. The. 5. 2. 3. **T**he day of the Lord cometh as a thief in the night: and when men shall say, peace, and all things are safe, then shall sudden destruction come upon them, as sorowe cometh upon a woman travailling with child, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obdurate sinners, through stubbornnesse of their heart, haue heaped vnto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shall seke me early, but they shall not find me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, & too late to crie for mercie, when it is the time of iudice. A terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, Go ye cursed into the fire euermolabing, which is prepared for the deuill and his Angels.

2 Cor. 6. 2. **T**herefore brethren, take we heede betime, while the day of saluation lasteth, for the night cometh, when no man can worke: but let vs while we haue the light, belente in the light, and walke as children of the light, that we be not cast into y^e utter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, & of his endlesse pity, promise vs forgiveness of that which is past, if (with a whole minde and true heart) we returne vnto him. For though our finnes be as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wool.

Ezek. 18. 30. **T**urne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction.

Cast auaire from you all your vngodlinesse that ye haue done, make you new heartes, & a new spirit. Wherefore will ye die, ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue.

1 Iohn. 2. 1. 2. **A**lthough we haue sinned, yet haue we an advocate with the Father, Iesus Christe the righteous, and he it is that obteyneth grace for our finnes.

Esa. 53. 5. **F**or he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is y^e mercifull receiver of all true penitent sinners, assuring our selues y^e he is ready to receiue vs, and most willing to pardon vs, if we come to him with sayntful re-

pentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, if we will take his easie yoke, and light burden vpon vs, to followe him in lowlinesse, patience and charite, and be ordered by the gouernance of his holp spirit, seeking alwayes his glorie, and seruing him truly in our vocation, with thankesgiving. This if we doe, Christ will deliuer vs from the curse of the law, and from the extreme malediction which shall light vpon the char shall be set on the left hand, and he will set vs on his right hand, and giue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all for his infinite mercie, Amen.

¶ Then shall they all kaele vpon their knees, and the Minister & Clarke kneeling (where they are accustomed to say the Letany) shall say this Psalm.

¶ Miserere mei Deus.

Hue mercie vpon me, O God, after thy great goodnesse: according to y^e multitude of thy mercies do away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But lord, thou requirest truth in the inward partes: and shalt make me to vnderstand wils done secretly.

Thou shalt purge me with hyssope, and I shall be cleane: thou shalt walsh me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my inuiddes.

Make me a cleane heart O God: and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holp spirit from me.

Give me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliver me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lippes (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else wouldest thou giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) wilt thou not despise.

Be fauourable and gracious vnto Sion: build thou the walles of Iherusalem.

Then shall thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations: then shall they offer pong bullocks vpon thine altar.

Gloap be to the father, &c.

As it was in the beginning, &c.

Ciii.

Lozde,

Mat. 11. 29, 30.

Mat. 23. 33, 34.

Psa. 51.

Lord haue mercy vpon vs.
Chris haue mercy vpon vs.
Lord haue mercie vpon vs.
Our father which art in heauen, &c.
 And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruantes.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our sauour.

Answer.

And say the Gospell of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifullly heare our prayers, and spare all those which confesse their sinnes vnto thee, & they (whose consciences be Sinne are accused) by thy mercifull pardon may be absolved, through Chyeste our Lord, Amen.

O Most mightie God and mercifull father, which hast compassion of all men, and hatest nothing & thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifullly forgine vs our trespasses, recyue and comfort vs, which be grieved and wearied with the burden of our sinnes: thy proper tie is to haue mercie, to this onely it appertaineth to forgine sinnes. Spare vs therefore good Lord, spare thy people whome thou hast redeemed, enter not into iudgment with thy seruantes, which be vile earth, and miserable sinners: but so turne thine eye from vs, which in helpe knowledg our vilenesse, and truly repent vs of our faultes: so make hast to helpe vs in this woyle, that we may ener liue with thee in the world to come, through Iesus Chyest our Lord, Amen.

¶ Then shall the people say this that followeth, after the Minister.

Thine thou vs, O good Lord, and so shall we be turned: be sauourable, O Lord, be sauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, & of great pitie. Thou sparest whome deserue punishment, & in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare the, & let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, & after & multitude of thy mercies looke vpon vs.

THE ENDE.

The Psalmes of Dauid, of that translation which is commonly vsed in the Church.

Beatus vir qui non abiit. Psal. 1.

Morning prayer.

Blessed is the man & hath not wal-
 ked in the counsell of the vngodly, &
 nor stand in the waye of sinners: &
 hath not sit in the seat of & scornful.
 But his delight is in the lawe
 of the Lord: and in his lawe will he exercise
 himselfe day and night.
 And he shalbe like a treee planted by & water
 side: & will bring forth his fruit in due season.
 His leafe also shall not wither: and looke
 whatsoeuer he doeth, it shall prosper.
 As for the vngodly it is not so with them:
 but they are like the chaffe which the winde
 scattereth away from the face of the earth.
 Therefore the vngodly shall not be able to
 stand in the iudgment: neither the sinners
 in the congregation of the righteous.
 But the Lord knoweth the way of the right-
 eous: & the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

Why doe the the heathen so furiously
 rage together: & why doe the people
 imagine a vaine thing?
 The kinges of the earth stand by, and the ru-

lers take counsaile together: against the
 Lord, and against his anointed.
 Let vs breake their bondes asunder: & cast
 away their cordes from vs.
 He that dwelleth in heauen shall laugh them
 to scorne: the Lord shall haue the in derision.
 They shall he speake vnto them in his wrath:
 and bere them in his fure displeasure.
 Yet haue I set my king: vpon my holy hill
 of Sion.
 I will preache the lawe, wherof the Lord
 hath said vnto me: thou art my sonne, this
 day haue I begotten thee.
 Desire of me, and I shall giue thee the bra-
 then for thine inheritance: and the vttermost
 partes of the earth for thy possession.
 Thou shalt bryde them with a rod of yron: &
 breake them in pieces like a potters vessell.
 Be wise now therefore, O ye kinges: be
 learned pee that are Iudges of the earth.
 Serue the Lord in feare: and reioyce vnto
 him with reuerence.
 Kisse the sonne leaust he be angry, and so pe-
 rish from the right way: if his wrath be
 kindled (yea but a litle) blessed are all they
 that

that put their trust in him.

Domine quid. Psal. 3.

Lord howe are they increased that trouble me: many are they that rise against me.

2 Where one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call vpon the Lord with my voyce: & he heard me out of his holy hill.

5 I laid me downe & slept, and rose vp againe: for the Lord susceined me.

6 I will not be afrayde of tenn thousande of people: that haue set themselves against me round about.

7 My Lord, and helpe me, O my God: for thou smitest all mine enemies vpon & chacke bone, thou hast broken the teth of the vngodly.

8 Salvation belongeth vnto the Lord: & thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast let me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sounes of men, howe long will ye blasphemie mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lord hath chosen to him selfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stande in awe, & feare not: commune with your owne heart, & in your chamber, & be stil.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shewe vs any good?

7 The Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in my heart: since the time that their voyce & wine & oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea aurius. Psal. 5.

Ponder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be feshly shal not stand in thy sight: for thou hatest all them that wooske vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, & men vpon the multitude of thy mercy: & in thy feare will I worship toward thy holy temple.

8 Leade me O Lord, in thy righteousness, because of mine enemies: make the way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throte is an open sepulchre: they flatter with their tongue,

11 Destroy thou them, O God, let them perish through their owne imaginations: call them out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, that thy loue thy name, shalbe topfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: & with thy favourable kindness wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weak: O Lord heale me, for my bones are breked.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O heale me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am wearie of my groaning, surry night with I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and woynie atway because of all mine enemies.

8 Away from me all ye that wooske vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in this haue I put my trust: save me from all they that persecute me, and deliuer me.

2 Least he deuour my soule like a lion, and teare it in peeces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my handes.

4 If I haue rewarded euill vnto him & dealt friendship with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, & take me: yea, let him tread my life down vpon the earth, and lay mine honour in the dust.

6 Stande by, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therfore lift vp thy selfe againe.

8 The Lord shall iudge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reynes.

11 Thy helpe counteneth of God: which preferreth them that are true of heart.

12 God is a righteous iudge, strong and patient:

Curia. titut:

tient: and God is psonned every day.

13 If a man will not turne, he will whet his sword: he hath bet his bow, & made it ready.

14 He hath prepared for him the instruments of death: he ordeyneth his arrowes agaynst the persecutors.

15 Beholde, he travaileth with mischief: he hath conceived foolishnes, and brought forth ungodlinesse.

16 He hath grauen and digged by a pit: and is fallen himselfe into the destruction that he made for other.

17 For his traualle shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousness: and will praise the name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy name in all the world: thou that hast set thy glop aboute the heauens.

2 Out of the mouth of vep babes and sucklings hast thou ordeyned strength, because of thine enemies: that thou mightest kill the enemie and the auenger.

3 For I will consider the heauens, euen the woorkes of thy fingers: the spoone and the starres which thou hast ordeyned.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the angels: to crowne him with glop and worship.

6 Thou madest him to haue dominion of the woorkes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: pea, and the beastes of the field.

8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: how excellent is thy name in all the world?

Confitebor tibi. Psal. 9.

I will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marvellous woorkes.

2 I will be glad and reioyce in thee: pea, my songs will I make of thy name, O thou most highest.

3 While mine enemies are broken backe: they shall fall and perish at thy presence.

4 For thou hast maintayned my right, & my cause: thou art set in the throne that iudgeth right.

5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness: & minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou O Lord hast neuer failed them that seeke thee.

11 O people the Lord which dwelleth in Zion: shewe the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complout of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou hast lifted me vp from the gates of death.

14 That I may shewe all thy pietyes within the portes of the daughter of Zion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pitte that they made: in the same net which they hid vniue, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the woorkes of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the make that not yett is for euer.

19 O Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 But them in feare (O Lord): that the heathen may knowe themselves to be but men.

Vequid Domine. Psal. 10.

Why standest thou so farre off (O Lord): and hidest thy face in the needfull tyme of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wiliness that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speakech good of the courteous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wapes are allway grieuous: thy iudgements are farre aboue out of his sight, and therefore despeth he all his enemies.

6 For he hath sayd in his heart, truly, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, decepte, and fraude: vnder his tongue is vngodlinesse and banitie.

8 He lurketh in the shadowy corners of the streets: & pynip in his lurking dennes doeth he murder the innocent, his eyes are set against the poore.

9 For he lyeth waityng secretly, euen as a Lion lurketh he in his denne: that he may catch with the poore.

10 He doeth rauill the poore: when he getteth him into his net.

11 He tanceth downe and humblyeth himselfe: that the congregation of the poore may fall into the hand of his captaiues.

12 He hath laide in his heart, truly, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore shoulde the wicked blaspheme God: while he doeth saue in his heart, truly, thou God carest not for it?

15 Surely thou hast sene it: for thou beholdest vngodlinesse and wiong.

16 That thou maist take the matter into thy hand: the poore committeth himselfe vnto thee,

Morning
prayer.

- there, for thou art the helper of the friendless:
 17 Break thou the power of the ungodly and
 malicious: take away his ungodliness, and
 thou shalt finde none.
 18 The Lord is King for ever and ever: and the
 heathen are perished out of the land.
 19 Lord, thou hast heard the desire of the poore:
 thou preparedst thine heart, and thine ears
 arkeneth thereto.
 20 To helpe the fatherless and poore unto
 their right: that the man of the earth be no
 more exalted against them.

In Domino confido. Psal. 11.

- I**n the Lord put I my trust: how say ye then
 to my soule, that he should see as a bird in
 the hill?
 2 For loe, the ungodly bendeth their bow, and
 make ready their arrows with in the quiver:
 that they may privily shooote at them
 which are true of heart.
 3 For the foundations will be cast down: and
 what hath the righteous done?
 4 The Lord is in his holy temple: the Lords
 seat is in heauen.
 5 His eyes consider the poore: & his eye lids
 respect the children of men.
 6 The Lord alloweth the righteous: but the
 ungodly, and him that delighteth in wicked-
 nes doeth his soule adioyne.
 7 Upon the ungodly he shall rapine sturres,
 fire, and brimstone, storme, and tempest: this
 shall be their portion to drinke.
 8 For the righteous Lord loneth righteousness:
 his countenance will behold & thing & is iust.

Saluum me fac. Psal. 12.

- H**elp me Lord, for there is not one godlie
 man left: for the faithfull are diminished
 from among the children of men.
 2 They talke of vanity cury one with his
 neighbour: they doe but flatter with their
 lips, & dissemble with their double heart.
 3 The Lord shall roote out all deceitful lips:
 & the tongue that speaketh poysoned things.
 4 Which haue said, with our tongue we will
 prevaille: we are they that ought to speake,
 who is Lord our God?
 5 How for the comfortlesse troubles sake of
 the needie: and because of the deepe sighing
 of the poore.
 6 I will be (saith the Lord): & will helpe every
 one from him that sweareth against him, and
 will set them at rest.
 7 The wordes of the Lord are pure wordes:
 as the silver which from the earth is
 tryed, and purified seven times in the fire.
 8 Thou shalt keepe them, O Lord: thou shalt
 preserve him from this generation for ever.
 9 The ungodly waite on euery side: they are
 exalted, the children of men are put to
 rebuke.

Vicquequo Domine. Psal. 13.

- H**ow long wilt thou forger me (O Lord) for
 neuer: how long wilt thou hide thy face from
 me?
 2 How long shall I seeke counsaile in my
 soule, and be so forsed in my heart: how long
 shall mine enemies triumph ouer me?
 3 Consider and heare me, O Lord my God:
 lighten mine eyes, that I sleepe not in death.
 4 Least mine enemy say, I haue prevailed as
 against him: for if I be cast downe, they that
 trouble me will reioyce at it.

- 5 But my trust is in the mercie and my heart
 is iust in the saluation.
 6 I will sing of the Lord, because he hath
 dealt so iustly with me: yea, I will praise
 the name of the Lord much longer.

Domine inspirans. Psal. 14.

- T**he fool hath said in his heart: there is
 no God.
 2 They are corrupt and become abomi-
 nable in their doings: there is not one that
 doeth good, (no not one.)
 3 The Lord looked downe from heauen upon
 the children of men: to see if there were any
 that would understand, and seke after God.
 4 But they are all gone out of the way, they
 are altogether become abominable: there is
 none that doeth good, no not one.
 5 Their throte is an open sepulchre, with their
 tongues haue they deceiued: the popson of
 Aspes is vnder their lippes.
 6 Their mouth is full of cursing and bitter-
 nes: their teete are sharpe as the sword.
 7 Destruction and emptinesse is in their
 waies, and the way of peace haue they not
 known: there is no feare of God before
 their eyes.

- 8 Haue they no knowledge, that they are all
 such workers of mischief: eating up my
 people as it were bread?
 9 And call not upon the Lord, wherefore
 they brought in great feare (even where no
 feare was): for God is in & generation of the
 righteous.

- 10 As for you ye haue made a mocke at the
 counsaile of the poore: because he porteth his
 trust in the Lord.

- 11 Who shall giue satisfaction vnto Israel out
 of Sion: when the Lord turneth the captiui-
 ty of his people, then shall Jacob reioyce, &
 Israel shall glorie.

Domine quis habitabit. Psal. 15.

- L**ord who shall dwell in the tabernacle: or
 who shall rest vpon the holy hill?

- 2 Euen hee that leadeth an vncorrupt
 life: and doeth the thing which is right, and
 speaketh the truth from his heart.
 3 He that hath vild no deceit in his tongue,
 nor done euill to his neighbour: and hath
 not stumbled his neighbour.

- 4 He that setteth not by himselfe, but is lowly
 in his owne eyes: and maketh much of them
 that feare the Lord.

- 5 He that sweareth vnto his neighbour, and
 disappointeth him notwithstanding it were to his
 owne hindrance.

- 6 He that hath not giuen his money vpon
 surry: nor taken reward against the innocent,
 nor is he that hath not refused to take
 bribe.

Confessus me. Psal. 16.

- P**reterme me O God: for in thee haue I put
 my trust.

- 2 O my soule, thou hast said vnto O Lord:
 thou art my God, my goods are nothing vnto
 thee.

- 3 All my delight is vpon the saintes that are
 in the earth: & vpon such as excell in vertue.

- 4 Were they that run after another god: shall
 haue great trouble.

- 5 Their dyntie offerings of blood will I not
 offer: neither make mention of their names
 with in my lippes.

your husbands, even as it is plainly set forth in holy scripture.
Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selves unto your owne husbands, as unto the Lord. For the husband is the head of the Church, & he is also the Saviour of the whole Church.

Therefore as the Church or Congregation is subject unto Christ: So likewise let the wives also be in subjection unto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) **Saint Paul** giueth you this holy lesson, Ye wives, submit your selves unto your owne husbands, as it is convenient in the Lord.

Saint Peter also doeth instruct you verie godlye, thus saying, Let wives be subject to their owne husbands, so that if any obey not the Lord, they may be wonne without the sword, by the conversation of the wives, while they beholde your chaste conversation coupled with feare. Whose appaerell, let it not be outward, with broidered happe, and trimmings about with gold, either in putting on of gorgeous appaerell: but let the hid man which is in the heart, be without all corruption, so that the heart be meane and quiet, which is a precious thing in the sight of God. For after this manner (in the olde time) did the holy women which trusted in God appaerell the selues, being subject to their owne husbands, as **Sarah** obeyed **Abraham**, calling him Lord, whose daughters ye are made doing well, and not being disguised with any feare.

The newe married persons (the same day of their marriage) must receiue the holy Communion.

The order for the visitation of the sicke.

The Minister entering into the sicke persons house shall say.

Peace be in this house, and to all that dwell in it.

When he cometh into the sicke mans presence he shall say, kneeling downe,

Remember not Lord our iniquities, nor the iniquities of our fathers. Spare vs good Lord, spare thy people, whome thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliver vs from euill. Amen.

Minister.

Lord save thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And our meyne mightie defend him.

Minister.

Let the enemies haue none advantage of him.

Answer.

Now the wicked appoche to hurt him.

Minister.

We vnto him, O Lord, a strong towne.

Answer.

From the face of his enemy.

Minister.

Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, beholde, visite and reueile this thy seruant: looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetual peace & safety, through **Iesus Christ** our Lord, Amen.

Heare vs almightie and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sickness: visite him, O Lord, as thou biddest visite **Peters** wines inother, & the captiues serue. So visite & restore vnto this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life everlasting.

Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloued, know this, that almightie God in the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickness. Wherefore, whatsoeuer your sickness is, knowe you certainly that it is Gods visitation. And for what cause soeuer this sickness is sent vnto you, whether it be to trye your patience for the example of others, and that your faith may be sound in the day of the Lord laudable, glorious, and honourable, or the increase of glory and rubricke felicity, or els to be sent vnto you to correct and amend in you what so euer doeth offende the eyes of your heavenly father: knowe you certainly, that if you truly repent you of your sinnes, and beare your sickness patiently, trusting in Gods mercie, for his deare sonne **Iesus Christ** sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto everlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whome the Lord loweth, he chastiseth: yea, as **Saint Paul** saith, he scourgeth euery sonne which he receiveth. If you endure chastisement, he offereth you selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore feare that when our carnall fathers do correct us, we reuerentely obey them: shall we not nowise much rather be obedient to our spiritual father and so line? And they for a fewe daies doe chastise vs after their owne pleasure: But he doeth chastise us.

The visitation of the sicke,

be for our proſite, to the intent he may make
be partakers of his holineſſe. Theſe wordes
(good brother) are Gods wordes, and written
in holy ſcripture for our comfort and inſtruc-
tion, that we ſhould patiently & with thankes
giving, beare our heavenly fathers correction,
when ſoever by any manner of aduerſitie it ſhall
pleaſe his gracious goodneſſe to viſite us. And
there ſhould be no greater comforte to Chriſti-
an perſons, then to be made like unto Chriſt,
by ſuffering patiently aduerſities, troubles, &
ſickneſſes. For he himſelfe went not by to ioye,
but ſith he ſuffered paine, he entered not into his
gloie before hee was crucified: So truly our
way to eternall ioye is, to ſuffer here by Chriſt,
and our doore to enter into eternal life is, gladi-
ly to dye with Chriſt, that we may riſe againe
from death, and dwell with him in everlaſting
life. Now therefore taking your ſickneſſe, which
is thus poſſible for you, patiently, I exhort
you in the name of God, to remember the poſ-
ſeſſion which you made to God in your bap-
tiſme. And ſo farre as after this life there is
a count to be given unto the righteous iudge,
of whom all muſt be iudged without reſpect
of perſons: I require you to examine your ſelfe,
and your ſtate, both towards God and man, ſo
that accuſing and condemning your ſelfe for
your owne faultes, you may finde mercie at
your heavenly fathers hand. For Chriſtes ſake,
and not for ſcurie & condemned in that ſtra-
full iudgement. Therefore I ſhall ſhortly re-
hearſe the Articles of our faith, that you may
knowe whether you do beleue as a Chriſtian
man ſhould, or no.

Then the Miniſter ſhall rehearſe the Articles of the
faith, ſaying thus.

Doeſt thou beleue in God the father almighty
(And ſo forth as it is in baptiſme.)

Then ſhall the miniſter examine whether he be in
charite with all the worlde, exhorting him to forgiue
from the botome of his heart all perſons that haue
offended him, and if he haue offended other, to aſke
them forgiueſſe: & where hee hath done iniurie or
wrong to any man, that he make amendes to the vi-
tirmoſt of his power. And if he haue not afore diſ-
poſed his goods, let him then make his will, and alſo
declare his debts, what he oweth, and what is owing
unto him, for diſcharging of his conſcience, & quiet-
nes of his executors. But men muſt be oft admoni-
ſhed that they let an order for their tēporall goodes
and landes, when they be in healeth.

Theſe wordes before rehearſed, may be ſayde before
the Miniſter beginne his prayer, as he ſhall ſee
cauſe.

The Miniſter may not forgette, nor omitte to mooue
the ſicke perſon (and that moſt earneſtly) to libe-
ralitie towards the poore.

Here ſhall the ſicke perſon make a ſpeciall confeſ-
ſion, if he ſeele his conſcience troubled with any
weightie matter. After which confeſſion, the Mi-
niſter ſhall abſolve him after this ſorte.

Our loyde Jeſus Chriſt, who haſt left po-
wer to his Church to abſolve all ſinners
which truly repent and beleue in him,
of his great mercie forgiue theſe thine offences,
& by his authoritie committed to me, I ab-
ſolve theſe from all thy ſinnes, in the name of
father, & of the ſonne, and of the holy ghoſt. Amen.
And then the Miniſter ſhall ſay the Collect follo-
wing.

Let vs pray.

O most mercifull God, which according
to the multitude of thy mercies, doeſt ſo
put away the ſinnes of thoſe which truly
repent, that thou rememberſt them no more,
open thine eye of mercie vpon this thy ſeruant,
who moſt earneſtly deſireth pardon and forgi-
ueneſſe. Ieſus in him (moſt louing father)
whatſoever haſt bene decapd by the fraude &
malice of the deuill, or by his owne carnall will
and frailtieſſe: preſerue and continue this ſicke
member in the buiſſe of the Church. conſider
his contrition, accept his teares, alwaye his
paine, as ſhalbe ſeene to thee moſt expreſſe for
him. And ſo as much as hee purteth his full
truſt onely in thy mercie, impute not vnto him
his former ſinnes, but take him vnto thee ſa-
uour, whoſe the merites of thy moſt dearely
beloued ſonne Jeſus Chriſt, Amen.

Then ſhall the Miniſter ſay this Pſalme.

In thee, O Lord, haue I put my truſt, let mee In te domi-
nus ne ſit confuſion: but rid me, and de- ne ſperauit.
liuer me in thy righteouſneſſe, & exult in thine Pſal. 71.
care vnto me, and ſaue me.

Be thou my ſtrong holde, whereunto I may
alwaye reſorte: thou haſt promiſed to helpe me,
for thou art my houſe of defence, a my caſtle.

Deliver me, O my God, out of the hand of the
vngodly: out of the hande of the vnrightrous
and cruell man.

For thou, O Lord God, art the thing that I
long for: thou art my hope, euen ſith my youth.

Through thee haue I bene holden by ever
ſince I was borne: thou art he that tooke mee
out of my mothers wombe, my praife ſhall al-
waye be of thee.

I am become as it were a monker vnto ma-
ny: but my ſure truſt is in thee.

O let my mouth be filled with thy praife: & I
may ſing of thy gloie & honour all day long.

Caſt me not away in the time of age: for ſake
me not when my ſtrength faileth me.

For mine enemies ſpeake againſt me, and
they that lay waite for my ſoule, take their
counſell together, ſaying: God hath forſaken
him, perſecute him, and take him, for there is
none to deliver him.

But not farre from me, O God: my God
haſt thou to help me.

Let them be confounded and periſh, that are
againſt my ſoule: let them be covered in ſhame
and diſhonour, that ſeek to doe me euill.

As for me, I will patiently abide alwaye: and
will praife thee more and more.

My mouth ſhall daily ſpeake of thy righte-
ouſneſſe and ſalvation: for I knowe no ende
thereof.

I will goe forth in the ſtrength of the Lord
God: and will make mention of thy righteouſ-
neſſe onely.

Thou (O God) haſt taught me from my
youth by vntill now: therefore will I tell of
thy wondrous workes.

For ſake me not (O God) in mine olde age,
when I am gray headed: vntill I haue ſhewed
thy ſtrength vnto this generation, and thy
power to all them that are yet to come.

Thy righteouſneſſe (O God) is very high: and
great things are they that thou haſt done, O
God, who is like vnto thee?

O what great troubles and aduerſities haſt
thou

The visitation of the sick.

thou shewest me / and yet biddest thou turne
refreshe mee: yea, and broughtest me from the
deepe of the earth againe.

Thou hast brought me to great honour: and
comforted me on euery side.

Therefore wilt thou playe the and thy sapie
finnesse: (O God) playing vpon an instrument
of musike: vnto the wil thou vpon p Harpe,
O thou holy one of Israel.

Whi lps will be saue when thou singst vnto the:
so wilt thou soule, whome thou hast deliuered.

Whi to give also that talke of thy righteounes
all the day long: for they are confounded and
brought vnto shame that seek to doe me evil.

Glorie be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Adding this.

O Saviour of the world, saue vs, which by
thy crosse, & precious blood hast redeemed
vs, help vs we beseech thee, O God.

Then shall the Minister say.

The almighty God, which is a most strong
towye to all them that put their truste in
him, to whome all things in heauen, in
earth, and vnder the earth doe bowe and obey,
be loue and euery waye thy defence, and make
thee knowe and feele, that there is none other
name vnder heauen giuen to man, in whome,
and through whom thou mayest receiue health
and saluation, but onely the name of our Lord
Jesus Christ, Amen.

The Communion of

the sicke.

The Collect.

A lmighty euertlasting O God, maker of
mankind, which doest correcte those
whom thou doest loue, and chastisest euery
one whome thou doest reueue: we beseeche
thee to haue mercie vpon this thy seruant, vi-
sited with thy hande, and to graunt that hee
may take his sicknesse patiently, and recouer
his bodily healtie (if it be thy gracious wil) &
whensoever his soule shall depart from the bo-
dy, it may bee without spot presented vnto
thee, through Jesus Christ our Lord, Amen.

The Epistle.

M y soune, despise not the correction of the
Lord, neither faint when thou art rebu-
ked of him: For whome the Lord scourth,
him he correcteth: yea, and he scourgeth euery
soune whom he receiueth.

The Gospel.

V erily, verily I say vnto you, he that hea-
reth my word, and belongeth on him that
sent me, hath euertlasting life, and shal not
come vnto damnation, but hee passeth from
death vnto life.

When the sicke person is visited, & receiueth the ho-
ly Communion all at one time, then the Minister
for the more expedition shall cut off the forme of
the visitation at the Psalm, (*In thee, O Lord, haue I
put my trust*) and go straight to the communion.

The order for the buriall of

the dead.

The Minister meeting the Corps at the Church stile,
shall say, or else the Ministers and Clerkes shall
sing, and so go cyther vnto the Church, or to-
wardes the graue,

At the buriall of the dead.

I n the resurrection and the life (saith p. Job) Iohn, 11. 25,
he that belongeth in me, yea, though he were
dead, yet shall he liue, and whosoener liueth,
and belongeth in me, shall not die for euer.

I knowe that my redeemer liueth, and that I
shall rise out of the earth in the last day, and
shal be couered againe with my skinne, and
shall see God in my flesh: yea, and I myself
shall beholde him, not with other, but with
these same eyes.

W e brought nothing into this world, 1. Tim. 6. 7.
neither may we carpe any thing out of
this world. The Lord giueth, and the
Lord taketh awaye. Euen as it pleaseth the
Lord, so cometh things to passe: Blessed be
the name of the Lord.

When they come at the graue, whiles the corpes is
made ready to be laide into the earth, the Mini-
ster shall say, or the Ministers and Clerkes shall sing.

M an that is borne of a woman, hath but
a short tyme to liue, and is full of miserie,
he cometh vp, and is cut downe like
a flowe: he fleeth as it were a shadowe, and
neuer continueth in one place. In the midwes of
life, we be in death: of whom may we seeke for
succour, but of thee, O Lord, which for our
sinnes iustly art displeased? Yet O Lord God
most holy, O Lord most mightie, O help & most
mercifull saviour, deliuer vs not vnto the bitter
paines of eternall death. Thou knowest the
secrets of our heartes, shut not vp thy merci-
fyll eyes to our prayers: but spare vs, O Lord
most holy, O God most mightie, O help and
mercifull saviour, thou most worthy iudge e-
ternall, suffer vs not at our last houre for any
paines of death to fall from thee.

Then while the earth shalbe cast vpon the body, by
some standing by, the Minister shall say.

F as much as it hath pleased almighty
God of his great mercie, to take vnto him-
selfe the soule of our deare brother here des-
parted, we therefore commit his body to the
ground, earth to earth, ashes to ashes, dust to
dust, in sure and certaine hope of resurrection
to eternall life, through our Lord Jesus Christ,
who shall change our vile body, that it may be
like to his glorious body, according to the
mightie working, where by he is able to subdue
all things to himselfe.

Then shalbe said or sung.

I heard a voyce from heauen, saying vnto me,
Write, from henceforth blessed are the dead
which die in the Lord: Euen so saith the spi-
rite, that they rest from their labours.

Then shall follow this Lesson, taken out of the xv.
Chapter to the Corinthians, the first Epistle.

C hriste is risen from the dead, and become
the first frutes of them that slepe. For by
a man came death, and by a man came
the resurrection of the dead. For as by Adam all
die, euen so by Christ shall all be made alme, but
euery man in his own order. The first is Christ,
then they that are Christes at his coming.
Then cometh the embe, when he hath deliue-
red vp the kingdom to God the father, when
he hath put downe all rule, and all authoritie
and power. For he must reigne till he haue put
all his enemies vnder his feete. The last enemy
that shalbe destroyed, is death. For he hath put
all things vnder his feete. But when he saith,
All things are put vnder him, it is manifest
that

Hebre. 12.
verse. 5.

Iohn. 5.
vers. 24.

Job. 19. 25.
26. 17.

1. Tim. 6. 7.
Job. 1. 21.

Job. 14. 1. 2

Reue. 14. 13

1. Cor. 15. 20

At the buriall of the dead,

that he is excepted which bod put all things under him. When all things are subdued unto him, then shall the sonne also himselfe bee subiect unto him that put all things under him, that God may be all in all: else what doe they which are baptised ouer the dead, if the dead rise not at all? Whyp are they then baptised ouer them? yea, & whyp stand we alway then in this parder? Wp our reioicing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after a manner of men, what advantage it me, if the dead rise not againe? Let vs eate & drinke, for to morrow we shall die. Be not ye deceived, euill woordes corrupt good manners. Awake truly out of sleepe, & sune not. For some haue not a knowledg of God. I speake this to your shame. But some man will say, Goue arise the dead: With what bodies shall they come? Thou fool, & whyp thou slowest, is not quickned, except it die. And what slowest thou: thou slowest not that bodyp & shall be, but bare come, as of wheat or some other: but God quicketh it a bodyp at his pleasure, to euery seds his owne bodyp. All fleshy is not one manner of fleshy: but there is one manner of fleshy of men, another manner of fleshy of beasts, another of fishes, another of birds. There are also celestiaall bodies, & there are bodies terrestriall. But the gloyp of the celestiaall is one, and the gloyp of the terrestriall is another. There is one manner gloyp of the sunne, another gloyp of the moone, & another gloyp of the starres. For one starre differeth from another in glorie: so is the resurrection of the dead. It is sowne in corruption, it riseth againe in incorruption: it is sowne in dishonour, it riseth againe in honour: it is sowne in weakenesse, it riseth againe in power: it is sowne a naturall bodyp, it riseth againe a spirittuall bodyp. There is a naturall bodyp, & there is a spirittuall bodyp: as it is also written. The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, & is not first which is spirittuall, but that which is naturall, & then that which is spirittuall. The first man is of the earth, earthie: The seconde man is the Lord from heauen, heauenly. As is the earthy, such are they & be earthy. And as is the heauenly, such are they & be heauenly. And as we haue boyme & image of the earthy, so shall we beare & image of the heauenly. This say I by the way, that fleshy & blood cannot inherite the kingdome of God, neyther doeth corruption inherite incorruption. Behold, I shew you a myserie. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinkling of an eye by the last trump. For the trumpe shall blow, & the dead shall rise incorruptible, & wee shall be changed: for this corruptible must put on incorruption, & this mortall must put on immortalitye. When this corruptible hath put on incorruption, & this mortall hath put on immortalitye, then shall be brought to passe the saying that is written, Death where is thy sting? Well where is thy victorie? The sting of death is sinne, & the strength of sinne is the law: but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, be ye steadfast & vnmoouable, alwayes rich in the woyle of & Lord, so far as much as ye know

Churching of women,

how & your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father, &c. And leade vs not, &c.

Answer.

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whos doe live the spirits of them that depart hence in & Lord, & in whome the soules of them that be selected, after they be deliuered from the burden of the fleshy, be in ioy and felicitie: We giue thee heartie thanks, for that it hath pleased thee to deliuer this, our brother, out of the miseries of this sinfull woyle, beseeching thee, that it may please thee of the gracious goodnes, shortly to accomplish the number of thyne elect, & to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation & bliss both in bodyp and soule, in thy eternall and euertlasting joy, Amen.

The Collect.

Omercifull God, the father of our Lord Iesus Christ, who is & resurrected and & life, in whom whosener belongeth, shall liue, though he dye, & whosener liueth, & belongeth in him, shall not dye eternally, who also taught vs (by his holy Apostle Paul) not to be sopp as men without hope, for then & sleepe in him: We beseech thee, O father, to raffe vs from the death of sin, vnto the life of righteousness, & when we shall depart this life, we may rest in him, as our hope is this: our brother both; and & at the generall resurrection in the last day, we may be found acceptable in thy sight, & receive & blessing which thy welbeloued sonne shall then pronounce to all that loue & feare thee. Lapping, Come ye blessed childre of my father, receive ye kingdome prepared for you from & beginning of the woyle. Graunt this, we beseech thee, O mercifull father, through Iesus Christ our mediatur and redeemer, Amen.

The thanksgiving of women after childre byrth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh vnto the place where the Table standeth, and the priest standing by her, shall say these words or such like, as the case shall require.

Forasmuch as it hath pleased almighty God of his goodnes to giue you safe deliuerance, & hath preferred you in the great danger of childre birth: ye shall therefore giue heartie thanks vnto God, and pray.

Then shall the Priest say this Psalme.

I haue lifted up mine eyes vnto the hill: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

We will not suffer thy foe to be wyped: and he that keepeth thee wilt not sleepe.

Beholde, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the sunne shall not burne thyne

Ca.

day:

A Commination.

departing the spouse by night.

The Lord shall preserve thee from all evil: thy pea, it is even so that shall keep thy soule.

The Lord shall preserve thy going out, & thy coming in: from this time forth for evermore.

Gloyp be to the father, and to the sonne, &c.

As it was in the beginning, &c.

Lord haue mercp vpon vs.

Christ haue mercp vpon vs.

Lord haue mercp vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God which hast deliuered this woman thy seruant from the great paine and perill of childebirth: graunt we beseech thee, most mercifull father, by the throughe the helpe, map both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also map bee partaker of eternall gloyp in the life to come, throughe Iesus Christ our Lord. Amen.

¶ The woman that cometh to giue her thanks, must offer her accustomed offerings: & if there be a Communion, it is conuenient that shee receyue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After morning prayer the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shalbe sayd, after the accustomed maner: which ended, the Minister shall go into the Pulpit, and say thus.

Brethren, in þe Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saued in þe day of the Lord: & that other admonished by their example, might be more afraid to offend.

In the stead wherof, vntill the lapde discipline map be restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing agaynst impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye shoulde answer to euery sentence. Amen: to the intent that you, being admonished of the great indignation of God agaynst sinners, map the rather be called to earnest and true repentance, and map

with the more warie in these dangerous dayes, shewing from such vices, for þe which ye asseme is pour down mouthes þe curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And the people shall answer, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Cursed is he that remooueth away þe marke of his neighbours lande.

Answer.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answer.

Amen.

Minister.

Cursed is hee that leteeth in iudgement the right of the stranger, of them that are fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Cursed is he that taketh rewarde to slay the soule of innocent blood.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are þe vnnicefull, the fornicatours, and adulterers, and the conuious persons, the worshippers of images, slauderers, diuils hardes, and extortioners.

Answer.

Amen.

Minister.

Nowe seeing that all they bee accursed (as the Prophet Dauid beareth witness) which "do erre & go astray from the commandements of God, let vs (remembering the dreadfull iudgement hanging ouer our heads, & being alwaies at hand) return vnto our Lord God, wth all contrition & mekenes of heart, beswaping & lamenting our sinfull life, knowledging & cōfessing our offences, & seeking to bring forth worthy frutes of penance." For now is the are put vnto the roote of the trees, to þe ripe tree which bypyngeth not forth good fruite,

Hebr. 10. 31. **I**s between dolours, and cast into the fire.
 Psal. 11. 6. **I**t is a fearful thing, to fall into the hands
 of the living God: he shall powre downe
 raine vpon the sinners, & flares, fire and him-
 stone, noyme and tempest, this shall bee their
 portion to drinke. For loe, the Lord is com-
 ing out of his place, to visite the wickednesse
 of such as dwell vpon the earth. But who
 map abide the day of his coming? who shal
 be able to endure when he appeareth? His
 samne is in his hand, & he will purge his floore,
 and gather his wheate into the barn: but he
 will burne the chaffe with vnquenchable fire.
 1. The. 5. 2. 3. **T**he day of the Lord commeth as a thiefe in
 the night: and when men shall say, peace, and
 all thinges are safe, then shall sudden destruction
 come vpon them, as sorow cometh vpon a
 woman trauailing with child, and they shall
 not escape. Then shall appeare the wrath of
 God in the day of vengeance, which obstinate
 sinners, through stubbornnesse of their heare,
 haue heaped vnto themselves, which despised
 the goodnesse, patience, and long sufferance of
 God, when he called them continually to re-
 pentance. Then shall they call vpon me (sa-
 yeth the Lord) but I will not heare, they shall
 seeke me euelly, but they shall not find me, and
 that because they hated knowledge, and re-
 ceiued not the feare of the Lord, but abhorred my
 counsaile, and despised my correction. Then
 shall it be too late to knocke, when the doore
 shall be shut, & too late to crie for mercie, when
 it is the time of iudice. A terrible voyce of most
 iust indignement, which shall be pronounced vpon
 them, when it shall be sayd vnto them, Goe
 ye cursed into the fire euermaking, which is pre-
 pared for the deuill and his Angells.
 2 Cor. 6. 2. **T**herefore byethen, take we heede betime,
 while the day of saluation lasteth, for the night
 commeth, when no man can worke: but let vs
 while we haue the light, belente in the light,
 and walke as children of the light, that we be
 not cast into ytter darknesse, where is we-
 ping and gnashing of teth, let vs not abuse
 the goodnesse of God, which calleth vs mer-
 cifully to amendment, & of his endless pittie, py-
 miseth vs forgiveness of that which is past,
 if (with a whole minde and true heart) we re-
 turne vnto him. For though our sinnes be
 as red as scarlet, they shall be as white as
 snowe, and though they be like purple, yet
 shall they be as white as wool.
 Ezech. 18. 30. **T**urne you cleane (saith the Lord) from
 all your wickednesse, and pour sinne shall not
 be your destruction.
 Cast awaye from you all your vngodlinesse
 that ye haue done, make you new hartes, &
 a new spirit. Wherefore will ye die, & ye house
 of Israel, seeing that I haue no pleasure in the
 death of him that dieth, saith the Lord God?
 Turne you then, and ye shall live.
 1 Iohn. 1. 2. **A**lthough we haue sinned, yet haue we an
 advocate with the Father, Iesus Christe the
 righteous, and he it is that obteyneth grace for
 our sinnes.
 Eesai. 53. 5. **F**or he was wounded for our offences, and
 smitten for our wickednesse. Yet was therefore re-
 turne vnto him, who is mercifull receiver of
 all true penitent sinners, assuring our selues
 he is ready to receive vs, and most willing to
 pardon vs, if we come to him with saythful re-

pentance, if we will submit our selues vnto him,
 and from henceforth walke in his wayes. If
 we will take his easie yoke, and light burden
 vpon vs, to followe him in lowlinesse, patience
 and charite, and be ordered by the gouernance
 of his holy spirit, seeking alwayes his glorie,
 and seruing him truly in our vocation, with
 thanksgiving. This if we doe, Christ will deli-
 uer vs from the curse of the lawe, and from the
 extreme malediction which shal light vpon the
 that shall be set on the left hand, and he will set
 vs on his right hand, and giue vs the blessed
 benediction of his father, commaunding vs to
 take possession of his glorious kingdom, vnto
 the which he vouchsafe to bring vs all for his
 infinite mercie, Amen.
 Then shall they all kneele vpon their knees, and
 the Minister & Clarke kneeling (where they are
 accustomed to say the Letany) shall say this Psalme,
 Miserere mei Deus.
Have mercie vpon me, O God, after thy
 great goodnesse: according to thy multitude
 of thy mercies do away mine offences.
 Walshe me thorough from my wickednesse:
 and cleanse me from my sinne.
 For I knowlege my faultes: and my sinne
 is euer before me.
 Against thee onely haue I sinned, and done
 this euill in thy sight: that thou mightest be
 iudged in thy saying, and cleare when thou
 art iudged.
 Behold, I was shapen in wickednesse: and
 in sinne hath my mother conceived me.
 But loe, thou requirest truth in the inward
 partes: and shalt make me to vnderstand wis-
 dome secretly.
 Thou shalt purge me with hyssope, and I
 shall be cleane: thou shalt walsh me, and I shall
 be whiter then snowe.
 Thou shalt make me heare of ioy and glad-
 nesse: that the bones which thou hast broken
 map reioyce.
 Turne thy face from my sinnes: and put
 out all my iniquities.
 Make me a cleane heart O God: and renew
 a right spirit within me.
 Cast mee not away from thy presence: and
 take not thy holy spirit from me.
 Give me the comfort of thy helpe againe:
 and stablish me with thy free spirit.
 Then shalt I reach thy wayes vnto the wi-
 ked: and sinners shall be conuerted vnto thee.
 Deliuere me from bloodguiltinesse, O God,
 thou that art the God of my health: and my
 tongue shall sing of thy righteousness.
 Thou shalt open my lippes (O Lord:) my
 mouth shall shew thy praise.
 For thou desirest no sacrifice, else wouldest
 I giue it thee: but thou delightest not in burnt of-
 fering.
 The sacrifice of God is a troubled spirit: a
 broken and a contrite heart (O God) wilt thou
 not despise.
 O be fauourable and gracious vnto Sion:
 build thou the walles of Iherusalem.
 Then shalt thou be pleased with the sacrifice
 of righteousness, with the burnt offerings and
 oblations: then shall they offer pong bullocks
 vpon thine altar.
 Glop be to the father, &c.
 As it was in the beginning, &c.
 Cui, Lozde,

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ But father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

¶ Lord saue thy seruantes.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our sauour.

Answer.

And for the Glorie of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

Minister.

¶ Lord heare our prayers.

Answer.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifullly heare our prayers, and spare all those which confess their finnes vnto thee, & they (whose consciences by sinne are accused) by thy mercifull pardon may be absolved, through Christ our Lord, Amen.

O Most mightie God and mercifull father, which hast compassion of all men, and hatest nothing & thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifullly forgive vs our trespasses, receiue and comfort vs, which be grieved and wearied with the burden of our finnes: thy ppyer is to haue mercie, to the onely it apperaineth to forgive finnes. Spare vs therefore good Lord, spare thy people whom thou hast redeemed, enter not into indignation with thy seruantes, which be vile earth, and miserable sinners: but so turne thine eye from vs, which unhelpfully knowledg our vilenesse, and truly repent vs of our faultes: so make hast to helpe vs in this woyle, that we may ener liue with thee in the world to come, through Jesus Christ our Lord, Amen.

¶ Then shall the people say this that followeth, after the Minister.

Thine thou vs, O good Lord, and so shall we be turned: be sauourable, O Lord, be sauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, & of great pittie. Thou sparest whome we deserve punishment, & in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare the, & let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, & after & multitude of thy mercies looke vpon vs.

THE ENDE.

The Psalmes of Dauid, of that translation which is commonly vsed in the Church.

Beatus vir qui non abiit. Psal. 1.

Blessed is the man & hath not walked in the counsell of the vngodly, nor stand in the waye of sinners: & hath not sit in the seat of & scornful.
2 But his delight is in the lawe of the Lord: and in his lawe will he exercise himselfe day and night.
3 And he shall be like a treee planted by & water: & he shall bring forth his fruit in due season.
4 His leafe also shall not wither: and he shall not be cut downe: whatsoeuer he doeth, it shall prosper.
5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.
6 Therefore the vngodly shall not be able to stand in the indignation: neither the sinners in the congregation of the righteous.
7 But the Lord knoweth the way of the righteous: & the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

Why doe the heathen so furiously rage together: why do the people imagine a vaine thing?

2 The kinges of the earth stand by, and the ru-

lers take counsaile together: against the Lord, and against his anointed.

3 Let vs breake their bondes asunder: & cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue the in derision. He shall he speake vnto them in his wrath: and vexe them in his fure displeasure.

5 Yet haue I set my king: vpon my holy hill of Sion.

6 I will preache the lawe, wherof the Lord hath said vnto me: thou art my sonne, this day haue I begotten thee.

7 Desire of me, and I shall giue thee the heauen: then for thine inheritance: and the vttermoost partes of the earth for thy possession.

8 Thou shalt bryde them with a rod of iron: & breake them in pieces like a potters vessel.

9 We wise now therefore, O ye kinges: be learned pee that are Iudges of the earth.

10 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angrie, and so perishe from the right way: if his wrath be kindled (yea but a litle) blessed are all they that

Morning prayer.

that put their trust in him.

Domine quid. Psal. 3.

Lord howe are they increased that trouble me: many are they that rise against me.

2 Where one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: & he heard me out of his holy hill.

5 I laid me downe & slept, and rose vp againe: for the Lord susteyned me.

6 I will not be afearde of tenne thousands of people: that haue set themselves against me round about.

7 By Lord, and helpe me, O my God: for thou smitest all mine enemies with & chake bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: & thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast let me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, howe long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lord hath chosen to him selfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stande in awe, & sinne not: commune with your owne heart, & in your chamber, & be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shewe vs any good?

7 The Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in my heart: since the time that their coyns & wine & oyle encreased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auriibus. Psal. 5.

Ponder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shal not stand in thy sight: for thou hatest all them that wooye vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloody and deceitfull man.

7 But as for me, I will come into thy house, & men vnd the multitude of thy mercy: & in thy feare will I worship toward thy holy temple.

8 Leade me O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue,

11 Destroy thou them, O God, let them perish through their owne imaginations: call them out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy name, shalbe topfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: & with thy fauourable kindness wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soule is also very troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O heale me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am wearie of my grooming, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and woynne away because of all mine enemies.

8 Away from me all ye that wooye vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and soe vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Least he denoue my soule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my handes.

4 If I haue rewarded euill vnto him & dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, & take me: yea, let him tread my life down vnder the earth, and lay mine honour in the dust.

6 Stande vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

9 Wh let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trespeth the very hearts and reynes.

11 My helpe cometh of God: which preferreth them that are true of heart.

12 God is a righteous iudge, strong and patient:

Ciii.

tient:

cient: and God is prouoked every day.

13 If a man will not turne, he will wet his
woyle: he hath bet his bow, & made it ready.

14 He hath prepared for him the instruments
of death: he obsequeth his arrowes agaynst
the persecutors.

15 Beholde, he travaileth with mischief: he
hath conceived sorrow, and brought forth
ingodlinesse.

16 He hath grauen and digged by a pit: and
is fallen himselfe into the destruction that he
made for other.

17 For his transaile shall come vpon his owne
head: and his wickednesse shall fall on his
owne pate.

18 I will giue thanks vnto the Lord, accord-
ing to his righteousness: and will praise
the name of the Lord the most high.

Domine Dominus, Psal. 8.

O Lord our gouernour, how excellent is thy
name in all the woyle: thou that hast set
thy gloie about the heauens.

2 Out of the mouth of verie babes and suck-
lings hast thou obdeined strength, because
of thine enemies: that thou mightest kill the
enemie and the auenger.

3 For I will consider the heauens, euen the
woyles of thy fingers: the spoone and the
starres which thou hast obdeined.

4 What is man that thou art mindful of him:
and the sonne of man that thou visitest him?

5 Thou madest him lower then the angels: to
croune him with gloie and worship.

6 Thou madest him to haue dominion of the
woyles of thy handes: and thou hast put all
things in subiection vnder his feete.

7 All theyre and open: pea, and the beastes of
the field.

8 The soules of the apie, and the fishes of the
sea: and whatsoeuer walketh through the
paths of the seas.

9 O Lord our gouernour: how excellent is thy
name in all the woyle?

Confitebor tibi, Psal. 9.

Morning
prayer.

I will giue thanks vnto thee, O Lord, with
my whole heart: I wil speake of all thy mar-
ueilous woyles.

2 I will be glad and reioyce in thee: pea, my
songs will I make of thy name, O thou most
highlest.

3 While mine enemies are digged backe: they
shall fall and perishe at thy presence.

4 For thou hast maintayned my right, & my
cause: thou art set in the thjone that iudgeth
right.

5 Thou hast rebuked the heathen, & destroyed
the vngodly: thou hast put out their name
for euer and euer.

6 O thou enemie, destructions are come to a
perpetuall ende: euen as the cities which
thou hast destroyed, their memoriall is pe-
rished with them.

7 But the Lord shall endure for euer: he hath
also prepared his seate for iudgement.

8 For he shall iudge the world in righteousness:
& minister true iudgement vnto the people.

9 The Lord also will be a defence for the op-
pressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put
their trust in thee: for thou O Lord hast neuer
slept them that seeke thee.

11 O people the Lord which dwelleth in Zion:
shewe the people of his doings.

12 For when he maketh inquisition for blood,
he remembreth them: and forgetteth not the
complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the
trouble which I suffer of them that hate me:
thou hast lifted me vp from the gates of death.

14 That I may shewe all thy piapies within
the portes of the daughter of Zion: I will
reioyce in thy saluation.

15 The heathen are sunke downe in the pitte
that they made: in the same net which they
hid priuily, is their foote taken.

16 The Lord is knowne to execute indgemen-
t: the vngodly is trapped in the woyle of his
owne handes.

17 The wicked shall be turned into hell: and all
the people that forget God.

18 For the poore shall not alway be forgotten:
the patient abiding of the meake shall not ye-
rish for euer.

19 O Lord, and let not man haue the vpper
hand: let the heathen be indged in thy sight.

20 Put them in feare (O Lord): that the hea-
then may knowe themselves to be but men.

Ut quid Domine, Psal. 10.

Why standest thou so farre off (O Lord):
and hidest thy face in the needfull time
of trouble?

2 The vngodly for his owne lust doth perse-
cute the poore: let them be taken in the crafty
wiliness that they haue imagined.

3 For the vngodly hath made boast of his
owne hearts desire: and speaketh good of the
couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not
for God: neither is God in all his thoughts.

His wapes are allway grieuous: thy indg-
ments are farre aboue out of his sight, and
therefore despeth he all his enemies.

6 For he hath said in his heart, truly, I shall
neuer be cast downe: there shall no harme
happen vnto me.

7 His mouth is full of cursing, decepte, and
fraude: vnder his tongue is vngodlines and
banitie.

8 He stretcheth lurking in the thickest corners of
the streets: & priuily in his lurking den he
doeth he murder the innocent, his eyes are
set against the poore.

9 For he speaketh secretly, euen as a Lis-
on lurketh he in his den: that he may ras-
with the poore.

10 He doeth rauish the poore: when he getteth
him into his net.

11 He falleth downe and humbleth himselfe:
that the congregation of the poore may fall
into the hand of his captaines.

12 He hath laide in his heart, truly, God hath
forgotten: he hideth away his face, & he will
neuer see it.

13 Arise (O Lord God) and lift vp thine hand:
forget not the poore.

14 Wherefore shoulde the wicked blaspheme
God: while he doeth saue in his heart, truly,
thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest
vngodlines and wrong.

16 That thou maist take the matter into thy
hand: the poore committeth himselfe vnto
thee,

- thee, for thou art the helper of the friendlesse.
 17 **S**peake thou the power of the vngodly and
 malitious: take away his vngodlines, and
 thou shalt haue none.
 18 **T**he Lord is King for ever and ever: and the
 heathen are perished out of the land.
 19 **L**ord, thou hast heard the desire of the poore:
 thou preparest their heart, and thine eare
 arkeneth therto.
 20 **T**o helpe the fatherlesse and poore vnto
 their right: that the man of the earth be no
 more exalted against them.

In Domino confido. Psal. 11.

- I**n the Lord put I my trust: how say ye then
 to my soule, that he should see as a bird vnto
 the hill?
 2 **F**or loe, the vngodly bende their bowe, and
 make ready their arrowes within the quier:
 that they may withyn shoote at them
 which are true of heart.
 3 **F**or the foundations wil be cast downe: and
 what hath the righteous done?
 4 **T**he Lord is in his holy temple: the Lords
 seate is in heauen.
 5 **H**is eyes consider the poore: & his eye lids
 crepeth the children of men.
 6 **T**he Lord alloweth the righteous: but the
 vngodly, and him that delighteth in wicked-
 nes doeth his soule abhorre.
 7 **U**pon the vngodly he shall rayne snares,
 fire, and byrstone, stones, and tempest: thus
 shall be their portion to drinke.
 8 **F**or p righteous Lord loueth righteousness:
 his countenance will behold p thing p is iust.

Saluum me fac. Psal. 12.

- H**elp me Lord, for there is not one godlie
 man left: for the faithfull are diminished
 from among the children of men.
 2 **T**hey talke of vanitie cury one with his
 neighbour: they doe but flatter with their
 lips, & dissemble with their double heart.
 3 **T**he Lord shall roots out all deceitful lips: &
 the tongue that speaketh vyonde things.
 4 **W**hich haue said, with our tongue we will
 pweaile: we are they that ought to speake,
 who is Lord ouer vs?
 5 **S**howe for the comfortlesse troubles sake of
 the needie: and because of the deepe sighing
 of the poore.
 6 **I** will vp (saith the Lord): & wil helpe euery
 one from him that swelleth against him, and
 will set them at rest.
 7 **T**he wordes of the Lord are yuce wordes:
 euen as the siluer which from the earth is
 erped, and purified seven times in the fire.
 8 **T**hou shalt keepe them, O Lord: thou shalt
 pferre him from this generation for ever.
 9 **T**he vngodly walke on euery side: whē they
 are exalted, the children of men are put to
 rebuke.

Vsquequo Domine. Psal. 13.

- H**ow long wilt thou forget me (O Lord) for
 euer: how long wilt he hide thy face frō mee?
 2 **H**ow long shall I seeke counsaile in my
 soule, and be so vexed in my heart: how long
 shall mine enemies triumph ouer mee?
 3 **C**onsider and heare me, O Lord: my God:
 lighten mine eyes, that I sleepe not in death.
 4 **L**east mine enemy say, I haue puailed a-
 gainst him: for if I be cast downe, they that
 trouble me will reioyce at it.

- But my trust is in the mercie: and my heart
 is ioyfull in the saluation.
 6 **I** will sing of the Lords, because he hath
 dealt so lovingly with me: pea, I will praise
 the name of the Lord most highly.

Dixit insipiens. Psal. 14.

- T**he foole hath said in his heart: there is
 no God.
 2 **T**hey are corrupt and become abomi-
 nable in their doings: there is not one that
 doeth good, (no nor one.)
 3 **T**he Lord looked downe from heauen vpon
 the children of men: to see if there were any
 that would vnderstand, and seeke after God.
 4 **B**ut they are all gone out of the way, they
 are altogether become abominable: there is
 none that doeth good, no nor one.
 5 **T**heir throte is an open sepulchre, with their
 tongues haue they deuised: the poplon of
 Nopes is vnder their lippes.
 6 **T**heir mouth is full of cursing and bitter-
 nes: their teete are sunk to their blood.
 7 **D**estruction and unhappinesse is in their
 wapes, and the way of peace haue they not
 known: there is no feare of God before
 their eyes.

- 8 **H**auē they no knowledge, that they are all
 such workers of mischiefe: eating vp my
 people as it were bread?
 9 **A**nd call not vpon the Lord, there were
 they brought in great feare (euen where no
 feare was): for God is in p generation of the
 righteous.

- 10 **A**s for you ye haue made a mocke at the
 counsaile of the poore: because he putteth his
 trust in the Lord.

- 11 **W**ho shall giue saluation vnto Israel out
 of Sion: when the Lord turneth the capti-
 tude of his people, then shall Jacob reioyce, &
 Israel shall be glad.

Domine quis habitabit. Psal. 15.

- L**ord who shall dwell in the tabernacle: or
 who shall rest vpon thy holy hill?
 2 **E**uen hee that leadeth an vncorrupt
 life: and doeth the thing which is right, and
 speaketh the trueth from his heart.
 3 **H**e that hath vsed no deceit in his tongue,
 nor done euill to his neighbour: and hath
 not flattered his neighbour.
 4 **H**e that setteth not by himselfe, but is lowly
 in his owne eyes: and maketh much of them
 that feare the Lord.
 5 **H**e that sweareth vnto his neighbour, and
 disappointeth him not: though it were to his
 owne hinderance.
 6 **H**e that hath not giuen his money vpon
 sury: nor taken reward against the innocent.
 7 **W**ho is doeth these things: shall neuer fall.

Confessus me. Psal. 16.

- P**resterne me O God: for in thee haue I put
 my trust.
 2 **O** my soule, thou hast said vnto O Lord:
 thou art my God, my goods are nothing vnto
 thee.
 3 **A**ll my delight is vpon the saintes that are
 in the earth: & vpon such as excell in vertue.
 4 **B**ut they that run after another god: shall
 haue great trouble.
 5 **T**heir drinke offerings of blood will I not
 offer: neither make mention of their names
 within my lippes.

6 The **L**ord: **h**umble: is the portion of mine inheritance, and of my cup: thou shalt maintain me for ever.

7 The Lord is fallen into me in a faire ground: **pea**, I have a goodly heritage.

8 I will thanke the Lord for giving me warning: my crimes also chasten me in the night season.

9 I have set God alwayes before me: for he is on my right hand, therefore I shall not fail.

10 Wherefore my heart was glad, & my glory reioyced: my flesh also shall rest in hope.

11 For whyp thou shalt not leave my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnes of ioy: and at thy right hand there is pleasure for evermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of fained lippes.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast poyoned and bisted mine heart in the night season, thou hast tried me, and shalt finde no wickednes in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mine own workes that are done against the words of my lippes: I have kept me from the wapes of the destroyer.

5 O holde thou vp my goings in thy pathes: that my footsteps slip not.

6 I have called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken unto my wordes.

7 Shewe thy marvellous loving kindenesse, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hyde me under the shadowe of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me rounde about, to take away my soule.

10 They are inclosed in their owne fat: & their mouth speaketh poynde things.

11 They lie waiting in our way on euery side: turning thir eyes downe to the ground.

12 Like as a lyon that is grieved of his pray: and as it were a lions whelp lurking in secret places.

13 By voice, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a word of thine.

14 From the men of thy hand, O Lord, from the men I say, & from the euill world: which have their portion in this life, whose bellies thou filledst with thy hid treasure.

15 They have children at their desire: & leave the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousness: & when I awake by after thy kindness, I shall be satisfied with it.

Diligam te. Psal. 18.

I will loue thee, O Lord, my strength, the Lord is my strong rocke and my defence: my Saviour, my God, and my might, in whome I will trust, my buckler, the paye also of my saluation, and my refuge.

2 I will call vpon O Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me as a trappe.

4 The paines of hell came about me: & snarres of death ouertooke me.

5 In my trouble I will call vpon the Lord: & complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remoued, because he was wroth.

8 There went a smoke out of his presence: & a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also & came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims & did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his pavilion round about him, with darke water and thicke cloudes to cover him.

12 At his brightnes his presence his cloudes remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes, & scattered them: he cast forth lightnings & destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemies, and from them which hate me: for they are too mighty for me.

18 They persecuted me in the day of my trouble: but the Lord was my uphold.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my handes shall he recompense me.

21 Because I have kept the wayes of the Lord: and have not forsaken my God as the wicked doeth.

22 For I have an eye vnto all his lawes: & will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord rewarde me after my righteous dealing: and according vnto the cleannes of my handes in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnes.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lord my God shall make my darkenes to be light.

29 For in thee I shall discourse an hoste of men: and with the helpe of my God I shall lye.

leape ouer the wall.

30 The wap of God is an undefiled wap: the woide of the Loyde also is trped in the firr, he is the defender of al them that put their trust in him.

31 For who is God but the Loyd: of who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my wap perfect.

33 He maketh my feete like hartes feete: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall be like euen a bowe of Steele.

35 Thou hast giuen me the defence of thy saluation: thy right hande also shall holde mee vp, and thy louing correction shall make me great.

36 Thou shalt make room inough vnder me for to go: that my footesteps shall not slide.

37 I will followe vpon mine enemies, & ouer take them: neither will I turne againe till I haue destroyed them.

38 I will smite thy, that they shall not be able to stande: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou hast throwe downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shall crye, but there shall be none to helpe them: yea, euen vnto the Loyde shall they crye, but he shall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clap in the streetes.

43 Thou shalt deliuer me from the stringings of the people: and thou shalt make me the head of the heathen.

44 A people whome I haue not knowen: shall serue me.

45 Allome as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be as fraide out of their prisons.

47 The Loyd liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be angered: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruel enemies, & setteth me vp aboue mine aduersaries: thou shalt rid me fro the wicked man.

50 For this cause will I giue thanks vnto thee (O Loyd) among the Gentiles: and sing praises vnto thy name.

51 Great prosperitie giueth he vnto his king: & the welth loving kindeesse vnto Dauid his anointed, and vnto his seede for euermore.

Celestianarrant, Psal. 19.

The heauens declare the glorie of God: & the firmament sheweth his handy worke. 2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their voydes vnto the endes of the world.

5 In the heath he set a tabernacle for sunne: which commeth forth as a bridegrome out

of his chamber, and reioyceth as a Ghaunt to runne his course.

6 He goeth forth from the bittermost part of the heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Loyd is an undefiled lawe, conuerting the soule: the testimonie of the Loyd is sure, and giueth wisdom vnto the simple.

8 The statutes of the Loyde are right, and reioyce the heart: the commandement of the Loyd is pure, and giueth light vnto the eyes.

9 The feare of the Loyd is cleane, and endureth for euer: the iudgements of the Loyde are true, and righteous altogether.

10 Who to be desired are they then gods, pray then much fine golde: sweeter also then honie, and the honey combe.

11 Joyrouer, by them to the seruant taught: & in keeping of them there is great reward.

12 Who can tell howe oft hee offendeth: & cleanse thou me from my secret faultes.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndrified, and innocent from the great offence.

14 Let the voydes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Loyd: my strength, and my redeemer.

Exaudi te Dominus. Psal. 20.

The Loyde heare thee in the day of trouble: & name of the God of Iacob defend thee.

2 Sende thee helpe from the Sanctuarie: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Graunt thee thy heartes desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the name of the Loyd our God: the Loyd perseuere all thy petitions.

6 Howe knowe I that the Loyde helpeth his anointed, and will heare him from his help heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charrets, and some in hayles: but we will remember the name of the Loyd our God.

8 They are brought downe and fallen: but we are risen, and stand upright.

9 Same Loyd, and heare vs, O king of heauen: when we call vpon thee.

Dominice in virtute. Psal. 22.

The king shall reioyce in thy strength, O Loyde: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his heartes desire: and hast not denied him the request of his lippes.

3 For thou shalt present him with the blessings of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For I shall giue him everlasting felicitie: & make him glad in the top of thy countenance.

7 And why? because the king putteth his trust in the Loyde: and in the mercie of the most

- most best, he shall not miscarie.
 8 All thine enemies shall seele thine hand: thy right hand shall find out them that hate thee.
 9 Thou shalt make them like a fierie oven in time of thy wrath: the Loyde shall destroie them in his displeasure, and the fire shall consume them.
 10 Their fruit shalt thou roote out of the earth: & their seed from among the children of men.
 11 For they intended mischief against thee: & imagined such a deuice as they are not able to performe.
 12 Therefore shalt thou put them to flight: & the strings of thy bowe shalt thou make ready against the face of them.
 13 Be thou exalted Loyd in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 32.

Evening
prayer.

- M** God, my God (looke vpon me) whp hast thou forsaken me: and art so farre from my healeth, and from the wordes of my complaint?
 2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.
 3 And thou continuest holy: O thou worship of Israel.
 4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.
 5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.
 6 But as for me, I am a worme, and no man: a very scoine of men, and the outcast of the people.
 7 All they that see me, laugh me to scoine: they shoote out their lips, and shake their head, saying.
 8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.
 9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.
 10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.
 11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.
 12 Many oxen are come about me: fat bulles of Basan close me in on euery side.
 13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.
 14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is run like melting ware.
 15 My strength is dyped vp like a pot hearde, and my tongue cleaueth to my gummies: & thou shalt bring me into the dust of death.
 16 For (in my) dogges are come about me: and the counsell of the wicked layd siege against me.
 17 They feared my handes, and my feete. I may tell all my bones: they stand staring & looking vpon me.
 18 They part my garments among them: and cast lottes vpon my vesture.
 19 But be not thou farre from me, O Loyde: thou art my succour, haste thee to helpe me.
 20 Deliuer my soule from the swoyde: my deareling from the power of the dogge.
 21 Saue me from the Lyons mouth: thou

hast heard me also from among the hornes of the unicornes.

- 22 I will declare thy name vnto my brethren: in the midst of the congregation will I praise thee.
 23 O praise the Loyd ye that feare him: magnifie him all ye of the seede of Iacob, & feare him all ye seede of Israel.
 24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.
 25 My praise is of thee in the great congregation: my bowes will I performe in the sight of them that feare him.
 26 The poore shall eate and be satisfied: they that seeke after the Loyde, shall praise him, your heart shall liue for euer.
 27 All the endes of the world shall remember them selues, and be turned vnto the Loyd: & all the kinreds of the nations shall worship before him.
 28 For the kingdome is the Loydes: and he is the gouernour among the people.
 29 All such as be fat vpon earth: haue eaten and worshipped.
 30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.
 31 My seede shall serue him: they shall be counted vnto the Loyd for a generation.
 32 They shall come, and the heauens shall declare his righteousness: vnto a people that shall be borne, whome the Loyd hath made.
 Dominus regie me. Psal. 33.
The Loyde is my shepheard: therefore can I lacke nothing.
 2 He shall feede me in a greene pasture: & leade me forth beside the waters of comfort.
 3 He shall conuert my soule: and bring mee forth in the pathes of righteousness for his names sake.
 4 Yea though I walke through the valley of the shadowe of death, I will feare no ruill: for thou art with me, thy rod and thy staffe comfort me.
 5 Thou shalt prepare a table before me against them that trouble me: thou shalt annoint my head with oyle, and my cup shall be full.
 6 But thy louing kindnesse and mercie shall followe me all the dayes of my life: and I will dwell in the house of the Loyd for euer.
 Domini est terra. Psal. 34.
The earth is the Loydes, & all that therein is: the compasse of the world, and they that dwell therein.
 2 For he hath founded it vpon the seas: and prepared it vpon the floods.
 3 Who shall ascende into the hill of the Loyd: or who shall rise up in his holy place?
 4 Euen he that hath cleane handes, & a pure heart: and that hath not lift vp his munde vnto vanity, nor sworne to deceiue his neighbour.
 5 He shall receiue the blessing from the Loyd: and righteousness from the God of his saluation.
 6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.
 7 Lift vp your heades, O ye gates, and be ye lift vp ye euermolting doores: and the King of glory

Morning
prayer.

of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up ye everlasting doores: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hostes, he is the King of glory.

Ad te domine. Psal. 15.

Vnto thee, O Lord, will I lift up my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shewe me thy wayes, O Lord: & teache me thy pathes.

4 Leade me forth in thy truth, & learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of olde.

6 Oh remember not the finnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Glacions and righteous is the Lord: therefore will he teach sinners in the way.

8 Thee that be meke shall he guide in iudgement: and such as be gentle, therein shall he learne his way.

9 All the pathes of the Lord are mercie and truth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall chooe.

12 His soule shall dwell at ease: and his seede shall inherite the lande.

13 The secret of the Lord is among them that feare him: and he will shewe them his couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: & forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a typpamious hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnes & righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me domine. Psal. 16.

Be thou my iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my handes in innocencie, O Lord: and so will I go to thine altar.

7 That I may shewe the voyce of thanksgiving: and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 Oh shut not by my soule with the sinners: nor my life with the bloodthirstie.

10 In whose handes is wickednesse: and their right handes are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the congregations.

Domine illuminatio. Psal. 17.

The Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afrayde?

2 When the wicked (even mine enemies and my foes) came vpon me to eate vpon my flesh: they stumbled and fell.

3 Though an hoste of men were laide against me, yet shall not my heart be afrayde: and though there rose by warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautes of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, & set me vpon a rocke of stone.

6 And now shall he lift by mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke thee my face: thy face Lord will I seeke.

10 Oh hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vpon.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen by against me, & such as speake lying.

15 I should utterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tarry thou the Lordes leisure: be strong, and he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 18.

Vnto thee will I cry, O Lord my strength, thinke no scoine of me, lest if thou make

as though thou hearest not, I become like them that go downe into the pit.

2 Hear the voyce of my humble petitions when I cry vnto thee: when I holde vp my hands toward the mercie seate of thy holy Temple.

3 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but inuaine mischief in their heartes.

4 Rewarde them according to their deedes: & according to the wickednesse of their owne inventions.

5 Recompense them after the woike of their hands: pay them that they haue deserved.

6 For they regard not in their minde þ woikes of the Lord, nor the operation of his handes: therefore shal he breake them downe, and not build them vp.

7 Praise be the Lord: for he hath hearde the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anointed.

10 O save thy people, and giue thy blessing vnto thine inheritance: serue them, and let them be for ever.

Afferte domino. Psal. 29.

Bring vnto the Lord (O ye mightie) bring pouing rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Gine the Lord the honour due vnto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is might in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also & Syon like a pouing Unicorne.

7 The voyce of the Lord bindeeth the flames of fire, the voyce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadus.

8 The voyce of the Lord maketh the Hindes to bring forth pong, & discovereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth above the water flood: and the Lord remaineth a king for ever.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumphe ouer me.

2 O Lord my God, I cried vnto thee: & thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye saints of his: and giue thanks to him for a remem-

brance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaimes may endure for a night, but ioy counteth in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodness hast made my hill so strong.

7 Thou biddest turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I go downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heavinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for ever.

In te domine speravi. Psal. 31.

In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bowe downe thine care to me: make haste to deliuer me.

3 And be thou my strong rock, and the house of defence: that thou maest save me.

4 For thou art my strong rock, & my castell: be thou also my guide, and leade me for thy names sake.

5 Drawe me out of the net that they haue lapde vnto for me: for thou art my strength.

6 Vnto thy handes I commende my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them þ holde of superstitious vanities: & my trust hath bene in the Lord.

8 I will be glad, and reioice in thy mercie: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not put me vp into the hand of þ enemy: but hast set my feete in a large roome.

10 Haue mercie vpon me, O Lord, for I am in trouble: and mine eye is consumed for weeping heaumes yea, my soule and my body.

11 For my life is waxen olde with heaumes: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reppsote among all mine enemies, but specially among my neighbours: and they of mine acquaintance were asrayde of mee, and they that did see me without, conued them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blasphemie of þ multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, thou art my God.

17 My time is in thy hande, deliuer me from the hande of mine enemies: and from them that persecute me.

18 Shew the light of thy counten-

ances

nance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, & be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentiful is thy goodness, which thou hast layde up for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them privately by thine own presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath rewarded mee maruclous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Heurre heisse thou hearest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his saintes: for the Lord preferreth them that are faithfull, and plentifully rewardeth the pious doer.

27 Be strong, and he shall stablish your hearts: all ye that put your trust in the Lord.

Beati quorum. Psal. 33.

Evening
prayer.

Blessed is he whose vnrightheousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I helde my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day & night: & my moisture is like the drouth in summer.

5 I will knowledg my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I hide, I will confesse my sinnes vnto the Lord: and so thou shalt forgauert the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou maist be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee, and teache thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to hoyle and unile, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the ungodly: but who so putteth his trust in the Lord, mercie embaceth him on euery side.

12 Be glad, O righteous, and reioyce in the Lord: & be ioyful all ye that are true of heart.

Exultate iusti. Psal. 33.

Reioyce in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the lute & instrument of tenne strings.

3 Sing vnto the Lord a newe song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heauens made: & all the hostes of them by the heauy of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vpon the deepe as in a treasure house.

8 Let all the earth feare the Lord: stande in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord buyeth the counsell of the wise: then to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsels of princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: & blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and behelde all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 He salueth all the prayers of them: and vnderstandeth all their workes.

15 There is no king that can be saved by the multitude of an holie: neither is any mightie man deliuered by much strength.

16 A hoyle is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soules hath patiently rayed for ye Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his help name.

21 Let thy mercifull kindnesse, O Lord, be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: & let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, & saneth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see howe gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saintes: for they that feare him, lacke nothing.

10 The Lions do lacke, and suffer danger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What

- 12 What man is he that listeth to lye, and would faine see good daies: keepe thy tongue from euil, and thy lippe: that they speake no guile.
- 13 Eschew euil, and do good: seeke peace, and eniue it.
- 14 The eyes of the Lorde are ouer the righteous: his eares are open vnto their prayer.
- 15 The countenance of the Lorde is against them that doe euill: to roote out the remembrance of them from the earth.
- 16 The righteous crye, and the Lorde heareth them: and deliuereeth them out of all their troubles.
- 17 The Lorde is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.
- 18 Great are the troubles of the righteous: but the Lorde deliuereeth him out of all.
- 19 He keepeth all his bones: so that not one of them is broken.
- 20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.
- 21 The Lorde deliuereeth the soules of his seruants: & all they that put their trust in him, shall not be destitute.

Iudica domine. Psal. 35.

Morning
prayer.

- P**lead thou my cause, O Lorde, with them that scorne with me: and fight thou against them that fight against me.
- 2 Lay hand vpon the shield and buckler: and stande by to helpe me.
- 3 Bring forth the spear, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.
- 4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.
- 5 Let them be as the dust before the wynde: and the angel of the Lorde scatter them.
- 6 Let their way be darke and slipperie: and let the Angel of the Lorde persecute them.
- 7 For they haue pynfully layde their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.
- 8 Let a sudden destruction come vpon him vnawares, and his net that he hath layde pynfully catch him selfe: that he may fall into his owne mischief.
- 9 And my soule be topfull in the Lorde: it shall reioyce in his saluation.
- 10 All my bones shall say, Lorde, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.
- 11 False witness did rise by: they layd to my charge things that I knowe not.
- 12 They rewarded me euill for good: to the great discomfort of my soule.
- 13 Accuse helesse, when then were sicke I: put on sackcloth, and humbled my soule with fasting: and my prayer shal come into mine owne bosome.
- 14 I behaued my selfe as though it had bene my friend, as my brother: I went heavily, as one that mourneth for his mother.
- 15 But in mine aduersitie they rriuered, & gathered them together: yea, the very abichers came together against me by aduersaries, via-

- king inuolues at me, and ceased not.
- 16 Which the flatterers were, busientokers: which gualled vpon me with their teeth.
- 17 Lorde, how long wilt thou looke vpon this: O deliuer my soule fro the calamities which they bring on me, and my dearing from the lions.
- 18 So will I giue thee thanks in the great congregation: I will praise thee among much people.
- 19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.
- 20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.
- 21 They gaped on me with their mouthes, & sayd: yee on thee, yee on thee, we sawe it with our eyes.
- 22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from mee, O Lorde.
- 23 Awake and stande by to iudge my quarrell: auenge thou my cause, my God & my Lorde.
- 24 Iudge me, O Lord my God, according to thy righteousness: & let them not triumphe ouer me.
- 25 Let them not say in their heartes, there, there, so would we haue it: neither let them say, we haue deuoured him.
- 26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast them selfes against me.
- 27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say also, blest be the Lorde, which hath pleasure in the prosperitie of his seruant.
- 28 And as for my tongue, it shalbe talking of thy righteousness: & of thy praise all the day long.

Dixit inuolus. Psal. 36.

- M**y heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.
- 2 For he flattereth him selfe in his own sight: vntill his abominable sinne be found out.
- 3 The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue him selfe wisely, and to do good.
- 4 He imagineth mischief vpon his bed, and hath set him selfe in no good way: neither doeth he abhorre any thing that is euill.
- 5 Thy mercie (O Lorde) reacheth vnto the heauens: & thy faithfulness vnto the clouds.
- 6 Thy righteousness shall stande like the strong mountaines: thy iudgements are like the great deepe.
- 7 Thou Lorde shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.
- 8 They shalbe satisfied with the plenteousnes of thy house: & thou shalt giue them dymke of thy pleasures, as out of the riner.
- 9 For with thee is the well of life: and in thy light shall we see light.
- 10 O continue forth thy louing kindnes vnto them that knowe thee: and thy righteousness vnto them that are true of heart.

- 11 **Q** let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.
 12 There are they fallen (all) that took wickednesse: they are cast downe, and shall not be able to stand.

Nolizemulari. Psal. 37.

Evening
prayer.

Flette not thy selfe, because of the vngodly: neyther bee thou enuious against the euill doers.

- 2 For they shall soone be cutte downe like the grasse: and be withered euen as the greene herbe.
 3 But thou thy trust in the Lorde, and he doing good: dwell in the lande, and verily thou shalt be fedde.
 4 Delight thou in the Lorde: and he shall giue thee thy heartes desire.
 5 Committe thy way vnto the Lorde, & put thy trust in him: and he shall bring it to passe.
 6 Hee shall make thy righteousness as cleare as the light: & thy iust dealing as the noone day.
 7 Holde thee still in the Lorde, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.
 8 Leane off from wrath, & let go displeasure: fret not thy selfe, else shalt thou be moued to doe euill.
 9 Wicked doers shalbe rooted out: and they that patiently abide the Lorde, those shall inherite the lande.
 10 Yet a litle while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.
 11 But the meekes spirit shall possesse the earth: & shalbe refreshed in the multitude of peace.
 12 The vngodly seeketh counsell against the iust: & gnaweth vpon him with his teeth.
 13 The Lorde shall laugh him to scorne: for he hath seene that his day is coming.
 14 The vngodly haue broken out & sowed, & haue bent their bow: to cast downe the poore and needy, and to slay such as bee of a right conuersation.
 15 Their sword shall goe through their owne heart: and their bowes shalbe broken.
 16 A small thing that the righteous hath: is better then great riches of the vngodly.
 17 For the armes of the vngodly shall be broken: and the Lorde vpholdeth the righteous.
 18 The Lorde knoweth the dayes of the godly: and their inheritance shall endure for euer.
 19 They shall not be confounded in the perillous time: and in the dayes of death they shall haue strength.
 20 As for the vngodly they shall perishe, and the enemies of the Lorde shall consume as the fat of lambs: yea, euen as the smoke shall they consume away.
 21 The vngodly becometh, and payeth not againe: but the righteous is mercifull and libeall.
 22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.
 23 The Lorde ordereth a good mans going: & maketh his way acceptable to himselfe.
 24 Though he fall, he shall not be cast away:

for the Lorde vpholdeth him with his hand.
 25 I haue bene pong and nowe am olde: and yet saue I neuer the righteous forsaken, nor his seede begging their bread.

- 26 The righteous is euer mercifull, and lenieth: and his seede is blessed.
 27 Hee is from euill, and doe the thing that is good: and dwelt for euermore.
 28 For the Lorde loueth the thing that is right: he forsaketh not his that be godly, but they are preferred for euer.
 29 The righteous shall be punished: as for the seede of the vngodly it shalbe rooted out.
 30 The righteous shall inherite the land: and dwell therein for euer.
 31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgment.
 32 The lawe of his God is in his heart: and his going shall not slide.
 33 The vngodly seeketh the righteous: and seeketh occasion to slay him.
 34 The Lorde will not leaue him in his hand: nor condemne him when he is iudged.
 35 Hope thou in the Lorde, and keepe his way, and he shall promote thee: that thou shalt possesse the lande: when the vngodly shall perish, thou shalt see it.
 36 I my selfe haue seene the vngodly in great power: and flourishing like a greene baye tree.
 37 And I went by, and loe, he was gone: I sought him, but his place could no where be founde.
 38 Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.
 39 As for the transgressours, they shall perish together: & the ende of the vngodly is, they shalbe rooted out at the last.
 40 But the saluation of the righteous cometh of the Lorde: which is also their strength in the time of trouble.
 41 And the Lorde shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning.

Put me not to rebuke (O Lorde) in thine prayer: anger: neyther chasene me in thy heauy displeasure.

- 2 For thine arrowes sticke fast in me: and thy hand presseth me for.
 3 There is no health in my flesh, because of thy displeasure: neyther is there any rest in my bones, by reason of my sinne.
 4 For my wickednesse are come ouer my head: and are like a heauy burthen too heauy for me to beare.
 5 My woundes stinke, & are corrupt: through my foolishnesse.
 6 I am brought into so great trouble & miserie: that I goe mourning all the day long.
 7 For my loines are filled with a sore disease: and there is no whole parte in my body.
 8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
 9 Lorde, thou knowest all my desire: and my griefe is not hid from thee.
 10 My heart panted, my strength hath failed me: the sight of mine eyes is gone from me.

D.

II. 39.

11 My loners and my neighboures did stand looking vpon my trouble: and my kinsmen shode a farre off.

12 They also that sought after my life, laide snares for me: and they that went about to do me euill, talked of wickednesse, and imagined dectrine all the day long.

13 As for me, I was like a deafe man, & heard not: and as one that is dounie, wch doeth not open his mouth.

14 I be:aine euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue requiered that they (euen mine enemies) should not triumph ouer me: for when my foete slip, they crioped greatly against me.

17 And I traelp am let in the plague: and my heauines is euen in my sight.

18 For I will confesse my wickednesse: and be loy for my sinne.

19 But mine enemies shre, and are mighty: & they that hate me wyngfull, are many in number.

20 They also that reward euill for good, are against mee: because I follow the thing that good is.

21 Forake me not, O Lord my God: be not thou farre from me.

22 Hasten the to helpe me: O Loyde God my saluation.

Dixi, custodiam. Psal. 39.

I Saide, I will take heede to my wayes: that I offende not in my tongue.

2 I will keepe my mouth (as it were with a hilde:) while the vngoble is in my sight.

3 I helde my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may bee certified how long I haue to liue,

6 Wholde, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily every man liuing is altogether vaine.

7 For man walketh in a vaine shadowe, & disquieteth him selfe in vaine: he heapeth by riches, and cannot tel who shal gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuere me from all mine offences: & make me not a rebuke vnto the foolish.

10 I became dounie, & opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am ene consumed by the meanes of thy heauy hand.

12 When thou rebukes dost chalen man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euen man therefore is but vaine.

13 Heare my prayer, O Lord, and with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, & a sojourner: as all my fathers were.

15 Spare me a litle, that I may recouer my

strength: before I go hence, and be no more scene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Loyde: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my foete vpon the rocke and ordered my goings.

3 And he hath put a newe song in my mouth: euen a thankesgiving vnto our God.

4 My mouth shall be full of thee, and shall put there trust in the Lord.

5 Blessed is the man that hath set his hope in the Loyde: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughtes which are to vs warde, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of the: they should be moe then I am able to expre.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then saide I, lo, I come.

10 In the volume of booke it is written of me, that I should fulfil thy wil, O my God: I am content to do it, yea thy law is within my heart.

11 I haue declared thy righteousness in the great congregation: lo, I will not refrayne my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousness with in my heart: my talking hath bin of thy truely, and of thy saluation.

13 I haue not kept backethy louing mercie & truely: from the great congregation.

14 Withdawe not thou thy mercie from me, O Loyde: let thy louing kinnesse and thy truely alway pserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the heates of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be dynen backward and put to rebuke that wishe me euill.

18 Let them bee desolate and rewarded with shame, that say vnto me, spee vpon thee, hee vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Loyde be praised.

20 As for me, I am poore and needy: but the Loyde careth for me.

21 Thou art my helper and redeemer: make no long taryng, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is he that considereth the poore (and euening benedict:) the Loyde shall deliuer him in the prayer time of trouble.

2 The Loyde pserue him & kepe him alme, that he may be blessed vpon earth: & deliuer not thou him into the will of his enemies.

3 The Loyde comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickness.

- 4 I sayd, Lojd be mercifull vnto me; heale my soule, for I haue sinned against thee.
- 5 Mine enemies speake euill of me: when shall he die, and his name perishe?
- 6 And if he come to see me, he speaketh vanitie: and his heart conceiveth falsehood within him selfe, and when he commeth forth, he telleth it.
- 7 All mine enemies whisper together against me: euen against me doe they imagine this euill.
- 8 Let the sentence of guiltinesse procede against him: and now he lieth, let him rise by no more.
- 9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath lapde great waite for me.
- 10 But be thou mercifull vnto me, O Ioyde: raise thou me vp againe, & I shall reward thee.
- 11 As this I knowe thou fauourest me: that mine enemy doth not triumph against me.
- 12 And when I am in my health, thou upholdest me: I shall see me before thy face for euer.
- 13 Blessed be the Ioyd God of Israel: waight without ende. Amen.

Quemadmodum. Psal. 43.

- L**Ike as the hart desireth the water brookes: so longeth my soule after thee, O God.
- 2 My soule is a thirst for God: yea, euen for the living God: when shall I come to appeare before the presence of God?
 - 3 My teares haue bene my meate daye and night: while they daily say vnto me, where is now thy God?
 - 4 Nowe when I thinke thereupon, I poyne out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.
 - 5 In the voyce of psalme and thanksgiving: among such as keepe holy day.
 - 6 Why art thou so full of heauinesse (O my soule): and why art thou so disquieted within me?
 - 7 But thy trust in God: for I will per giue him thanks for the helpe of his countenance.
 - 8 O my God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, & the little hill of Hermon.
 - 9 One deepe calleth another, because of the noise of the waterpipes: all thy waues and stormes are gone ouer me.
 - 10 The Ioyd hath graunted his louing kindness on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.
 - 11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppelleth me?
 - 12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) call me in the reeth.
 - 13 I am silent, while they sape daily vnto me: where is now thy God?
 - 14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?
 - 15 But thy trust in God: for I will per thanke him which is the helpe of my countenance, and my God.

Indicere Deus. Psal. 43.

Give sentence with me, O God, & defend my cause against the ungodly people: O deliuer me from the deceitfull & wicked man.

- 2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppelleth me?
- 3 O sende out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.
- 4 And that I may goe vnto the altar of God, euen vnto the God of my joy and gladnesse: and vpon the Harpe will I giue thanks vnto thee, O God, my God.
- 5 Why art thou so heauie, O my soule: & why art thou so disquieted within me?
- 6 But thy trust in God: for I will per giue him thanks, which is the helpe of my countenance, and my God.

Deus auidius. Psal. 44.

- W**E haue heard with our eares, O God, Morning our fathers haue tolde vs: what thou prayest, hast done in their time of olde.
- 2 Nowe thou hast dynen out the Heathen with thy hande, and planted them in: howe thou hast destroyed the nations, and cast them out.
 - 3 For they gate not the lande in possession though their owne sword: neither was it their owne arme that helped them.
 - 4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.
 - 5 Thou art my king (O God): send helpe vnto Iacob.
 - 6 Though thee will we ouerthrowe our enemies: and in thy name will we treade them vnder that rise by against vs.
 - 7 For I will not trust in my sword: it is not my sword that shall helpe me.
 - 8 But it is thou that lauest vs from our enemies: and puttest them to confusion that hate vs.
 - 9 We make our boast of God all day long: and will praise thy name for euer.
 - 10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.
 - 11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoyle our goods.
 - 12 Thou lettest vs to be eaten by like sheepe: and hast scattered vs among the Heathen.
 - 13 Thou sellest thy people for nought: and takest no money for them.
 - 14 Thou makest vs to be rebuked of our neyghbours: to be laughed to scorne, and had in derision of them that are round about vs.
 - 15 Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.
 - 16 My confusion is daily before me: and the shame of my face hath covered me.
 - 17 For the voyce of the stomderer and blasphemier: for the enemy and auenger.
 - 18 And though all this be come vpon vs, yet do we not forget thee: nor beaue our selues from thy covenant.
 - 19 Our heart is not turned backe: neither our steppes gone out of thy way.
 - 20 So not when thou hast smitten vs into the place of Dragons: and covered vs with the shadowe of death.

21. If we haue forgotte the name of our God,
and holde vp our hands to any strange god:
shall not God search it out? for he knoweth
the very secrets of the heart.
22. For the sake also are we killed: all the day
long: and are counted as sheepe appoynted
to be slayne.
23. O Lord, why sleepest thou: awake, and
be not absent from vs for euer.
24. Wherefore hidest thou thy face: and for
gettest our miserie and trouble?
25. For our soule is brought lowe, euen vnto
the dust: our belly cleaueth vnto the ground.
26. Arise and helpe vs: and deliuer vs for thy
mercies sake.

Exultate cor meum. Psal. 45.

My heart is ioynting of a good matter: I
speak of the things which I haue made
vnto the king.

2. My tongue is the penne: of a ready wis-
ter.
3. Thou art fairer then the childe of men:
full of grace are thy lips, because God
hath blessed thee for euer.
4. Circle thee with thy sword vpon thy thigh,
O thou most mightie: according to thy way
thy and renowne.
5. Good lucke haue thou with thine honour:
ride on, because of the wooyde of truth,
of meekenesse, and righteousness, and thy right
hand shall teach thee terrible things.
6. Thy arrows are very sharpe, and the peo-
ple shall be subdued vnto thee: euen in the
middest among the kings enemies.
7. Thy seate (O God) endureth for euer: the
scepter of the kingdome is a right scepter.
8. Thou hast leued righteousness, and hated
iniquitie: wherefore God (euen thy God)
hath anointed thee with the oyle of gladnes
above thy fellows.
9. All thy garments smell of myrrour, aloes,
& Cassia: out of the Iuorie palaces, whereby
they haue made thee glad.
10. Kings daughters were among thy honou-
rable women: vpon thy right hand did stand
the Queene in a vesture of gold (wrought a-
bout with diuers colours.)
11. Hearken (O daughter) and consider, encline
thine eare: forget also thine owne people, and
thy fathers house.
12. So shall the king haue pleasure in thy beau-
tie: for he is thy Lord (God) and worship
thou him.
13. And O daughter of Tyre shall be there with
a gift: like as the rich also among the people
shall make their supplication before thee.
14. The kings daughter is all glorious with-
in: her clothing is of wrought golde.
15. She shall be brought vnto the king in rai-
ment of needle wooyke: the virgins that be
her fellows shall beare her companie, and
shall be brought vnto thee.
16. With top & gladnesse shall they be brought:
and shall enter into the kings palace.
17. In steade of thy fathers thou shalt haue
children: whom thou mayest make princes
in all lands.
18. I will remember thy name from one gene-
ration vnto another: therefore shall the peo-
ple give thanks vnto thee wondrous without
end.

Deus noster refugium. Psal. 46.

God is our hope and strength: a very pre-
sent helpe in trouble.

2. Therefore will we not feare though the
earth be moued: and though the hills be
caried into the middest of the sea.
3. Though the waters thereof rage and swell:
and though the mountaynes shake at the
tempest of the same.
4. The rivers of the flood thereof shall make
glad the cite of God: the holy place of the
tabernacle of the most highest.
5. God is in the middest of her, therefore shall
she not be remoued: God shall helpe her, and
shall right earlie.

6. The heathen make much a doo, as the king-
domes are moued: but God hath shewed his
vowce, and the earth shall melt away.

7. The Lord of hostes is with vs: the God of
Jacob is our refuge.

8. Come hither, and beholde the wooykes of
the Lord: what destruction he hath wrought
vpon the earth.

9. He maketh warres to cease in all the world:
hee breakeeth the bowe, and knappeth the
speare in sunder, and burneth the chariots
in the fire.

10. We still then, and know that I am God: I
will be exalted among the heathen, and I will
be exalted in the earth.

11. The Lord of hostes is with vs: the God of
Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O clappe your handes together, (all peo-
ple:) & sing vnto God with the
voyce of melodie.

2. For the Lord is high, and to be feared: he is
the great king vpon all the earth.

3. He shall subdue the people vnder vs: and the
nations vnder our feete.

4. He shall chuse out an heritage for vs: euen
the worship of Jacob whom he loued.

5. God is gone vp with a ioyfull noyse: and the
Lord with the sound of the trumpet.

6. Sing praises, sing praises vnto (our) God:
sing praises, sing praises vnto our king.

7. For God is the king of all the earth: sing
ye praises with vnderstanding.

8. God reigneth ouer the heathen: God sit-
teth vpon his holy seate.

9. The princes of the people are ioynd vnto
the people of the God of Abraham: for God
(which is very high exalted) both defendeth
the earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and high to be praised:
in the cite of our God, euen vpon his ho-
ly hill.

2. The hill of Zion is a saye place, and the top
of the whole earth: vpon the North lieth
the cite of the great king. God is well kno-
wen in her palaces, as a sure refuge.

3. For loe, the kings of the earth: are gathered
and gone by together.

4. They marvelled to see such things: they
were astonished, and suddenly cast downe.

5. Feare came there vpon them, and sorrowe:
as vpon a woman in her trauaile.

6. Thou shalt breake the shippes of the sea:
through the East wind.

7. Like as we haue heard, so haue we seene in
the

Euening
prayer.

- the citie of the Royde of hostes, in the citie of our God: God upholdeth the same for ever.
- 8 We waite for thy louing kindnesse: O God in the middes of thy temple.
- 9 O God, ascending vnto thy name, so is thy praise vnto the waydes end: thy right hand is full of righteousness.
- 10 Let the mount Zion receiue, & the daughters of Iuda be glad: because of thy iudgements.
- 11 Walke about Zion, & go round about her: and tell the towyes thereof.
- 12 Marke well her bulwarke, set by her houses: that ye may tell them that come after.
- 13 For this God is our God for euer & euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

- O** Heare ye this all ye people: yoder it with your eares all ye that dwell in the world.
- 2 High and lowe, rich and poore: one with another.
- 3 My mouth shall speake of wisdom: & my heart shall muse of understanding.
- 4 I will encline mine eare to the parable: and I shew my paine I speake vpon the Harpe.
- 5 Wherefore thoube I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me rounde about?
- 6 There be some that put their trust in their goods: & boast themselves in the multitude of their riches.
- 7 But no man may deliuer his brother: nor make agreement vnto God for him.
- 8 For it cost moze to redeeme their soules: so that he must let that alone for euer.
- 9 Pea, though he liue long: and see not the graue.
- 10 For he seeth that wise men also die, & perish together: as well as the ignorant and foolish, and leaue their riches for other.
- 11 And per they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.
- 12 Neuertheless, man will not abide in his: seeing he may bee compared vnto the beastes that perish, this is the way of them.
- 13 This is their foolishnes: and their posteritie praise their saying.
- 14 They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.
- 15 But God hath deliuered my soule from place of hell: for he shall receive me.
- 16 Be not thou afraide though one be made rich: or if the glorie of his house be encreased.
- 17 For he shall carpe nothing away with him when he dyeth: neyther shall his pompe follow him.
- 18 For while he liued, he counted himselfe an happy man: and so long as thou dost well vnto thy selfe, merit will I speake good of thee.
- 19 He shall followe the generations of his fathers: and shall neuer see light.
- 20 Man being in honour, hath no understanding: but is compared vnto the beastes that perish.

Deus decorum. Psal. 49.

- T**he Lord, euen the most mightie God, hath spoken: and called the wayde, from the rising vp of the sunne, vnto the going downe thereof.
- 2 Out of Zion hath God appeared in perfect beauty.
- 3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a nightie tempest shall be stirred vpon round about him.
- 4 He shall call the heauen from above: and the earth, that he may iudge his people.
- 5 Gather my saintes together vnto me: that they haue made a covenant with mee, with sacrifice.
- 6 And the heauens shall declare his righteousnes: for God is iudge himselfe.
- 7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.
- 8 I will not reppone thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
- 9 I will take no bullocke out of thine house: nor bee goates out of thy fathers.
- 10 For all the beastes of the foynt are mine: & so are the cattell vpon a thousand hilles.
- 11 I knowe all the fowles vpon the mountaynes: and the wilde beastes of the field are in my sight.
- 12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.
- 13 Thinkest thou that I will eate bulles flesh: and drinke the blood of Goates?
- 14 Offer vnto God thanksgiving: and pay thy vowes vnto the most highest.
- 15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.
- 16 But vnto the vngodly, said God: why dost thou preache my lawes, and takest my covenants in thy mouth?
- 17 Where as thou hast to be reioyced: and hast cast my wordes behind thee.
- 18 When thou sawest these, thou consented vnto him: and hast bene partaker with the adulterers.
- 19 Thou hast let thy mouth speake wickednes: & with thy tongue thou hast set forth deceit.
- 20 Thou hast spoken against thy brother: pea, and hast slandered thine owne mothers sonne.
- 21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly: I am euen such a one as thou selfe: but I will reppone thee, and set before thee the things that thou hast done.
- 22 Consider this, pee that forget God least I plucke you away, and there be none to deliuer you.
- 23 Whoso offereth me thanks and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shewe the salvation of God.

Miserere mei Deus. Psal. 51.

- H**ave mercie vpon me: O God, after thy great goodness: ascending vnto the multitude of thy mercies, doe away mine offences.
- 2 Wash me thoughtly from my wickednes: and cleanse me from my sinne.

- 3 For I knowledg my faultes; and my sinne is euer before me.
- 4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
- 5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceived me.
- 6 But loe, thou requirist truth in the inward partes: and thalt make me to vnderstande wiseome secretly.
- 7 Thou shalt purge me with hyssope, & I shall be cleane: thou shalt waſhe me, & I shall be whiter then snowe.
- 8 Thou shalt make me heare of ioy & gladnes: that the bones which thou hast broken may reioyce.
- 9 Turne thy face from my finnes: and put out all my misdoes.
- 10 Make me a cleane heart, O God: & renew a right spirit within me.
- 11 Cast me not away from thy presence: and take not thy holy spirit from me.
- 12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
- 13 Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.
- 14 Deliver me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.
- 15 Thou shalt open my lippes: O Lord: & my mouth shall shewe thy praise.
- 16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
- 17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
- 18 O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.
- 19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer ponge bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

- W**hy boasted thou thy selfe, thou tyrant: that thou canst doe mischiefe?
- 2 Whereas the goodnesse of God: endureth yet daily.
- 3 The tongue imagineth wickednesse: & with lies thou cuttest like a sharpe rasor.
- 4 Thou hast touch vnrighteousnes more then goodnesse: and to talke of thy more then righteousness.
- 5 Thou hast lusted to speake all wordes that may doe hurt: O thou false tongue.
- 6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and rooſe thee out of the land of thy living.
- 7 The righteous also shall see this, and feare: and shall laugh him to scorne.
- 8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
- 9 As for me, I am like a greene olive tree in the house of God: my trust is in the tender mercie of God for euer and euer.
- 10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy

name, for thy saintes like it well.

Dixit insipiens. Psal. 53.

- T**he foolish he hath liued in his heart: there is no God.
- 2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.
- 3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.
- 4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.
- 5 Are not they without vnderstanding that wayke wickednesse: eating by my people as if they would eate bread? they haue not called vpon God.
- 6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.
- 7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captivity.
- 8 Then should Jacob reioyce: & Israel should be right glad.

Deus in nomine. Psal. 54.

- S**uccure me in thy strength.
- 2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.
- 3 For strangers are risen vp against me: and tyrantes (which haue not God before their eyes) seeke after my soule.
- 4 Beholde, God is my helper: the Lord is with them that vpholde my soule.
- 5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.
- 6 An offering of a free heart will I giue thee, and praise thy name (O Lord) because it is so comfortable.
- 7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

- H**ear me my prayer, O God: and hide not thy selfe from my petition.
- 2 Take heede vnto me, & heare me: O Lord.
- 3 My soule in my prayer, and the vngodly cometh in so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.
- 4 My heart is disquieted within me: and the feare of death is fallen vpon me.
- 5 Fearfulness and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.
- 6 And I said, O that I had wings like a Dove: for then would I flee away and be at rest.
- 7 For, then would I get me away farre off: & remaine in the wilderness.
- 8 I would make haste to escape: because of the stormie winde and tempest.
- 9 Destroy their tongues (O Lord) and deniue them: for I haue spied vnrighteousnes and strife in the citie.
- 10 Day and night they goe about within the walles thereof: mischiefe also and sorrow are in the middes of it.
- 11 Wickednesse is therein: deceit and guile

goe

goe not out of their streets,
12 For it is not an open enemye he hath done me this dishonour: for then I coulde haue done it.

13 Repther was it mine aduersarie that vpd magnifie him selfe agaynst me: for then (peradventure) I would haue put my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend

15 Wee tooke sweete counsell together: & walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into ell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the evening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is hee that hath deliuered my soule in peace, from the battaile that was agaynst me: for there were many with me.

20 Pea, euen God that endureth for euer shall heare me, & bying them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, banning war in his heart: his wordes were sweeter the oyle, and yet be they very swordes.

23 I cast thy burthen vpon the Lord, and hee shall nourish thee: & shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bying them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Bmercifull vnto me, O God, for man goeth about to denoure me: he is dailye highting and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight agaynst me, O thou most highest.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will prayse God because of his wordes: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily misake my wordes: all that they imagine, is to do me euill.

6 They holde all together, & keepe themselves close: and make my steppes, when they lay waite for my soule.

7 Shal they escape for their wickednesse: thou (O God) in thy displeasure shalt call them downe.

8 Thou tellest my flittings, yet my teares in: to thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee, thou shalt mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods word will I reioyce: in O Lordes word will I comfort me.

11 Pea, in God haue I put my trust: I will not be afraid what man can do vnto me.

12 Vnto thee (O God) will I pay my vowes:

vnto thee will I giue thanks.

13 For thou hast deliuered my soule fro death, and my feete from falling: that I may walke before God in the light of the lining.

Miserere mei Deus. Psal. 57.

Bmercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this trauaile be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 Yet shall sende from heauen: and saue me from the reproofe of him that wounde rate me vp.

4 God shall send forth his mercie and truely: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire): whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, about the heauens: and thy gloie aboute all the earth.

7 They haue laide a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the nids of it them selues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my gloie, awake Lute & Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy truely vnto the cloudes.

12 Set vp thy selfe, O God, about the heauens: and thy gloie aboute all the earth.

Silvete vique. Psal. 58.

Ake your mindes set vpon righteousness, O pe congregation: & doe ye iudge the thing that is right, O ye sonnes of men.

2 Pea, yet imagine mischief in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are slowwarden from their mothers wombe: as soon as they be dooie they go astray, and speake lies.

4 They are as venomous as the poppon of a Serpent: euen like the drake Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Weake their teeth (O God) in their mouthes, smite the chaw bones of the Lyons, O Lord: let them fall away like water that runneth away, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snape, and be like the vngodly fruite of a woman: and let them not see the sunne.

8 O euer your postra bee made whoff with thornes: so let indignation vexe him: chere as a thing that is rawe.

9 The righteous shall reioyce which he seeth the vengeance: he shall wash his footstepes in the blood of the vngodly.

10 So that a man shall say, verily there is a reward for the righteous: doubtles there is

Diii.

a God

Morning
prayer.

Evening
prayer.

a God that indigeth the earth.

Exaudi me in misericordia. Psal. 59.

- D**eliver me from mine enemies, (O God):
defende me from them that rage by a-
gainst me.
2. O deliver me from the wicked doers: and
save me from the bloodthirstie men.
3. For loe, they lye wayting for my soule:
the impious men are gathered against me,
without any offence of faulte of me, O
Lord.
4. They runne and prepare themselves with-
out my faulte: arise thou therefore to helpe
me, and behold.
5. Stande by (O Lord God of hostes) thou
God of Israel, to visite all the heathen: and
bee not mercifull unto them that offende of
malicious wickednesse.
6. They goe to and fro in the evening: they
grumble like a dogge, & rume about through
the citie.
7. Behold, they speake with their mouth, and
swoores are in their lippes: for who doeth
heare?
8. But thou, O Lord, shalt haue them in deri-
sion: and thou shalt laugh all the heathen
to scorne.
9. O strength will I ascribe unto thee: for
thou art the God of my refuge.
10. O God sheweth me his goodnesse plenteous-
ly: and God shall not see my desire upon
mine enemies.
11. Save them not, lest my people forget it: but
scatter them abroad among the people, and
put them downe, O Lord, our defence.
12. For the sinne of their mouth, and for the
woydes of their lippes, they shall be taken in
their owne: and lappes their preaching is of
curling and lyes.
13. Consume them in thy wrath, consume the
that they may perishe: and knowe that it is
God which ruleth in Jacob, and in the
endes of the world.
14. And in the evening they will returne: grun-
like a dogge, and will goe about the citie.
15. They will rume here and there for meate:
and syndes of they be not satysfied.
16. As for me, I will sing of thy power, & will
praise thy werc, becauses in the morning.
17. For thou hast bene my defence and refuge in
the day of my trouble.
18. Unto thee (O my strength) will I sing: for
thou, O God, art my refuge, and my mercie:
full God.
- Deus repulsiōis. Psal. 60.*
- O** God, thou hast cast us out, & scattered us
abroad: & thou hast also bene displeased,
& turne the victory to us.
2. Thou hast smitten the tower, and divided it:
heale the lores thereof, for it shaketh.
3. Thou hast shewed the people how things
they had given vs a drinke of deadly wine.
4. Thou hast given a token for such as feare
thee: that they may triumphe because of the
truth.
5. Therefore were they belovd & delivred: helpe
me with thy right hand, and heare me.
6. O God hath spoken in his holynesse, I will re-
sist and divide Sichem: and mete out the
valley of Succoth.
7. Gilead is mine, and Spauldres is mine: Es-

phraim also is the strength of my head, Juda
is my lawe giuer.

8. Askead is my watcht, over Edom will I cast
out my shode: Philistia be thou glad of me.
9. Who will leade me into the strong citie: who
will bying me into Edom?
10. Hast thou not cast us out, O God: wilt not
thou, O God, go out with our hostes?
11. O be thou our helpe in trouble: for valuing is
the helpe of man.

12. Though God shall we do great actes: for
it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

Hear me crying, O God: giue eare unto
my prayer.

2. From the endes of the earth will I call
unto thee: when my heart is in heaviness.
3. O set me by upon the rocke that is higher
then I: for thou hast bene my hope, and a
strong tower for me against the enemy.

4. I will dwell in thy tabernacle for ever: and
my trust shall be under the covering of thy
winges.

5. For thou, O Lord, hast heard my desires: &
hast giuen an heritage unto those that feare
thy name.

6. Thou shalt graunt the king a long life: that
his yeres may endure throughout all gene-
rations.

7. He shall dwell before God for ever: O pre-
pare thy louing mercie & faithfulnesse, that
they may yferue him.

8. So will I alwayes sing praise unto thy
name: & I may daily performe my vowes.

Nonne Deo. Psal. 62.

My soule truly waiteth still upon God:
for of him cometh my saluation.

2. He verely is my strength & my salua-
tion: hee is my defence, so that I shall not
greatly faile.

3. How long wilt thou imagine mischief against
thy man: he shall be like a flame all the day of
poe, as a tottering wall shall he be, and like a
broken hedge.

4. Their defence is onely how to put him out
whom God will craie: their delight is in lies,
they giue good woyds with their mouth, but
rule with their heart.

5. Nevertheless my soule, waite thou still by
on God: for my hopes are in him.

6. He verely is my strength and my saluation:
hee is my defence, so that I shall not fall.

7. In God is my health & my strength: the rocke
of my might, and in God is my trust.

8. O put your trust in him alway (ye people):
proue out your hearts before him, for God
is our hope.

9. As for the children of men, they are but vaine:
the children of men are deceitfull upon the
weightes, they are altogether lighter then
banne it is.

10. O trust not in thyng & robberte, giue not
your selues unto vannie: if riches increase,
let not your heart vpon them.

11. God spake once & twise: I haue also heard
the same, that power belongeth unto God.

12. And that thou Lord art mercifull: for thou
rewardest euery man according to his woyt.

Deus Deus meus. Psal. 63.

O God, thou art my God: early will I seeke
thee.

Morning
prayer.

- 2 **U**pp soule thirteeth for thee, my helpe alton-
geth after thee: as a barren and drye land,
where no water is.
- 3 Thus haue I looked for thee in holines: that
I might beholde thy power and glory.
- 4 For thy louing kindnesse is better then the
life it selfe: my lippes shall praise thee.
- 5 As long as I liue will I magnifie thee on
this manner: I lift vp my hands in thy name.
- 6 **U**pp soule thalbe satisfied euen as it were in
marowe & fatnesse: when my mouth pray-
seth thee with ioyfull lippes.
- 7 Haue I not reioyced thee in my bed: and
thought vpon thee when I was waking?
- 8 Because thou hast bene my helper: therefore
vnder the shadowe of thy wings will I re-
ioyce.
- 9 **U**pp soule hangeth vpon thee: thy right hand
hath byholde me.
- 10 These also shall seeke the hurt of my soule:
they shall go vnder the earth.
- 11 Let them fall vpon the edge of the sworde:
that they may be a portion for Foxes.
- 12 But the King shall reioyce in God, all they
also that sweare by him, shalbe commended:
for the mouth of them that speake lyes, shall
be stopped.

Exaudi Deus. Psal. 64.

- H**EARE my voyce, O God, in my prayer:
preserue my life from feare of the enemy.
2 Hide me from the gathering together
of the froward: and from the iniuraction
of wicked doers.
- 3 Which haue whetted their tongue like a
sworde: and shote out their arrowes, euen
bitter wordes.
 - 4 That they may ynnity shote at him which
is perfect: suddenly doe they hitte him, and
feare not.
 - 5 They courage them selues in mischief: and
commune among them selues howe they
may lay snares, and say that no man shall
see them.
 - 6 They imagine wickednes, & practise it: that
they keepe secret among their selues, eury
man in the deepe of his heart.
 - 7 But God shall suddenly shote at them in a
swift arrowe: that they shall be wounded.
 - 8 Yea, their owne tongue shall make them
fall: in so much that who so seeth them, shall
laugh them to scorn.
 - 9 And all men that see it, shall say, this hath
God done: for they shall perceiue that it is
his worke.
 - 10 The righteous shall reioyce in the Loyde, &
put his trust in him: & all they that are true
of heart, shall be glad.

Tedeo hymnus. Psal. 65.

- T**HOU, O God, art praised in Sion: and
vnto thee shall the vowes be performed
in Iherusalem.
- 2 Thou that hearest the prayer: vnto thee shall
all flesh come.
 - 3 Thy misdeedes pynne against me: oh bee
thou mercifull vnto our sinnes.
 - 4 Blessed is the man whome thou choos-
est and receivest vnto thee: he shall dwell in thy
court, and shalbe satisfied with the pleasures
of thy house, euen of thy holy temple.
 - 5 Thou shalt shewe vs wonderfull things, of
thy righteousness, O God of our saluation:

that art the hope of all the endes of the
earth, and of them that remaine in the broad
sea.

- 6 Which in his strength stretcheth forth his
raimes: and is girded about with power.
- 7 Which stilleth the raging of the sea: and the
people of his waies, and the madnesse of his
people.
- 8 They also that dwell in the uttermost parts
of the earth, shall be asfraid at thy tokens:
& thou that makest the outgoings of the mo-
ning and evening to praise thee.
- 9 Thou visitest the earth, and blessest it: thou
makest it very plenteous.
- 10 The river of God is full of water: thou
preparatest their course, for so thou prouident for
the earth.
- 11 Thou waterest her furrowes: thou sendest
raime into the little valleys thereof: thou ma-
kest it fast with the byppes of rapine, & bles-
sest the increase of it.
- 12 Thou crownest the pere with thy goodnes:
and thy cloudes drop fatnesse.
- 13 They shall dyop vpon the dwellings of the
wildernes: and the little hilles shall reioyce
on eury side.
- 14 The foldes shalbe full of sheepe: the valleys
also shall stand so thicke with corne, that they
shall laugh and sing.

Lubilate Deo. Psal. 66.

OBEIOYSE in God all ye landes: sing pray-
ses vnto the honour of his name, make
his praise to be glorious.

- 2 Say vnto God, O how wonderfull art thou
in thy workes: thyng the greatnesse of thy
power shall thine enemies be found spars
vnto thee.
- 3 For all the world shall worship thee: sing
of thee, and praise thy name.
- 4 Come hither, and beholde the workes of
God: how wonderfull he is in his doing to-
ward the children of men.
- 5 He turned the sea into drye land: so that they
went through the water on foote, there did
we reioyce thereof.
- 6 He ruleth with his power for euer, his eyes
beholde the people: & such as will not beleeue,
shall not be able to exalt their selues.
- 7 We praise our God (ye people): & make the
noyse of his praise to be heard.
- 8 Which holdeth our soule in life: & suffereth
not our feete to slip.
- 9 For thou (O God) hast proued vs: thou also
hast tryed vs, like as silver is tryed.
- 10 Thou broughtest vs into the snare: & hast
trouble vpon our loynes.
- 11 Thou sufferdest vs to ride ouer our heades:
we went through fire and water, and thou
broughtest vs out into a welthe place.
- 12 I will go into thy house in burnt offerings:
and will pay thee my vowes which I pro-
mised with my lippes, and spake with my
mouth when I was in trouble.
- 13 I will offer vnto thee fatte burnt sacrifices,
with the incense of raimes: I will offer bul-
locks and goates.
- 14 Come hither & hearken all ye that feare
God: and I will tell you what he hath done
for my soule.
- 15 I called vnto him with my mouth: & gave
him praises with my tongue.

- 16 If I encline vnto wickednes in mine heart:
the Lord will not heare me.
17 But God hath heard me: & considered the
voyce of my prayer.
18 Praise be to God, which hath not cast out
my prayer: nor turned his mercie from me.

Deus miserere. Psal. 67.

- G**od be mercifull vnto vs, & blesse vs: and
shew vs the light of his countenance, and
be mercifull vnto vs.
2 That thy way may be known vpon earth:
thy saving health among all nations.
3 Let the people praise thee, O God: yea, let
all the people praise thee.
4 O let the nations reioyce & be glad, for thou
shalt iudge the folke righteously: & gouerne
the nations vpon earth.
5 Let the people praise thee, O God: let all the
people praise thee.
6 Then shall the earth bring forth her increase:
and God, euen our owne God, shall giue vs
his blessing.
7 God shall blesse vs: and all the endes of the
world shall feare him.

Exurgat Deus. Psal. 68.

Morning
prayer.

- L**et God arise, & let his enemies be scatter-
red: let them also that hate him, flee before
him.
2 Like as the smoke vanissheth, so shalt thou
dissolve them away: and like as waxe melteth
at the fire, so let the vngodly perish at the pre-
sence of God.
3 But let the righteous be glad & reioyce be-
fore God: let them also be merry and ioyfull.
4 O sing vnto God, and sing praises vnto his
name: magnifie him & rideth vpon the hea-
uens as it were vpon an horse, praise him in
his name, yea, and reioyce before him.
5 He is a father of the fatherlesse, and defend-
eth the cause of the widowes: euen God in
his holp habitation.
6 He is the God that maketh men to be of one
munde in an house, and bringeth the yfrow-
ners out of captiuitie: but letteth the runia-
gates continue in scarcenesse.
7 O God, when thou wentest forth before
the people: when thou wentest through the
wildernesse.
8 The earth shooke, and the heauens dropped
at the presence of God: euen as Sion was
moued at the presence of God, which is
the God of Israel.
9 Thou, O God, sentest a grations raine vpon
thyne inheritance: and refreshedst it when
it was weary.
10 Thy congregation shall dwell therein: for
thou O God, hast of thy goodnesse prepared
for the poore.
11 The Lord gaue the voyde: great was the
company of the preachers.
12 Kings with their armies did flee and were
discomfited: and they of the householde deu-
ided the spoile.
13 Though ye haue lien among the pots, yet
shall ye be as the wings of a Dove: that is
covered with silver wings, and her feathers
like golde.
14 When the almightie scattered Kings for
their sake: then were they as white as snow
in Salmon.
15 As the hill of Basan, so is Gods hill: euen

an high hill, as the hill of Basan.

- 16 Woe be to ye that say: we will not see the
hill, in the which it pleaseth him to dwell: yea,
the Lord will abide in it for ever.
17 The charrettes of God are twentie thou-
sande, euen thousandes of Angels: and the
Lord is among them as in the holp place of
Sion.
18 Thou art gone by on high, thou hast ledde
captiuitie captiue, & receiued gifts for men:
yea, euen for thy enemies, that the Lord God
might dwell among them.
19 Praise be to the Lord daily: euen the God
which helpeth vs, and pouereth his benefices
vpon vs.
20 He is our God, euen the God of whome
commeth saluation: God is the Lord, by
whome we escape death.
21 God shall wound the head of his enemies:
and the hearie scalpe of such a one as goeth
on still in his wickednesse.
22 The Lord hath said, I will bring my peo-
ple againe, as I did from Babylon: mine owne
will I bring againe, as I did sometime from
the deepe of the sea.
23 That thy foote may be dipped in the
blood of thine enemies: and that the tongue
of thy dogges may be redde through the
same.
24 It is well scene, O God, howe thou goest:
howe thou nip God and King goest in the
Sanctuarie.
25 The fingers go before, the minstrels followe
after: in the midst are the damoysels playing
with the timbrels.
26 Goe thanks, O Israel, vnto God & to his
in the congregations: from the gronde of
the heart.
27 There is little Benjamin their ruler, and
the princes of Iuda their counsaile: the
princes of Zabulon, and the princes of
Naphtali.
28 Thy God hath sent forth strength for thee:
stablish the thing, O God, that thou hast
wrought in vs.
29 For thy temples sake at Ierusalem: so shall
kings bring presents vnto thee.
30 When the company of the weare men, and
multitude of the mightie, are scattered as
broad among the beastes of the people (so
that they humbly bring pieces of flint:) and
when he hath scattered the people that be
light in warre.
31 Then shall the princes come out of Egypt:
the Assyrians lande shall soone stretch out her
handes vnto God.
32 Sing vnto God, O ye kingdomes of the
earth: O sing praises vnto the Lord.
33 Which sitteth in the heauens ouer all from
the beginning: for he doeth (so) out his voyce,
yea, and that a mightie voyce.
34 Write ye the power to God ouer Israel:
his worship and strength is in the cloudes.
35 O God, wonderfull art thou in thy holp
places: euen the God of Israel, he will giue
strength and power vnto his people, blessed
be God.

Saluum me fac. Psal. 69.

Salue me, O God: for the waters are come
in, euen vnto my soule.

Evening
prayer.

- 2 I sticke fast in the deepe mire where no
ground

- ground is: I am come into deepe waters, so
that the floodes rume ouer me.
- 3 I am wearie of crying, my throte is dry: my
sight faileth me for waiting so long vpon my
God.
- 4 They that hate me without a cause, are mo
then the heares of my head: they that are
mine enemies, & would destroy me guiltlesse,
are mightie.
- 5 I paid them the things that I neuer took:
God thou knowest my simplicitie, and my
faults are not hid from thee.
- 6 Let not they that trust in thee, O Lord God
of hostes, be ashamed for my cause: let not
those that seke thee, be confounded through
me, O Lord God of Israel.
- 7 And why? for thy sake haue I suffered re
prooche: shame hath couered my face.
- 8 I am become a stranger vnto my brethren:
euen an aliant vnto my mothers children.
- 9 For the zeale of thy house hath euen eaten
me: and the rebukes of them that rebuked
thee, are fallen vpon me.
- 10 I wept and chastened my selfe with fasting:
and that was turned to my reprooche.
- 11 I put on a sackcloth also: and they irked
vpon me.
- 12 They that sit in the gate speake against me:
and the drunkards make songs vpon me.
- 13 But Lord, I make my prayer vnto thee: in
an acceptable time.
- 14 Heare me, O God, in the multitude of thy
mercie: euen in the truth of thy saluation.
- 15 Take me out of the mire, that I sticke not:
oh let me be deliuered from them that hate
me, and out of the deepe waters.
- 16 Let not the water flood byoune me, neither
let the deepe swallowe me vp: and let not the
pyr shut her mouth vpon me.
- 17 Heare me, O Lord, for thy louing kindnesse
is comfortable: turne thee vnto me, ac
cording to the multitude of thy mercies.
- 18 And hide not thy face from thy seruant, for
I am in trouble: oh heare thee, & heare me.
- 19 Draw nigh vnto my soule, and saue it: oh
deliuer me because of mine enemies.
- 20 Thou hast knowe my reprooche, my shame,
and my dishonour: mine aduersaries are all
in thy sight.
- 21 Thy rebuke hath broken my heart, I am
full of heavinesse: I looked for some to haue
pitie on me, but there was no man, neither
found I any to comfort me.
- 22 They gaue me gall to eate: & when I was
thirstie, they gaue me vineger to drinke.
- 23 Let their table be made a snare to take the
sculles withall: & let the things (that shoulde
haue bene for their wealth) be vnto them an
occasion of falling.
- 24 Let their eyes be blinded that they see not:
and euer bowe downe their backs.
- 25 Bowe out thine indignation vpon them:
and let thy wrathfull displeasure take holde
of them.
- 26 Let their habitation be boide: and no man
to dwell in their tents.
- 27 For they persecute him whome thou hast
smitten: and they talke how they may vexe
them whome thou hast wounded.
- 28 Let them fall from one wickednesse to ano
ther: and not come into thy righteousness.
- 29 Let them be toyed out of the booke of the
liuing: and not be written among the righte
ous.
- 30 As for me, when I am poore and in hea
uines: thy help (O God) shall lift me vp.
- 31 I will praise the name of God with a song:
and magnifie it with thauanising.
- 32 This also shall please the Lord: better they
a bullocke, that hath homies and hoofes.
- 33 The humble shall confesse this, & be glad:
seke ye after God, and your soule shall liue.
- 34 For the Lord heareth the poore: and despis
eth not his prisoners.
- 35 Let heauen and earth praise him: the sea,
and all that moueth therein.
- 36 For God will saue Sion, and builde the ci
ties of Iuda: that men may dwell there, and
haue it in possession.
- 37 The posteritie also of his seruants shall in
herite it: and they that loue his name shall
dwell therein.
- Deus in adiutorium. Psal. 71.
- H**aste thee, O God, to deliuer me: make
haste to helpe me, O Lord.
- 2 Let them be ashamed and confounded
that seke after my soule: let them be turned
backward and put to confusion that withe
me euill.
- 3 Let them (for their reward) be sone brought
to shame: that crie ouer me, there, there.
- 4 But let all those that seke thee, be ioyfull
and glad in thee: and let all such as delight
in thy saluation, say alway, the Lord be praised.
- 5 As for me, I am poore and in miserie: haste
thee vnto me (O God.)
- 6 Thou art my helper and my redeemer: O
Lord make no long tarrying.
- In te Domine speraui. Psal. 71.
- I**n thee, O Lord, haue I put my trust, let me
neuer be put to confusion: but rid me, and
deliuer me in thy righteousness, encline thine
care vnto me, and saue me.
- 2 Be thou my strong hold, to wherunto I may
alway resort: thou hast promised to helpe
me, for thou art my house of defence, and my
castle.
- 3 Deliuer me, O my God, out of the bande of
the vngodly: out of the bande of the vnrigh
teous and cruel man.
- 4 For thou, O Lord God, art the thing that
I long for: thou art my hope, euen from my
youth.
- 5 Though thee haue I bene holden by euer
since I was borne: thou art hee that tooke
me out of my mothers wombe, my praise
shall be alway of thee.
- 6 I am become as it were a monster vnto
man: but my sure trust is in thee.
- 7 O let my mouth be filled with thy praise:
(that I may sing of thy glory) and honour all
the day long.
- 8 Cast me not away in the time of age: for
take me not when my strength faileth me.
- 9 For mine enemies speake against me, and
they that lap waite for my soule, take their
conspire together, saying: God hath forsake
him, persecute him, and take him, for
there is none to deliuer him.
- 10 Doe not farre from me, O God: my God
haste thee to helpe me,

- 11 Let them be confounded and perishe, that are against my soule: let them be covered with shame and dishonour, that seeke to doe me euill.
- 12 As for me, I will patiently abide alway: and will praise thee more and more.
- 13 My mouth shall daily speake of thy righte-ousnes and saluation: for I knowe no ende thereof.
- 14 I will go forth in the strength of the Lord God: and will make mention of thy righte-ousnes onely.
- 15 Thou, O God, hast taught me from my youth by vntill now: therefore will I tell of thy wonderous workes.
- 16 Forlake me not, O God, in mine olde age, when I am grap headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.
- 17 Thy righteousness, O God, is very high: & great things are they that thou hast done, O God, who is like vnto thee?
- 18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: pea, & broughtest me from the deepe of the earth againe.
- 19 Thou hast brought me to great honour: & comforted me on euery side.
- 20 Therefore will I praise thee & thy faith-fulness: O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou help one of Israel.
- 21 My lipses will be same when I sing vnto thee: and so will my soule whome thou hast deliuered.
- 22 My tongue also shall talke of thy righte-ousnes all the day long: for they are comforted and brought vnto shame that seeke to doe me euill.

Deus Iudicium. Psal. 73.

- G**ive the king thy iudgements: O God: & thy righteousness vnto the kings sonne.
- 2 Then shall he iudge the people accord- ing vnto right: and defend the poore.
- 3 The mountaines also shall bring peace: and the little hilles righteousness vnto the people.
- 4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wylde doer.
- 5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
- 6 He shall come downe like the raine into a fleece of wool: euen as the dropes that wa- ter the earth.
- 7 In his time shall the righteous flourish: pea, and abundance of peace, so long as the moone endureth.
- 8 His conseruation shall be as a fraile from the one sea to the other: and from the flood vnto the worldes ende.
- 9 They that dwell in the wilderness shall kneele before him: his enemies shall like the dust.
- 10 The kings of Tharsis and of Arabia shall giue presents: the kings of Arabia & Saba shall bring gifts.
- 11 All kings shall fall downe before him: all nations shall doe him service,

- 12 For he shall deliuer the poore when he cry- eth: he neede also, & him that hath no helper.
- 13 He shall be fauourable to the simple & nee- dy: and shall preserve the soules of the poore.
- 14 He shall deliuer their soules from fallshood and wylgong: and breake that their blood be in his sight.
- 15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.
- 16 There shall be an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shall be greene in the citie, like grasse vpon the earth.
- 17 His name shall endure for euer, his name shall remaine vnder the sunne among the posterities: which shall be blessed though him, and all the heathen shall praise him.
- 18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

- 19 And blessed be the name of his maiestie for euer: and all the earth shall be filled with his maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

- T**hine O God is louing vnto Israel: euen vnto such as are of a cleane heart.
- 2 Neuertheless my feere were almost gone: my treadings had welnigh slupt.
- 3 And why? I was grieved at the wicked: I do also see the vngodly in such prosperitie.
- 4 For they are in no perill of death: but are lustie and strong.
- 5 They come in no misfortune like other folke: neither are they plagued like other men.
- 6 And this is the cause that they be so hol- den with pride: and ouerwhelmed with crueltie.
- 7 Their eyes swell with fatnesse: and they do euen what they lust.
- 8 They corrupt other, and speake of wicked blasphemie: their talking is against the most high.
- 9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.
- 10 Therefore fall the people vnto them: and therout such they no small advantage.
- 11 Truly say they: howe should God perceiue it: is there knowledge in the most high?
- 12 Lo, these are the vngodly, these politer in the world, & these haue riches in possession: and I said, then haue I clenised my heart in vaine, and washed my hands in innocencie.
- 13 All the day long haue I bene punished: and chastened euery morning.
- 14 Pea, and I was almost said euen as they: but loe, then shoulde I haue condemned the generation of thy children.
- 15 Then thanke the Lord to understand this: but it was too hard for me.
- 16 Vntill I went into the sanctuary of God: then understoode I the ende of these men.
- 17 Namely, howe thou dost set them in slip- perie places: and castest them downe, and destroest them.
- 18 Oh howe suddenly do they consume: per- ish, and come to a fearefull ende?
- 19 Pea, euen like as a dream when one awak- eth: so shall thou make their image to va- nish

Euening praye.

- nish out of the citie,
 20 Thus my heart was grieved: and it went
 euen through my reines.
 21 So foolish was I and ignorant: euen as
 it were a beast before thee.
 22 Neuertheless I am alway by thee: for
 thou hast holden me by my right hand.
 23 Thou shalt guide me with thy counsell:
 & after that receive me with glory.
 24 Whom haue I in heauen but thee: & there
 is none vpon earth that I desire in comparis-
 son of thee.
 25 My flesh and my heart faileth: but God
 is the strength of my heart, and my portion
 for euer.
 26 For loe, they that forsake thee shall perish:
 thou hast destroyed all them that commit
 fornication against thee.
 27 But it is good for me to holde me fast by
 God, to put my trust in the Lorde God: and
 to speake of all thy workes (in the gates of the
 thy daughter of Sion.)

Ve quid Deus. Psal. 74.

- O** God, wherefore art thou absent from vs
 so long: why is thy wrath so hot against
 the sheepe of thy pasture?
 2 & thinke vpon thy congregation: to whome
 thou hast purchased and redeemed of olde.
 3 Thinke vpon the tribe of thy inheri-
 tance: and mount Sion wherein thou hast
 dwelt.
 4 Lift vp thy feet, that thou mayest utterly
 destroy euery enemy: which hath done euill
 in thy sanctuary.
 5 Thine aduersaries roare in the middes of
 thy congregations: and set vp their banners
 for tokens.
 6 Ye that belued timber as ye out of thycke
 trees: was knowne to bying it to an excel-
 lent worke.
 7 But now they breake downe al the carved
 worke thereof: with Axes and Hammers.
 8 They haue set fire vpon thy holy places: &
 haue defiled the dwelling place of thy name,
 euen vnto the ground.
 9 Pea, they said in their heartes, let vs make
 hauocke of them altogether: thus haue they
 burnt by all the houses of God in the land.
 10 We see not our tokens, there is not one
 Prophet more: no not one is there among
 vs that vnderstandeth any more.
 11 O God, howe long shall the enemy
 blaspheme thy name, for euer?
 12 Why withdrawest thou thy hand: why
 pulkest not thou thy right hande out of thy
 bosome to consume the enemies?
 13 For God is my king of olde: the helpe that
 is done vpon earth, he doeth it him selfe.
 14 Thou diddest breake the sea through thy
 power: thou breakest the heades of the Bya-
 sons in the sea.
 15 Thou smitest the headres of Keniathan in
 pieces: and gauest him to be meate for the
 people in the wilderness.
 16 Thou broughtest out fountaines and wa-
 ters out of the hard rocks: thou dyedest by
 mightie waters.
 17 The day is thine, and the night is thine:
 thou hast prepared the light and the sunne.
 18 Thou hast set all the borders of the earth:

- thou hast made Summer and Winter.
 19 Remember this, O Lorde, to the enemy
 hath rebuked: & how the foolish people hath
 blasphemed thy name.
 20 & deliuer not the soule of the Turtle Dove
 vnto the multitude of the enemies: & forget
 not the congregation of the poore for euer.
 21 Look vpon the covenant: for all the earth
 is full of darkenesse, and cruel habitations.
 22 Why let not the sunne go away alhamed:
 but let the poore and needy giue praise vnto
 thy name.
 23 Arise, O God, maintaine thine owne cause:
 remember how the foolish man blasphemeth
 thee daily.
 24 Forget not the voyce of thine enemies:
 the presumption of them that hate thee, in-
 creaseth euer more and more.

Confitebimur tibi. Psal. 75.

Vnto thee (O God) do we giue thanks: Morning
 praye. vnto thee do we giue thanks.

- 2 Thy name also is so high: and that
 doe thy wondrous workes declare.
 3 When I receive the congregation: I shall
 iudge according vnto right.
 4 The earth is weak, and all the inhabitors
 thereof: I beare vp the pillars of it.
 5 I said vnto the fooles, deale not so madly:
 and to the vngodly, let not vs pour your
 6 Set not vp your home on high: and speake
 not with a stiffe necke.
 7 For promotion cometh neither from the
 East nor from the West: nor yet from the
 South.
 8 And why? God is the iudge: he putteth
 downe one, and setteth by another.
 9 For in the hand of the Lorde there is a cup,
 and the wine is red, it is full mixt, and he
 poureth out of the same.
 10 As for the dyegs thereof: all the vngodly
 of the earth shall drinke them, and sucke them
 out.
 11 But I will talke of the God of Jacob: and
 praise him for euer.
 12 All the hoines of the vngodly also will I
 breake: and the hoines of the righteous shall
 be exalted.

Notus in Iudea. Psal. 76.

- A** Turke is God known: his name is great
 in Israel.
 2 At Salem is his tabernacle: and his
 dwelling in Sion.
 3 There brake he the arrowes of the bow: the
 shield, the sword, and the battel.
 4 Thou art of more honour and might: then
 the hills of the robbers.
 5 The proud are robbed, they haue slept their
 sleepe: and all the men (whose handes were
 mightie) haue found nothing.
 6 At thy rebuke (O God of Jacob:) both the
 chariot and horse are falkn.
 7 Thou, O Lord, art on the sea: thou art with
 many stardes in thy sight when thou art an-
 gry.
 8 Thou diddest cause thy iudgement to be
 heard from heauen: the earth trembled and
 was still.
 9 When God arose to iudgement: & to helpe
 all the mecke vpon earth.
 10 The fiercenesse of man shall turne to thy
 praise: and the fiercenesse of them shall
 reframe,

21. If we haue forgotten the name of our God,
and holde vp our hands to any strange god:
shall not God search it out: for he knoweth
the very secrets of the heart.
22. For thy sake also are we killed all the day
long: and are counted as theye appointed
to be slayne.
23. O Lord, wher sleepest thou: awake, and
be not absent from vs for euer.
24. Wherefore hidest thou thy face: and for
gettest our miserye and trouble?
25. For our soule is brought lowe, euen vnto
the dust: our belly cleaueth vnto the ground.
26. Mercie and helpe vs: and deliuer vs for thy
mercies sake.

Erucauit cor meum. Psal. 45.

My heart is inuoluing of a good matter: I
speak of the things which I haue made
vnto the king.

1. My tongue is the penne: of a ready wis-
ter.
2. Thou art fairer then the children of men:
full of grace are thy lippes, because God
hath blessed thee for euer.
3. Gird thee with thy sword vpon thy thigh,
O thou most mightie according to thy wor-
ship and renowne.
4. Good lucke haue thou with thine honour:
ryde on, because of the woordes of trueth, of
mickenesse, and righteousness, and thy right
hand shall teach thee terrible things.
5. Thy arrows are very sharpe, and the peo-
ple shall be subdued vnto thee: euen in the
midde among the kings enemies.
6. Thy seate (O God) endureth for euer: the
scepter of thy kingdom is a right scepter.
7. Thou hast loued righteousness, and hated
iniquitie: wherefore God (euen thy God)
hath anointed thee with the oyle of gladnes
aboue thy fellows.
8. All thy garments smell of myrrour, Aloes, &
Cassia: out of the Iuorie palaces, wherby
they haue made thee glad.
9. Kings daughters were among thy honou-
rable women: vpon thy right hand did stand
the Queene in a besure of gold (wrought a-
bout with diuers colours.)
10. Hearken (O daughter) and consider, encline
thine eare: forget also thine owne people, and
thy fathers house.
11. So shal the king haue pleasure in thy beau-
tie: for he is thy Lord (God) and worship
thou him.
12. And O daughter of Tyre shall be there with
a gift: like as the rich also among the people
shall make their supplication before thee.
13. The kings daughter is all glorious with-
in: her clothing is of wrought golde.
14. She shall be brought vnto the king in rays-
ment of noble woork: the virgins that be
her fellowes shall braue her companye, and
shalbe brought vnto thee.
15. With top & gladnesse shall they be brought:
and shall enter into the kings palace.
16. In steade of thy fathers thou shalt haue
children: whom thou mayest make princes
in all lands.
17. I will remember thy name from one gene-
ration vnto another: therefore shall the peo-
ple giue thanks vnto thee woide without
end.

Deus noster refugium. Psal. 46.

God is our hope and strength: a very pre-
sent helpe in trouble.

2. Therefore will we not feare though the
earth be moued: and though the hills be
caried into the midde of the sea.

3. Though the waters thereof rage and swell:
and though the mountaynes shake at the
trumpet of the same.

4. The riuers of the flood thereof shall make
glad the cite of God: the holy place of the
tabernacle of the most high.

5. God is in the middest of her, therefore shall
she not be remoued: God shall helpe her, and
shall right early.

6. The heathen make much a doo, & the kings
domes are moued: but God hath throwed his
woide, and the earth shall melt away.

7. The Lord of hostes is with vs: the God of
Jacob is our refuge.

8. Come hither, and beholde the woorkes of
the Lord: what destruction he hath brought
vpon the earth.

9. He maketh warres to cease in all the world:
he breaketh the bowe, and knappeth the
speare in sunder, and burneth the chariots
in the fire.

10. We will then, and know that I am God: I
will be exalted among the heathen, and I will
be exalted in the earth.

11. The Lord of hostes is with vs: the God of
Jacob is our refuge.

Omnes gentes laudate. Psal. 47.

Clappye your hands together, (all ye
people:) O sing vnto God with the
woide of melodye. Euening
prayer.

2. For the Lord is high, and to be feared: he is
the great king vpon all the earth.

3. He shall subdue the people vnder vs: and the
nations vnder our feete.

4. He shall chuse out an heritage for vs: euen
the worship of Jacob whom he loued.

5. God is come vpon with a mercie people: and the
Lord with the sound of his trumpet.

6. O sing praises, sing praises vnto (our) God:
O sing praises, sing praises vnto our king.

7. For God is the king of all the earth: sing
ye praises with vnderstanding.

8. God reigneth ouer the heathen: God sit-
teth vpon his holy seate.

9. The princes of the people are toprid vnto
the people of the God of Abraham: for God
(which is very high exalted) doth defend the
earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised:
in the cite of our God, euen vpon his ho-
ly hill.

2. The hill of Sion is a saye place, and the top
of the whole earth: vpon the North lieth
the cite of the great king: God is well kno-
uen in her palaces, as a strong refuge.

3. For loe, the kings of the earth: are gathered
and gone by together.

4. They marvelled to see such things: they
were astonied, and suddenly cast downe.

5. Feare came there vpon them, and sorrowe:
as vpon a woman in her travail.

6. Thou shalt breake the shippes of the sea:
through the East winde.

7. Like as we haue heard, so haue we seene in
the

the cite of the kyng of hostes, in the cite of our God: God upholdeth the same for ever.
 8 We waite for thy louing kindnesse (O God) in the mids of thy temple.
 9 O God, according vnto thy name, so let thy praise vnto the waydes and: thy right hand be full of righteousness.
 10 Let the mount Zion reioyce, & the daughter of Iuda be glad: because of thy iudgements.
 11 Walke about Zion, & go round about her: and tell the towres thereof.
 12 Declare thil her bulwarke, let by her houses: that pe may tell them that come after.
 13 For this God is our God for ever & ever: he shall be our guide vnto death.

Audite hac omnes. Psal. 49.

O Heare ye this all ye people: ydder it with your eares all ye that dwell in the world.
 2 High and lowe, rich and poore: one with another.
 3 My mouth shall speake of wisdom: & my heart shall minde of understanding.
 4 I will cuncte mine eare to the parable: and shew my darke speache vpon the fharpe.
 5 Wherefore shoulde I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me rounde about?
 6 There be some that put their trust in their goods: & boast themselves in the multitude of their riches.
 7 But no man may deliuer his brother: nor make agreement vnto God for him.
 8 For it cost more to redeme their soules: so that he must let that alone for ever.
 9 Yea, though he liue long: and see not the graue.
 10 For he seeth that wise men also die, & perish together: as well as the ignorant and foolish, and leaue their riches for other.
 11 And yet they thinke that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.
 12 Nevertheless, man will not abide in his noy: seeing he may be compared vnto the braddes that perish, this is the way of them.
 13 This is their foolishnes: and their posteritie praise their saying.
 14 They lie in the hel like shepe, death graueth vpon them, and the righteous that haue domination ouer them in the mourning their beauty shall consume in the sepulchre out of their dwelling.
 15 But God hath deliuered my soule from place of hell: for he shall receiue me.
 16 Be not thou afraide though one be made rich: or if the glorie of his house be encreased.
 17 For he shall carpe nothing away with him when he dyeth: neither shall his pouerise follow him.
 18 For while he liued, he counted himselfe an happy man: and so long as thou dost well vnto thy selfe, men will be the good of thee.
 19 Ye shall followe the generations of his: for there: and shall neuer see light.
 20 When being in honour, hath no understanding: but is compared vnto the braddes that perishe.

The Lord, euen the most mightie God, hath spoken: and called the waydes, from the prayer.
 1 rising up of the sunne, vnto the going downe thereof.
 2 Out of Zion hath God appeare in perfect beauty.
 3 Our God shall come, and shall not delay: for there shall go before him a consuming fire, and a mightie tempest shall be stirred up round about him.
 4 He shall call the heauen from above: and the earth shall be iudge his people.
 5 Gather my saintes together vnto me: that they may make a righteous warre, and they shall be sanctified.
 6 And the heauen shall declare his righteousnes: for God is iudge himselfe.
 7 Heare, O my people, and I will speake: I will shew wonders against thee, O Israel, for I am God, euen thy God.
 8 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not of my before me.
 9 I will take no bullocke: nor aspeine heele: nor bee generous of the fowles.
 10 For all the braddes of the fowles are mine: & so are the catties vpon a thousand hills.
 11 I knowe all the fowles vpon the mountaynes: and the wilde beastes of the fild are in my sight.
 12 If I be hungry, I will not tell thee: for the whole world is mine, and all that therein.
 13 Thinkest thou that I will eate bulles flesh: and drinke the blood of Goates?
 14 Offer vnto God thanksgiving: and pay thy vowes vnto the most high.
 15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.
 16 But vnto the bigoddes said God: lope dost thou praise my lawes, and takest my soules name in the mouth.
 17 Where as thou sayest to be requyred: and hast said my wordes beynge false.
 18 When thou saluesth thyselfe, thou confessest vnto him: and hast thou partaken with the adulterers.
 19 Thou hast let thy mouth speake wickednes: & with thy tongue thou hast bee sayd deceite.
 20 Thou hast & speakest against thy brother pea, and hast slandered thine owne mothers sonne.
 21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly: for I am euen such a one as thy selfe: but I will reprove thee, and set before thee the thynges that thou hast done.
 22 I consider this, pee that forget God: least I please you alone, and there be none to deliuer you.
 23 Whoso offereth me thankes and praise, he honoureth mee: and so him that offereth his commendation right, with I shew the salvation of God.
 24 **I** shew mercy vpon me (O God) after thy great goodness: according vnto the multitude of thy mercies, doe away mine offences.
 25 Wash me throughtly from my wickednes: and cleanse me from my sinne.

3 For I knowledg my faultes; and my sinne is euer before me.

4 Against the anie hane I sinned, and done this guiltnesse sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirist trueth in the inward partes: and shalt make me to vnderstande wisdom secretly.

7 Thou shalt purge me with hyssope, & I shall be cleare: thou shalt washe me, & I shall be whiter then snowe.

8 Thou shalt make me heare of ioy & gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my iniquities.

10 Make me a cleane heart, O God: & renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

14 Deliver me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lippes: (O Lord:) & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: builde thou the walles of Iherusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer ponge bullockes vpon thine altar.

Quid gloriaris. Psal. 52.

Why boasted thou thy selfe, thou tyrant: that thou canst doe mischiefes?

2 Whereas the goodnesse of God: enuureth pet daple.

3 Thy tongue imagineth wickednesse: & with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrightheousnes more then goodnesse: and to talke of thy more then righteousnesse.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee: for euer he shall take thee, and plucke thee out of thy dwelling, and rote thee out of the land of thy living.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that took not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene olive tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy

name, for thy saintes like it well.

Dixit insipiens. Psal. 53.

The foolish dooþ hath laide in his heart: there is no God. Evening prayer.

2 Corrupt are they, and become abominable in their wickednesse: there is none þ dooþ good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that dooþ good, no nor one.

5 Were not they without vnderstanding that woeke wickednesse: eating by my people as if they would eate bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that be lgered ther, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: & Israel should be right glad.

Deus in nomine. Psal. 54.

Sue me, O God, for thy names sake: and avenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and riantes (which haue not God before their eyes) seke after my soule.

4 Beholde, God is my helper: the Lord is with them that vpholde my soule.

5 He shall rewarde euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and I will praise thy name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of all my troubles: and mine eye hath seene his deliuerie vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear me my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, & heare me: olue I mounte in my prayer, and am vexed.

3 The enemy crieth so, and the vngodly cometh on so fast: for they are minded to doe me some mischiefes, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearfulness and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Dove: for then would I flee away and be at rest.

7 Loe, then would I get me away farre off: & remaine in the wilderness.

8 I would make haste to escape: because of the storme wind and tempest.

9 Destroy their tongues (O Lord) and druide them: for I haue spied vnrightheousnes and strife in the citie.

10 Day and night they goe about within the walles therof: mischiefes also and sorrowes are in the middes of it.

11 Wickednesse is therein: deceipt and guile

goe

goe not out of their statutes.

12 For it is not an open enemies hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that hath magnified him selfe against me: for then (peradventure) I would haue bid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: & walked in the house of God as friends.

16 Let death come hastily upon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the evening and morning, and at noone day, will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Praise euill God that endureth for euer: shall heare me, & bring them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his covenant.

22 The wordes of his mouth were softer then butter, butting war in his heart: his wordes were smooth to the ople, and yet be they deep swoydes.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: & shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neither shall my trust shall be in the O Lord.

Miserere mei Deus. Psal. 68.

Be mercifull vnto me, O God, for man goeth about to denoure me: he is deeply sighing and troubling me.

2 Mine enemies are busy in hand to swallow me vp: for they be many that fight against me. O thou most highest.

3 Rememberlesse, though I am sometime a friend: yet put I my trust in thee.

4 I will praise God because of his wordes: I haue put my trust in God, and will not feare what they can doe vnto me.

5 They daily mistake my wordes: all that they imagine, is to do me euill.

6 They holde all together, & keepe themselves close, and make my steppes, when they lay waite for my soule.

7 Shall they escape for their wickednes? thou O God, in thy displeasure shalt cast them downe.

8 Thou tellest my stirrings, put my teares in: to thy bottle: are not these things noted in thy booke?

9 Whensoever I call vpon thee, thou shalt mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods word will I trust: in his wordes will I comfort me.

11 Praise in God hath I put my trust: I will not be affraide what man can doe vnto me.

12 Vnto thee O God, will I pay up bowes:

unto the Lord I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of thy living.

Miserere mei Deus. Psal. 57.

Be mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall I refuge, until this rage be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall perscoute the canie which I haue in hand.

3 Hee shall sende from heauen: and saue me from the repproch of him that wounde mine vp.

4 God shall send forth his mercie and truth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire): whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set by thy selfe, O God, about thy enemies: and thy glory about all the earth.

7 They haue laide a net for my feete, and digged downe my soule: they haue digged a pit before me, and are fallen into the snare of their felices.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake in me O harp: I will sing & will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatness of thy mercie reacheth vnto the heauens: and thy truth vnto the cloudes.

12 Set by thy selfe, O God, about the world: and thy glory about all the earth.

Awake your minde as vpon righteousnes, O ye congregation: & doe ye singe the thing that is right, O ye sonnes of men.

2 Praise, ye: imagine mischief in your heart vpon the earth: and your hatreds deale with wickednesse.

3 The vngodly are forward: each from their mothers wombe: all true as they be done: they go astray, and speake lies.

4 They are as venomous as the viper of a Serpent: euen like the deadly adder that speecheth her curse.

5 Which refused to heare the voyce of the charmer: charme he neuer so wisely.

6 Awake their eare (O God) in their mouthes: smite the chawes bones of the vngodly.

7 Let their fall away like water that runneth away: and when they shooe them abroad, let them be rotten out.

8 Let them continue ashy like a snake, and be like the vnicorne fraine of a woman: and let them not see the sunne.

9 O Lord, thou shalt haue to doe with thy thornes: so let indignation be kindled against a thing that is rancid.

10 The righteous shall reioyce when he shall see the vengeance: he shall walke with his footes.

11 So that a man shall say: verily there is a reward for the righteous: doubtles there is.

Diii. a God

Morning
Prayer.

Evening
prayer.

a God that indigeth the earth.

1. **D**eliver me from mine enemies. (Psalm 124.)

2. Deliver me from them that rise up against me.

3. Deliver me from the wicked doers: and save me from the bloody men.

4. For loe, they be waiting for my soule: the unrighteous are gathered against me, without any offence of mine.

5. They runne and prepare themselves: they are ready as the bow: they have bent their bow against me: they have put their hand to the bow.

6. Stande up, O Lord God of Israel: and bee not mercifull unto them that offend of malicious wickednesse.

7. They goe to and fro in the evening: they grow like the adugge, & ryme about through the cite.

8. Behold, they speake with their mouth, and their heart is in their lippes: say who hearth.

9. But thou, O Lord, shalt hane them in derision: and thou shalt laugh all the wrathen to scorn.

10. My strength will I ascribe unto thee: for thou art the God of my refuge.

11. O God, shew thine might: & shew thine power: O God, shew thine might: & shew thine power: O God, shew thine might: & shew thine power.

12. For the sinne of their mouth, and for the wordes of their lippes, they shall be taken in their own nettes: and they shall be caught in the curling and lyes.

13. Consume them in the brack, consume the brack in the brack: & consume the brack in the brack: & consume the brack in the brack.

14. And in the evening they will be as the adugge: & in the morning they will be as the adugge: & in the morning they will be as the adugge.

15. They will runne here and there: they will runne here and there: they will runne here and there: they will runne here and there.

16. They will runne here and there: they will runne here and there: they will runne here and there: they will runne here and there.

17. Unto thee, O Lord, is my strength: & my strength is in thee: & my strength is in thee: & my strength is in thee.

18. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

19. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

20. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

21. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

22. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

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28. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

29. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

phynam also is the strength of my head, & this is my lawe gun.

3. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

4. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

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18. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

19. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

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22. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

23. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

24. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

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28. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

29. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

30. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

31. O Lord, thou hast cast us out: & thou hast cast us out: & thou hast cast us out: & thou hast cast us out.

Morning
prayer.

- 2 My soule thirsteth for thee, my flesh longeth after thee: as a hart for the water brooke, where no water is.
- 3 Thus haue I looked for thee in holines that I might behold the power and glory.
- 4 For thy louing kindness is better then the life it selfe: my lips shall praise thee.
- 5 As long as I liue will I magnifie thee on this manner: I lift up my hands in thy name.
- 6 My soule hath bene satisfied as it were with marrow: & fatnesse: when my mouth prayeth thee with ioyfull lips.
- 7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?
- 8 Because thou hast bene my helper: therefore vnder the shadowe of thy wings will I repose.
- 9 My soule hangeth vpon thee: thy right hand hath vpholden mee.
- 10 These also that seke the hurt of my soule: they shall go vnder the earth.
- 11 As they fall vpon the edge of the swoorde: that they may be a portion for foxes.
- 12 But the king shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake vpon, shall be stopped.

Exaudi Deus. Psal. 64.

- H**ear my voyce, O God, in my prayer: preserve my life from feare of the enemy.
- 2 Hide me from the gathering together of the froward: and from the indirection of wicked deere.
 - 3 Which haue whetted their tongues like a swoorde: and shote out their arrowes, euen bitter wordes.
 - 4 That they may secretly shote at him which is perfect: suddenly doe they hitte him, and heare not.
 - 5 They courage their sinnes in mischiefes and commune among them selves howe they may lay snares, and say that no man shall see them.
 - 6 They imagine wickednesse, & practise it: that they keepe secret among their felues, euerie man in the deepe of his heart.
 - 7 But God shall suddenly shooe at them in a flash around, & they shall be wounded.
 - 8 Yea, their tongue shall make them their fall: in so much that who so heare them, shall laugh them to scorn.
 - 9 And as thou shalt see it, shall say, this hath God done: for they shall perceiue that it is his woork.
 - 10 The righteous shall reioyce in the Lord, & put his trust in him: & all they that are true of heart, shall be gladd.

Telesco. hymen. Psal. 64.

- T**hou, O God, art praised in Zion: and vnto thee shall the vowes be performed in iherusalem.
- 2 Thou that hearest the prayer: vnto thee shall all flesh come.
 - 3 My misdeedes persecute against me: oh bee thou mercifull vnto our sinnes.
 - 4 Blessed is the man whose thou chooseth and receiveth vnto thee: he shall dwell in thy court, and shall be comforted with the pleasures of thy house, euen of thy holy temple.
 - 5 Thou shalt shewe vs wonderful things, O thou righteous, O God of our saluation:

- 6 then that art the hope of all the earth, and of them that are in misery.
 - 7 Which in his strength feareth not: & his enemies: and he girdeth about with power.
 - 8 Which stilleth the raging of the sea, and the people of his waves, and the madnesse of his people.
 - 9 They also that dwell in the uttermost parts of the earth, shall be as afraid as the robbers: thou that stillest the outgoings of the morning and evening to praise thee.
 - 10 Thou stillest the earth, and stillest it: thou makest it very plenteous.
 - 11 The river of God is full of water: thou preparest their course, for so thou providest for the earth.
 - 12 Thou waterest her furrowes: thou sendest raine into the little valleys thereof: thou makest it full with the bysses of rapine, & blest is he that increaseth it.
 - 13 Thou crownest the pere with thy goodness: and thy cloudes drop fatnesse.
 - 14 They shall build vpon the dwelings of the wilderness: and the little hilles shall reioyce on euery side.
 - 15 The feldes shall be full of sheepe: the valleys also shall stand full of thicke woad, that they shall laugh and sing.
- Lubilate Deus. Psal. 65.
- O** Be ioyfull in God all ye that are his people: make his praise to be glorious.
- 2 Say vnto God, O how wonderful art thou in thy workes: through the greatness of thy power shall thine enemies be found vnto thee.
 - 3 For all the world shall worship thee: & sing of thee, and praise thy name.
 - 4 O come hither, and behold the workes of God: how wonderful he is in his doing toward the children of men.
 - 5 He turned the sea into dry land: so that they went through the water on foote, there did we reioyce thereof.
 - 6 He ruleth with his power for euer, his eyes beholdeth the people: such as will not be leaue, shall not be able to craile them thence.
 - 7 He said vnto God (ye people): & make the hope of his praise to be heard.
 - 8 Which holdeth our soules in life: & suffereth not our feet to slip.
 - 9 For thou (O God) hast praised vs: thou also hast trod vs, like as others are trod.
 - 10 Thou broughtest vs into the fane: & laidst trouble vpon our loynes.
 - 11 Thou sufferedst us to ride over our hedges: we went through fire and water, and thou broughtest vs out into a well peaced place.
 - 12 I will go into thy house to bring offerings: and will pay thee my vowes which I promised with my lips, and shall speak with my mouth when I was in trouble.
 - 13 I will offer vnto thee sacrifice burnt sacrifices, with the incense of rannues: I will offer bullocks and goats.
 - 14 O come hither & hearken all ye that feare God: and I will tell you what he hath done for my soule.
 - 15 I called vnto him with my mouth: & he answered me with his voice, & he brought me out of my misery.

- 16 If I encline vnto wickednes in mine heart:
the Lord will not heare me.
17 But God hath heard me: & considered the
voce of my prayer.
18 Praise be to God, which hath not cast out
my prayer: nor turned his mercie from me.

Deus miserere. Psal. 67.

- G**od be mercifull vnto vs, & blesse vs: and
shew vs the light of his countenance, and
be mercifull vnto vs.
2 That thy way may be knowne vpon earth:
thy saluing health among all nations.
3 Let the people praise thee, O God: pea, let
all the people praise thee.
4 O let the nations reioyce & be glad, for thou
shalt iudge the folke righteously: & gouerne
the nations vpon earth.
5 Let the people praise thee, O God: let all the
people praise thee.
6 Then shall the earth bring forth her increase:
and God, euen our owne God, shall giue vs
his blessing.
7 God shall blesse vs: and all the endes of the
world shall feare him.

Exurgat Deus. Psal. 68.

Morning
prayer.

- L**et God arise, & let his enemies be scat-
tered: let them also that hate him, flee before
him.
2 Like as the smoke vanissheth, so shall thou
dissolve them away: and like as waxe melteth
at the fire, so let the vngodly perish at the pre-
sence of God.
3 But let the righteous be glad & reioyce be-
fore God: let them also be merry and ioyfull.
4 Sing vnto God, and sing praises vnto his
name: magnifie him & reioyce vpon the hea-
uens as it were vpon an house, praise him in
his name, pea, and reioyce before him.
5 He is a father of the fatherlesse, and defend-
eth the cause of the widowes: euen God in
his holy habitation.
6 He is the God that maketh men to be of one
minde in an house, and bringeth the pris-
oners out of captiuitie: but lettech the runna-
gates continue in scarcenesse.
7 O God, when thou wentest forth before
the people: when thou wentest through the
wildernesse.
8 The earth shooke, and the heauens dropped
at the presence of God: euen as Sion shalbe
as moved at the presence of God, which is
the God of Israel.
9 Thou, O God, sentest a grations raine vpon
thyne inheritance: and refreldest it when
it was warre.
10 Thy congregation shall dwell therein: for
thou O God, hast of thy goodnesse prepared
for the poore.
11 The Lord gaue the word: great was the
company of the preachers.
12 Kings with their armies did flee and were
discouraged: and they of the householde deui-
ded the spoyle.
13 Though ye haue lien among the pots, yet
shall ye be as the wings of a dove: that is
covered with silver wings, and her feathers
like golde.
14 When the almightie scattered Kings for
their sake: then were they as white as snow
in Balmon.
15 As the hill of Basan, so is Gods hill: euen

an high hill, as the hill of Basan.

- 16 Whypp thou ye so ye high hills: this is Gods
hill, in the which it pleaseth him to dwell: pea,
the Lord will abide in it for ever.
17 The charactres of God are twentie thou-
sande, euen thousands of Angels: and the
Lord is among them as in the holy place of
Sion.
18 Thou art gone by on high, thou hast ledde
captiuitie captiue, & reuened gifts for men:
pea, euen for thy enemies: that the Lord God
might dwell among them.
19 Praise be the Lord daily: euen the God
which helpeth vs, and powreth his benedictions
vpon vs.
20 He is our God, euen the God of whom
commeth saluation: God is the Lord, by
whome we escape death.
21 God shall wound the head of his enemies:
and the heaie scalpe of such a one as goeth
on still in his wickednesse.
22 The Lord hath said, I will bring my peo-
ple againe, as I did from Basan: mine owne
will I bring againe, as I did sometime from
the drepe of the sea.
23 That thy foote may be dipped in the
blood of thine enemies: and that the roynge
of thy dogges may be redde through the
same.
24 It is well fene, O God, howe thou goest:
howe thou nip God and King goest in the
Sanctuarie.
25 The fingers go before, the minstrels followe
after: in the mddell are the damoels playing
with the timbrels.
26 Goe thanks, O Israel, vnto God & Loyde
in the congregations: from the grounde of
the heart.
27 There is little Benjamin their ruler, and
the princes of Iuda their counsaile: the
princes of Zabulon, and the princes of
Naphtali.
28 Thy God hath sent forth strength for thee:
stablish thy thing, O God, that thou hast
wrought in vs.
29 For thy temples sake at Jerusalem: so shall
kings bring presents vnto thee.
30 When the company of the weare men, and
multitude of the mightie, are scattered as
hoade among the heales of the people: (so
that they humbly bring pieces of silver:) and
when he hath scattered the people that de-
light in warre.
31 Then shall the princes come out of Egypt:
the Assyrians lande shall soon stretch out her
handes vnto God.
32 Sing vnto God, O ye kingdomes of the
earth: O sing praises vnto the Lord.
33 Which sitteth in the heauens ouer all from
the beginning: loe, he doeth see out his voice,
pea, and that a mightie voyce.
34 Ascribe ye the power to God ouer Israel:
his worship and strength is in the cloudes.
35 O God, wonderfull art thou in thy holy
places: euen the God of Israel, he will giue
strength and power vnto his people, blessed
be God.

Saluum me fac. Psal. 69.

- S**alue me, O God: for the waters are come
vnto my soule.
2 I stick fast in the deepe mire where no
ground

Evening
prayer.

ground is: I am come into deepe waters, so
that the floodes runne ouer me.
3 I am weary of crying, my throte is dry: my
sight faileth me for waiting so long vpon my
God.
4 They that hate me without a cause, are mo
then the heares of my head: they that are
mine enemies, & would destroy me guiltlesse,
are mightie.
5 I paid them the things that I neuer tooke:
God thou knowest my simplicitie, and my
faults are not hid from thee.
6 Let not they that trust in thee, O Lord God
of hostes, be ashamed for my cause: let not
shame that seke thee, be confounded through
me, O Lord God of Israel.
7 And wherfor for thy sake haue I suffered re
prooche: thine hath covered my face.
8 I am become a stranger vnto my brethren:
euen an aliene vnto my mothers children.
9 For the zeale of thy house hath enim eaten
me: and the rebukes of them that rebuked
thee, are fallen vpon me.
10 I wept and chastened my selfe with fasting:
and that was turned to my reprooche.
11 I put on a sackcloth also: and they iested
vpon me.
12 They that sit in the gate speake against me:
and the bywordes make songs vpon me.
13 But Lord, I make my prayer vnto thee: in
an acceptable time.
14 Heare me, O God, in the multitude of thy
mercie: euen in the truth of thy saluation.
15 Take me out of the mire, that I stike not:
oh let me be deliuered from them that hate
me, and out of the deepe waters.
16 Let not the water flood vpon me, neither
let the deepe swallowe me vp: and let not the
pit shut her mouth vpon me.
17 Heare me, O Lord, for thy louing kindnesse
is comfortabie: turne thee vnto mee, ac
cording to the multitude of thy mercies.
18 And hide not thy face from thy servant, for
I am in trouble: oh haile thee, & heare me.
19 Wallow nigh vnto my soule, and saue it: oh
deliuer me because of mine enemies.
20 Thou hast knowe my reprooche, my shame,
and my dishonour: mine aduersaries are all
in thy sight.
21 Thy rebuke hath broken my heart, I am
full of heavinesse: I looked for some to haue
pitye on me, but there was no man, neither
found I any to comfort me.
22 They gaue me gall to eate: & when I was
thirstie, they gaue me vinegar to drinke.
23 Let their table be made a snare to take the
slues withall: & let the things (that shoulde
haue bene for thy wealth) be vnto them an
occasion of falling.
24 Let their eyes be blinded that they see not:
and euer bowe downe their backes.
25 Poursue out thine indignation vpon them:
and let thy wrathfull displeasure take holde
of them.
26 Let their habitation be holde: and no man
to dwell in their tents.
27 For they persecute him to whome thou hast
sworn: and they talke how they may breke
their vnto him thou hast wounded.
28 Let them fall from one wickednesse to ano
ther: and not come into thy righteousness.

29 Let them be toyesd out of the booke of the
liuing: and not be written among the righte
ous.
30 As for me, when I am poore and in hea
uines: thy helpe (O God) shall lift me vp.
31 I will praise the name of God with a long:
and magnifie it with thine inguining.
32 This also shall please the Lord: better then
a bullocke, that hath hoines and hoofes.
33 The humble shall consider thee, & be glad:
seke ye after God, and your soule shall liue.
34 For the Lord heareth the poore: and despis
eth not his prisoners.
35 Let heauen and earth praise him: the sea,
and all that moueth therein.
36 For God will saue Sion, and build the ci
ties of Iuda: that men may dwell there, and
haue it in possession.
37 The posteritie also of his seruants shall in
herite it: and they that loue his name shall
dwel therein.

Deus in adiutorium. Psal. 70.

Hail thee, O God, to deliuer me: make
haste to helpe me, O Lord.

2 Let them be ashamed and comforted
that seke after my soule: let them be turned
backward and put to confusion that wispe
me euill.

3 Let them (for their reward) be some brought
to shame: that crie ouer my, there, there.

4 But let all those that seke thee, be ioyfull
and glad in thee: and let all such as delight
in thy saluation, say alway, the Lord be praised.

5 As for me, I am poore and in miserie: haile
thee vnto me (O God.)

6 Thou art my helper and my redeemer: O
Lord make no long tarrying.

In te Domine speravi. Psal. 71.

In thee, O Lord, haue I put my trust, let me
neuer be put to confusion: but rid me, and
deliuer me in thy righteousness, encline thine
care vnto me, and saue me.

2 Be thou my strong hold, wherunto I may
alway resort: thou hast promised to helpe
me, for thou art my house of defence, and my
castle.

3 Deliuer me, O my God, out of the hande of
the vngodly: out of the hande of the vnrigh
teous and cruell man.

4 For thou, O Lord God, art the thing that
I long for: thou art my hope, euen from my
youth.

5 Though they haue I bene holden by euill
since I was borne: thou art hee that tooke
me out of my mothers wombe, my praise
shalbe alway of thee.

6 I am become as it were a monster vnto
many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise:
(that I may sing of thy glory) and honour all
the day long.

8 Cast me not away in the time of age: for
saue me not when my strength faileth me.

9 For mine enemies speake against me, and
they that lap waite for my soule, take their
conspire together, saying: God hath forsa
ken him, persecute him, and take him, for
there is none to deliuer him.

10 Doe not farre from me, O God: my God
haile thee to helpe me.

- 11 Let them be confounded and perishe, that are against my soule: let them be covered with shame and dishonour, that seeke to doe me euill.
- 12 No for me, I will patiently abide alway: and will praise thee more and more.
- 13 My mouth shall dayly speake of thy righteousness and saluation: for I knowe no ende thereof.
- 14 I will go forth in the strength of the Loyde God: and will make mention of thy righteousness ouer all onely.
- 15 Thou, O God, hast taught me from my pouth vp vntill now: therefore will I tell of thy wonderous woorkes.
- 16 For sake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.
- 17 Thy righteousness, O God, is very high: & great thinges are they that thou hast done, O God, who is like vnto thee?
- 18 O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refresh me: yea, & broughtest me from the deepe of the earth againe.
- 19 Thou hast brought me to great honour: & comforted me on euery tide.
- 20 Therefore will I praise thee & thy faithfulness: O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holp one of Israel.
- 21 My lipses will be faine when I sing vnto thee: and so will my soule whome thou hast deliuered.
- 22 My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus Iudicium. Psal. 73.

- G**ive the king thy iudgements: O God: & thy righteousness vnto the kings sonne.
- 2 Then shall he iudge the people according vnto right: and defend the poore.
- 3 The mountaines also shall bring peace: and the little hilles righteousness vnto the people.
- 4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wjng doer.
- 5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
- 6 He shall come downe like the raine into a fleece of wool: euen as the dropes that water the earth.
- 7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.
- 8 His dominion shall be also from the one sea to the other: and from the flood vnto the wjles ende.
- 9 They that dwell in the wilderness shall kneele before him: his enemies shall like the dust.
- 10 The kings of Tharsis and of the Isles shall give presents: the kings of Arabia & Saba shall bring gifts.
- 11 All kings shall fall downe before him: all nations shall doe him service.

- 12 For he shall deliuer the poore when he cryeth: he neede also, & him that hath no helper.
- 13 He shall be favourable to the simple & needy: and shall preserve the soules of the poore.
- 14 He shall deliuer their soules from fallshode and wjng: and breake thair blood be in his sight.
- 15 He shall liue, and vnto him shall be giuen of the golde of Arabia: paper shall be made euen vnto him, and dayly shall he be praised.
- 16 There shall be an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shall be green in the citie, like grasse vpon the earth.
- 17 His name shall endure for euer, his name shall remaine vnder the sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.
- 18 Blessed be the Loyde God, euen the God of Israel: which onely doeth wonderous things.

- 19 And blessed be the name of his maiestic for euer: and all the earth shall be filled with his maiestic, Amen, Amen.

Quam bonus Israel. Psal. 73.

- T**hank God is louing vnto Israel: euen vnto such as are of a cleane heart.
- 2 Neuerthelesse my feete were almost gone: my treadings had verbugh slip.
- 3 And why? I was grieved at the wicked: I do also see the vngodly in such prosperitie.
- 4 For they are in no perill of death: but are hie and strong.
- 5 They come in no misfortune like other folke: neither are they plagued like other men.
- 6 And this is the cause that they be so hardened with pride: and ouerwhelmed with crueltie.
- 7 Their eyes swell with fatnesse: and they become what they lust.
- 8 They corrupt other, and speake of wicked blasphemy: their talking is against the most high.
- 9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.
- 10 Therefore fall the people vnto them: and therout suche they no small advantage.
- 11 Truth say they: howe should God percerne it: is there knowledge in the most high?
- 12 Lo, these are the vngodly, they prosper in the world, & these haue riches in possession: and I said, then haue I cleansed my heart in vaine, and washed my hands in innocencie.
- 13 All the day long haue I bene punished: and chastened euery morning.
- 14 Yea, and I was almost laid euen as they: but lo, then should I haue condemned the generation of the children.
- 15 Then thought I to vnderstand this: but it was too hard for me.
- 16 Vntill I went into the sanctuary of God: then vnderstoode I the ende of these men.
- 17 Surely, howe thou dost set them in slippery places: and castest them downe, and destroest them.
- 18 Oh howe suddenly doe they consume: yea, with, and come to a fearefull ende?
- 19 Yea, euen like as a dreame when one awaketh: so shall thou make their image to vanish.

Euening prayer.

- nish out of the citie.
 20 Thus my heart was grieved: and it went
 euen through my reines.
 21 So foolishly was I and ignorant: euen as
 it were a beast before thee.
 22 Neuertheless I am alway by thee: for
 thou hast holden me by my right hand.
 23 Thou shalt guide me with thy counsell: &
 after that receive me with gloie.
 24 Whom haue I in heauen but thee: & there
 is none vpon earth that I desire in compar-
 ison of thee.
 25 My flesh and my heart faileth: but God
 is the strength of my heart, and my portion
 for euer.
 26 For loe, they that forsake thee shall perish:
 thou hast destroyed all them that commit
 fornication against thee.
 27 But it is good for me to holde me fast by
 God, to put my trust in the Lord God: and
 to speake of all thy works (in the gates of the
 daughter of Sion.)

Ve quid Deus. Psal. 74.

- O** God, wherefore art thou absent from vs
 so long: why is thy wrath so hot against
 the sheepe of thy pasture?
 2 O thinke vpon thy congregation: to whom
 thou hast purchased and redeemed of old.
 3 Thinke vpon the tribe of thy inheri-
 tance: and mount Sion wherewith thou
 dwelt.
 4 Lift vp thy feet, that thou mayest utterly
 destroy euery enemy: which hath done euill
 in thy sanctuary.
 5 Thine aduersaries roare in the middes of
 thy congregations: and set vp their banners
 for tokens.
 6 He that beliewed timber afoye out of thicke
 trees: was knownen to bring it to an excel-
 lent worke.
 7 But now they breake downe all the earned
 worke thereof with axes and hammers.
 8 They haue set fire vpon thy holy places: &
 haue defiled the dwelling place of thy name,
 euen vnto the ground.
 9 Psea, they said in their heartes, let vs make
 haucke of them altogether: thus haue they
 burnt vp all the houses of God in the land.
 10 We see not our tokens, there is not one
 Prophet more: no not one is there among
 vs that vnderstandeth any more.
 11 O God, howe long shall the aduersary doe
 this dishonour: howe long shall the enemy
 blaspheme thy name, for euer?
 12 Why withdrawest thou thy hand: why
 pluckest not thou thy right hande out of thy
 bosome to confound the enemies?
 13 For God is my king of olde: the helpe that
 is done vpon earth, he doeth it him selfe.
 14 Thou diddest breake the sea through thy
 power: thou breakst the heades of the Dia-
 mons in the waters.
 15 Thou smitest the heades of Leviathan in
 pieces: and gauest him to be meate for the
 people in the wilderness.
 16 Thou broughtest out fountaines and wa-
 ters out of the hard rockes: thou dydest by
 mighty waters.
 17 The day is thine, and the night is thine:
 thou hast prepared the light and the sunne.
 18 Thou hast let all the borders of the earth:

- thou hast made Summer and Winter.
 19 Remember this, O Lord, howe the enemy
 hath rebuked: & how the foolish people hath
 blasphemed thy name.
 20 Deliver not the soule of the Turtle Dove
 vnto the multitude of the enemies: & forget
 not the congregation of the poore for euer.
 21 Look vpon the covenant: for all the earth
 is full of darknesses, and cruel habitations.
 22 Oh let not the simple go away ashamed:
 but let the poore and needy give praise vnto
 thy name.
 23 Arise, O God, maintaine thine owne cause:
 remember how the foolish man blasphemeth
 thee daily.
 24 Forget not the hope of thine enemies:
 the presumption of them that hate thee, in-
 creaseth euer more and more.

Confitebimur tibi. Psal. 75.

- V**nto thee (O God) do we give thanks: Morning
 pray.
 2 Thy name also is so high: and that
 doe thy wondrous workes declare.
 3 When I receive the congregation: I shall
 iudge according vnto right.
 4 The earth is awake, and all the inhabi-
 tants thereof: I beare vp the pillars of it.
 5 I said vnto the foolkes, deale not in madnesse
 and to the vngodly, let not vp your home.
 6 Set not up your home on high: and speake
 not with a stiffe necke.
 7 For promotion cometh neither from the
 East nor from the West: nor yet from the
 South.
 8 And why? God is the iudge: he putteth
 downe one, and setteth vp another.
 9 For in the hand of the Lord there is a cup,
 and the Wine is red, it is full myrr, and he
 powreth out of the same.
 10 As for the dyces thereof: all the vngodly
 of the earth shall drynke them, and sucke them
 out.
 11 But I will talke of the God of Jacob: and
 praise him for euer.
 12 All the homes of the vngodly also will I
 breake: and the homes of the righteous shall
 be exalted.

Notus in Iudea. Psal. 76.

- I**n Iudea is God knowne: his name is great
 in Israel.
 2 At Salem is his tabernacle: and his
 dwelling in Sion.
 3 There brake he the arrowes of the bow: the
 shield, the sword, and the barrel.
 4 Thou art of more honour and might: then
 the hills of the robbers.
 5 The proud are robbed, they haue slept their
 sleepe: and all the men (whose hands were
 mighty) haue found nothing.
 6 At thy rebuke (O God of Jacob:) both the
 chariot and horse are fallen.
 7 Thou, euen thou art to be feared: and who
 may stand in thy sight when thou art aw-
 gred?
 8 Thou diddest cast thy indignement to bee
 heard from heauen: the earth trembled and
 was still.
 9 When God arose to indignement: & to helpe
 all the mecke vpon earth.
 10 The fiercenesse of man shall turne to thy
 praise: and the fiercenesse of them that thou
 reframe.

refraime.

11 Mount vnto the Royde pour God, and keepe it, all pe that be rounde about him: bryng presents vnto him that ought to be feared.

12 He shall refraine the spirit of pyinces: & is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought þ Lord: my soye ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauynesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou heldest mine eyes waking: I am so feeble that I can not speake.

5 I haue considered the dapes of olde: and the peeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and searce out my spirites.

7 Will the Lord absent him selfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come utterly to an end for euer more?

9 Fary God forgotten to be gracions: and will he shut vs his louing kindnesse in displeasure?

10 And I said, it is mine owne infirmitie: but I will remember the peres of the right hand of the most highest.

11 I will remember the workes of the Lord: & call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God)?

14 Thou art the God that doth wonders: & hast declared thy power among people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Ioseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afraid: the depthes also were troubled.

17 The cloudes powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moyses and Aaron.

Attendite popule. Psal. 78.

Heare my lawe, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which we haue heard and known: & such as our fathers haue tolde vs.

4 That we shoulde not bide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie &

wonderfull workes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a law: which he commanded our loyes fathers to teach their children.

6 That their posterite might knowe it: & the children which were yet vnborn.

7 To the intent that when they came by: they might shewe their children the same.

8 That they might put their trust in God: & not to forget the workes of God, but to keepe his commandements.

9 And not to bee as their forefathers, a faithlesse and stubberne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carping bowes, turned them sekies backe in the day of battel.

11 They kept not the couenant of God: and would not walke in his lawe.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Many things did he in the sight of our forefathers in the lande of Egypt: euen in the felde of Raan.

14 He deuised the Sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claued the hard rockes in the wilderness: and gaue them drinke therof, as it had bene out of the great deapth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and ymoued the most highest in the wilderness.

19 They tempted God in their heartes: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stony rocke in deepe, that the water gushed out, and the streames flowed withall: but can he giue bread also, or ynde fleshy for his people?

22 When the Lord hearde this, hee was wroth: so the fire was kindled in Jacob, and there came by heauie displeasure against Israel.

23 Because they beleened not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 He cauled the East winde to blowe vnder heauen: and though his power be brought in the South west winde.

28 He rained fleshy vpon them as thicke as dust: and feathered foules like as the fowle of the sea.

29 He let it fall among their tents: euen round about their habitation.

Evening
prayer.

30 So they did eat and were well filled: for he gave them their owne desire: they were not disappointed of their lust.
 31 But while the meate was yet in their mouths, the heauie wrath of God came vpon them, and slew the welthiest of them: yea, and smote downe the cholen men that were in Israel.
 32 But for all this they sinned yet more: and breked not his wondrous works.
 33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
 34 When he slew them, they sought him: and turned them earlie, and enquired after God.
 35 And they remembred that God was their strength: and that the high God was their redeemer.
 36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.
 37 For their heart was not whole with him: neither continued they stedfast in his covenant.
 38 But he was so mercifull that he forgave their iniquities: and desroyed them not.
 39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.
 40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and cometh not againe.
 41 When a time did they prouoke him in the wilderness: and grieved him in the desert.
 42 They turned backe and tempted God: and moued the holy one in Israel.
 43 They thought not of his hand: and of the day when he deliuered them from the hande of the enimie.
 44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.
 45 He turned their waters into blood: so that they might not drinke of the riuers.
 46 He sent ice among them, and deuoured them vp: and frozges to destroy them.
 47 He gaue their fruite vnto the Caterpillar: and their labour vnto the Grashopper.
 48 He destroyed their vines with hable stones: and their Mulberie trees with the frost.
 49 He smote their cattell also with haile stones: and their flockes with hote thunderboltes.
 50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.
 51 Yet made a way to his indignation, and spared not their soules from death: but gaue their life ouer to the pestilence.
 52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.
 53 But as for his owne people, he ledde them forth like sheepe: and carped them in the wilderness like a flocke.
 54 He brought them out safely: and they should not feare: and ouerwhelmed their enemies with the sea.
 55 And brought them within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand,

56 He cast out the heathen also before them: caused their land to be deuised among them for an heritage, and made the tribes of Israel to dwell in their tents.
 57 So they tempted and displeased the most high God: and kept not his testimones.
 58 But turned their backs, and set away like their foresathers: starting adoe like a vpon hen bolue.
 59 For they grieved him with their full actions: and grieved him to displeasure with their images.
 60 When God heard this, he was wroth: and tooke sore displeasure at Israel.
 61 So that he forsooke the tabernacle in Sion: euen the tent that he had pitched among them.
 62 He deliuered their power into captiuitie: and their beautie into the enemies hand.
 63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.
 64 The fire consumed their pong men: and their maidens were not giuen to marriage.
 65 Their yficles were slaine with the sword: and there were no widowes to make lamentation.
 66 So the King awaked as one out of sleepe: and like a Spant refreshed with wine.
 67 He smote his enemies in hinder partes: and put them to a perpetual shame.
 68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
 69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.
 70 And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.
 71 He chose David also his seruant: and tooke him away from the shepherdes.
 72 As he was following the Ewres great with pong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.
 73 So he fedde them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Plal. 79.

O God, the heathen are come into thine inheritance: thy holy Temple haue they desiled, and made Hierusalem an heape of stones.
 2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the ayre: and the flesh of thy saintes vnto the beastes of the land.
 3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.
 4 We are become an open shame to our enemies: a very scoime and derision vnto them that are round about vs.
 5 How long wilt thou be angry: shall thy ielousie burne like fire for euer?
 6 Wolue out thine indignation vnto the heathen: then thou shalt haue not knowne thee: and vpon kings domes that haue not called vpon thy name.
 7 For they haue deuoured Jacob: and layde waste his dwelling place.
 8 Remember not our olde sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie,

Morning prayer.

- 9 Helpe vs, O God of our saluation, for the
glosp of thy name: O deliuer vs, & be merci-
ful vnto our sinnes for thy names sake.
- 10 Wherefore doe the heathen sape: where is
now their God?
- 11 O let the vengeance of thy seruants blood
that is shed: be openly shewed vpon the hea-
then in our sight.
- 12 O let the sorrowfull sighing of the pris-
oners come before thee: according to the great-
nesse of thy power yferue thou thole that
are appointed to die.
- 13 And for the blasphemie wherewith our
neighbours haue blasphemed thee: rewarde
thou them, O Loyde, leuen folde into their
bosome.
- 14 So we that be thy people and sheep of thy
pasture, shall giue thee thanks for euer: and
will alway be shewing forth thy praise from
generation to generation.

Qui regis Israel. Psal. 80.

HEARE, O thou shepheard of Israel, thou
hear leadest Joseph like a sheepe: shewe
thy keise also thou that strest vpon the
Cherubins.

- 2 Before Ephraim, Benjamin, & Manasse:
stirre vp thy strength, and come & helpe vs.
- 3 Turne vs againe, O God: shewe the light
of thy countenance, and we shalbe whole.
- 4 O Lord God of hostes: howe long wilt thou
be angry with thy people that prayeth?
- 5 Thou feedest them with the bread of teares:
& ginnest them plenteousnesse of teares to
drynke.
- 6 Thou hast made vs a very strife vnto our
neighbours: and our enemies laugh vs to
scorne.
- 7 Turne vs againe, thou God of hostes: shew
the light of thy countenance, and we shalbe
whole.
- 8 Thou hast brought a vine out of Egypt:
thou hast cast out the heathen, & planted it.
- 9 Thou madest roome for it: and when it had
taken roote, it filled the land.
- 10 The hilles were covered with the shadowe
of it: and the boughes thereof were like the
goodly Cedar trees.
- 11 She stretched out her branches vnto the sea:
and her boughes vnto the river.
- 12 Whyp hast thou then broken downe her
pedge: that all they that goe by plucke off
her grapes?
- 13 The wilde Boie out of the wood both roote
it vp: and the wilde beastes of the fildes des-
uoure it.
- 14 Turne thee againe, thou God of hostes,
looke downe from heauen: beholde, and vi-
siste this vine.
- 15 And the place of the vineyard by thy right
hand hath planted: & the branch that thou
madest so strong for thy selfe.
- 16 It is burnt with fire, & cut downe: and they
shall perish at the rebuke of thy countenance.
- 17 Let thy hand be vpon the man of thy right
hand: & vpon the sonne of man whom thou
madest so strong for thine owne selfe.
- 18 And so wilt not we goe backe from thee: O
let vs lue, and we shall call vpon thy name.
- 19 Turne vs againe, O Loyde God of hostes:
shewe the light of thy countenance, and we
shalbe whole.

Eulcate Deo. Psal. 82.

SING we mercy vnto O God our strength:
make a cherefull noise vnto the God of Ja-
cob.

- 2 Take the Psalme, bying higher the Tabernacle:
the mery Harpe, with the lute.
- 3 Blowe vp the Trumpet in the new moon:
men in the time appointed, and vpon our
solemn feast day.
- 4 For this was made a statute for Israel: & a
lawe of the God of Jacob.
- 5 This he ordeined in Joseph for a testimo-
nie: when he came out of the land of Egypt,
and had heard a strange language.
- 6 I eased his shoulder from the burthen: and
his handes were deliuered from making the
pottes.
- 7 Thou calledst vpon me in troubles, and I
deliuered thee: and heard thee what time as
the storme fell vpon thee.
- 8 I yjoud thee also: at the waters of strife.
- 9 Heare, O my people, and I will assure thee,
O Israel: if thou wilt hearken vnto me.
- 10 There shall no strange god be in thee: ney-
ther shalt thou worship any other God.
- 11 I am the Loyde thy God, which brought
thee out of the land of Egypt: open thy mouth
wide, and I shall fill it.
- 12 But my people would not heare my voyces:
and Israel would not obeye me.
- 13 So I gaue them vp vnto their owne hearts
lust: and let them followe their owne imagi-
nations.
- 14 O that my people would haue hearkened
vnto me: so if Israel had walked in my
wayes.
- 15 I should soone haue put downe their ene-
mies: and turned my hand against their ad-
uersaries.
- 16 The haters of the Loyde should haue bene
founde spare: but their time should haue en-
dured for euer.
- 17 Ye should haue fed them also with the fl-
nest wheat floure: and with honny out of the
stony rocke should I haue satisfied thee.

Deus Iteus. Psal. 83.

GOD standeth in the congregation of ynn-
gers: he is a iudge among gods.

Evening
prayer.

- 2 Howe long will ye giue wrong iudge-
ment: and accept the persons of the vngod-
ly?
- 3 Defende the poore and fatherlesse: see that
such as be in neede and necessitie haue right.
- 4 Deliuere the outcast and poore: saue them
from the hand of the vngodly.
- 5 They will not be learned, noy vnderstande,
but walke on still in darkenesse: all the founda-
tions of the earth be out of course.
- 6 I haue sayd, ye are gods: and ye al are chil-
dren of the most high.
- 7 But ye shall die like men: and fall like one
of the princes.
- 8 Arise, O God, and indge thou the earth: for
thou shalt eate all heathen to thine inheri-
tance.

Deus quis similis. Psal. 83.

HOLDE not thy tongue, O God, heere not
still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmur-
ing: and they that hate thee haue lift vp
their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue saide, Come, and let vs route the out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heades together with one consent : & are confederate against thee.

6 The tabernacles of the Edomites and the Sinalites: the Moabites, & Hagarenes.

7 Gebal, and Ammon, and Sinalch: the Philistines, with them that dwell at Egypt.

8 Assur also is ioynd vnto them: and haue holpen the children of Ior.

9 But doe thou to them as vnto the Moabites: vnto Silexa, and vnto Iabin, at the brook of Iuson.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Meph and Eob: yea, make all their princes like as Zebai and Balmana.

12 Which say, let vs take to our selues: & houses of God in possession.

13 O my God, make the like vnto a whele: & as the stubble before the winde.

14 Like as the fire that burneth vpon the wood: and as the flame that consumeth the mountains.

15 Persecute them eney so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and bered erue more and more: let them be put to shame & perish.

18 And they shall knowe that thou (whose name is Jehonah): art onely the most high: ouer all the earth.

Quam dilecta. Psal. 3.

O how amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

3 Psea, the Sparrowe hath found her an house, and the swallowe a nest, where she may lay her pong: euen thy altars, O Lord of hostes, my king, and my God.

4 Blessed are they that dwell in thy house: they will be alway praying thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy waues.

6 Which going through the vale of miserie, ble it for a well: & the pooles are filled with water.

7 They will goe from strength to strength: & vnto the God of gods apparently euerie one of them in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather be a doorekeeper in the house of my God: then to dwell in the tentes of vngodlines.

12 For the Lord God is a light and defence:

the Lord will giue grace and worship, and no good thing shall be withholden from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. 8.

Lord thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: & turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his saintes, that they turne not againe.

9 For his saluation is nigh them that feare him: that they may dwell in our land.

10 Mercy and truth are met together: righteousness and peace haue kissed eche other.

11 Truth shall flourish out of the earth: & righteousness shall look downe from heauen.

12 Psea, the Lord shall shew louing kindness: and our land shall giue her increase.

13 Righteousnes shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 8.

Bow downe thine ear, O Lord, and heare me: for I am poore, and in miserie.

2 Deliver me from my soule, for I am holp: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Give care Lord vnto my prayer: and remember the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the goddes there is none like vnto thee (O Lord): there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way (O Lord): & I will walke in thy truth: O knit my heart vnto thee, that I may feare thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy name for euermore.

13 For great is thy mercy towards me: and thou hast deliuered my soule from the narrowest hell.

EL

14. O God,

Morning prayer.

14 O God, the proud are risen against mee: & the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Ioyde God) art full of compassion and mercie: long suffering, plenteous in goodness and trieth.

16 O turne thee then vnto mee, & haue mercie vpon me: giue thy strength vnto thy seruāt, & helpe, the sonne of thine handmaid.

17 Shewe some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hills: the Ioyde loueth the gates of Sion, more then all the dwellings of Jacob.

2 Verp excellent things are spoken of thee: thou cite of God.

3 I will thinke vpon Rahab and Babylon: with them that knowe me.

4 Beholde ye the Philistines also: and they of Egipt, with the Assyrians, for there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most high shall be blissh her.

6 The Ioyde shall recheate it when he writeth vpon the people: that he was borne there.

7 The singers also and trumpeters shall he recheate: all my flesh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: Diet my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go down into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laide me in the lowest pitte: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vnder me with all thy Roynes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot gette forth.

9 My sight faileth for very trouble: Ioyde, I haue called daily vpon thee, I haue stretched out my handes vnto thee.

10 Doeſt thou helpe wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderful workes be knowne in the darke: and thy righteousness in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and earlie shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is

at the point to die: (euen from my youth vp) the terrors haue I suffered with a troubled minde.

16 Thy wrath shall displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: & compassed me together on euery side.

18 My loners and friends haue thou put away from mee: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

My long haire alway of the louing kindnesse of the Lord: with my mouth will I prayer. euer be shewing thy trueth, from one generation to another.

2 For I haue laide, mercy shall be set vpon me: thy trueth shall thou stablish in the heauiens.

3 I haue made a covenant with my chosen: I haue sworne vnto David my seruāt.

4 Thy seede will I stablish for euer: and let vp thy thone from one generation to another.

5 O Ioyde, the verp heauiens shall praise thy wonderful workes: and thy trueth in the congregation of the saintes.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 O Lord is verp greatly to be feared in the counsell of the saintes: and to be had in reuerence of all them that are about him.

9 O Ioyde God of hostes, who is like vnto thee: thy trueth (most mightie Ioyde) is on euery side.

10 Thou tullest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauiens are thine, the earth also is thine: thou hast laide the foundation of the round world, and all that therein is.

13 Thou hast made the North & the South, Cabot & Hermon shall reioyce in thy name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equite is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Ioyde) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be dayly in thy name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our homes.

19 For the Ioyde is our defence: the holy one of Israel is our king.

20 Thou spakest sometime in visions vnto thy saintes, and saydest: I haue laide helpe vpon one that is mightie. I haue exalted one chosen out of the people.

21 I haue founde David my seruāt: with my holp oyle haue I anointed him.

22 My hande shall holde him fast: and my arme shall strengthen him.

23 The enemy shall not be able to doe him violence: the sonne of wickednesse shall not hurt

hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercie shall be exalted with him: & in my name shall his joyne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 Ye shall call me, thou art my father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the dayes of heauen.

31 But if his children forsake my law: & walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandments: I will visite their offences with the rodde, and their sinne with scourges.

33 Heerehelesse, my louing kindnesse will I not utterly take from him: nor suffer my trueth to faile.

34 My covenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sware once by my holines that I will not faile Dauid.

35 His seed shall endure for ever: & his seate is like as the sunne before me.

36 Ye shall stande fast for evermore as the moone: & as the faithful witness in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy seruants: and cast his crowne to the ground.

39 Thou hast overthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spewe him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hande of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken awaye the edge of his sword: and giuest him not victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou spoiled: and couered him with dishonour.

45 Lojd, how long wilt thou hide thy selfe, for ever: and shall thy wrath durme like fire?

46 Oh remember how thoyr my time is: wherofe thou hast made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lojd, where are thy olde louing kindneses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lojd) the rebuke that thy seruants haue: and howe I do beare in my bow some the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footestepes of thine anointed: praised be the Lojd for evermore. Amen, Amen.

Domine, refugium. Psal. 90.

Lojd, thou hast bene our refuge: from one generation to another,

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from everlasting, and woildest without ende.

3 Thou turnest man to destruction: agayne thou saiest, come agayne ye children of men.

4 For a thousande yeres in thy sight, are but as pesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the evening it is cut downe, dyed up, and withered.

7 For we continue alway in thy displeasure: and are as straws at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threescor yeres and ten, & though men be so strong that they come to fourescor yeres: yet is their strength then but labour and sorrowe, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth: so is thy displeasure.

12 Teach vs to number our dayes: that we maye apply our hearts vnto wisdome.

13 Turne thee agayne (O Lojd) at the last: and be gracious vnto thy seruants.

14 Satisfie vs with thy mercie, & that sower: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs agayne now: after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitie.

16 Behold thy seruantes thy woik: and their children thy gloie.

17 And the glorious maiestie of the Lojd our God be vpon vs: prosper thou the woik of our handes vpon vs, & prosper thou our handie woik.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I will say vnto the Lojd, thou art my hope and my strong holde: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfullnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrowe that flyeth by day.

6 For the pestilence that walketh in the darkness: nor for the sicknesse that despoileth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

Ed.

9. For

- 9 For thou **Lojbe** art my hope: thou hast set thine house of defence verp high.
 10 There shall no euill happen vnto the nepher: shall any plague come nigh thy dwelling.
 11 For he shall giue his kinges charge ouer the: to kepe the in all thy wayes.
 12 They shall beate the in their handes: that thou hurt not thy foot against a stone.
 13 Thou shalt goe vpon the lion and adder: the pong lion & the Dragon shalt thou tread vnder thy fete.
 14 Because hee hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.
 15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
 16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

- I**t is a good thing to giue thanks vnto the **Lojbe**: and to sing psalmes vnto thy name, O most highlest.
 2 To tell of thy long kindnesse early in the morning: and of thy truely in the nyght season.
 3 Vpon an instrument of trime strings, and vpon the lute: vpon a loud instrument, and vpon the harpe.
 4 For thou **Lojbe** hast made mee glad through thy woikes: & I will reioyce in giuing praise for the operations of thy hands.
 5 O **Lojbe**, howe glorious are thy woikes: and thy thoughts are verp deepe.
 6 An vnwise man doth not wel consider this: and a fool doeth not vnderstand it.
 7 When the vngodly are graine as the grasse, and when all the wookers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou **Lojbe** art the most highest for euermore.
 8 For loe, thine enemies (O **Lojbe**) loe thine enemies shall perill: and all the wookers of wickednesse shall be destroyed.
 9 But thy poine shall be exalted like the poine of an **Aluicome**: for I am anointed with fresh oyle.
 10 Mine eye also shall see his lust of mine enemies: and mine ear shall heare his desire of the wicked that rise vp against me.
 11 The righteous shall flourish like a **Palme** tree: and shall spread abroade like a **Cedar** in **Libanus**.
 12 Such as be planted in the house of **Lojbe**: shall flourish in the courtes (of the house) of our God.
 13 They also shall bring forth moze fruite in their age: and shall be fat and well liking.
 14 That thy map shewe how true the **Lojbe** my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

- T**he **Lojbe** is King, and hath put on glorious apparell: the **Lojbe** hath put on his apparell, & girded himselfe with strength.
 2 He hath made the round world so sure: that it can not be moved.
 3 Euer since the world began, hath thy seate bene prepared: thou art from euermoring.
 4 The floodes are risen (O **Lojbe**) the floodes

hane lift by their voyce: the floodes lift by their waues.

The waues of the sea are mightie, and rage horrible: but yet the **Lojbe** that dwelleth on high is mightier.Thy testimonies, O **Lojbe**, are verp sure: holinesse becommeth thine house for euer.

Deus victor. Psal. 94.

O **Lojbe** God to whome vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

Write thou iudge of the world: and rewarde the pious after their deserving.

How long shall the vngodly: how long shall the vngodly triumph?

How long shall all wicked doers speake so disdainfull: and make such pious doasings?

They smite downe thy people, O **Lojbe**: and trouble thine heritage.

They murder the widow and the stranger: and put the fatherlesse to death.

And yet they say, truly, the **Lojbe** shall not see: neither shall the God of **Jacob** regard it.

Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?

He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

Or he that murdereth the heathen: it is he that teacheth man knowledge, shall he not be punished?

The **Lojbe** knoweth the thoughts of man: that they are but vaine.Blessed is the man whome thou chastenest (O **Lojbe**): and teachest him in thy law.

That thou maist giue him patience in time of aduersitie: vntill the pit be digged up for the vngodly.

For the **Lojbe** will not faile his people: neither will he forsake his inheritance.

Vntill righteousnesse turne agayne vnto iudgement: all such as be true in heart shall followe it.

Who will rise vp with me against the wicked: or who will take my part against the euill doers?

If the **Lojbe** had not helped mee: it had not sapied but my soule had bene put to shence.But when I sayde, my foot hath slipped: thy mercie (O **Lojbe**) helpe me vp.

In the multitude of thy sorowes that I had in my heart: thy comforts haue refreshed my soule.

While thou haue any thing to do with the scole of wickednesse: which imagineth mischief as a lawe?

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the **Lojbe** is my refuge: & my God is the strength of my confidence.He shall recompence the their wickednesse, and destroy them in their owne malice: yea, the **Lojbe** our God shall destroy them.

Venite, exultemus. Psal. 95.

O Come, let vs sing vnto the **Lojbe**: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence & thanke him: and shewe our felnes glad in him with

Morning prayer.

- with Psalmes.
- 3 For the Lord is a great God: and a great King above all gods.
 - 4 In his hand are all the corners of the earth: and the strength of the pillars is his arm.
 - 5 The sea is his, and he made it: and his hands prepared the dry land.
 - 6 Come, let us worship & fall down: and kneele before the Lord our maker.
 - 7 For he is (the Lord) our God: and we are the people of his palmes, and the shepe of his handes.
 - 8 To day if we will heare his voyce, harden not your heartes: as in the pꝛouocation, and as in the day of temptation in the wilderness.
 - 9 When your fathers tempted me: pꝛoued me, and saue me wꝛokes.
 - 10 Fourty yeres long was I grieved with this generation, & sayd: it is a people that do erre in their heartes, for they haue not known my wꝛokes.
 - 11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 95.

- O** Sing vnto the Lord a newe song: sing vnto the Lord all the while earth.
- 2 Sing vnto the Lord, & praise his name: be telling of his saluation from day to day.
 - 3 Declare his honour vnto the heathen: and his wonders vnto all people.
 - 4 For the Lord is great, and cannot worship to be payed: he is more to be feared then all gods.
 - 5 As for all the goddesses of the heathen, they be but idoles: but it is the Lord that made the heauens.
 - 6 Gloiye and worship are before him: power and honour are in his sanctuarie.
 - 7 Ascribe vnto the Lord (& praise him) of the people: ascribe vnto the Lord worship and power.
 - 8 Ascribe vnto the Lord the honour due vnto his name: byng presents, and come into his courtes.
 - 9 O worship the Lord in the beauty of holynesse: let the whole earth stand in awe of him.
 - 10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world: so fast that it cannot be moued, and howe that he shall iudge the people righteously.
 - 11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.
 - 12 Let the firde be iopfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.
 - 13 For he commeth, for he cometh to iudge the earth: & with righteoulnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

- T**he Lord is King, the earth may be gladde thereof: pea, the multitude of the Isles may be glad thereof.
- 2 Cloudes and darknes are round about him: righteoulnesse and iudgement are the habitation of his seat.
 - 3 There shall goe a fire before him: and burne by his enemies on euery side.
 - 4 His lightnings gaue shine vnto the world:

- the earth saue it, and was afraid.
- 5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.
 - 6 The heauens haue declared his righteoulnesse: and all the people haue sene his glory.
 - 7 Confounded be all they that worship carnal images, and that delight in vaine gods: worship him all ye gods.
 - 8 Sion heard of it & reioyce: and the daughters of Iuda were glad, because of the iudgements of the Lord.
 - 9 For thou Lord art higher then all that are in the earth: thou art exalted farre above all gods.
 - 10 O praise the Lord, (for that hee hate) nothing which is euill: the Lord pꝛier with the soules of his finnes, he shall deliuer them from the hand of the vngodly.
 - 11 There is sprung by a light for the righteous: and topfull gladnes for such as be true hearted.
 - 12 Reioyce in the Lord ye righteous: & giue thanks for the abundance of his pitie.

Cantate Domino. Psal. 98.

- O** Sing vnto the Lord a newe song: for he hath done marvellous things.
- 2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.
 - 3 The Lord declared his saluation: his righteousness hath he openly shewed in the sight of the heathen.
 - 4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world haue sene the saluation of our God.
 - 5 Shew your selues topfull vnto the Lord all ye landes: sing, reioyce, and giue thanks.
 - 6 Praise the Lord vpon the harpe: sing to the harpe with a psalme of thanksgiving.
 - 7 With trumpets also and shalumes: O shew your selues topfull before the Lord the King.
 - 8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
 - 9 Let the floods clappe their hands, and let the hills be topfull together before the Lord: for he is come to iudge the earth.
 - 10 With righteoulnesse shall he iudge the world: and the people with equite.

Dominus regnauit. Psal. 99.

- T**he Lord is King, bee the people neuer so impatient: hee stretch betwene the Cherubims, bee the earth neuer so vnguiet.
- 2 The Lord is great in Sion: and high above all people.
 - 3 They shall giue thanks vnto thy name: which is great, wonderful, and holy.
 - 4 The Kinges power loneliy indigement, thou hast pꝛe pared equite: & hast executed iudgement and righteoulnesse in Iacob.
 - 5 O magnifie the Lord our God: & fall downe before his footstool, for he is holy.
 - 6 Moses & Aaron among his pꝛiests: and Samuel among such as cald vpon his name: these called vpon the Lord, & he heard them.
 - 7 He spake vnto them out of the cloud, & saie: for they kept his testimonies, and the lawe: he gaue them.

E. III.

8 Thou

8 Thou heardest them (O Loyde our God :) thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Loyde our God, and worship him vpon his holy hill: for the Loyde our God is holy.

Jubilare Deo. Psal. 105.

O We topfull in the day ball pe labours: serue the Loyd with gladnes, and come before his presence with a song.

2 We be sure that the Loyde he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his name.

4 For the Loyd he is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 105.

My long shall be of mercie and iudgment: vnto thee, O Loyd, will I sing.

2 O let mee haue vnderstanding: in the way of goodnesse.

3 When wilt thou come vnto me: I will wash in my house with a perfumet heart.

4 I will take no wicked thing in hand, I hate the finnes of vnsauithfullnesse: there shall no such cleane vnto me.

5 A forward heart shall depart from me: I will not knowe a wicked person.

6 Who so pryncipally standeth his neighbour: him will I despise.

7 Who so hath also a yfoule looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes shall not carrie in my sight.

11 I shall come downe al the vngodly that are in the land: that I may rote out all wicked doers from the cite of the Loyd.

Domine exaudi. Psal. 105.

Hear my prayer, O Loyde: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me when I call: O heare mee, and that right soone.

3 For my dayes are consumed awaye, lyke smoke: & my bones are bent by as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my growning: my bones will cleaue to my flesh.

6 I am become like a Pellicane in the wilderness: and like an owle in the desert.

7 I haue watched, and am enen as it were a sparrow: that sitteth alone vpon a house top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: & mingled my drink with weeping.

10 And that because of thine indignation and

woe: for thou hast taken me by, and cast me downe.

11 My dayes are come like a shadow: & I am withered like grasse.

12 But thou (O Loyd) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise & haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And loye & thy seruantes thinke vpon her stones: & it pittie them to see her in dust.

15 The heathen shall feare thy name, O Loyde: and all the kinges of the earth thy maiestie.

16 When the Loyd shall builde vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore desolate: and despitely not their desire.

18 This shall be written for those that come after: the people which shall bee doyme, shall praise the Loyd.

19 For he hath looked downe from his sanctuaries: out of the heauen did the Loyde behold the earth.

20 That he might heare the mourninges of such as be in captiuitie: and deliuer the childe byen appointed vnto death.

21 That they may declare the name of the Loyd in Sion: and his worship at Hierusalem.

22 When the people are gathered together: & the kingdomes also to serue the Loyd.

23 He brought down my strength in my iourneys: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy pities endure throughout all generations.

25 Thou Loyde in the beginning hast laide the foundation of the earth: and the heauens are the woorkes of thy handes.

26 They shall perishe, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, & they shall be changed: but thou art the same, and thy yeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 105.

Praise the Loyde, O my soule: and al that is within me, praise his holy name.

2 Praise the Loyd, O my soule: and forget not all his benefites.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saue thy life from destruction: and crowneth thee with mercie and louing kindness.

5 Which satisfieth thy mouth with good things: making thee pong and lusty as an Eagle.

6 The Loyde reuerently righteoulnesse & iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his wayes vnto the children of Israel.

8 The Loyde is full of compassion and mercie: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither hath he his anger for euer.

10 He hath not dealt with vs after our finnes: not rewarded vs according to our wickednesse.

11 For hee looke howe high the heauen is in compass

Morning prayer.

parson

parison of the earth: so great is his mercie also toward them that feare him.

12. Look how wide also the East is from the West: so farre hath he let our shewes from vs.

13. Yea, like as a father pitieth his owne children: euen so the Lord mercifully vnderthinks that feare him.

14. For he knoweth wherof we be made: he remembereth that we are but dust.

15. The vapors of man are but as grasse: for he flourisheth as a flower of the fildes.

16. For as soon as the wind goeth ouer it, it is gone: and the place thereof thou knowest: it no more.

17. But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them he feare him: and his righteousnes vpon childrens children.

18. Euen vpon such as keepe his commandment: and thinke vpon his commandmentes to do them.

19. The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20. We praise the Lord, ye angels of his, ye that excel in strength: ye that fulfill his commandment, and hearken vnto the voyce of his wordes.

21. We praise the Lord alwey his holles: ye seruants of his that do his pleasure.

22. We speake god of the Lord alwey his holles of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Evening
prayer.

Praise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2. Thou deckest thy selfe with light as it were with a garment: & speakest out the heauens like a curtaine.

3. Which layeth the beames of his chamber in the waters: and maketh the cloudes his chariot, and walketh vpon the winges of the wind.

4. He maketh his angels spirits: and his ministers a flaming fire.

5. He layeth the foundations of the earth: that it neuer should moue at any time.

6. Thou coverest it as it were the deep like as with a garment: the waters stande in the hills.

7. He rebuketh the sea: at the voyce of thy thunder they are afraide.

8. They goe by as high as the hills, & bowe to the balles beneath: euen vnto the place which thou hast appointed for them.

9. Thou hast let them their boundes, which they shall not passe: neyther turne agayne to couer the earth.

10. Wee sendeth the hyings into the riuers: which runne among the hills.

11. All beastes of the filds drinke thereof: and the wilde asses quench their thirst.

12. Beside them shall the fowles of the ayre haue their habitation: and sing among the branches.

13. He watereth the hills from aboue: the earth is filled with the fruits of thy wordes.

14. He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15. That he may bring forth out of the earth, & wine that maketh glad the heart of man:

& oyle to make him a cheereful countenance, and bread to strengthen mans heart.

16. The trees of the Lord also are full of sapper: euen the Cedars of Libanus, which he hath planted.

17. Wherein the birds make their nestes: and the fowles are a dwelling for the crowe.

18. The high hills are a refuge for the wilde Goats: and so are the stony rocks for the Conies.

19. He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20. Thou makest darkness, & it may be night: wherein all the beastes of the forest do moue.

21. The Lions roaring after their pray: doe seek their meate at God.

22. The Sunne ariseth, and they get them away together, and lay them downe in their dens.

23. When goeth forth to his labour, & to his labour: untill the evening.

24. O Lord, how manifold are thy wordes: in wisdom hath thou made them all, the earth is full of thy riches.

25. So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26. There go the shippes, & there is that Leviathan: whome thou hast made to take his pasture therein.

27. These wayes all thy wordes: that thou mayest giue them water in due season.

28. When thou giueth it them, they gather it: & when thou styrest thy hand, they are filled with good.

29. When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30. When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31. The glorious maiestie of the Lord shall endure for euer: the Lord shall reioyce in his wordes.

32. The earth shall tremble at the voice of him: if he do but touch the hills, they shall smoke.

33. I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34. And so shall my wordes please him: my songs shall be in the Lord.

35. As for sinners, they shall be consumed out of the earth, and the righteous shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

O God thanks vnto the Lord, and call vpon his name: tell the people what things he hath done.

2. Let your songs be of him, and praise him: let your talking be of all his wonderful wordes.

3. Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4. Seek the Lord and his strength: seek his face euermore.

5. Remember the marvellous wordes that he hath done: his wonders, & the indignities of his mouth.

6. O ye seedes of Abraham his seruants: ye children

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prayer.

7 He is the Lord our God: his iudgements
 are in all the world.
 8 He hath defied alwaye: full of his coun-
 nant and promise: that he made to a thou-
 sand generations.
 9 Euen the covenant that he made wth Abra-
 ham: the oth that he swore vnto Isaac.
 10 And appoynted the same vnto Jacob for a
 lawe: and to Israel for an euerslaing Testa-
 ment.
 11 Saying, vnto thee will I giue the lande of
 Chanaan: the lot of pour inheritance.
 12 When there were yet but a fewe of them:
 and they strangers in the land.
 13 What time as they went from one nation
 to another: from one kingdome to another
 people.
 14 He suffered no man to do them wrong: but
 repoynded euen kings for their sakes.
 15 Touch not mine anointed: and do my wtho-
 phets no harme.
 16 Therefore, he called for a beaſt vpon the
 land: and destroyed all the piousnes of byad.
 17 But he had sent a man before them: euen
 Joseph which was sold to be a bond seruile.
 18 Whose sale they hurt in the stockes: the
 pion entred into his soule.
 19 Untill the time came that his cause was
 knowne: the word of the Lord tryed him.
 20 The king sent & deliuered him: the prince
 of the people let him go free.
 21 He made him Lord also of his house: and
 ruler of all his substance.
 22 That he might enforme his princes after
 his will: and teach his Senators wisdom.
 23 Israel also came into Egypt: and Jacob
 was a stranger in the land of Ham.
 24 And he increased his people exceedingly:
 & made them stronger then their enemies.
 25 Whose heart turned, so that they hated his
 people: & dealt untruely with his seruants.
 26 Then sent he Moses his seruant: and Ma-
 ron whom he had chosen.
 27 And these shewed his tokens among them:
 and wonders in the land of Ham.
 28 He sent darkness, & it was darke: and they
 were not obedient vnto his word.
 29 Yes turned their waters into blood: & slew
 their fish.
 30 Their lande brought forth frogs: pea, &
 en in their kings chambers.
 31 He spake the word, & there came all maner
 of flies: and lice in all their quarters.
 32 He gaue them hailestones for raine: and
 flames of fire in their land.
 33 He smote their vines also & figge trees: and
 destroyed the trees which were in their coastes.
 34 He spake the word, and the grasshoppers
 came, & caterpillers innumerable: and they
 ate vp all the grasse in their land, and deuor-
 ed the fruit of their ground.
 35 He smote all the first borne in their lande: &
 euen the chiefe of all their strength.
 36 He brought them forth also with silver and
 golde: there was not one feeble person among
 their tribes.
 37 Egypt was glad at their departing: for
 they were as a cloud of smoke.
 38 He spread out a cloud to be a conering: &
 fire to giue light in the night season.

39 At their desire he brought quailles: and he
 filled them with the head of heauen.
 40 He opened the rock of stone, and the wa-
 ters flowed out: so that rivers ranne in drye
 places.
 41 For whome he remembered his holy promise:
 and Abraham his seruant.
 42 And he brought forth his people with ioy:
 and his chosen with gladnesse.
 43 And gaue them the lands of the heathen:
 and they toke the labours of the people in
 possession.
 44 That they might keepe his statutes: and
 obserue his lawes.

Confitemini Domino. Psal. red.

O Lord thanks vnto the Lord, for her is
 grations: & his mercie endures for euer.
 2 Who can repelle the noble actes of the
 Lord: of the which he hath all his praise?
 3 Blessed are they that alwaye keepe iudgment:
 and do righteously.
 4 Remember me, O Lord, according to the
 fauour that thou bearest vnto thy people: &
 vnto me with thy saluation.
 5 That I may see the felicity of thy chosen: &
 reioyce in the gladnesse of thy people, & giue
 thanks with thine inheritance.
 6 We haue sinned with our fathers: we haue
 done amisse, and dealt wickedly.
 7 Our fathers regarded not thy wonders in
 Egypt, neyther kept they thy great goodnes
 in remembrance: but were disobedient at the
 sea, euen at the red sea.
 8 Nevertheless, he helped the for his names
 sake: that he might make his powert be
 knowne.
 9 He rebuked the red sea also, and it was dy-
 ed by: so he led them through the deepe, as
 through a wilderness.
 10 And hee saued them from the aduersaries
 hands: and deliuered them from the hand of
 the enemye.
 11 As for those that troubled them, the wa-
 ters ouerwhelmed them: there was not one
 of them left.
 12 Then belord they his voyces: and sang
 praise vnto him.
 13 But within a while they forgot his voyce:
 and would not abide his counsaile.
 14 But hilt came vpon them in the wilder-
 nesse: and they tempted God in the desert.
 15 And he gaue them their desire: & sent lea-
 nesse withall into their soule.
 16 They angered Moses also in the tentes: and
 Aaron the laite of the Lord.
 17 So the earth opened, & swallowed vp Da-
 than: & covered the congregation of Abiram.
 18 And the fire was kindled in their compa-
 nies: the same burnt vp the vngodly.
 19 They made a calfe in Horeb: and worship-
 ped the molten image.
 20 Thus they turned their glooy: into the
 similitude of a calfe that eateth haye.
 21 And they forgot God their sauour: which
 had done so great things in Egypt.
 22 Wonderous workes in the lande of Ham:
 and fearefull things by the red sea.
 23 So he saide he would haue destroyed them,
 had not Moses his chosen stand before him
 in the gap: to turne away his wrathfull in-
 dignation, lest he should destroy them.

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prayer.

24. **Yea,** they thought some of that pleasant land: and gave no credence unto his word.
25. **But** murmured in their tents: and heard not unto the voice of the Lord.
26. **Then** lift he up his hand against them: to overthrow them in the wilderness.
27. **So** cast out their seed among the nations: and to scatter them in the lands.
28. **They** sowed them felues unto Baal: and are the offerings of the dead.
29. **Thus** they provoked him unto anger with their owne inventions: and the plague was great among them.
30. **Then** flood he up phisene, and prayed: and so the plague ceased.
31. **And** he was counted unto him for righteousnes: among all posterities for evermore.
32. **They** angered him also at the waters of strife: so that he punished Moses for their sakes.
33. **Because** they provoked his spirit: so that he spake unadvisedly with his lippes.
34. **Neither** destroyed they the heathen: as the Lord commanded them.
35. **But** were mingled among the heathen: & learned their works.
36. **In** so much that they worshipped their idols, which turned to their owne decay: yea, they offered their sonnes and daughters unto devils.
37. **And** shed innocent blood, even the blood of their sonnes and of their daughters: whome they offered unto the idols of Chanaan, and the land was defiled with blood.
38. **Thus** were they stained with their owne workes: & went a whoring with their owne inventions.
39. **Therefore** was the wrath of the Lord kindled against his people: inasmuch that he abhorred his owne inheritance.
40. **And** he gave them over into the hande of the heathen: and they that hated them were lordes over them.
41. **Their** enemies oppressed them: and had them in subiection.
42. **Many** a time did he deliuer them, but they rebelled against him with their owne inventions: and were brought downe in their wickednesse.
43. **Nevertheless,** when he sawe their aduersitie: he heard their complaint.
44. **He** thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that had led them away captiue to pite them.
45. **Deliver** us O Lord our God, and gather vs from among the heathen: that we may give thanks unto thy holy name, and make our boast of thy praise.
46. **Blessed** be the Lord God of Israel, from everlasting, and world without ende: and let all the people say Amen.

Confitemini Domino. Psal. 107.

- O** give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.
2. Let them give thanks whome the Lord hath redeemed: and deliuered from the hand of the enemy.
 3. And gathered them out of the landes, from the East & from the West: from the North and from the South.
 4. They went astray in the wilderness out of

- the way: and found no citie to dwell in.
5. Hunger and thirst: their soules languish in them.
6. So they cried unto the Lord in their trouble: & he deliuered them from their distress.
7. He led them forth by the right way: that they might go to the citie where they dwelt.
8. So that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
9. For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.
10. Such as sit in darknes & in the shadow of death: being fast bound in miserie and pson.
11. Because they rebelled against the wordes of the Lord: and lightly regarded the counsaile of the most high.
12. He also brought down their heart through heavinesse: they fell downe, and there was none to helpe them up.
13. So when they cried unto the Lord in their trouble: he deliuered them out of their distress.
14. For he brought them out of darkness, and out of the shadowes of death: and brake their bondes in sunder.
15. So that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
16. For he hath broken the gates of brass: and smitten the barres of iron in sunder.
17. Foolish men are plagued for their offence: and because of their wickednesse.
18. Their soules abhorred all manner of meate: & they were euen hard at death doore.
19. So when they cried unto the Lord in their trouble: he deliuered them out of their distress.
20. He sent his word and healed them: and they were saved from their destruction.
21. So that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
22. That they would offer unto him the sacrifice of thanksgiving: and tell out his workes with gladnesse.
23. They that go downe to the sea in shippes: and occupie their busines in great waters.
24. These men see the workes of the Lord: and his wonders in the deepe.
25. For at his word the stormie wind ariseth: which lifteth up the waves thereof.
26. They are carped up to the heauen: & downe againe to the deepe: their soules melteth away because of the trouble.
27. They rise to & fro, and stagger like a drunken man: and are at their wittes end.
28. So when they cry unto the Lord in their trouble: he deliuereth them out of their distress.
29. For he maketh the storme to cease: so that the waves thereof are still.
30. Then are they glad, because they be at rest: and so he bringeth them unto the haue where they would be.
31. So men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
32. That they would praise him also in the congregation of the people: and praise him in the seat of the elders.
33. Which turneth the floods into a wilderness:

neither:

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prayer.

ness: and dyeth by the water springes.
 34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.
 35 Againe he maketh the wilderness a flodding water: and water springes of a drye ground.
 36 And there he setteth the hungry: that they may build them a cite to dwell in.
 37 That they may lower their lande, and plant vineyardes: to perbe them fruites of increase.
 38 He blesseth them, so that they multiply exceedingly: and sufferey not their cattell to decrease.
 39 And againe when they are minished and brought lowe: through oppyression, through any plague or trouble.
 40 Though he letteth them to be enill intreated through tyrants: and let them wander out of the way in the wilderness.
 41 Yet helpeth he the poore out of miserie: and maketh him households like a flocke of sheep.
 42 The righteous will confesse this, and reioyce: and the mouth of all wickednesse shall be stopp'd.
 43 Who so is wise, will ponder these things: and they shall vnderstand the lowing kindness of the Lord.

Paratum cor meum. Psal. 108.

Evening
prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I haue.
 2 Awake thou Lute and Harpe: I my selfe will awake right early.
 3 I will give thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.
 4 For thy mercie is greater then the heauens: and thy truth reacheth vnto the cloudes.
 5 Set vp thy self (O God) above the heauens: and thy glorye above all the earth.
 6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.
 7 God hath spoken in his holines: I will reioyce therfore and binde Sichem, and mete out the halley of Succoth.
 8 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.
 9 Iuda is my lawginer, Iudah is my wash-pot: ouer EDOM will I cast out my shoe, vpon the Philistines will I triumph.
 10 Who will leade me into the strong cite: and who will bring me into EDOM?
 11 Hast not thou forsaken vs, O God: wilt not thou God go forth with our hostes?
 12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall do great actes: and it is he that shall tread downe our enemies.
 Deus laudem. Psal. 109.

Hold not thy tongue, O God of my praise: for the mouth of the vngodly pea, and the mouth of the deceitful is opened vpon me.
 2 And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and sought against me without a cause.
 3 For the loue that I had vnto them, loe they take now my contrary part: but I give my false hurt prayer.
 4 They haue they rewarded me euill for good:

and hatred for my good will.
 5 Set thou an vngodly man to be ruler over him: and let Satan stand at his right hand.
 6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.
 7 Let his dayes be fewe: and let another take his office.
 8 Let his children be fatherlesse: and his wife a widow.
 9 Let his children be vagabonds, and begges their bread: let them seeke it alio out of becomelye places.
 10 Let the extortioner consume all his pay: and let the stranger people his labour.
 11 Let there bee no man to pitty him: nor to haue compassion vpon his fatherlesse children.
 12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.
 13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the time of his morber be done away.
 14 Let them alway be before the Lord: that he may roote out the memorial of them from off the earth.
 15 And that because his minde was not to doe good: but persecuted the poore helplese man, that he might slay him that was beryd at the heart.
 16 His delight was in cursing, & it shall happen vnto him: he toied not blessing, therefore shall it be sacre from him.
 17 He clothed him selfe with cursing like as with a raiment: & it shall come into his bowels like water, and like oyle into his bones.
 18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.
 19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.
 20 But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercie.
 21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.
 22 I go hence like the shadow that departeth: and am dynen away as the grasshopper.
 23 My knees are weake through fasting: my flesh is dyed by thy want of fatnesse.
 24 I became also a rebuke vnto them: they that looked vpon me, shaked their heades.
 25 Helpe me (O Lord my God): oh saue me according to thy mercie.
 26 And they shall know how that this is thy hand: and that thou Lord hast done it.
 27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.
 28 Let mine aduersaries be clothed in shame: and let them come them selues with their owne confusion, as with a cloke.
 29 As for me, I will give great thanks vnto the Lord with my mouth: and praise him among the multitude.
 30 For he shall stande at the right hand of the poore: to saue his soule from vngodly Iudges.

Disit

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prayer.

Dixit Dominus. Psal. 110.

The Lord said unto my Lord: sit thou on my right hande, until I make thine enemies thy footstool.

2 The Lord shall sende the rodde of thy power out of Zion: be thou ruler even in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the drawe of thy birth is of the wombe of the morning.

4 The Lord swaue, and will not repent: thou art a Priest for ever, after the order of Melchisedech.

5 The Lord upon thy right hande: shall wound even kings in the day of his wrath.

6 He shall iudge among the Heathen, he shall fill the places with the dead bodies: & suite in under the heaves ouer diuers countries.

7 He shall drinke of the brooke in the waue: therefore shall he lift up his head.

Confitebor tibi, Psal. 111.

I will give thanks unto the Lord with my whole heart: secretly among the faithful, & in the congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His wayke is wayght to be praised and had in honour: and his righteousness endureth for ever.

4 The mercifull and gracions Lord hath so done his marvellous workes: that they ought to be had in remembrance.

5 He hath giuen meate unto them that feare him: he shall euer be mindfull of his covenante.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his handes are verities and iudgements: all his commandements are true.

8 They stand fast for ever and euer: and are done in truely and equitie.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reuerent is his name.

10 The feare of the Lord is the beginning of wisdom: a good understanding haue all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seede shall be mightie upon earth: the generation of the faithful shall be blessed.

3 Riches & plentifulnes shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkenesse: he is mercifull, loving, and righteous.

5 A good man is mercifull and lenient: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and belongeth in the Lord.

8 His heart is stablished and will not thinke:

until he see his desire upon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousness remaineth for ever, his name shall be exalted with honour.

10 The wicked shall see it, and it shall grieve him: he shall gnash with his teeth, & consume away, the desire of the wicked shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) & praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praised: from the rising up of the sunne, unto the going downe of the same.

4 The Lord is high above all Heathen: and his glory above the heauens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth him selfe to behold the things that are in heauen and earth?

6 He taketh up the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh & barren woma to keepe house: and to be a fruitful mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: and evening the house of Jacob from among the prayer.

2 Juda was his sanctuary: and Israel his dominion.

3 The sea sawe that, and fled: Iordane was diuised backe.

4 The mountaines skipped like Kammes: & the little hilles like pong sheepe.

5 What apleth they, & thou sea, that thou fleddest: and thou Iordane, that thou wast diuised backe?

6 Ye mountaines & ye skipped like Kammes: and ye little hilles like pong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a flowing water: and the flint stone into a syring well.

Non nobis domine. Psal. 115.

Not unto vs, O Lord, not unto vs, but unto thy name giue the praise: for thy loving mercie, and for thy truely sake.

2 Wherefore shall the Heathen say: where is nowe their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are silver and golde: euen the workes of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, & heare not: noses haue they, and smell not.

7 They haue handes, and handle not, sette haue they, and walke not: neither speake they through their throte.

8 They that make them, are like unto them: so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 We house of Aaron, put your trust in the Lord: he is their helper and defender.

11 We that feare the Lord, put your trust in the Lord.

- the Lord: he is their helper and defender.
 12 The Lord hath bene numberfall of vs, & he
 shall blesse vs: euen he shall blesse the house
 of Israel, he shall blesse the house of Aaron.
 13 He shall blesse them that feare the Lord:
 both small and great.
 14 The Lord shall increase pou moze & moze:
 pou and your children.
 15 We are the blessed of the Lord: which made
 heauen and earth.
 16 All the whole heauens are the Lordes: the
 earth hath he giuen to the children of men.
 17 The dead praise not thee, O Lord: neither
 all they that go downe into the silence.
 18 But we will praise the Lord: from this
 time forth for euermoze. Praise the Lord.

Dilexi quoniam. Psal. 116.

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prayer.

- I** Am well pleased: that the Lord hath heard
 the voyce of my prayer.
 2 That he hath inclined his eare vnto me:
 therefore will I call vpon him as long as I
 liue.
 3 The snares of death compassed me round
 about: & the paines of hell gat holde vpon me.
 4 I shall surde trouble and heauinesse, and I
 shall call vpon the name of the Lord: O Lord
 I beseech thee deliuer my soule.
 5 Gratiours is the Lord and righteous: pre-
 our God is mercifull.
 6 The Lord preserveth the simple: I was in
 mulerie, and he helped me.
 7 Turne againe then vnto thy rest, O my
 soule: for the Lord hath rewarded thee.
 8 And wpp: thou hast deliuered my soule fro
 death: mine eyes from teares, and my feete
 from falling.
 9 I will walke before the Lord: in the land
 of the liuing.
 10 I beleened, and therefore will I speake, but
 I was sore troubled: I saide in my harte, all
 men are liers.
 11 What reward shall I giue vnto the Lord: for
 all the benefices that he hath done vnto me?
 12 I will recieue the cup of saluation: & call
 vpon the name of the Lord.
 13 I will pay my vowes now in the presence
 of all his people: right deare in the sight
 of the Lord, is the death of his saints.
 14 Beholde (O Lord) howe that I am thy ser-
 uant: I am thy seruant, and the sonne of
 thine handmaid, thou hast broken my bones
 in sunder.
 15 I will offer to thee the sacrifice of thanks-
 giuing: & will call vpon the name of the Lord.
 16 I will pay my vowes vnto the Lord, in the
 sight of all his people: in the courtes of the
 Lordes house, euen in the middes of thee, O
 Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him
 all penations.

2 For his merciefull kindnes is euer moze
 and moze toward vs: and the truethe of
 the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks vnto the Lord, for hee is
 gratiours: because his mercie endureth for
 euer.

2 Let Israel now confesse that he is gratiours:
 and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that

his mercie endureth for euer.

4 Pea, let them now that feare the Lord com-
 fesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the
 Lord heard me at large.

6 The Lord is on my side: I will not feare
 what man doeth vnto me.

7 The Lord taketh my part with them that
 helpe me: therefore shall I see my desire vpon
 mine enemies.

8 It is better to trust in the Lord: then to put
 any confidence in man.

9 It is better to trust in the Lord: then to put
 any confidence in princes.

10 All nations compassed me rounde about:
 but in the name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me
 in: I say on euery side: but in the name of
 the Lord will I destroy them.

12 They came about me like Bees, & are ex-
 tinct euen as the fire among the thornes: for
 in the name of the Lord I will destroy them.

13 Thou hast thrust foie at me, that I might
 fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and
 is become my saluation.

15 The voyce of top and psalterie is in the dwel-
 lings of the righteous: the right hande of the
 Lord bringeth mightie things to passe.

16 The right hande of the Lord hath the pre-
 euinence: the right hande of the Lord bring-
 geth mightie things to passe.

17 I will not die, but liue: and declare the
 woorkes of the Lord.

18 The Lord hath chastened & corrected me:
 but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousness: that I
 may go into them, and give thanks vnto
 the Lord.

20 This is the gate of the Lord: the righte-
 ous shall enter into it.

21 I will thanks thee, for thou hast heard me:
 and art become my saluation.

22 The same stone which the builders refused:
 is become the head stone in the corner.

23 This is the Lordes doing: and it is mar-
 uellous in our eyes.

24 This is the day which the Lord hath made:
 we will reioyce and be glad in it.

25 Gripe me now, O Lord: O Lord sende vs
 now prosperitie.

26 Blessed be he that commeth in the name
 of the Lord: we haue wished you good luck,
 ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs
 light: binde the sacrifice with cords, pea, and
 vnto the hoynes of the altar.

28 Thou art my God, and I will thanke thee:
 thou art my God, and I will praise thee.

29 O give thanks vnto the Lord, for he is
 gratiours: & his mercie endureth for euer.

Beati immaculati. Psal. 119.

Blessed are those that are vndirfild in the
 wap: and walke in the lawe of the Lord.

2 Blessed are they that keepe his testimo-
 nis: and seeke him with their whole heart.

3 For they which do no wickedness: walke
 in his wayes.

4 Thou hast charged: that we shall diligently
 keepe thy commandments.

5 That my wayes were made so direct: that
 I might

Evening
prayer.

I might keepe thy statutes.
 6 So shall I not be confounded while I haue
 respect vnto all thy commandements.
 7 I will thanke thee with an vnfaulde heart:
 when I shall haue learned thy iudgements
 of thy righteousness.
 8 I will keepe thy ceremonies: & forsake me
 not utterly.

In quo corrigir.

Whereto shall a pious man cleanse
 his way: euen by ruling him selfe after
 thy word.

2 With my whole heart haue I sought thee:
 & let me not go wryong after thy commande-
 ments.
 3 Thy wordes haue I hid within my heart:
 that I should not sinne against thee.
 4 Blessed art thou, O Lord: & teach me thy
 statutes.
 5 With my lippes haue I bene telling: of all
 the iudgements of thy mouth.
 6 I haue had as great delight in the way of
 thy testimonies: as in all manner of riches.
 7 I will talke of thy commandements: and
 haue respect vnto thy wayes.
 8 My delight shall be in thy statutes: & I will
 not forget thy word.

Retribuere seruo tuo.

O do well vnto thy seruant: that I may
 liue, and keepe thy word.

2 Open thou mine eyes: that I may see
 the wonderous thyngs of thy lawe.
 3 I am a stranger vpon earth: & hide not thy
 commandements from me.
 4 My soule breaketh out for thy very seruent
 desire: & hath away vnto thy iudgements.
 5 Thou hast rebuked the proud: and cursed
 are they that doe erre from thy commande-
 ments.
 6 O turne from me shame and rebuke: for I
 haue kept thy testimonies.
 7 Princes also did sit and speake against me:
 but thy seruant is occupied in thy statutes.
 8 For thy testimonies are my delight: and
 my counsailes.

Adhesit pavimento.

My soule cleaueth to the dust: & quicken
 thou me according to thy word.

2 I haue knowledge of my wayes, and
 thou hearest me: & teach me thy statutes.
 3 Make me to vnderstande the way of thy
 commandements: and so shall I talke of thy
 wonderous wayes.
 4 My soule melteth away for very heavynesse:
 comfort thou me according vnto thy word.
 5 Take from me the way of lying: and cause
 thou me to make much of thy lawe.
 6 I haue chosen the way of truth: and thy
 iudgements haue I lapd before me.
 7 I haue richen vnto thy testimonies: O Lord
 confound me not.
 8 I will runne the way of thy commandements:
 when thou shalt set my heart at libertie.

Legem pone.

Teach me, O Lord, & way of thy statutes:
 and I shall keepe it vnto the ende.

2 Give me vnderstanding, and I shall
 keepe thy lawe: pea, I shall keepe it with my
 whole heart.
 3 Make me to go in the path of thy comman-
 dements: for therein is my desire.

4 Election my heart vnto thy testimonies: and
 not to courtesies.

5 O turne away mine eyes, lest they beholde
 vanitie: and quicken thou me in thy waye.
 6 O stablish thy wordes in thy seruant: that
 I may feare thee.

7 Take away the rebuke that I am afraid
 of: for thy iudgements are good.

8 Beholde, my delight is in thy commandements:
 & quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercie come also vnto me,
 O Lord: euen thy saluation, according vnto
 to thy word.

2 So shall I make answer vnto my blasphem-
 ers: for my trust is in thy word.

3 Take not the wordes of thy truerie utterly
 out of my mouth: for my hope is in thy
 iudgements.

4 So shall I alway keepe thy lawe: pea, for
 ever and euer.

5 And I will walke at libertie: for I keepe thy
 commandements.

6 I will speake of thy testimonies also, euen
 before kings: and will not be ashamed.

7 And my delight shall be in thy commandements:
 which I haue loved.

8 Thy wordes also will I lift vp vnto thy com-
 mandements, which I haue loved: and my
 mouth shall be in thy statutes.

Memor esto verbi tui.

O thinke vpon thy seruant, as concerning
 thy wordes: wherein thou hast caused me
 to put my trust.

2 The same is my comfort in my trouble: for
 thy word hath quickened me.

3 The proud haue had me exceedingly in deri-
 sion: yet haue I not shynked from thy
 lawe.

4 For I remembered thine everlasting iudge-
 ments, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that
 forsake thy lawe.

6 Thy statutes haue bene my songs: in the
 house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in
 the night season: and haue kept thy lawe.

8 This I had: because I kept thy comman-
 dements.

Portio mea Domine.

Thou art my portion, O Lord: I haue pro-
 mised to keepe thy lawe.

2 I made my humble petition in thy
 presence with my whole heart: & be mercie
 full vnto me according to thy word.

3 I called mine owne wayes to remembrance:
 and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time:
 to keepe thy commandements.

5 The congregation of the vngodly haue roba-
 bed me: but I haue not forgotten thy lawe.

6 At midnight I will rise to give thanks
 vnto thee: because of thy righteous iudge-
 ments.

7 I am a companion of all them that feare
 thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercie: &
 teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy
 seruant: according vnto thy word.

2. O learne me true vnderstanding and knowledge: for I haue beleued thy commandements.
3. Before I was troubled, I went wyong: but now haue I kept thy woꝝd.
4. Thou art good and gracious: O teach me thy statutes.
5. The pꝛoude haue imagined a lye against me: but I will keepe thy commendements with my whole heart.
6. Their heart is as far as hꝛaꝛone: but my delight hath bene in thy labor.
7. It is good for me that I haue bene in trouble: that I may learne thy statutes.
8. The laboꝝ of thy mouth is deerer vnto me: then thousandes of golde and siluer.

Manus tuę fecerunt me.

Evening
prayer.

- T**hy handes haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy commandements.
2. They that feare thee, will be glad when they see me: because I haue put my trust in thy woꝝd.
 3. I knowe (O Lord) that thy iudgements are right: and that thou of very saythfulness hast caused me to be troubled.
 4. O let thy mercifull kindnes be my comfort: according to thy woꝝd vnto thy seruant.
 5. O let thy louing mercies come vnto mee, that I may liue: for thy law is my delight.
 6. Let the pꝛoude be confounded, for they goe wickedly about to despise me: but I will be occupied in thy commandements.
 7. Let such as feare thee, and haue knownen thy testimonies: be turned vnto me.
 8. O let my heart be found in thy statutes: that I be not ashamed.

Defect animæ meæ.

- M**y soule hath longed for thy saluation: and I haue a good hope because of thy woꝝd.
2. Mine eyes long so for thy woꝝde: saying, When wilt thou comfort me?
 3. For I am become like a bottel in pꝛ smoke: yet do I not forget thy statutes.
 4. How many are the dayes of thy seruant: when wilt thou be ananged of them that persecute me?
 5. The pꝛoude haue digged pits for me: which are not after thy lawes.
 6. All thy commandements are true: they persecute me falsely. O be thou my helpe.
 7. They had almost made an end of me vpon earth: but I forsooke not thy commandements.
 8. O quicken me after thy louing kindnes: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

- O** Lord, thy woꝝde: endureth for euer in heauen.
2. Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.
 3. They continue this day according to thine ordinance: for all things serue thee.
 4. If my delight had not bene in thy lawe: I should haue perished in my trouble.
 5. I will neuer forget thy commandements: for with them thou hast quickened me.
 6. I am thine, O haue me: for I haue sought

thy commandements.

7. The vngodly lapde waite for me, to despise me: but I will consider thy testimonies.
8. I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

- L**ord, what loue haue I vnto thy laboꝝ: all the day long is my study in it.
2. Thou though thy commandements shall made me wiser then my enemies: for they are euill with me.
 3. I haue more vnderstanding then my teachers: for thy testimonies are my studie.
 4. I am wiser then the aged: because I keepe thy commandements.
 5. I haue restrained my feete from euery euill way: that I may keepe thy woꝝd.
 6. I haue not shynke from thy iudgements: for thou reachest me.
 7. O howe sweete are thy wayes vnto my throte: pea, sweeter then honny vnto my mouth.
 8. Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

- T**hy woꝝde is a lantern vnto my feete: and a light vnto my pathes.
2. I haue twoyne, and am stedfastly pꝛoued: to keepe thy righteous iudgements.
 3. I am troubled about measures: quicken me (O Lord) according to thy woꝝd.
 4. Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.
 5. My soule is alway in my hande: yet doe I not forget thy lawe.
 6. The vngodly haue layd a snare for me: but yet I swarued not from thy commandements.
 7. Thy testimonies haue I claimed as mine heritage for euer: and wyse: they are the deerp hope of my heart.
 8. I haue applyed my heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos odio habui.

- I** hate them that imagine euill things: but thy laboꝝ doe I loue.
2. Thou art my defence and shield: and my trust is in thy woꝝd.
 3. Away from me ye wicked: I will keepe the commandements of my God.
 4. O stablish me according vnto thy woꝝde, that I may liue: let me not be disappointed of my hope.
 5. Holde thou me by, & I shall be safe: pea, my delight shall be euill in thy statutes.
 6. Thou hast troden downe all thine: that depart from thy statutes: for they imagine but deceits.
 7. Thou putttest away all the vngodly of the earth like dyssell: therefore I loue thy testimonies.
 8. My kney trembleth for feare of thee: and I am afraid of thy iudgements.

Eeci iudicium.

- I**deale with the thing that is lawfull & right: O giue me not ouer vnto mine oppressors.
2. Spake thou thy seruant to delight in that which is good: that the pꝛoude doe me no wyong.
 3. Mine eyes are wasted away with looking for.

Morning
prayer.

for thy health: and for the word of thy righteousness.

4. O Deale with thy servant according unto thy loving mercie: and teach me thy statutes.
5. I am thy servant, O graunt me understanding: that I may know thy testimonies.
6. It is time for thee Loyde to lap to thine hand: for they haue destroyed thy lawe.
7. For I loue thy commandements: above gold and precious stone.
8. Therefore holde I strenght all thy commandements: and all false wapes I utterly abhorre.

Mirabilia.

- T**hy testimonies are wonderfull: therefore doeth my soule keepe them.
2. When thy word goeth forth: it shineth light and understanding vnto the simple.
 3. I opened my mouth, & blew in my bready: for my delight was in thy commandements.
 4. O looke thou vpon me, and be merciful vnto me: as thou vliest to doe vnto those that loue thy name.
 5. Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.
 6. O deliuer me from the wrongful dealings of men: and so shall I keepe thy commandements.
 7. Shewe the light of thy countenance vpon thy servant: and teach me thy statutes.
 8. Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es Domine.

- R**ighteous art thou, O Loyde: and true is thy iudgement.
2. The testimonies that thou hast commanded: are exceeding righteous and true.
 3. My zeale hath euē consumed me: because mine enemies haue forgotten thy wordes.
 4. Thy word is tried to the uttermost: and thy seruant loueth it.
 5. I am small, and of no reputation: yet do I not forget thy commandements.
 6. Thy righteousness is an euēlasting righteousness: and thy lawe is the truth.
 7. Trouble and heavinesse haue taken holde vpon me: yet is my delight in thy commandements.
 8. The righteousness of thy testimonies is euēlasting: O graunt me understanding, and I shall liue.

Clamavi in toto corde meo.

- I** call with my whole heart: heare me, O Loyd, I will keepe thy statutes.
2. Pea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.
 3. Early in the morning do I cry vnto thee: for in thy word is my trust.
 4. Mine eyes preuent the night watches: that I might be occupied in thy wordes.
 5. Heare my voice (O Loyde) according vnto thy loving kindnesse: quicken me according as thou art wont.
 6. They daye nigh, that of malice persecute me: and are farre from thy lawe.
 7. Be thou nigh at hande, O Loyd: for all thy commandements are true.
 8. As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humiliatorem.

- O** Consider mine aduersitie, & deliuer me: for I doe not forget thy lawe.
2. Avenge thou my cause, & deliuer me: quicken me according vnto thy word.
 3. Health is farre from the vngodly: for they regarde not thy statutes.
 4. Great is thy mercie, O Loyde: quicken me as thou art wont.
 5. Many there are that trouble me, and persecute me: yet do I not swaue from thy testimonies.
 6. It grieueth me when I see the transgressors: because they keepe not thy lawe.
 7. Consider, O Loyd, how I lone thy commandements: O quicken me according to thy loving kindnesse.
 8. Thy word is true from euēlasting: all the iudgements of thy righteousness endure for euēmore.

Principes persecuti sunt.

- P**rinces haue persecuted mee without a cause: but my heart standeth in awe of thy wordes.
2. I am as glad of thy word: as one that findeth great treasures.
 3. As for Ipes I hate and abhorre them: but thy lawe doe I loue.
 4. Seven times a daye do I praise thee: because of thy righteous iudgements.
 5. Great is the peace & they haue which lone thy lawe: and they are not offended at it.
 6. Loyd, I haue looked for thy saving health: and done after thy commandements.
 7. My soule hath kept thy testimonies: and loved them exceedingly.
 8. I haue kept thy commandements, and testimonies: for all my wapes are before thee.

Appropinquet deprecatio.

- L**et my complaint come before thee, O Loyde: giue me understanding according to thy word.
2. Let my supplication come before thee: deliuer me according to thy word.
 3. My lips shall speake of thy praise: when thou hast taught me thy statutes.
 4. Pea, my tongue shall sing of thy word: for all thy commandements are righteous.
 5. Let thine hand helpe me: for I haue chosen thy commandements.
 6. I haue longed for thy saving health, O Loyd: and in thy lawe is my delight.
 7. O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.
 8. I haue gone astray like a sheepe that is lost: oh seke thy seruant, for I doe not forget thy commandements.

Ad Dominum. Psal. 130.

- W**hen I was in trouble, I called vpon the Loyd: and he heard me.
2. Deliuere my soule, O Loyde, from lying lippes: and from a deceitfull tongue.
 3. What rewardes shall be giuen of done vnto thee, thou false tongue: euen mightie & sharp arrows, with hot burning coales.
 4. Wo to me, that I am constrained to dwell with speech: and to haue mine habitation among the tents of Cedar.
 5. My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof, they make the ready to battell.
Leuauiticos. Psal. 121.

I will lift vp mine eyes vnto the hills: from whence cometh my helpe.

1 My helpe cometh euen from the Lord: which hath made heauen and earth.

2 He will not suffer thy foot to be moued: he that keepeth thee will not sleepe.

3 Behold, he that keepeth Israel: that neither slumber nor sleepe.

4 The Lord him selfe is thy keeper: the Lord is thy defence vpon thy right hand.

5 So that the sunne shall not burne thee by day: neither the moone by night.

6 The Lord shall preserve thee fro al euil: pea, it is euen he that shall keepe thy soule.

7 The Lord shall preserve thy going out and thy coming in: from this time forth for euermore.

Ecclesiasticus. Psal. 122.

I was glad when they saide vnto me: we will go into the house of the Lord.

2 Our feete shall stande in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at build in it selfe.

4 For thither the tribes go vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenty of iustice within thy palaces.

8 For my brethren and companions sakes: I will wishe thee prosperitie.

9 Pea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuauit oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruantes looke vnto the hand of their masters, & as eyes of a maiden vnto the hand of her mistres: euen so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reprooche of the wealthy: and with the despites fulnes of the pounce.

Nisi quia Dominus. Psal. 124.

If the Lord him selfe had not bene ou our side (nowe may Israel say): if the Lord him selfe had not bene ou our side when men rose vp against vs.

2 They had swallowed vs by quicke: when they were so wretchedly displayed at vs.

3 Pea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the ponde: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, & we are deliuered.

7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be euen as the mount Zion: which may not be remoued, but standeth fast for euer.

2 The hills stande about Hierusalem: euen so standeth the Lord rounde about his people, from this time forth for euermore.

3 For the robbe of the vngodly cometh not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Do well, O Lord: vnto those that be good & true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

When the Lord turned againe the captiuitie of Zion: then were we like vnto them that dreame.

Evening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the heathen: the Lord hath done great things for them.

4 Pea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuer in the South.

6 They that sow in teares: shall reape in ioye.

7 He that nowe goeth on his waye weeping, and beareth forth good seede: shall doubtlesse come againe with ioye, & bring his sheaues with him.

Nisi Dominus. Psal. 127.

Except the Lord builde the house: their labour is but lost that builde it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haue to rise vp early, and so late take rest, and eate the bread of carefullnesse: for so he giveth his beloued sleepe.

4 For, children and the fruite of the wombe: are an heritage and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the Gapt: euen so are the young children.

6 Happie is the man that hath his quiver full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thine hands: & well is thee, & happie shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the olue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Zion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Pea, that thou shalt see thy childrens children: and peace vpon Israel.

Super eugubauerunt. Psal. 129.

Many a time haue they sought against me fro my youth vp: (may Israel now say.)

2 Pea, many a time haue they vexed me from

from my mouth by: but they haue not pre-
uailed against me.

3 The plowers plowed vpon my backe: and
made long furrowes.

4 But the righteous Loyde: hath helpen the
fineres of the vngodly in perils.

5 Let them bee confounded and turned backe
warde: as man as haue trull will at Zion.

6 Let them bee euen as the grail growing vpon
the house toppes: which withereth afoye
it be plucked vpon.

7 Wherof the mowle filth not his hand:
neither he that bindeth vpon the sheaues, his
bosome.

8 So that they which go by, say not so much
as the Loyd prosper pou: We with pou good
lucke in the name of the Loyd.

De profundis. Psal. 130.

O Ut of the deepe haue I called vnto the
(O Loyde:) Loyde heare my voyce.

2 Whyt thine eares consider well: the
voyce of my complaint.

3 If thou Loyd wilt be extreme to mark what
is done amiss: oh Loyde, who may abide it?

4 For there is mercie with thee: therefore
shalt thou be feared.

5 I looke for the Loyde, my soule doeth waite
for him: in his word is my trust.

6 My soule sleeeth vnto the Loyde: before the
morning watch, I say, before the morning
watch.

7 O Israel trust in the Loyd, for with the Loyd
there is mercie: and with him is plenteous
redemption.

8 And he shall redeme Israel: from all his
sins.

Domine, non est. Psal. 131.

Loyde, I am not high minded: I haue no
proude lookes.

2 I doe not reuerse my selfe in great mat-
ters: which are too high for me.

3 But I reframe my soule, & keepe it low, like
as a childe that is weened from his mother:
yea, my soule is euen as a weaned childe.

4 O Israel trust in the Loyd: from this time
forth for evermore.

Memento Domine. Psal. 132.

Loyd remember Dauid: and althys trouble.
2 How he swaie vnto the Loyde: and
vowed a vowe vnto the almighty God of
Jacob.

3 I will not come within the tabernacle of my
house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor
mine eye liddes to slumber: neither the tem-
ples my of head to take any rest.

5 Vntill I finde out a place for the temple of
the Loyde: an habitation for the mighty God
of Jacob.

6 For, we heard of the same at Ephrata: and
found it in the wood.

7 We will go into his tabernacle: and fall low
on our knees before his footstole.

8 Arise, O Loyde, into thy resting place: thou
and the ark of thy strength.

9 Let thy priestes be clothed with righteous-
nes: and let the saintes sing with ioyfullnes.

10 For thy seruant Dauid: sake: turne not a-
way the presence of thine anointed.

11 The Loyde hath made a faithfull othe vnto

Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon
thy seate.

13 If thy children will keepe my covenant &
my testimonies that I shall learne them: their
children also shall sit vpon thy seate for euer
more.

14 For the Loyde hath chosen Zion to bee an
habitation for himselfe: hee hath longed for
her.

15 This shall be my rest for euer: here will I
dwell, for I haue a delight therein.

16 I will bless her vicernals with increase: &
will satifis her poore with bread.

17 I will deck her priestes with health: and
her saintes shall reioyce and sing.

18 There shall I make the home of Dauid to
flourish: I haue ordeined a lantern for
my anointed.

19 As for his enemies, I shall clothe them in
shame: but vpon himselfe shall his crowne
flourish.

Ecce quam bonum. Psal. 133.

Beholde howe good and insfull a thing it is:
when brethren to dwell together in vnitie.

2 It is like the precious oymment vpon
the head, that ranne downe vnto the beard:
vnto Aarons beard, and went downe
to the skirts of his clothing.

3 Like as the dew of hermon: which fell vpon
the hill of Zion.

4 For there the Loyde promised his blessing:
life for evermore.

Ecce nunc. Psal. 134.

Beholde (nowe) praise the Loyde: all ye ser-
uantes of the Loyde.

2 Ye that by night stand in the house of the
Loyd: euen in the courtes of the house of our
God.

3 Lift vp your handes in the sanctuarie: and
praise the Loyde.

4 The Loyd that made heauen and earth: giue
the blessing out of Zion.

Laudate nomen. Psal. 135.

O Praise the Loyd, laude ye the name of the
Loyd: praise it, O ye seruants of the Loyd.

2 Ye that stand in the house of the Loyde:
in the courtes of the house of our God.

3 O praise the Loyd, for the Loyde is gracious:
O sing praises vnto his name, for it is
lovely.

4 For why? the Loyd hath chosen Jacob vnto
himselfe: and Israel for his owne possession.

5 For I knowe that the Loyde is great: & that
our Loyde is aboue all gods.

6 What soeuer the Loyde pleased, that did he
in heauen and in earth: and in the sea, and
in all deepe places.

7 He bringeth forth the cloudes from the ends
of the world: & sendeth forth lightnings in the
rain, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of
man and beast.

9 Hee hath sent tokens and wonders into the
middest of the sea, O thou land of Egypt: vpon
Pharao and all his seruantes.

10 He smote diuers nations: and slue mighty
kings.

11 Behon king of the Amorites, and O the
kinge of Bala: and all the kingdomes of
chanaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and he is gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speake not: eyes have they, but they see not.

17 They have eares, & yet they heare not: neither is there any breath in their mouths.

18 They that make them, are like unto them: and so are all they that put their trust in the.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praise be the Lord out of Zion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Evening
prayer.

O Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 O give thanks unto the God of all goddes: for his mercie endureth for ever.

3 O thanke the Lord of all lordes: for his mercie endureth for ever.

4 Which onely doeth great wonders: for his mercie endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercie endureth for ever.

6 Which laide out the earth about waters: for his mercie endureth for ever.

7 Which hath made great lightes: for his mercie endureth for ever.

8 The Sunne to rule the day: for his mercie endureth for ever.

9 The Moone and the Starres to governe the night: for his mercie endureth for ever.

10 Which smote Egypt with their first boyne: for his mercie endureth for ever.

11 And brought out Israel from among the: for his mercie endureth for ever.

12 With a mightie hand and stretched out arme: for his mercie endureth for ever.

13 Which divided the red sea in two partes: for his mercie endureth for ever.

14 And made Israel to goe through the midst of it: for his mercie endureth for ever.

15 But as for Pharaos and his host, he overthrew them in the red sea: for his mercie endureth for ever.

16 Which led his people through the wilderness: for his mercie endureth for ever.

17 Which smote great kings: for his mercie endureth for ever.

18 Pea, and slay mightie kings: for his mercie endureth for ever.

19 Behold king of the Amozites: for his mercie endureth for ever.

20 And Og the king of Basan: for his mercie endureth for ever.

21 And gave away their land for an heritage: for his mercie endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercie endureth for ever.

23 Which remembered us when we were in trouble: for his mercie endureth for ever.

24 And hath delivered us from our enemies:

for his mercie endureth for ever.

25 Which giveth food to all flesh: for his mercie endureth for ever.

26 O give thanks unto the God of heaven: for his mercie endureth for ever.

27 O give thanks unto the Lord of lordes: for his mercie endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon we sat downe and wept: when we remembered (the) Zion.

2 As for our harpes, we hanged them by: upon the trees that are therein.

3 For they that led us away captivie, requited of us then a song & melodie in our heavynesse: sing us one of the songs of Zion.

4 How shall we sing the Lords songs: in a strang lande?

5 If I forgette thee, O Hierusalem: let my right hand forgette her cunning.

6 If I doe not remember thee, let my tongue cleave to the roote of my mouth: pea, if I preferre not Hierusalem in my minde.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they saide, Downe with it, downe with it, even to the grounde.

8 O Daughter of Babylon, wasted with miserie: pea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and thy towne them against the stones.

Confitebor tibi. Psal. 138.

I will give thanks unto thee, O Lord, with my whole heart, even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, & praise thy name, because of thy loving kindness and truth: for thou hast magnified thy name, and thy word above all things.

3 When I called upon thee, thou hearest me: & enbuedst my soule with much strenght.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the wordes of thy mouth.

5 Pea, they shall sing in the waies of the Lord: that great is the glorie of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them a farre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon & furiously of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: pea, thy mercie, O Lord, endureth for ever, despite not the the workes of thine owne handes,

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out, and knowest me: thou knowest my downe sitting, and mine weeping, thou understandest my thoughtes long before.

2 Thou art about my path, and about my bed: and spiest out all my waies.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laide thine hand upon me.

5 Such knowledge is too wonderfull and excellent

cellent

- excellent for me: I cannot attayne vnto it:
 6 Whither shall I goe then from thy spirit:
 as whither shall I goe then fro thy presence?
 7 If I clime vp into heauen, thou art there: if
 I goe downe to hell, thou art there also.
 8 If I take the wings of the morning: and re-
 maine in the uttermost partes of the sea.
 9 Euen there also shall thy hande leade me: &
 thy right hand shall hold me.
 10 If I say, Peraduenture the darknesse shall
 couer me: then shall my night be turned to
 day.
 11 Yea, the darknesse is no darknesse with
 thee: but the night is as cleare as the day:
 the darknesse and light (to thee) are both
 alike.
 12 For my reines are thine: thou hast couered
 me in my mothers wombe.
 13 I will giue thanks vnto thee, for I am
 fearefully and wonderfully made: marue-
 lous are thy workes: & that my soule know-
 eth right well.
 14 Thy bones are not hid from thee: though I
 be made secretly, and fashioned beneath in
 the earth.
 15 Thine eyes did see my substance, yet being
 imperfect: and in thy booke were all my in-
 ebrauities.
 16 When thy hand was made none of them.
 17 Howe deare are thy counsels vnto me, O
 God: & how great is the summe of them!
 18 If I tell them, they are mo in number then
 the sande: when I wake vp, I am present
 with thee.
 19 Wilt not thou say the wicked, O God: be-
 part from me ye bloodthirstie men.
 20 For they speake vnrighteously agaynst
 thee: and thine enemies take thy name in
 vaine.
 21 Doe not I hate them, O Lord, that hate
 thee: and am not I grieved with those that
 rise vp against thee?
 22 Yea, I hate them right sore: eue as though
 they were mine enemies.
 23 Cry me, O God, and seeke the grounde of
 my heart: pious me, and examine my
 thoughts.
 24 Tooke well if there be any way of wicked-
 nesse in me: and leade me in the way euerlas-
 ting.

Bribe me Domine. Psal. 140.

- D**eliver me O Lord from the euil man: and
 pserue me from the wicked man.
 2 Which imagine mischief in their
 hearts: and stirre vp strife all the day long.
 3 They haue sharpened their tongues like a
 serpent: Adders poyson is vnder their lips.
 4 Keep me, O Lord, from the handes of the
 vngodly: pserue me from the wicked men
 which are purposed to ouerthrowe my
 goings.
 5 The pious haue layed a snare for me, and
 layed a net abroade with cogges: yea, and
 set trappes in my way.
 6 I aske vnto the Lord, thou art my God:
 heare the voyce of my prayers, O Lord.
 7 O Lord God, thou strength of my health:
 thou hast couered my head in the day of bat-
 tle.
 8 Let not the vngodly haue his desire. O

Lord: let not his mischieuous imagination
 prosper, lest they be too proud.

- 9 Let the mischief of their owne lippes fall
 vpon the head of them: that compasse me as
 about.
 10 Let hate burning coles fall vpon them:
 let them be cast into the fire, and into the pit,
 that they neuer rise vp againe.
 11 A man full of woides, shall not prosper vpon
 the earth: euill shall hunt the wicked person
 to ouerthrow him.
 12 Sure I am that the Lord will auenge the
 poore: and mapntaine the cause of the help-
 lesse.
 13 The righteous also shall giue thanks vnto
 thy name: and the iust shall continue in
 thy light.

Domine clamauit. Psal. 141.

Lorde, I call vpon thee, haile thee vnto me:
 and consider my voyce, when I cry vnto
 thee.

- 2 Let my prayer bee let forth in thy light as
 the incense: and let the lifting vp of my hands
 be an euening sacrifice.
 3 Set a watch (O Lord) before my mouth:
 and keepe the doore of my lippes.
 4 Let not mine heart be enclined to any euil
 thing: let mee not be occupied in vngodly
 workes, with the men that worke wicked-
 nesse, least I eate of such things as ylls
 them.
 5 Let the righteous rather suite me friendship
 and rejoyce me.
 6 But let not their precious balmes break
 mine head: yea, I will pray yet against their
 wickednes.
 7 Let their Iudges bee ouerthrowen in stonie
 places: that they may breake mine woides, for
 they are sweete.
 8 Our bones lie scattered before the pit: like
 as when one breaketh and smyth wood
 vpon the earth.
 9 But mine eyes looke vnto thee, O Lord
 God: in thee is my trust, O call not out my
 soule.
 10 Keepe me from the snare which they haue
 layed for mee: and from the trappes of the
 wicked dorres.
 11 Let the vngodly fall into their owne nettes
 together: and let me euer escape them.
 Voce mea ad Dominum. Psal. 142.
- I** cried vnto the Lord with my voyce: yea,
 euen vnto the Lord did I make my supplica-
 tion.
 2 I powred out my complaints before him:
 and shewed him of my trouble.
 3 When my spirit was in heavines, thou know-
 est my path: in the way wherein I walked,
 haue they pynfully laid a snare for me.
 4 I looked also vpon my right hand: and saw
 there was no man that would knowe me.
 5 I had no place to flee vnto: and no man
 cared for my soule.
 6 I cried vnto thee, O Lord, and sayde: thou
 art my hope, and my portion in the lande of
 the liuing.
 7 Consider my complaint: for I am brought
 very lowe.
 8 Deliver me from my persecutours: for
 they are too strong for me.
 9 Bring my soule out of prison, that I may
 giue

Evening
 praye.

give thanks vnto thy name: which thing if thou wilt graunte me, then shal the righteous reioyce vnto my company.

Domine exaudi. Psal. 143.

Heare my prayer, O Lord, and consider my desire: hearken vnto me for thy trusty and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man living be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thiristie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe vnto the pit.

8 O let me heare thy louing kindnes betimes in the morning, for in thee is my trust: helpe thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teache me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the lande of righteousness.

11 Quicken me, O Lord, for thy names sake: for thy righteousness sake bying my soule out of trouble.

12 And of thy goodness flap mine enemies: & destroy all them that vex my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed bee the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope & my fortress, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 O Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him.

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing psalmes vnto thee vpon a ten stringed lute.

10 Thou hast given victorie vnto kings: and hast deliuered Dauid thy seruant from the perill of the sword.

11 Save me and deliuer me from the hand of

strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our soymes may growe vp as pson plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheepe may bring forth thousandes, and ten thousandes in our streets.

14 That our open map be strong to labour, & there be no decap: no leading into captivity, and no complaining in our streets.

15 Happie are the people that be in such a case: yea, blessed are the people which haue O Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy name for ever and euer.

2 Euerp day will I give thanks vnto thee: and praise thy name for ever and euer.

3 Great is the Lord, & marvellous wrought to be praised: there is no ende of his greatness.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, & wonderful workes.

6 So that men shall speake of thee: yea, of thy marvellous actes: and I will also tell of thy greatness.

7 The memoriall of thine abundant kindness shall be shewed: & men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodness.

9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy saints give thanks vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightines of thy kingdom: might bee knowne vnto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord byholderh all such as fall: and lifeth vp all those that be downe.

15 The eyes of al waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hande: and fillest all things living with plenteousnesse.

17 The Lord is righteous in all his wayes: & holy in all his workes.

18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crye, and will helpe them.

20 The Lord preserveth al them that love him: but scattereth abroad all the vngodly.

21 My mouth shall speake of thy praise, O Lord: and let all flesh give thanks vnto thy holy name for ever and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I live will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

Morning
prayer.

- 2 As en thou shalt trust in thynece, and in any
childe of man: for there is no helpe in them.
- 3 For when the breath of man goeth forth,
he shall crie againe to his earth: and then
all his thoughts perish.
- 4 Blessed is he that hath the God of Jacob
for his helpe: and whose hope is in the Lord
his God.
- 5 Which made heauen and earth, the sea and
all that therein is: which keepeth his pro-
mise for euer.
- 6 Which helpeth them to right that suffer
torment: which feedeth the hungry.
- 7 The Lord looseth men out of prison: the
Lord giveth sight to the blinde.
- 8 The Lord helpeth them that are fallen: the
Lord careth for the righteous.
- 9 The Lord careth for the strangers, he defend-
eth the fatherlesse & widow: as for the wap
of the vngodly, he turneth it upside downe.
- 10 The Lord thy God, O Sion, shall be king
for euermore: throughout all generations.

Laudate Dominum. Psal. 147.

Euenyng
prayer.

- O** Praise the Lord, for it is a good thing to
sing praises vnto our God: yea, a ioyfull
and pleasant thing it is to be thankfull.
- 2 The Lord hath build vp Iherusalem: and
gathered together the outcastes of Israel.
 - 3 He healeth those that are broken in heart:
and giveth medicine to heale their sickness.
 - 4 He telleth the number of the starres: & cal-
leth them all by their names.
 - 5 Great is our Lord, and great is his power:
yea, and his wisdom is infinite.
 - 6 The Lord setteth by the meeke: and byn-
geth the vngodly downe to the ground.
 - 7 O sing vnto the Lord with thanksgiving:
sing praises vpon the harpe vnto our God.
 - 8 Which covereth the heauen with cloudes,
and prepareth raine for the earth: and ma-
keth the grasse to growe vpon the moun-
taines, and herbe for the use of men.
 - 9 Which giveth fodder vnto the cattell: and
feedeth the pong raiens that cal vpon him.
 - 10 Hee hath no pleasure in the strength of an
hoile: neither delighteth hee in any mans
legges.
 - 11 But the Lordes delight is in them that
feare him: and put their trust in his mercy.
 - 12 Praise the Lord, O Iherusalem: praise
thy God, O Sion.
 - 13 For he hath made fast the barres of thy
gates: and hath blessed thy children with-
in thee.
 - 14 He maketh peace in thy borders: and sil-
leth thee with the flower of wheate.
 - 15 Hee sendeth south his commaundement
vpon earth: and his wordeth runneth verie
swiftly.
 - 16 He giveth snow like woolle: and scattereth
the hoare frost like ashes.
 - 17 He casteth south his pee like moyle: who
is able to abide his frost?
 - 18 Hee sendeth out his wordeth, and melteth
them: he bloweth with his winde, and the
waters flowe.
 - 19 He sheweth his word vnto Jacob: his sta-
tures and ordinances vnto Israel.
 - 20 He hath not deare to it any nation: neither

hath he heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

- O** Praise the Lord of heauen: praise him
in the height.
- 2 Praise him all ye kinges of his: praise
him all his hostes.
 - 3 Praise him Sonne and Moon: praise him
all ye starres and light.
 - 4 Praise him all ye heauens: and ye waters
that be aboue the heauens.
 - 5 Let them praise the name of the Lord: for
he spake the word, and they were made, he
commaunded, and they were created.
 - 6 He hath made them fast for euer: and euer:
he hath giuen them a law which shal not be
broken.
 - 7 Praise the Lord vpon earth: ye Dragons
and all creepes.
 - 8 Fire and haille, snow and vapours: winde
and rayne, fulfilling his word.
 - 9 Sprinkles and all hilles: fruitfull trees,
and all Cedars.
 - 10 Beastes and all cattel: wormes and sea-
thered foules.
 - 11 Kinges of the earth, and all people: princes,
and all iudges of the world.
 - 12 Young men & maidens, old men and chil-
dren praise the name of the Lord: for his
name onely is excellent, and his praise as
aboue heauen and earth.
 - 13 He shall exalte the hoime of his people, all
his saints shall praise him: euen the chil-
dren of Israel, euen the people that serue
him.

Cantate Domino. Psal. 149.

- O** Sing vnto the Lord a new song: let the
congregation of saints praise him.
- 2 Let Israel reioyce in him that made
him: and let the children of Sion be ioyfull in
their king.
 - 3 Let them praise his name in the dance: let
them sing praises vnto him with Taber-
nacle & Harpe.
 - 4 For the Lord hath pleasure in his people:
and helpeth the meeke hearted.
 - 5 Let the saints be ioyfull with gloie: let them
reioyce in their beddes.
 - 6 Let the praises of God be in their mouth:
and a two edged sword in their hands.
 - 7 To be auenged of the heathen: and to re-
buke the people.
 - 8 To binde their kings in chapnes: and their
nobles with linkes of yron.
 - 9 That they may be auenged of them, as it is
written: such honour haue all his saints.

Laudate Dominum. Psal. 150.

- O** Praise God in his holynesse: praise him
in the firmament of his power.
- 2 Praise him in his noble actes: praise
him according to his excellent greatnes.
 - 3 Praise him in the sound of the Trumpet:
praise him vpon the Lute and Harpe.
 - 4 Praise him in the Cymbales and daunces:
praise him vpon the strings and pipe.
 - 5 Praise him vpon the well tuned Cymbales:
praise him vpon the lorde Cymbales.
 - 6 Let euery thing that hath breath: praise
the Lord.

FINIS.

A prayer

A prayer conteyning the ductie of euery true Christian.

O Most mightie GOD, mercifull and louing father, I wretched sinner come vnto thee in the name of thy dearely beloued sonne Iesus Christ my onely Saviour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto mee, and to call al my finnes out of thy sight and remembrance, through the merites of his bloodie death and passion.

Poure vpon me (O Lorde) thy holy spirit of wisdom and grace: gouerne and leade me by thy holy woide, that it may be a lanterne vnto my feet, & a light vnto my steppes. Shew thy mercie vpon me, and so lighten the natural blindness and darkenesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace: As by the which (O Lorde) purge the grosselesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy woide and heauenly will, beleene, and practise the same in my life and conuersation, and eternelie hold fast that blessed hope of euerlasting life.

Wipe out and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and grant me thy peace al my daies: Graciously pardon mine infirmities, and defend me in al dangers of body, goods and name: but most chiefly, my soule against al assaults, temptations, accusations, subtil baits and sleights of that old enemy of mankind Satan that roaring Lion, ever seeking whome he may deuoure.

And here (O Lorde) I prostrate, with most humble minde craue of thy diuine maieste, to be mercifull vnto the vniuersal Church of thy sonne Christe: And especially according to my bounden dutie, beseeche thee for his sake to blesse, saue and defend the principall member thereof, thy seruant our most deare and loue-lyng Lady Queene Elizabeth, encrease in her roial heart true faith, godly zeale, and lone of the same: and graunte her victorie ouer all her enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euerslasting.

Moreover, O Lorde, graunt vnto her maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seueral callings, may truly and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, & loue to our neighbours: Encrease in vs true faith and religion: Replenish our myndes with all godnesse, and of thy great mercie keepe vs in the same: till the ende of our lyues: Giue vnto vs a godly zeale in prayer, true humilitie in prayer, perfect patience in aduersitie, and continual hope in the holy Ghost.

And lastly I commend vnto thy Fatherly protection, al that thou hast giuen me, as wife, children, and seruants: Pledge me O Lorde, that I may gouerne, nourish, and bring them vp in thy feare & seruice. And soyal: much as in this

world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh & blood, but with the Deuill which is a Prince of darkness, and with wicked men executors of his most damnable will: graunt me therefore thy grace, that being armed with thy defence, I may stand in this battaile with an invincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christe our Lord and onely Saviour. Amen.

Certaine godly prayers for sundry dayes.



Monday.

O Mightie God, & Father of mercie, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our finnes, good Lord forgiue vnto vs our finnes, & by the multitude of thy mercies they may be covered, & not imputed vnto vs, and by the operation of the holy Ghost, we may haue power and strength hereafter to resist sinne, by our Saviour and Lorde Iesus Christe. Amen.

Tuesday.

O Lorde God, which despisest not a contrite heart, and forgettest the finnes and wickednesse of a sinner, in what houre soener he doeth mourne and lament his olde manner of liuing: Graunt vnto vs (O Lorde) true contrition of heart, that we may presently despoile our sinful life past, & wholly be conuerted vnto thee, by our Saviour & Lorde Iesus Christ. Amen.

Wednesday.

O Mercifull father, by whose power and strength we may overcome our enemies both bodily & ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holynes and righteousness, that we may serue thee in spirit and truth, & that by our Saviour and Lord Iesus Christ, Amen.

Thursday.

O Mightie and encreasing God, which not onely giuest euery good & perfect gift, but also increaseth those gifts that thou hast giuen: we most humbly beseech thee (increasing God) to increase in vs the gift of faith, that we may truly beleene in thee, and in thy promise made vnto vs: & that neither by our negligence, nor infirmities of the flesh, nor by grievousnesse of temptation, neither by the subtilcraftes and assaults of the deuil, we be diuined from faith in the blood of our Saviour and Lord Iesus Christ, Amen.

Friday.

Friday.

Graunt unto vs, O mercifull God (we most heartily beseeche thee) knowledge & true understanding of thy wordes, that all ignorance expelled, we may know what thy will & pleasure is in all things, and howe to doe our duties, and truly to walke in our vocation: & that also we may expresse in our living, those things that we do knowe, that we be not onely knowlers of thy wordes, good Lord, but also be workers of the same, by our Saviour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those that bee thy faithful seruants: graunt unto vs Lord, sure hope of the life everlasting, that wee being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deserving, but by the merites & deserving of our Saviour and Lord Iesus Christ. Amen.

O Mercifull God, our onely ayde, succour & strength at all times: graunt unto vs, O Lord, that in the time of prosperitie we be not pious, and so forget thee, but that with our whole heart and strength wee may cleaue unto thee, and in the time of aduersitie, that we fall not into inordinate and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Saviour Iesus Christ, Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heavenly kingdome: Graunt unto vs, O Lord, thy holy spirit, that he may beare witness with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this spirit, wee may kill all carnall lustes, vniuersall pleasures, concupiscences, euill affections, contrarie vnto thy will, by our saviour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the fall of man, was trust in him selfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Saviour Christ, which doest leade them the right way to immortall blessednesse, which truly and vniuersally trusting in thee, commit themselves to thee: Graunt vs, that like as we be blinde and feeble in deede, so wee may take and repaire our selues, that we presume not of our selues, to see to our selues, but so farre to see, that alwayes wee may haue thee before our eyes, to followe thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayst leade vs the same way vnto our heavenly desires: to thee with the father and the holy Ghost, be glorie for euer. Amen.

Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayde every Morning.



Almighty God our heavenly father, I confesse & knowlege, that I am a miserable sinner, & haue manifold wayes most grievously transgressed thy most godly commandementes, through wicked thoughts, vngodly willes, sinfull wordes & deedes, committed all my whole life. In thine am I borne & conceived, and there is no goodnesse in me, in as much as if thou shouldst enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: Be therefore helpe, comfort, & succour to thee either in mee, or in any other creature. Only this is my comfort (O heavenly father) that thou dost not spare thy onely deare beloved sonne, but dost give him vp vnto the most bitter, & most vile and shamefull death of the crosse for me, that he might so pay the ransom for my sinnes, satisfie thy iudgement, still & pacifie thy wrath, reconcile me againe vnto thee, & purchase me thy grace and fauour, and everlasting life. Wherefore, through the merite of his most bitter death and passion, and through his innocent bloody shedding, I beseeche thee, O heavenly father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgive and pardon mee of all my sinnes, to lighten my heart with thy holy spirit, to renew, confirme, and strengthen me with a right & a perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing & glad heart, walke as it becommeth mee in thy most godly commandementes, and so glorifie and praise thee everlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, crie holdis and mercie vnto thee, and say, I beleue in God the father almighty, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heavenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it: I come vnto thee to pray and beseeche thee, both for that and for all other my necessities, euen as thy deare beloved sonne our Saviour Iesus Christ him selfe hath taught vs. And from the very bottom of my heart I crie and say, Our father which art in heauen, haue thou my name, &c.

Prayers to be said in the Morning.

O Mercifull Lord God, heavenly father, I render most high lauds, praise, & thankes vnto thee, that thou hast preserved mee
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both this night, and all the times and dayes of my life hereafter, vnder thy protection, and hast suffered mee to live vnder this present power. And I beseeche thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life, from hence forth into thy protection, ruling and governing me by thy holy spirit, that all manner of darkness, of malice, of sin, of carnal lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and sanctified both body and soule through a right and perfect faith, and so walke in the light of the most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbours, through Jesus Christ our Lord and Saviour. Amen.

A possible thanks that we are able, to render vnto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs, for thy glory, and for the health of our soules, and that thou wilt act the true light, not shadowing any going downe, and which are the true eternal, giuing life, food, and gladnes in all things; vouchsafe to shine vnto our sinners, that wee may not any where stumble or fall into any snare, but may thy whole thy good guiding and conducting, come to the life everlasting. Amen.

O Lord Jesus Christ, which art the true forme of the word, euermore arising, a heart going downe, which by thy most holiness appearing a light, dost bring forth, perfect, honest, and recte the all things, as well as in heauen, as also that are on earth: we beseech thee mercifully and favourably to shine vnto our hearts, that the night and darkness of sinnes, & the mist of errors on euery side be driven away, thou bright shining light in our hearts, wee may all our life space go without any stumbling or offence, and may decently & cleanly walke (as in the day time) being pure & cleane from the workes of darkness, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the help ghostly spirit and raigneth for euer and euer. Amen.

O God O Lord Jesus Christ, thou knowest, for thou hast also taught vs how great the infirmities and weaknesses of man is, and howe certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it cannot be auoided, but that hee must be led by thee and fall into a thousand bandes and miseries. O our father, haue thou pite & compassion vpon the weakness of vs thy children, be thou piet and ready to helpe vs, alwayes shewing thy mercie vpon vs, and pondering vnto howe we godly goe about: so that thou giuing vs light, we may see that things are truly good in deede: thou encouraging vs, wee may haue an earnest desire to the same: & thou being our guide, we may come where to obtaine them: for we haue nothing but miserie in our selues, doe pceive and commit our selues full and whole

unto thee alone, which to request all things in an creature, is thy honour and glory. Amen.

A prayer against temptation.

O Lord Jesus Christ, the onely way and sense of our mortal state, our onely hope, and onely saluation, our glory, and our redemption, who in the flesh (which thou haddest for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, O Lord onely and alone of all men diddest better overcome and vanquish thine enemy, the world, the devil, and all the kingdomes of hell: and whatsoeuer thou hast so overcome, for our behoofe it is that thou hast overcome it: neither hard it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foies of the world, but of thyselfe to reward vs by a crowne of the more glory for it. And to the intent that thou mightest likewise overcome Satan in thy members, as thou haddest those done in thine owne person, giue thou (we beseech thee) vnto vs thy soldiers: O Lord most victorious of the tribe of Juda strength against boasting lion, which continually wanders to and fro, seeking to whom he may deuour. Thou being that same serpent, the true giuer of health and life, that was naped on high vpon a tree, giue vnto vs the selfe on a top of the mountain against the deceitful awaping of the most subtil serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy rule shep the strength and beget of thy spirit, that being in our owne selues weak and feeble, and in the strong and valiant, we may withstand and overcome all assaults of the devil, so that our ghostly enemy may not glorie on vs, but being conquered through thee, we may give thanks to thy mercy, which neuer learned them despit that put their trust in thee: who liuest and raignest God for euer without ende. Amen.

A prayer for the obtaining of wisdom,

O God of our fathers, and Lord of wisdom, thou that hast made all things with thy word, and ordered man through thy wisdom, that he should haue dominion over the creatures which thou hast made, that he should order the world according to equitie and righteousness, and execute iudgement with a true heart: giue me wisdom, which is euer as about thy seat, and put mee not out from among the children: for I thy seruant a forme of thy handmaid, am a feeble person, of a short time, and too pong to the understanding of thy iudgement and labors: for, though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shalbe nothing worth. O Lord send thy wisdom out of thy holy heauens, and from the throne of thy maiesty, that the may be with me, and labour with me, & I may know what is acceptable in thy sight, for the knoweth a vnderstanding all things, and the shall conduct me right soberly in thy workes, and preserve me in thy power, so shall my labours be acceptable, Amen.

Godly prayers.

A prayer against worldly carefulness.
O God beare and tender father, our desire
 and nourisher, endue vs wth thy grace,
 that we may cast off the great blindness
 of our mindes, and carefulnesse of worldly
 thinges, and may put our whole studie and
 care in keeping of thy holy lawes, and that we
 may labour and traualle for our necessities in
 this life, like the birds of the ayre, and the li-
 bers of the felds without care. For thou hast
 promised to be carefull for vs, and hast com-
 manded that byon thee we shoulde cast all our
 care: which liuest and reignest wth thy
 ende. Amen.

A prayer necessary for all persons,

O Mercifull God, I a wretched sinner re-
 knowlege my self bound to keepe thy
 holy commandements, but yet unable to
 performe them, and to be accepted for iust,
 without the righteousness of Iesu Christ thy
 onely sonne, who hath perfectly fulfilled thy
 lawes, to iustifie all men that beleue and trust
 in him. Therefore graunt me grace, I beseech
 thee, to be occupied in doing of good workes,
 which thou commandest in holy Scripture, all
 the daies of my life, to thy glory, & yet to trust
 onely in thy mercie, and in Christs merites,
 to be purged from my sinnes, and not in my
 good workes, as they neuer so many. Give
 me grace to loue thy holy wordes feruently,
 to searche the scriptures diligently, to reade them
 humbly, to vnderstande them truly, to liue ac-
 cording to them effectually. Myer my life so, O Ioyde,
 that it may be alway acceptable vnto thee.
 Give me grace not to reioyce in anything that
 displeaseth thee, but euermore to delight in
 those thinges that please thee, be they neuer so
 contrary to my desires. Teach me so to praye,
 that my petitions may be graciously heard of
 thee. Keepe me vpright among diuersities of
 opinions and iudgements in the world, that I
 neuer swaue from thy truth taught in holy
 scripture. In prosperitie, O Ioyde, saue me, that
 I neyther dispaire nor blaspheme thy holy
 name, but taking it patiently, to giue thee
 thanks, & trust to be deliuered after thy plea-
 sure. When I happen to fall into sinne through
 frailty, I beseech thee to wthke true repentance
 in my heart, that I may be soye without des-
 peration, trust in thy mercie without presumption,
 that I may amende my life, and become
 truly religious without hypocricie, lowly in
 heart without fauning, faithfull and true
 without deceit, merie without lightnesse, sadde
 without mistrust, sober without stoutnesse,
 content with mine owne without contumelie,
 to tell my neighbour his faultes charita-
 bly without dissimulation, to instruct my neigh-
 bour in the lawes & truth, to obey our Queene
 and all gouernours vnder her vnsainedly, to
 receiue all lawes and common ordinaunces
 (which disagree not from thy holy wordes) o-
 bediently, to pay euery man that which I owe
 vnto him truly, to becheate no man, nor flau-
 der my neighbour secretly, and to abhorre all
 vice, louing all goodnes earnestly. O Ioyde
 graunt me thus to doe, for thy glory of thy ho-
 ly name. Amen.

A prayer of patience in trouble.

How hast thou O Ioyde humbled me
 plucked me downe? I dare now vnder-
 stande my place vnto thee, for thou art
 angry with mee, but not without my deser-
 uing. Certainly I haue sinned, O Ioyde, I con-
 fesse it, I will not deny it: but, O my God,
 pardon my trespasses, rebuke my desires, re-
 member now thy grace againe vnto mee, fill my
 woundes, for I am all to plagued and beaten:
 yet Ioyde this notwithstanding I abide patient-
 ly, and giue mine attendaunce on thee, con-
 tinually waiting for redress at thy hand, and
 that not without faith, for I haue receiued a
 token of thy fauour and grace towards me, I
 mean, thy word of promise concerning Christ,
 who for me was offered on a crosse for a ran-
 some, a sacrifice and price for my sinnes: wher-
 fore according to that thy promise, defende me
 Ioyde by thy right hand, and giue a gracious
 care to my requiesces, for all mans shapen
 are but vaine. Beate downe therefore mine ene-
 mies thine owne selfe with thy power, which
 art mine onely aidour and protectour, O Ioyde
 God Almighty. Amen.

A prayer to be said at night going to bed.

O Mercifull Ioyde God heauenly father,
 whether we sleepe or wake, liue or die, we
 are alwayes thine. Wherefore I beseech
 thee heartily that thou wilt vouchsafe to take
 care and charge of me, and not to suffer mee to
 perishe in the workes of darkness, but to kin-
 dle the light of thy conseruaunce in my heart,
 that thy goodly knowledge may daily increase
 in me, through a right and pure faith, and that
 I may alwayes be found to walke and liue ac-
 cording to thy will and pleasure, through Iesu Christ
 our Lord and Saviour. Amen.

A prayer to be said at the houre of death.

O Ioyde Iesu, which art the onely health
 of all men liuing, and the everlasting life
 of them which die in faith: I wretched
 sinner giue and submit my selfe wholly vnto
 thy most blessed will. And being sure & the thing
 can not perishe which is committed vnto thy
 mercie, willingly I leaue this frailte and
 wicked flesh, in hope of thy resurrection, which
 in better wise shall restore it to me againe. I be-
 seech thee, most mercifull Ioyde Iesu Christ,
 that thou wilt by thy grace make strong my
 soule against all temptation, and that thou wilt
 comfort and defende me with the buckler of thy
 mercie against all the assaults of the deuill,
 the world, and the flesh, that there is in my selfe
 no helpe of saluation, but all my confidence, hope
 and trust is in thy most mercifull goodness.
 I haue no merites nor good workes which
 I may alleadge before thee. O Ioyde, and thus
 workes (alas) I see a great deap, but through
 thy mercie I trust to be in the number of them
 to whom thou wilt not impute their sinnes,
 but take and accept me for righteous and iust,
 and to bee the inheritance of everlasting life.
 Thou mercifull Ioyde wast borne for my sake,
 thou biddest suffer both hunger & thirst for my
 sake, thou biddest praye & teache, thou biddest

Godly prayers.

pray and fast for my sake, thou biddest all good
works and deedes for my sake, thou sufferdest
most grievous paines & torments for my sake.
And finally thou gavest thy most precious bo-
die to die, & thy blood to be shed on the crosse for
my sake. Now most mercifull Saviour, let all
these things profite me, which thou freely hast
given me, that hast given thy selfe for me. Let
thy blood cleanse and wash away the spotted
and foulness of my finnes. Let thy righte-
ousness hide and cover mine unrighteousness.
Let the merites of thy passion and blood, be
the satisfaction for my finnes. Give me Lord
thy grace, that my faith and saluation in thy
blood waue not in me, but be ever firme and

constant, that the hope of thy mercie and life
everlasting neuer decay in mee, that charitie
waue not colde in me. Finally that the weak-
ness of my flesh be not overcome with the
feare of death. Graunt me, mercifull Saviour,
that when death hath shut up the eyes of my
body, yet that the eyes of my soule may still be
holde and looke upon thee, that when death
hath taken away the use of my tongue and
speech, yet that my heart may cry and say un-
to thee, In manus tuas Domine, commendo spiritum
meum, (that is to say) O Lord, into thy handes
I give and commit my soule: Domine Iesu acci-
pe spiritum meum, Lord Iesu receive my soule
unto thee. Amen.

FINIS.

Robert Davison



Howe to take profite in reading of the holy Scriptures.

- 1 Earnestly and usually map vnto God that he will vouchsafe to
 - Teach the way of his statutes.
 - Giue understanding.
 - Direct in the path of his commandments
 - As the least stoupe surp day this spectacle be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, so that
 - The time once appointed hereto after a good order, be no otherwise employed.
 - Superstition be auoided.
 - At one other time that be done, which is left vnbond at any time.
- 3 Understand to what end and purpose the Scriptures serue, which were written, to
 - Teache, that we may learne truely.
 - Impious, & we may be kept from error.
 - Correct, that we may be disuised fro vice.
 - Instrue, that we may be setled in y^e way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- Religion and the right worshipping of God, as
 - Faith in
 - Father.
 - one God
 - Sonne.
 - Holy Ghost.
 - The state of mankinde, by
 - 1. Creation,
 - 2. fall and sinne,
 - 3. regeneration in Christ.
 - The Church and the gouernement thereof
 - Before Christ.
 - Since Christ.
 - The word of God written in the testament
 - Before Christ.
 - Since Christ.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall indgement of the
 - Good.
 - Wicked.
- 4 Remember that Scriptures containe matter concerning
 - Common wealthes and gouernments of people, by
 - Magistrates
 - Peace and warre,
 - Whoredoms and plagues.
 - Subiects
 - Quiet.
 - Disordered.
 - Families and things that belong to household, in which are
 - Husbands.
 - Wives.
 - Parents.
 - Children.
 - Maisters.
 - Seruants.
 - The ynnate life and doings of euery man in
 - Godly blessed.
 - Ungodly
 - plagued.
 - Wise dome and folle.
 - Done and barred.
 - Honestie and incongruencie.
 - Pitche and sorrow.
 - Speech and silence.
 - Wilde and humilitie.
 - Conerousnesse and liberalitie.
 - The common life of all men, as
 - Riches, pouertie.
 - Habilitie.
 - Faour.
 - Labour and idleness.
- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Credo.
 - First and second table of Gods commandments.
- 6 Marke and consider the
 - 1. Coherencie of the text, howe it hangerth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Manner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunity to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures, Acts. 8. & 30. 31. 36.
 - Wear y^e preaching, & to pious by y^e Scriptures that which is taught, Act. 17. 6. 11.

Who so euer mindeth to take profite by reading scriptures, must

Of the incomparable treasure of the
holy Scriptures, with a prayer for the
true vse of the same.

- Esai. 12. 3. & 49 Here is the spring where waters flowe,
10. reue. 21. 16 to quenche our heate of sinne:
& 22. 17.
Ierem. 33. 15. Here is the tree where trueth doth grow,
psal. 119. 160. to leade our liues therein:
reu. 2. 7. & 22. 2 Here is the iudge that stintes the strife,
psal. 119. 142, when mens deuices faile:
144.
loh. 6. 35. Here is the bread that feedes the life,
that death cannot assaile.
Luk. 2. 10. The tidings of saluation deare,
comes to our eares from hence:
Ephes. 6. 16. The fortresse of our faith is here,
and shield of our defence,
Matth. 7. 6. Then be not like the hogge that hath
a pearle at his desire,
2. Peter. 3. 22. And takes more pleasure of the trough
and wallowing in the mire.
Matth. 6. 22. Reade not this booke in any case,
but with a single eye:
Psal. 119. 27, Reade not but first desire Gods grace,
73. to vnderstand thereby,
Iude. 10. Pray stil in faith with this respect,
to fructifie therein,
Psal. 119. 11. That knowledge may bring this effect,
to mortifie thy sinne.
Ioshua. 1. 8. Then happie thou in all thy life,
Psal. 1. 1. 2. what so to thee befallles:
Psal. 94. 12. 13. Yea, double happie shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious Iewell of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heauenly Father, for Iesus Christs sake. Amen.

The first booke of Moses, called * Genesis.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to bee considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderfull workes, and to prayse his Name for the infinite graces, wherewith he had endued him, tell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whome he should overcome Satan, death and hell. Secondly, that the wicked, vndeinefull of Gods most excellent benefits, remained still in their wickednes, and so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to dectroy the whole worlde. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarkes, that his mercies neuer faile them, whome he chulseth to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Elau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdom might be confounded, and the Name of God euer more prayded.

CHAP. I.

1 God created the heauen & the earth, 3 The light and the darknes, 8 The firmament, 9 He separateth the water from the earth, 16 He createth the sunne, the moone, & the starres, 21 He createth the fish, birds, beasts, 26 He createth man and giveth him rule ouer all creatures, 29 And prouideth viuer for man and beast.



In the beginning God created the heauen & the earth And the earth was without forme & void, and darknesse was vpon the deepe, & the Spirit of God moored vpon the waters.

3 Then God said, "let there be light: And there was light." And God sawe the light that it was good, and God separated the light from the darkenes. And God called the light, Day, and the darkenes, he called Night. So the evening and the morning were the first day. Again God said, "let there be a firmament in the middes of the waters: and let it separate the waters from the waters." Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were above the firmament, & it was so. And God called the firmament, a Hea-

uen. So the evening and the morning were the second day.

9 God said againe, "let the waters vnder the heauen be gathered into one place, and let the drye land appeare, and it was so.

10 And God called the drye land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, "let the earth bud forth the bud of the herbe, that seedeth seed, the fruitefull tree, which beareth fruit accor- ding to his kinde, which hath his seed in it: let it vse vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, & seedeth seed according to his kinde, also the tree & beareth fruit, which seme to his kinde: and God sawe that it was good. So the evening and the morning were the third day.

14 And God said, "let there be lightes in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes and yeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lightes: the greater light to rule the day, & the lesse heauenly light to rule the night: hee made also the sunne, & the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth.

18 And hee set the sunne in the day, & the moon in the night, and to separate the light from the darknes: and God sawe that it was good.

And God blessed the sunne, saying, be thou fruitful, & multiply, & fill the earth with fruites: and thou be fruitful, & multiply, & fill the earth with beasts.

* This word signifies the beginning and generation of the creature.

† The seed day, Psal. 137. & 138.

So that wee see it is the onely power of Gods worde that maketh the earth fruitefull, which els naturally is barren.

This sentence is so oft repeated, to signifie that God made all his creatures to his kinde, and to the profit of man.

† The third day, Psal. 136. And God made the sunne, & the moon, & the starres.

† Which is the artificiall day, from the sunne rising to the going downe.

† Of things appertaining to naturall and politicall orders and seasons. To win, the sunne and the moone: and here hee speaketh as man iudgeth by his eye, for as the moone is lesse, then the planet Saturnus. To giue sufficient light, as instruments appointed for the same, to leape to mans eye.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wild.

Psal. 33.6 & 136. 5 acut. 18. 1. 14. 14. 15 & 17.

b As a rude shape and without any creature in it for the waters covered all.

c Or, wailes. Darkenes covered the deepe waters for as yet the light was not created.

d The face of the deepe.

e He maintained this consule heape by his seeter power.

* The face of the water. Heb. 11. 3. The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely apperthe to God. * Else, between the light, and between the darknes. † The first day. * Else so was the evening, & was the morning, Psal. 33.6. & 136. 5. 10. 13. & 11. 15. * Or, spreading ouer, & ayer. † As the sea and miers, from those waters that are in the cloudes, which are by Gods power, lest they should ouerwhelme the world. † That is, the region of the aire, & that it is above vs.

a By mouning
them to come
and submit
themselves to
Adam.

Eph. iij.

o Signifying,
that mankind
was perfect, when
the woman was
created, which
before was like
an vperfic
building.

1 Cor. iij.

Or, Manne, be-

cause the cometh

of iustice in Ebreu

Isai. xlviii. and

Ishai the woman.

Math. iij. 5.

mark. iij. 7.

1 Cor. v. 11.

ephe. v. 16.

p So that ma-

nage requireth a greater duty of vs toward our wives, then o-

therwise we are bounde to shewe to our parents, q For before

sinne entered, all things, weys honest and comely.

the heauen, and brought them vnto the
man to see how he would call them: for
howsoever the man named the liuing
creature, so was the name thereof.

20 The man therefore gaue names vnto
all cattell, and to the foule of the heauen,
and to euery beast of the field: but for
Adam found he not an help meete for him.

21 Therefore the Loyde God caused an
heauie sleepe to fall vpon the man, and he
slept: and he tooke one of his ribbes, and
closed by the fleshy in stead thereof.

22 And the ribbe which the Loyd God had
taken from the man, made he a woman,
and brought her to the man.

23 Then the man said, This now is bone
of my bones, and fleshy of my fleshy. She
shalbe called woman, because she was
taken out of man.

24 Therefore shall man leaue his father
and his mother, and shall cleaue to his
wife, and they shalbe one fleshy.

25 And they were both naked, the man
and his wife, and were not ashamed.

CHAP. iij.

i The woman seduced by the serpent, & enticeth her
husband to forne. 8 They both flee from God. 14
They three are punished. 15 Christ is promised. 19
Man is cast out of Paradise.

1 Nowe the serpent was more subtil
then any beast of the field, which the
Loyde God had made: & he said to
the woman, Yea, hath God in deede said,

2 And the woman said vnto the serpent, We
eat of the fruit of the trees of the garden,

3 But of the fruite of the tree, which is in
the middes of the garden, God hath said,
Thou shalt not eat of it, neither shalt thou touch
it, lest thou die.

4 Then the serpent saide to the woman,
Thou shalt not die at all,

5 But God doth know, that when thou shalt
eat thereof, thine eyes shalbe opened, and
thou shalt be as gods, knowing good & euil.

6 So the woman seeing that the tree was
good for meate, and that it was pleasant
to the eyes, and a tree to be desired to get
knowledge tooke of the fruit thereof, and
did eat, and gaue also to her husband
with her, and he did eat.

7 Then the eyes of them both were open-
ed, and they knew that they were naked,
and they sewed figge tree leaues to-
gether, and made themselves breeches.

8 Afterward they heard the voyce of the
Loyde God walking in the garden in the
coole of the day, and the man & his wife
hid themselves from the presence of the
Loyd God among the trees of the garden.

9 But the Loyd God called to the man, and
said vnto him, Where art thou?

10 Who said, I heard thy voyce in the gar-
den, and was afrayde: because I was
naked, therefore I hid my selfe.

11 And he saide, Who tolde thee, that thou
wast naked? Hast thou eaten of the tree,
whereof I commanded thee that thou
shouldest not eat?

12 Then the man said, The woman which
thou hast gaue me to wife, she gaue me
of the tree, and I did eat.

13 And the Loyd God saide to the woman,
Why hast thou done this? And the wo-
man said, The serpent beguiled me, and
I did eat.

14 Then the Loyde God saide to the ser-
pent, Because thou hast done this, thou
art cursed above all cattell, and above
euery beast of the field: vpon thy
bellie shalt thou goe, and dust shalt thou
eat all the dayes of thy life.

15 I will also put enmitie betwene thee
and the woman, and betwene thy seede
and her seed. He shall breake thine head,
and thou shalt be bruise his heele.

16 Vnto the woman he said, I will great-
ly increase thy sorrowes, and thy concep-
tions. In sorrow shalt thou bring forth
children, and thou shalt be subiect to
thine husband, & he shall rule ouer thee.

17 Vnto Adam he saide, Because thou
hast obeyed the voyce of thy wife, & hast
eaten of the tree, whereof I commanded
thee, saying, Thou shalt not eat of it:
cursed is the earth for thy sake: in sorrow
shalt thou eat of it all the dayes of thy
life.

18 Thorns also, and thistles shall it bring
forth to thee, & thou shalt eat the herbe
of the field.

19 In the sweate of thy face shalt thou eat
bread, till thou returne to the earth: for
out of it wast thou taken, because thou
art dust, and to dust shalt thou returne.

20 And the man called his wives name
Genah, because shee was the mother of all
liuing.

21 Vnto Adam also and to his wife did
the Loyde God make coats of skynes,
and clothed them.

22 And the Loyd God sayd, Behold, the
man is become as one of vs, to knowe
good and euil. And now lest he put forth
his hand, and take also of the tree of life
and eat, and liue for euer,

23 Therefore the Loyd God sent him forth
from the garden of Eden, to till the earth,
whence he was taken.

24 Thus hee cast out man, and at the East
side of the garden of Eden he set the Cher-
ubims, and the blade of a sword Ithari,
to keepe the way of the tree of life.

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den, and was afrayde: because I was
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24 Thus hee cast out man, and at the East
side of the garden of Eden he set the Cher-
ubims, and the blade of a sword Ithari,
to keepe the way of the tree of life.

i His hypocritic
appeareth in
that he hid the
cause of his na-
kednes, which
was the trans-
gression of Gods
commande-
ment.

k His wicked-
nes and lacke of
true repentance
appeareth in
this, that he bur-
deneth Gods
cruelty with his fault,
because he had
giuen him a wife,

l In stead of
confessing her
sinne, she in-
creasech it by
accusing the
serpent.

m He asked the
reason of Adams
and his wife, be-
cause he would
bring them to
repentance, but
he asketh not of
the serpent, be-
cause he would shewe
him no mercie.

n As a vile and
contemtable
beast, Isa. lxv. 15.

o He chiefly
meaneth Satan,
by whose moue
and craft the
serpent deceived
the woman.

p That is, the
power of sinne
and death.

q Satan shall
king Christ and
his members,
but not ouer-
come them.

r The Lord
comforteth A-
dam by the pro-
mises of the blef-
sed seede, & also
punisheth the
body for sinne,

s which the soule
shoulde haue
bene punished
for, that the spi-
rite hauing conceiued hope of forgiveness, might liue by faith.

t 1 Cor. iij. 34. The transgression of Gods commandement
was the cause that both mankind and all other creatures were
subiect to the curse. u These are not the naturall fruites of the
earth, but proceede of the corruption of sinne. x Or gaue them
knowledge to make themselves coats. x By this denition he
reprocheth Adams miserie, wherinto he was fallen by ambition.

y Adam depriued of life, lost also the figure thereof.

CHAP. IIII.

1 The generation of mankind. 3 Cain and Habel offer sacrifice. 8 Cain kills Habel. 23 Lamech a tyrant encourages his fearful wives. 26 True religion is restored.

Afterward the man knew Habel his wife, which conceived a bare Kain, and said, I have obtained a man by the Lord.

2 And again he brought forth his brother Habel, and Habel was a keeper of theep, and Kain was a tiller of the ground.

3 And in proceſſe of time it came to paſſe, that Kain brought an oblation unto the Lord of the fruites of the ground.

4 And Habel alſo himſelfe brought of the firſt fruites of his ſheepe, and of the fatte of them, and the Lord he had reſpect unto Habel, and to his offering.

5 But unto Kain & to his offering he had no regard: wherefore Kain was exceedingly wroth, & his countenance fell downe.

6 Then the Lord ſaid unto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou do well, ſhalt thou not be accepted? & if thou doeſt not well, ſinne lieth at the doore: alſo unto thee his deſire ſhall be ſubiect, and thou ſhalt rule over him.

8 Then Kain ſpake to Habel his brother. And when they were in the fielde, Kain roſe up againſt Habel his brother, & ſlew him.

9 Then the Lord ſaid unto Kain, Where is Habel thy brother? Who answered, I cannot tell: Am I my brothers keeper?

10 Again he ſaid, What haſt thou done? the blood of thy brothers blood cryeth unto me from the earth.

11 Now therefore thou art curſed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yield unto thee her ſtrength: a vagabond and a ruminagat ſhalt thou be in the earth.

13 Then Kain ſaid to the Lord, My puniſhment is greater, then I can beare.

14 Beholde, thou haſt caſt me out this day from the earth, and from thy face ſhall I be hid, and ſhall be a vagabond, and a ruminagat in the earth, and whoſoever ſineth me, ſhall ſlay me.

15 Then the Lord ſaid unto him, Doubtleſſe whoſoever ſlayeth Kain, he ſhall be puniſhed ſeven fold. And the Lord ſet a mark upon Kain, leſt any man finding him ſhould kill him.

h This is the nature of the reprobate when they are reprobated of his hypocrite, cut to neglect God and deſpise him. **i** God reuenge the wrongs of his Saints, though none complaine: for the iniquitie it ſelfe cryeth for vengeance. **k** The earth ſhall be a witneſſe againſt thee, which mercifully receiued that blood, which thou moſt cruelly deſt. **l** Thou ſhalt neuer haue reſt: for thine heart ſhall be in continual feare and care. **m** He burdeneth God as a cruel iudge, becauſe he did puniſh him ſo ſharply. **n** Not for the loue hee bare to Kain, but to ſuppreſſe murder. **o** Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſid of Eden.

17 Kain alſo knewe his wife, which conceived and bare Henoeh: and he built a citie, and called the name of the citie by the name of his ſonne, Henoeh.

18 And to Henoeh was a ſonne Irad, and Irad begat Ophuiel, and Ophuiel begat Ophthahel, and Ophthahel begat Lamech.

19 And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabel, who was the father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name was Jubal, who was the father of al that play on the harpe and on organes.

22 And Zillah alſo bare Tubal-kain, who brought cunningly euery craft of braſſe and of iron: and the ſiſter of Tubal-kain hee dragger was Naamah.

23 Then Lamech ſaide unto his wives Adah & Zillah, Heare my voyce, ye wives of Lamech: hearken unto my ſpeech: for I would ſlap a man in my wound, and a young man in mine hurt.

24 If Kain ſhabe auenged ſeven fold, true by Lamech, ſeuente times ſeven fold.

25 And Adam knewe his wife againe, and ſhe bare a ſonne, and he called his name Sheth: for God ſaide ſhe, hath appointed me another ſeede for Habel, becauſe him ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enosh. Then began men to call vpon the name of the Lord.

reſtore religion, which a long time by the wicked had bene ſuppreſſed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion vnto Noah with his children. 24 Henoch waſtaken away.

This is the booke of the generations of Adam. In the day that God created Adam, in the likenes of God made he him.

2 Male and female created hee them, and bleſſed them, and called their name Adam in the day that they were created.

3 Now Adam liued an hundred and thirtie peres, and begate a child in his owne likenes after his image, and called his name Sheth.

4 And the dayes of Adam, after he had begotte Sheth, were eight hundred peres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie peres: and he died.

6 And Sheth liued an hundred and fixe peres, and begate Enosh.

7 And Sheth liued, after he begate Enosh, eight hundred and ſeuene peres, and begate ſonnes and daughters.

continued euer his graces toward it by a continuall ſucceſſion.

Heb. 11. 7.

n That is, he obeyed Gods commandment in all poyntes, without adding or diminishing.

to the Arke, to keepe them alike with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them alike.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: euen so did he.

CHAP. VII.

1 Noah & his enter into the Arke. 20 The flood destryeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I sene * righteous before me in this * age.

2 Of euery * cleane beast thou shalt take to thee by sevens, the male & his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede alive vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes and fourtie nights, & all the substance that I haue made, will I destroy fro off p earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was six hundredth yeres olde, when the flood of waters was vpon the earth.

7 So Noah entred and his sonnes, & his wife, & his sonnes wiues with him into the Arke, because of the waters of p flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth.

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundredth yere of Noahs life in the * second moneth, the sixteenth day of the moneth, in the same day were all the * fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpo the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wiues of his sonnes with them into the Arke.

14 Ther & euery beast after his kinde, and all cattell after their kinde, & euery thing that creepeth & moueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery fether.

15 For they came to Noah into the Arke, two and two, * of all beie where in is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord & shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboute the earth.

18 The waters also waied strong, & were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters * preapled to errecedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuale, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beall, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils is the spirite of life did breathe, wharsoener they were in the dye land, they dyed.

23 So * he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preapled vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 26 Noah is commanded to come forth of the Arke with his, 20 The sacrifice to the Lord. 22 God promyseth that all thinges shal continue in their first order.

NOW God * remembered Noah and euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboute the earth, going and returning: and after the ende of the hundredth and fifteth day the waters abated.

4 And in the * seventh moneth, in the sixteenth day of the moneth, the arke rested vpon the mountaines of Ararat.

5 And the waters were going and decreasing until the * tenth moneth: in the tenth moneth, and in the first day of the moneth were the toppes of the mountaines sene.

6 ¶ So * after fourtie dayes, Noah opened the windowes of the Arke, which hee had made.

7 And sent forth a * rauen, which tomt our going south and returning, until the waters were dried vp vpon the earth.

8 Again he sent a * doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue founde no rest for the sole of her fote: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he put south his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, & againe he sent forth p doue out of p Arke.

11 And

2. Pet. 2. 5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

Or, generation.

b Which might be offered in sacrifice, whereof fixe were for breede, and the seventh for sacrifice.

Mat. 24. 37. Luke 27. 26. 1. Pet. 3. 20.

e God compelled them to preface themselves so Noah, as they did before to Adam, when he gaue the names, Chap. 2. 19.

f Which was about the beginning of May, when all things did most flourish.

g Both the waters in the earth did overflowe, & also the cloudes poured downe. i Euery living thing that God would haue to be preferred on earth, came into the Arke to Noah. k So that Gods secret power defended him against the rage of the mightie waters.

Or, shut it vpon him.

Ebr. & ead vny mightie.

Ebr. 10. 4. 39. 27. 28.

h That is, God.

i Learne what is to obey God onely, & to forsake the multitude, 1. Pet. 3. 20.

a Nor that God forgettech his any time, but when he sendeth the court, then he sheweth his remembrance. b If God remembereth our sinne, what ought to be the assurance of his children?

c Which continued part of September, and part of October.

Or, stayed.

d Or, Arrimada. Which was the month of December.

e Ebr. as the end of fourtie dayes. f The rauen is sent forth and returneth. g He sendeth the dove.

e It is like, that the rauen did flie to & fro, resting on the Arke, but came not to it, as the dove that was ready.

10r, bii.

f Which was a
signe that the
waters were
much dimini-
shed: for y olives
grow not on the
hie mountaines.
g Called in E-
brew Abib, con-
taining part of
March and part
of April.

h Noah decla-
reth his obedi-
ence, in that he
would not de-
part out of the
Arke without
Gods expresse
comendement, as
he did not enter
in wout y same:
the Arke being
a figure of the
Church, wherein
nothing must be
done without y
worde of God.
Chap. i. 22. & 23.
i For sacrifices,
to the which were as an
exercise of their
faith, whereby
they vied to giue
thanks to God
for his benefices.

k Or, a feast, iaur.
k That is, the by
he sheweth him-
selfe appeased, &
his anger to rest.

Chap. 6. 5.
march. 1. 5. 19.

l The order of
nature destroyed by

11 And the done came to him in p evening,
& lo, in her mouth was an olive leafe that
she had pluckt: whereby Noah knew that
the waters were abated fro off the earth.

12 Notwithstanding he waited yet other
seven daies, & sent forth the dove, which
returned not againe unto him any more.

13 ¶ And in the sixe hundredth and one pere
in the first day of the s first moneth, the
waters were dried up from off the earth:

and Noah reioiced the conering of the
Arke and looked, and beholde, the upper
part of the ground was drye.

14 And in the seconde moneth, in the seuen
and twenitiefth day of the moneth was
the earth drye.

15 ¶ Then God spake to Noah, saying,
16 Go forth of the Arke, thou & thy wife, &
thy sones & thy sonnes wives with thee.

17 Bynge forth with thee euery beast that
is with thee, of all flesh, both foule and
cattell, and euery thing that creepeth and
moueth vpon the earth, that they may
breyde abundantly in the earth, & byng
forth fruite and increase vpon the earth.

18 So Noah came forth, & his sonnes, and
his wife, & his sonnes wives with him.
19 Euery beast, euery creeeping thing, and
euery foule, all that moueth vpon y earth
after their kindes went out of the Arke.

20 ¶ Then Noah b built an altare to the
Lord and tooke of euery cleane beast, and
of euery cleane foule, and offered burnt
offerings vpon the altare.

21 And the Lord smelled a pleasant odour of rest,
and the Lord sayde in his heart, I will
henceforth curse the ground no more for
mans cause: for the imagination of mans
heart is euill, even from his youth: nei-
ther will I finite any more all thyngs li-
uing, as I haue done.

22 Hereafter I feede time and harvest, and
cold and heate, and summer and winter,
and day and night shall not cease, so long
as the earth remaineth.

23 And Noah said vnto his sonnes, heere
is the seede of the Arke, and heere is the
seed of the Arke, and heere is the seed of the
Arke, and heere is the seed of the Arke.

24 And Noah said vnto his sonnes, heere
is the seed of the Arke, and heere is the
seed of the Arke, and heere is the seed of the
Arke, and heere is the seed of the Arke.

4 ¶ But flesh with the life thereof, I meane,
with the blood thereof, shall ye not eate.

5 ¶ For surely I will require your blood,
wherewith your liues are: at the hande of
euery beast will I require it: and at the
hand of man, even at the hand of a mans
brother will I require the life of man.

6 Vho so sheddeth mans blood, by man
shall his blood be therd: for in the s image
of God hath he made man.

7 But byng pe forth fruite and multipli-
fied, and increaseth in the earth, & increase
therein.

8 ¶ God spake also to Noah and to his
sonnes with him, saying,

9 Behold, I enen I establish my covenante
with you, and with your seede after you,
10 And with euery liuing creature that is
with you, with the foule, with the cattell,
and with euery beast of the earth with
you, from all that goe out of the Arke, vnto
euery beast of the earth.

11 ¶ And my couenant will I establish with
you, that from henceforth all flesh shall
not be rooted out by the waters of the
flood, neither shall there be a flood to des-
troy the earth any more.

12 Then God said, This is the token of the
couenant which I make betwene mee &
you, & betwene euery liuing thing, that
is with you vnto perpetual generations.

13 I haue set my bowe in the cloude, and
it shall be for a signe of the couenant be-
twene mee and the earth.

14 And when I shal couer the earth with
a cloude, and the bow shall be seene in the
cloude,

15 Then will I remember my covenante,
which is betwene mee and you, and be-
twene euery liuing thing in all flesh, and
there shall be no more waters of a flood to
destroy all flesh.

16 Therefore the bowe shall be in the cloude,
that I may see it, and remember the e-
uerlasting couenant betwene God, and
euery liuing thing in all flesh that is vpon
the earth.

17 God lude yet to Noah, ¶ This is the
signe of the couenant, which I haue esta-
blished betwene mee and all flesh that is
vpon the earth.

18 ¶ Now the sonnes of Noah going forth
of the Arke, were Shem & Ham and Jap-
pheth. And Ham is the father of Can-
aan.

19 These are the thre sonnes of Noah, and
of them was the whole earth overspred.

20 ¶ Noah also began to be an husband
man and planted a vineyard.

21 And hee drunke of the wine and was
drunken, and was vncouered in the
midde of his tent.

22 And when Ham the father of Canaan
saw the nakednes of his father, he tolde
his two brethren without.

23 Thenooke Shem and Japheth a gar-
ment, and they went and covered the naked-
nes of their father.

¶ Or, Noah began againe. o This is set before our eyes to shewe
what an horrible thing drunkenness is. p Of whome came the
Canaanites that wicked nation, who were also cursed of God
in derision and contempt of his father.

¶.iii.

¶.iiii.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authority
ouer all creatures. 3 Permission of meates. 6 The
power of the floods. 14 The rainebowe is the signe
of Gods promise. 21 Noah is drunken and mocked
of his sonne, whom hee curseth. 29 The age and
death of Noah.

¶ And God blessed Noah and his
sonnes, and sayde to them, ¶ Bynge
forth fruite, and multiplie, and re-
plenish the earth.

2 Also the s feare of you, and the dread of
you shall be vpon euery beast of the earth,
and vpon euery foule of the heauen, vpon
all that moueth on the earth, and vpon
all the fishes of the sea: into your hande
are they deliuered.

3 ¶ Euery thing that moueth and liueth,
shall be meat for you as the green herbe,
hane I giuen you all thyngs.

a God increased I
them with fruite,
& declared vnto
them his counsell
as touching the
replenishing of
the earth.

Chap. i. 28.

and 8. 17.

b By the vertue
of this comman-
dement beastes,
rage not so much
against man as
they would, yea
and many ferue to
his vse thereby. c
By this permission
man may with a
good conscience vse
the creatures of
God for his necessitie.

Chap. i. 29.

Leuit. 17. 14.
d That is, liuing
creatures & the
flesh of beastes &
are strangled: &
hereby all cruel-
tie is forbidden.
e That is, I will
take vengeance
for your blood.

Or, neighbours.
Mat. 23. 32.
rebel. 13. 10.

f Not onely by
the Magistrate,
but oft times
God raieth up
one murdherer
to kill another.
Chap. i. 27.
g Therefore to
kill man is to
deface Gods
image, and so in-
iurie is not onely
done to man, but
also to God.

h To assure you
f the world shalbe
no more destroy-
ed by a flood.

i The children
which are not
yet borne, are
comprehended
in Gods cove-
nant made with
their fathers.

¶. 54. 9.
k Hereby we
see that signes of
sacraments

ought not to be
separated from
the worde.

Eccles. 4. 3. 11. 12.

l When men
shall see my bow
in the heauen,
they shall knowe
that I haue re-
membered my
couenant with
them.

m God doth
repeate this the
often, to con-
firm Noahs
faith so much
more.

n This declareth
what was the
vertue of Gods
blessing when
he said, Increase
and bring forth
chap. i. 28.

* He pronounceth as a Prophet the curse of God against all them that honour not their parents for Ham & his posteritie were accursed. f That is, a most vile slave, * Or, their. * Or, enlarge, or, escape to returne. g He declareth that 7 Gentiles, which came of Iapheth, & were separated from the Church, should be joynted to the same by the perswasion of Gods spirit and preaching of the Gospel.

ment, and put it upon both their shoulders, and went backward, and covered the nakednes of their father with their faces backward: so they saue nor their fathers nakednes.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren,

26 He said moreover, Blessed be the Loide God of Shem, and let Canaan be his seruant.

27 God 7 perswade Iapheth, that he map dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundredth and fiftie yeeres.

29 So all the dayes of Noah were nine hundredth and fiftie yeeres: and he dyed.

CHAP. X.

1 The increase of mankind by Noah and his sonnes,

10 The beginning of cities, countryes and nations,

NOW these are the generations of the sonnes of Noah, Shem, Ham and Iapheth: vnto whom sonnes were boiue after the flood.

2 The sonnes of Iapheth were Gomer and Magog, and Madai, and Iauan, and Ethubal, and Epher, and Thiras.

3 And the sonnes of Gomer, Arphaxad, and Kaphay, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanum.

5 Of these were the 7ples of the Gentiles deuised in their landes, euery man after his tongue, and after their families in their nations.

6 ¶ Moreover the sonnes of Ham were Cush, and Mizraim, & Put, & Canaan. And the sonnes of Cush, Seba and Hama, and Sabtah, and Raamah, and Sabrecha: also the sonnes of Raamah were Sheba and Dedan.

7 And Cush begate Nimrod, who began to be a mightie in the earth.

8 Hee was a mightie hunter before the Loide, wherefore it is saide, As Nimrod the mightie hunter before the Loide.

9 And beginning of his kingdome was Babel, and Erech, and Accad, and Caleneh, in the land of Shinar.

10 Out of that land came Nimrod, & builded Nimrod, & the citie Rehoboth, & Calah:

11 Kelen also betweene Nimrod and Calah: this is a great citie.

12 And Mizraim begate Chusim, and Cushim, and Phutim, and Canaanim, and Iaphthim, and Shaphthim.

13 And Phutim also, and Canaanim (out of whom came the Phisitims) & Caphtorims.

14 ¶ Also Canaan begate Sidon his first borne, and Heth,

15 And Jebusi, and Emoy, and Girgasi,

16 And Hui, and Arki, and Sini,

17 And Arad, and Zemarai, and Hamath.

18 ¶ Also Canaan begate Sidon his first borne, and Heth,

19 And Jebusi, and Emoy, and Girgasi,

20 And Hui, and Arki, and Sini,

21 And Arad, and Zemarai, and Hamath.

thi: and afterward were the families of the Canaanites spred abroade.

19 Then 7 boier of the Canaanites was from Sidon, as thou comest to Gerar vntill Nizab, and as thou goest vnto Sodome, and Gomorah, and Admah, and Zeboim, euen vnto Latha.

20 These are 7 sonnes of Ham according to their families, according to their tongues in their countreys, and in their nations.

21 ¶ Vnto Shem also the father of all the sonnes of Eber, and eber boier of Japheth were children boiue.

22 ¶ The sonnes of Shem were Elam and Ashur, & Arphaxad, & Lud, and Aram,

23 And the sonnes of Aram, Uz and Hul, and Gether, and Mash.

24 Also Arphaxad begate Shela, and Shela begate Eber.

25 Vnto Eber also were boiue two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Jokan.

26 Then Jokan begate Almodad & Shaleph, and Hazarmeruth, and Terah,

27 And Abiohan, and Ysal, and Dicklah,

28 And Obal, and Abimael, and Sheba, and Ophir, and Hauilah, and Jobab: all these were the sonnes of Jokan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after 7 flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 33 Abrahams departure from V with his father Terah, Sarai, and Lot. 35 The age and death of Terah.

THEN 7 whole earth was of one language and one speech.

2 And as they went from the East, a hundredth and thirtie after the flood,

3 And they spake one to another, Come, let vs make bricke, and burne it in the fire.

4 So they had bricke for stone, and Opim had they in stead of moister.

5 ¶ Also they said, Goe to, let vs build vs a citie & a tower, whose top may reach vnto the heauen, that we map get vs a name, lest we be scattered vpon the whole earth.

6 But the Loide came downe, to see the afterwarde called citie and tower, which the sonnes of men builded.

7 And the Loide said, Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

8 ¶ Meaning, that hee declared by effect that he knewe their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend. g God speaketh this in dirision, because of their foolish perswasion and enterprise.

*"Ebr. that my
soule may live.*

a To be his wife.

*o The Lord took
the delience of
this poore stran-
ger against a
mightie king: &
as he is ever care-
full over his so-
d did he preserve
Sarai.
p To the intent
that none should
hurt him either
in his person
or goods.*

*a His great ri-
ches gotten in
Egypt hindered
him not to fol-
low his vocatio.*

*b He calleth the
place by name,
which was after
giuen vnto it.
Chap. 28. 19.
Chap. 12. 7.*

*c This incom-
moditie came by
their riches,
which brake
friendship, and
as it were the
bond of nature.
Chap. 36. 7.*

*d Who seeing
their contenti-
on, might blas-
pheme God and
destroy them.*

*e He cutteth off
the occasion of
contention: there-
fore the
evil ceaseth.*

*f Abram refig-
ereth his owne
right to bye
peace.*

*g Which was in
Elen, chap. 2. 10.*

ster, that I may see face wth thy sake, and
that my life may be preserved by thee.
14 ¶ Now when Abram was come into
Egypt, the Egyptians behelde the wo-
man: for she was very faire.

15 And the princes of Pharaoh saue her, &
commended her vnto Pharaoh: so the
woman was take into Pharaohs house:
16 Who intreated Abram well for her sake,
and hee had sheepe, and heernes, and hee
asses, and men seruants and maide ser-
uants, and she asses, and camels.

17 But the Loide plagued Pharaoh and
his house with great plagues, because of
Sarai Abrahams wife.

18 Then Pharaoh called Abram, and said,
Why hast thou done this vnto me?
Wherefore diddest thou not tell me, that
she was thy wife?

19 Why saydest thou, She is my sister: that
I should take her to be my wife? Nowe
therefore behold thy wife, take her and go
thy way.

20 And Pharaoh gaue men commande-
ment concerning him: & they conuey-
ed him forth, & his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 2 He calleth vpon
the name of the Lord. 3 Lot departeth from him.

12 The wickednes of the Sodomites. 14 The promise
made to Abram is renewed. 18 Abram buildeth an
altar to the Lord.

1 Then Abram went vp from Egypt,
he, and his wife, and all that he had,
& Lot with him towards the South.

2 And Abram was very riche in cattell, in
silver and in golde.

3 And hee went on his iourney from the
South towards Beth-el, to the place
where his tent had bin at the beginning,
betweene Beth-el and Hai.

4 Vnto the place of the altar, which he
had made there at the first: and there A-
brahm called on the name of the Lord.

5 ¶ And Lot also, who went with Abram,
had sheepe, and cattell and tentes,

6 So that the land could not beare them:
that they might dwell together: for their
substance was great, so that they could
not dwell together.

7 Also there was debate betweene the
herdmen of Abrahams cattell, & the herd-
men of Lots cattell, (and the Canaanites
and the Perizzites dwelled at that tyme
in the land.)

8 Then said Abram vnto Lot, Let there be
no strife: I pray thee, betweene thee and
me, neither betweene mine herdmen &
thine herdmen: for we be brethren.

9 Is not the whole land before thee? de-
part I pray thee from me: if thou wilt
take the left hand, then I will goe to the
right: or if thou goe to the right hand,
then I will take the left.

10 So when Lot lifted vp his eyes, he saue
that all the plaine of Jordan was watered
euery where: (for before the Loide de-
stroyed Sodom and Gomorah, it was as
the garden of the Loide, like the lande of
Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine

of Jordan, and toke his iourney from
the East: & they departed the one from
the other.

12 Abram dwelled in the land of Canaan,
and hee abode in the cities of the plaine,
and pitched his tent euen to Sodom.

13 Nowe the men of Sodom were wicked,
and exceeding sinners against the Loide.

14 ¶ Then the Loide said vnto Abram, (af-
ter that Lot was departed from him)
Lift vp thine eyes now, and looke from
the place where thou art, Northward, &
Southward, & Eastward, & Westward:

15 For all the land, which thou seest, will
I giue vnto thee, & to thy seed for ever.
16 And I will make thy seed, as the dust
of the earth: so that if a man can number
the dust of the earth, then shalt thy seed
be numbered.

17 Arise, walke through the lande, in the
length thereof, and hearely thereof: for
I will giue it vnto thee.

18 Then Abram remoued his tent, and
came & dwelled in the plaine of Shinar,
which is in Chaldei, and builded there an
altar vnto the Loide.

¶ The children of Abram, borne according to the promise, and
according to flesh, which are heires of the true land of Canaan.

CHAP. XIII.

1 In the fourth yeere of Sodom Lot is taken prisoner.

16 Abram deliuereth him. 18 Melchizedek com-
meth to visite him: 23 Abram would not be en-
riched by the King of Sodom.

¶ Ad in the daies of Amraphel king
of Shinar, Arioch king of Ellasar,
Chedor-laomer king of Elam, and
Tidal king of the nations:

2 These men made warre with Bera king
of Sodom, and with Birha king of Gomo-
rah, Shinab king of Admah, and
Shemeber king of Ebelaim, and the
king of Bela, which is Zoar.

3 All these ioyued together in the vale of
Siddim, which is the salt Sea.

4 Twelue peeres were they subiect to Che-
dor-laomer, but in the thirtieth yeere
they rebelled.

5 And in the fourth yeere came Che-
dor-laomer, and the kings that were with
him, and smote the Rephaims in Mi-
seroth Barnaim, & the Tuzims in Hain,
& the Emims in Shaveh Kiriathaim,

6 And the Hozites in their mount Seir,
vnto the plaine of Parai, which is by
the wildernesses.

7 And they returned & came to En-mish-
par, which is Kadesh, and smote all the
countrey of the Amalekites, and also the
Amozites: & dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and
the king of Gomorah, & the king of Ad-
mah, and the king of Ebelaim, and they
ioyned battell with them in the vale of
Siddim:

9 To wit, with Chedor-laomer king of Es-
saur, and Tidal king of nations, & Amra-
phel king of Shinar, and Arioch king of
Ellasar: foure kings against foue.

10 Nowe the vale of Siddim was full of the salt sea:

h This was done
by Gods pro-
vidence, that only
Abram and his
seed might dwell
in the lande of
Canaan.

i Lot thinking
to get Paradise
founde hell.
k The Lord con-
firmed himselfe
he should haue
taken thought
for y departure
of his nephew,
Chap. 12. 7 & 13.
7. 18 & 16. 4. 10.

l Meaning a
long tyme, and
the coming of
Christ as Ezech.
12. 14. and in A.
dec. 15. 17. and
spiritually thus
referred to the
dange.

g Go
them
with
prele
from
the ac-
tions
of the
dange.

g Go
them
with
prele
from
the ac-
tions
of the
dange.

g Go
them
with
prele
from
the ac-
tions
of the
dange.

g Go
them
with
prele
from
the ac-
tions
of the
dange.

a There is, of the
bylon by King
here meaning
them that were
gouernours of
cities.

b Of a people
gathered of di-
uers countreys,
c Ambition
the chiefest cause
of warres among
princes.

d Or, of the labo-
red fieldes.
e Called also the
dead Sea, or the
lake Asphratim,
neere vnto So-
dom and Gomo-
rah.

f Or, giants.
g Or, plaine.
h Or, desolate.

h Or, giants.
g Or, plaine.
h Or, desolate.

h Or, giants.
g Or, plaine.
h Or, desolate.

h Or, giants.
g Or, plaine.
h Or, desolate.

h Or, giants.
g Or, plaine.
h Or, desolate.

h Or, giants.
g Or, plaine.
h Or, desolate.

Dr. D. 1. 1. 1.

The godly are plagued many times with the wicked: therefore their company is dangerous.

God moved them not to joine with Abram, and preferred him from their idolatry and superstitions.

Dr. D. 1. 1. 1.

2 Sam. 1. 1. 1.

For Abram & his soldiers refection, and not to offer sacrifice. i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the he Priest.

Heb. 7. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Dr. D. 1. 1. 1.

Abimelech, and the kings of Sodom and Gomorah fled and fell there: and the residue fled to the mountaine.

11 When they took the substance of Sodom and Gomorah, & all their villages, and went their way.

12 They took also Abimelech's brothers some and his substance (for he dwelt at Sodom) and departed.

13 Then came one that had escaped, and told Abimelech the Cheloe, which dwelt in the plaine of Shinar the Amorite, brother of Eshcol, & brother of Aner, which were confederate with Abimelech.

14 When Abimelech heard that his brother was taken, hee brought forth of them that were boyne and brought by in his house, three hundred and eightene, and pursued them unto Dan.

15 Then he, & his servants denuded themselves against them by night, and smote them and pursued them unto Hobab, which is on the left side of Danaiensis.

16 And he recovered all the substance, & also brought againe his brother Lot, and his goods, & the women also and the people.

17 After that he returned from Dan, hee brought forth a king of the Kings that were with him, came the king of Sodom forth to meete him in the valley of Shinar, which is the Kings vale.

18 And Melchi-zedek king of Shalech brought forth bread and wine: and hee was a Priest of the most high God.

19 Therefore hee blessed him, saying, Blessed art thou Abram, of God most high possessor of heaven and earth.

20 And blessed be a most high God, which hath delivered thine enemies, and thine hand.

21 And Abram gave him tithes of all.

22 Then the king of Sodom saide to Abimelech, Give me the persons, and take the goods to thy selfe.

23 And Abimelech saide to the king of Sodom, I have lift up mine hand unto the Lord the most high God possessor of heaven and earth.

24 That I will not take of all that is thine, so much as a thier of shoe lather, lest thou shouldst say, I have made Abimelech rich.

25 Same onely that which the yong men have eaten, and the parts of the men which went with me, Aner, Eshcol, and Shinar: let them take their partes.

CHAP. XV.

1 The Lord is Abimelech's defence and reward. 6 He is justified by faith. 13 The firmness of deliverance out of Egypt is declared. 18 The land of Canaan is promised, the fourth time.

After these things, the word of the Lord came unto Abram in a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram saide, O Lord God, what wilt thou give me, seeing I goe childlesse, and the steward of mine house is thine heir of Danaiensis?

3 Againe Abram saide, Beholde, to me thou hast given no scede: wherefore lo, a lets

unto mine house shall be mine heirs.

4 Then beholde, the word of the Lord came unto him, saying, Thine own shall not be thine heirs, but one that shall come out of thine owne bowels, he shall thine heirs.

5 Whereover he brought him forth a scribe, & I make by now unto heaven, and tell the statutes, if thou be able to number them: & he saide unto him, So shall thy scede be.

6 And Abram believed the Lord, and he counted that to him for righteousness.

7 Againe he saide unto him, I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he saide, O Lord God, where shall I knowe that I shall inherit it?

9 Then he saide unto him, Take me an heifer of thine pieces old, and a shee goat of thine pieces old, and a ramme of thine pieces old, a turtle dove also, & a pigeon.

10 So he took all these unto him, and divided them in the midders, & laid every piece one against another: but the birds divided he not.

11 Then fowles fel on the carcases, and Abimelech went their way.

12 And when the sunne went downe, there fell a deep sleep upon Abram: and lo, a deep, peaceful sleep fell upon him.

13 Then he saide to Abram, I knowe for a suretie, that thy scede shall be a stranger in a land that is not theirs: & thou shalt be afflicted, but yet declared.

14 Notwithstanding the nation, whom they shall serve, will I judge: & afterward shall they come out with great substance.

15 But thou shalt goe unto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation thou shalt come hither againe: for the wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darkness: and behold, a smoking fogynace, and a firebrand, which went betwene those pieces.

18 In that same day the Lord made a covenant with Abram, saying, Unto thy scede have I given this land: from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Kephaimites.

21 The Amorites also, & the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarai being barren, sheeth Hagar to Abram. 6 Which conceiveth, & birtheth her sons: 6 And being ill handled, fleeth. 7 The Angel comforteth her.

11. 12. The name and manner of her sonne. 13 She calleth upon the Lord, whom she findeth true.

14 Sarai's wife hath borne him a sonne, which could not be accomplished now, the Lord hath restrained it from without issue.

15 She falleth in binding God's power to the common order of nature, as though God could not give her children in her olde age.

Rym. 4. 18.

Rym. 4. 3.

Gal. 3. 6.

Gal. 3. 6.

Chap. 11. 28.

b This is a particular motion

of Gods Spirit,

which is not law

full for all to fol-

low in asking

signes: but was

permitted to

some by a pecu-

liar motion, as to

Gideon & Eze-

chiah.

c This was the

olde custome in

making coue-

nants, Iere. 34. 18

and to the which

God added these

condicions, that

Abrams poster-

itie should be as

some in pieces,

but after, they

should be coue-

pled together: also

it should be as-
saulted, but
yet declared.

Elr. a fear of

great darkness.

Act. 7. 6.

Gen. 1. 2. 40.

d Counting from

the birth of Is-

hak to that de-

parture out of

Egypt, which is

claret, that God

will suffer him to

be afflicted in

this world.

Or. 1. 1. 1.

hundred years.

i Though God

suffer the wicked

for a time, yet his

vengeance alleth

upon them, while

the measure of

their wickednes

is full.

1. 1. 1. 1. 1.

¹⁰ Or, peradventure,
¹¹ Or, he builded
by her.

e This punish-
ment declareth
what they gaine
that attempt any
thing against the
word of God.

¹² Or, I me iniuri-
si upon thee.
¹³ Or, power.

d Which was
Christ, as appea-
reth verse 13. and
chap. 18. 17.

e God reiecteth
none of people in their
miserics, but sen-
deth them com-
fort.

¹⁴ Or, fieres & cruel,
or, as a wilde effe.

f That is, the
Ishmaelites shall
be a peculiar
people by them-
selves, and not a
portion of ano-
ther people.
g She rebuketh
her owne dulnes
and acknowleg-
geth Gods gra-
ces, who was pre-
sent with her
everywhere.

¹ Chap. 24. 62.
² Or, the well of the
living, & saying me.

child bearing. I pray thee go in vnto my
maide: it may be that I shall receive a
childe by her. And Abraham obeyed the
voyce of Sarai.

3 Then Sarai Abrahams wife tooke Hagar
her maide by Egyptian, after Abraham had
dwelled ten yeere in the land of Canaan,
and gaue her to her husband Abraham for
his wife.

4 I And he went in vnto Hagar, & she con-
ceined, & when she saw y^e she had concei-
ned, her daime was despised in her eyes.
5 The Sarai said to Abraham, Thou dost
me wrong, I haue giuen my maide into
thy bosome, & she hath that she hath con-
ceined, and I am despised in her eyes: the
Lord iudge betwene me and thee.

6 Then Abraham said to Sarai, Behold, thy
maide is in thine hand: do with her as it
pleaseth thee. Then Sarai dealt roughly
with her: wherefore she fled from her.

7 I But the Angel of the Lord founde her
beside a fountaine of water in y^e wilder-
nes, by y^e fountaine in the way to Shur.

8 And he said, Hagar Sarais maide, wher-
comest thou? & whither wilt thou go?
And she said, I flee fro my dame Sarai.

9 Then the Angel of the Lord sayd to her,
Returne to thy dame, and humble thy
selfe vnder her hands.

10 Again the Angel of the Lord said vnto
her, I will to greatly increase thy seed, &
it shall not be numbered for multitude.

11 Allo the Angel of the Lord said vnto her,
See, thou art with childe, & shalt beare a
sonne, and shalt call his name Ishmael:
for the Lord hath heard thy tribulation.

12 And he shall be a wilde man: his hand
shall be against euery man, & euery mans
hand against him, and he shall dwell
in the presence of all his brethren.

13 Then he called the name of the Boye,
thou shalt call him Ishmael, for the Lord
looketh on me: for he said, I haue I not also here
looked after him that saith me?

14 Wherefore y^e well was called, Beer-
lah-roi, lo, it is betwene Rabel & Be-
reth.

15 And Hagar bare Abraham a sonne,
and Abraham called his sonnes name, which
Hagar bare, Ishmael.

16 And Abraham was fourscore and six yeere
olde, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is changed to confirme him in the pro-
mise. 8 The land of Canaan in the first time promised.
12 Circumcision is instituted. 15 Sarai is named Sa-
rah. 18 Abraham prayeth for Ishmael. 19 Ishmael is
promised. 23 Abraham & his house are circumcised.

1 W hen Abraham was ninety yeere olde,
and nine, the Lord appeared to
Abraham, and sayd vnto him, I am
God: all sufficient. walke before me,
and be thou bright.

2 And I will make my covenant betwene
me and thee, and I will multiply thee
exceedingly.

3 Then Abraham fell on his face, and God
talked with him, saying,
4 Behold, I make my covenant with thee,
& thou shalt be a father of many nations,
neither shall thy name any more be cal-

led Abraham, but thy name shall be Ab-
raham: for a father of many nations haue
I made thee.

6 And I will make thee exceeding fruitfull,
and will make nations of thee: yea, Kings
shall procede of thee.

7 Moreover I will establish my covenant
betwene me and thee, and thy seed after
thee in their generations, for an euerlas-
ting covenant, to be God vnto thee and
to thy seed after thee.

8 And I will giue thee and thy seed after
thee the land, wherem thou art a stranger,
euen all the land of Canaan, for an euerlas-
ting possession, and I will be thy God.

9 I Again God said vnto Abraham, Thou
also shalt keepe my covenant, thou, & thy
seed after thee in their generations.

10 This is my covenant, which y^e shall
keepe betwene me and you, and thy seed
after thee, Let euery man chide among
you be circumcised:

11 That is, y^e shall circumcise the foreskin
of your flesh, and it shall be a signe of the
covenant betwene me and you.

12 And euery man childe of eight dayes old
among you shall be circumcised in your
generations, aswell he that is borne in
thine house, as he that is bought with
money of any stranger, which is not of
thy seed.

13 He that is borne in thine house, & he that
is bought with thy money must needs
be circumcised: so my covenant shall be
in your flesh for an euerlasting covenant.

14 But the uncircumcised man childe, in
whose flesh the foreskin is not circumci-
sed, even that person shall be cut off from
his people, because he hath broken my co-
venant.

15 Afterward God said vnto Abraham,
Sarai thy wife shall thou not call Sarai,
but Sarah shall be her name.

16 And I will bless her, & I will also giue thee
a sonne of her, yea, I will bless her, and
she shall be the mother of nations: Kings
also of people shall come of her.

17 Then Abraham fell upon his face, and
laughed, and sayde in his heart, Shall a
childe be borne vnto him, that is an hun-
dred yeere olde? And shall Sarah that is
ninetie yeere olde beare?

18 And Abraham said vnto God, Oh, that
Ishmael might liue in thy sight.

19 Then God sayd, Sarah thy wife shall
beare thee a sonne in due time, and thou shalt
call his name Ishak: and I will establish
my covenant with him for an euerlas-
ting covenant, & with his seed after him.

20 And as concerning Ishmael, I haue
heard thee: loe, I haue blessed him, & will
make him fruitful, and will multiply him
exceedingly: twelve princes shall he be-
get, & I will make a great nation of him.

21 But my covenant will I establish with
Ishak, which Sarah shall beare vnto
thee, the next yeere at this season.

22 And he left off talking with him, & God
went by from Abraham.

23 Then Abraham tooke Ishmael his
sonne, & all that were borne in his house,
and

b The change
of his name
seale to confirm
Gods promise
vnto him.
Rom. 4. 17.

Chap. 17. 14.

c Circumcision
is called the co-
venant, because
it signifieth the
covenant, & hab

the promise of
grace ioyned
it: which first
is common vnto
Sacraments.
Act. 7. 8.

d That priu-
paris circumci-
sed, to them the

ten of mans on-
rupt, and must
be mortified.
Rom. 4. 11.

e Albeit they
were circumci-
sed, yet were
they partakers
of Gods promise
for vnder the
mankinde all
was circumci-
sed, and here is
declared, that who
soeuer conuer-

neeth the signe,
despiseeth the
promise.
Or, dame, y^e,
princesse.

f Which prom-
ise of a sonne
joye, and not of
infinite liue.

Chap. 18. 10 &
21. 2.

g The euerlas-
ting covenant
made with the
children of the
Spirit: and with
the children of
the flesh is made
the temporal
promise, as was
promised vnto
mael.

h Or, greatly,
greatly.
and Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

Abraham receiveth three Angels into his house. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h There is three Angels in mans shape.

h Speaking to one of them, in whom appeared to be most maiesty for he thought they had bene men.

c For men were because of the great heat to go barefooted in those partes.

d As sent of God,

f I should do my duty to you,

g For as God

gave them bodies for a time, so

gave he them faculties thereof,

to walke, to eate

and drinke, and

such like.

Chas. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95. 97. 99. 100.

f That is, about

this time, when

he shalbe alive,

or when y child

shall come into

this life.

g For the rather

had respect to

the order of na-

ture, then belee-

ving the promise

of God.

g For as God

gave them bodies for a time, so

gave he them faculties thereof,

to walke, to eate

and drinke, and

such like.

Chas. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95. 97. 99. 100.

f That is, about

this time, when

he shalbe alive,

or when y child

shall come into

this life.

g For the rather

had respect to

the order of na-

ture, then belee-

ving the promise

of God.

and all that was bought with his money, that is, every man child among the men of Abrahams house, & he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24. Abraham also himselfe was ninetie yere olde and nine, when the foreskinne of his flesh was circumcised.

25. And Ishmael his sonne was thirtene yere old, when the foreskinne of his flesh was circumcised.

26. The selfe same day was Abraham circumcised, and Ishmael his sonne.

27. And all the men of his house, both boyne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

3. Abraham receiveth three Angels into his house. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Aaine the Lord appeared unto him in the plaine of Shaur, as he late in his tent dooing about the heate of the day.

2. And he lift up his eyes, and looked: and lo, three men stood by him, and when he saw them, he ran to meete them from the tent doore, & bowed himselfe to the ground.

3. And he said, Lord, if I have now found favour in thy sight, goe not, I pray thee, from thy servant.

4. Let a little water, I pray you, be brought, and wash your feete, and rest your selves under the tree.

5. And I will bring a morsell of bread, that you may comfort your hearts, afterwards ye shall go your wayes: for therefore are ye come to your servant. And they said, Doe even as thou hast said.

6. Then Abraham made haste into the tent unto Sarah, and said, Make ready at once three measures of fine meale: kneede it, and make cakes upon the hearth.

7. And Abraham ran to the beasts, & tooke a tender and good calfe, and gave it to the servant, who hastened to make it ready.

8. And he tooke butter and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them under the tree: & they did eate.

9. Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10. And he said, I will certainly come againe unto thee according to the time of life: and lo, Sarah thy wife shall have a sonne. And Sarah heard it in the tent doore, which was behinde him.

11. Nowe Abraham and Sarah were olde and stricken in age, & it ceased to be with Sarah after the manner of women.

12. Therefore Sarah laughed within her selfe, saying, After I am waxed olde, and my lord also, shall I have this?

13. And the Lord said unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am olde?

14. Shall any thing be hard to the Lord? At the time appointed will I returne unto thee, even according to the time of life, and Sarah shall have a sonne.

15. But Sarah denied, saying, I laughed not: for I was afraid. And he said, No, is not so: for thou laughest.

16. Afterwarde the men did rise by from him, and looked towards Sodom: and Abraham went with them to bring them on the way.

17. And the Lord said, Shall I hide from Abraham that thing which I doe?

18. Seeing that Abraham shall be a great & a mighty nation, and all the nations of the earth shall be blessed in him?

19. For I knowe him, that hee will commaund his sonnes and his household after him, that they keepe the way of the Lord, to do righteously and iudgement, that the Lord may bring upon Abraham that he hath spoken unto him.

20. Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grievous,

21. I will go downe now, and see whether they have done altogether according to that I cried, which is come unto me: and if not, that I may knowe.

22. And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23. Then Abraham dwelt neere, and saide, Wilt thou also destroy thy righteous with the wicked?

24. If there be fifty righteous within the cite, wilt thou destroy it? not spare y place for the fifty righteous that are therein?

25. We it far froe from doing this thing, to slay the righteous with the wicked: & that the righteous should be euen as the wicked, bee it far from thee. Shall not the Judge of all the world doe right?

26. And the Lord answered, If I shall finde in Sodom fifty righteous within the cite, then will I spare all the place for their sakes.

27. Then Abraham answered and said, Beseech me now, I have begun to speake unto my Lord, and I am but dust and ashes.

28. If there shall lache five of fifty righteous, wilt thou destroy all the cite for this? And he said, If I finde there five & fourtie, I will not destroy it.

29. And he spake to him againe, & said, What if there shall be found fourty there? Then he answered, I will not doe it for fourties sake.

30. Againe he said, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he said, I will not do it, if I finde thirtie there.

31. Wherefore he said, Behold, now I have begunne to speake unto my Lord, What if twentie bee founde there? And he answered, I will not destroy it for twentys sake.

32. Then he saide, Let not my Lord be now angry, and I will speake but this once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33. And Chas.

Or, bid.

Zech. 8. 6.

Chas. 12. 3. & 12.

Chas. 12. 3. & 12.

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Chas. 12. 3. & 12.

Chas. 12. 3. & 12.

For keeps alone.
 1 Thus God permitted him to fall most horribly in solitary mount-
 2 waines, whom the wickedness of Sodom could not overcome.
 3 Who as they were borne in most horrible incest, so were they and their posterity vile and wicked.
 4 That is, sonne of my people: signifying, that they rather rejoyced in their sinne, then repented for the same.

pouger, Beholde, Pester night lap I with my father: let us make him drinke wine this night also, & goe thou & lie with him, that we may^a please the bed of our father.
 35 So they made their father drinke wine that night also, and the pouger arose, and lap with him, but he perceived it not, when the lap downe, neither when he rose up.
 36 This turre^b both the daughters of Lot with child by their father.
 37 And the eider bare a sonne, and she called his name Shoaab: the same is the father of the Moabites unto this day.
 38 And the pouger bare a sonne also, & she called his name Ben-ammi: the same is the father of the Ammonites unto this day.
 39 These are the names of the children which God gave to Abraham, when he was old.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God re-
 4 prooveth the King. 9 And the King, Abraham prayeth, and the King and his are healed.

1 Afterward Abijah departed thence towards the South countrey, and dwelled betwene Edeley & Shur, and sojourned in Gerar.

2 And Abijah said of Sarah his wife, She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, & said to him, Beholde, thou art but dead, because of the woman which thou hast taken: for she is a maid wife. (Now standing Abimelech had not perceived come nigh her) And he said, Lord, wilt thou slay even^a the righteous nation?
 5 Sayd not he unto me, She is my sister? & she herselfe said, He is my brother: with an upright minde, and innocent hands have I done this.

6 And God said unto him by a dreame, I knowe that thou diddest this even with an upright minde, and I kept thee also that thou shouldest not sinne against me: therefore sware I thee not to touch her.

7 Now then desire I man his wife againe: for he is a^b Egyptian, and he shall pray for thee that thou maist live: but if thou desire her not againe, be sure I thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising up early in the morning called all his servants, and told all these things^c unto them, and the men were sore afraid.

9 Afterward Abimelech called Abijah, and said unto him, What hast thou done unto us: and what have I offended thee, that thou hast brought on me and on my kingdom this great sin? thou hast done things unto me I ought not to be done.

10 So Abimelech said unto Abijah, What sawest thou I thou hast done this thing? Then Abijah answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wives sake.

11 Yet in very deed the feare of God is in the land: no benefice can be hoped for, where the feare of God is not.
 12 By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrews use these wordes,

is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then that her, This is the kindness that thou shalt shewe unto me in all places where we come, & say of me, He is my brother.

14 Then I took Abimelech shepe & denies, and men servants, & women servants, and gave them unto Abijah, & restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he sayd, Beholde, I have giue thee thy brother a thousand pieces of silver: behold, he is the baile of thine eyes to all that are with thee, and to all others: and she was thus rejoyced.

17 Then Abijah prayed unto God, & God healed Abimelech, & his wife, & his women servants: and they bare children.
 18 For I Lord had shut up every wombe of the house of Abimelech, because of the gift of Sarah Abijahs wife.

CHAP. XXI.

1 Ishak is borne. 9 Ishmael mocketh Ishak. 14 Hag-
 15 gar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The covenant betwene Abimelech & Abijah. 33 Abijah called upon the Lord.

Now the Lord visited Sarah, as he had sayd, and did unto her^a according as he had promised.

2 For Sarah conceived, and bare Abijah a sonne in his olde age, at the same season that God told him.

3 And Abijah called his sonnes name Ishak: because he was borne unto him, which Sarah bare him, Ishak.

4 Then Abijah circumcised Ishak his sonne, when he was eight dayes old, as God had commanded him.

5 So Abijah was an hundredeth year old, when his sonne Ishak was borne unto him.

6 Then Sarah said, God hath made me to reioyce: all that heare will reioyce in me.

7 Againe she said, Who would have said to Abijah, that Sarah should haue giuen children sucke: for I haue borne him a sonne in his olde age.

8 Then the child grew and was weaned: and Abijah made a great feast for Isaac, because that Ishak was weaned.

9 And Sarah saue the sonne of Hagar the Egyptian (which she had borne unto Abijah) mocking.

10 Wherefore she said unto Abijah, Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Isaac.

11 And this thing was very grievous in Abijahs sight, because of his sonne.

12 But God said unto Abijah, Let it not be grievous in thy sight for the child, and for thy bond woman: in all that Sarah shall say unto thee, heare her voice: for in Ishak shall thy seed be called.

13 Also for the sonne of the bond woman, I will make him a nation also, because he is thy ser.

14 So Abijah arose by early in the morning, of him.

Chap. 13. 15.

Or, as the com-
 mandment.

u Such ahead,

as with whom
 thou maist be
 preferred from
 all dangers.

o God caused
 this heathen king
 to reprove her,
 because the dis-
 semble d, seeing
 that God had ge-
 uen her a hul-

bad as her uale
 and defence.

p Had taken a
 way from them
 of the gift of con-
 ceiving.

Chap. 17. 19,
 & 18. 10.

Math. 1. 1.

alt. 7. 8.

Gal. 4. 23.

Heb. 1. 1.

a Therefore the
 miracle was
 greater.

Chap. 17. 12.

b She accused
 her selfe of ingra-
 titude that shee
 did not delecte
 the Angel.

c He desired
 Gods promises.

d Made to Ishak,
 the sonne of this bond woman shall not
 be heire with my sonne Isaac.

e He called for
 Isaac, Gal. 4.

f He desired
 Gods promises.

g He desired
 Gods promises.

h He desired
 Gods promises.

i He desired
 Gods promises.

j He desired
 Gods promises.

k He desired
 Gods promises.

l He desired
 Gods promises.

m He desired
 Gods promises.

n He desired
 Gods promises.

CHAP. XXII.

f True faith renounceth all natural affections to obey Gods commandment.

g For his promises made to Abraham, and not because of child had discretion & judgement to pray.

h Except God open our eyes, we can neither see, nor vie if means which are before vs.

i As touching outward things God caused him to prosper.

45 Ebr. deals falsely with my lord

k So that it is a lawful thing to take an othe in matters of importance, for to iustifie iurment, and to assure others of our sincerity.

l Wicked persons doe many evils unknowne to their masters

Or, well of them, making lambs in this way the godly, as touching outward things, may make peace with the wicked that knows not the true God.

n That he worshipped God in all points of true religion.

morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child also, and sent her away: who departing wandered in the wilderness of Beer Sheba.

15 And when the water of the bottell was spent, he call the child vnder a certaine tree.

16 Then he went and sat her oner against him a faile off about a bow shot: for she said, I will not see the death of the child, and she sat downe oner against him, and lift vp her voyce and wept.

17 Then God heard h voice of the child, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take by the child, and holde him in thine hande: for I will make of him a great people.

19 And God opened her eyes, & she saw a well of water, so she went & filled the bottell with water, and gave the boy drinke.

20 So God was with the child, and he grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

22 And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hunt me, nor my children, nor my childe: for I have sworn, thou shalt deale with me, and with the country, where thou hast bene a stranger, according vnto the kinde that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it, but this day.

27 Then Abraham took sheeps, & hennes, and gave them vnto Abimelech: & they tooke a conelant.

28 And Abraham sent seuen lambs of the flocke by them selves.

29 Then Abimelech said vnto Abraham, What meane these seuen lambs, which thou hast set by themselves?

30 And he answered, Because thou hast receiued of mine hand these seuen lambs, that it may be a witness vnto me, that I haue digged this well.

31 Wherefore the place is called Beer Sheba, because there they both swore.

32 This made they a couenane at Beer Sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 And Abraham planted a grove in Beer Sheba, and called there on the name of the Lord, the eternall God.

34 And Abraham was a stranger in the Philistines land a long season.

1. 2 The faith of Abraham is proved in offering his sonne Isaac, 8 Isaac is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

A Now after these things God did p. 1. promise Abraham, & said vnto him, Hagar. 12. 13. 14. answered, Here am I. a which signeth the feare of God, in which place how was noted: And Salomon afterward built the Temple, b Herein stood the chiefe part of his contention, and seeing he was commanded to offer vp him in whom God had promised to bless all the nations of the world.

3 Then Abraham rose vp early in the morning, and sabled his asse, and took two of his seruants with him, & Isaac his seime, and cloued wood for the burnt offering, and rose vp and went to the place, which God had told him.

4 Then the third day Abraham lift vp his eyes, and saw the place a farre off. 5 And said vnto his seruants, Abide pon here with the asse: for I and the child will goe pouder & worship, and come againe vnto you.

6 Then Abraham took the wood of the burnt offering, and laid it upon Isaac his sonne, & he took the fire in his hand, and the knife: and they went both together.

7 Then spake Isaac vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will p. 1. provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place, which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Isaac his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, took the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither do any thing vnto him: for now I know that thou fearest God, saying for my sake, thou hast not feared, thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme between him caught by the hornes in a bush, then Abraham went and took the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, Behold ureth, as it is said this day, In the mount wh the Lord is secure.

15 And the Angel of the Lord crept vnto Abraham from heauen the third time.

16 And said, My wife haue I twaine (saith the Lord) because I haue done this thing, & hast not feared mine onely sonne.

17 Therefore wilt I surely bless thee, and will greatly multiply the seed, as the starres of the heauen: and as the sand, which is vpon the sea shore, and thou shalt possess the gate of thine enemies.

Heb. 11. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Chap. 12. 3. & 18.
18. ecclesi. 4. 4. 23.
allu 3. 25. gal. 3. 8.

18 And in this seide shall all the nations
of the earth be blessed, because thou hast
obeyed my voice.

19 Then turned Abraham againe vnto
his seruants, and they rose vp and went
together to Beer-theba: and Abraham
dwelt at Beer-theba.

20 And after these things one tolde A-
braham, saying, Beholde Siluah, thee
hath alio boyne children vnto thy brother
Nahoi:

21 To wit, Wz his eldest sonne, and Wnz his
brother, & Kemuel the father of Aram.
22 And Cheseb, and Hazo, and Ydibath,
and Jidiaph, and Bethuel.

23 And Bethuel begate Kebekeh: these
eight did Siluah beare to Nahoi Abra-
hams brother.

24 And his concubine called Kemmah,
the bare also Tebah, and Gahan, & Cha-
bath and Maachab.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He by-
eth a field to bury her, of the Hittites, 13 The cus-
tome of Abraham, 19 Sarah is buried in Machpelah.

1 **W**hen Sarah was an hundredth
twentie and seven yeere old, ("so
long liued he)

2 Then Sarah dyed in Kirith-arba: the
same is Hebron in the lande of Canaan.
and Abraham came to mourne for Sa-
rah and to wepe for her.

3 Then Abraham rose vp from the sight
of his corps, and talked wuth the "Hit-
tites, saying,

4 I am a stranger, & a sojournier among you,
give me a possession of buriall wuth you,
p I may bury my dead out of my sight.

5 Then the Hittites answered Abraham,
saying vnto him,

6 Heare vs, my lord: thou art a prince of
God among vs: in the chiefest of our se-
pulchres bury thy dead: none of vs shall
foy bid thee his sepulchre, but thou maiest
bury thy dead therein.

7 Then Abraham stood vp, and bowed
himselfe before the people of the land of
the Hittites.

8 And he commended with them, saying,
If it be " your mind, that I shal bury my
dead out of my sight, heare me, & intreate
for me to Ephion the sonne of Zohar,

9 That hee woude give mee the cane of
Machpelah, which he hath in the end of
his fiede: that he woude giue it me for as
much " money as it is worth, for a pos-
session to bury in among you.

10 For Ephion dwelt among the Hit-
tites. Then Ephion the Hittite answer-
ed Abraham in the audience of all the
Hittites that " went in at the gates of his
cite, saying,

11 As, my lord, heare me: the fiede giue I
thee, and the cane, that the em is, I giue
it thee: euen in the presence of the sonnes
of my people giue I it thee, to bury thy
dead.

12 Then Abraham bowed himselfe be-
fore the people of the land,

13 And spake vnto Ephion in the audience
of the people of the countrey, saying, As

ing thou wilt giue it, I praye thee, heare
me, I will giue p saice of the fiede: receiue
it of me, & I will bury my dead there,

14 Ephion then answered Abraham, say-
ing vnto him,

15 My lord, hearken vnto me: the land is
worth foure hundredth " shekels of siluer:
what is that betwene me and thee? bury
therefore thy dead.

16 So Abraham hearkened vnto Ephion,
and Abraham weped to Ephion the sil-
uer, which hee had named in the audi-
ence of the Hittites, euen foure hundredth
siluer shekels of currant monie among
marchants.

17 So the fiede of Ephion which was in
Machpelah, and ouer against Hamre,
euen the fiede & the cane that was there
in, and all the trees that were in the fiede,
which were in all the boyders round a-
bout, was made sure.

18 Vnto Abraham for a possession, in the
sight of the Hittites, euen of al that " went
in at the gates of his cite.

19 And after this, Abraham buried Sa-
rah his wife in the cane of the fiede of
Machpelah ouer against Hamre: the
same is Hebron in the land of Canaan.

20 Thus the fiede and the cane, that is
therein, was made sure vnto Abraham
for a possession of buriall " by p Hittites.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a
wife for Izhak in his owne kintred, 12 The seruant
prayeth to God, 33 His fidelitie toward his master.

50 The seruant of Rebekah committeth the matter to
God, 58 They aske her consent and shew agresth,
67 And is married to Izhak.

1 **N**owe Abraham was olde, and " stric-
ken in yeeres, & the Lord had blessed
Abraham in all things.

2 Therefore Abraham said vnto his eldest
seruant of his house, which had the rule
ouer all that he had, " Put nowe thine
hand vnder my thigh,

3 And I will make thee " sweare by the
Lord God of the heauen, and God of the
earth, that thou shalt not take a wife vnto
me out of the daughters of the Cana-
nautes among whom I dwell.

4 But thou shalt goe vnto my " countrey,
and to my kintred, and take a wife vnto
my sonne Izhak.

5 And the seruant said to him, What if the
woman will not ce me wuth mee to this
land: shal I bring thy sonne againe vnto
the land from whence thou camest?

6 To whom Abraham answered, Swear &
thou bring not my sonne " thither againe.

7 The Lord God of heauen, who take
me from my fathers house, and from the
land where I was borne, and that spake
vnto me, and that shal be vnto me, saying,
" vnto thy fiede wilt I giue this land, hee
shall send his Angel before thee, and thou
shalt take a wife vnto my sonne from
thence.

8 Nevertheless if the woman will not ce
loue thee, then shalt thou be " discharged
of this mine orbe: onely bring not my
sonne thither againe.

25.1.

9. Then

Or, of the Syrians.

i Concubine is
often times takē
in the good part,
for those women
which were in-
feriour to the
wives.

41 Ebr. the yeeres of
the life of Sarah.

a That is, whē he
had mourned: so
the godly may
mourne, al they
passe not mea-
sure, and the na-
tural affection is
commendable.

42 Ebr. sonnes of
Heb.

b That is, godly
or excellent: for
the Ebrewe: so
speake of all
things that are
notable, because
all excellencie
cometh of God.

43 Ebr. in your saule

44 Or, double cause,
because one was
within another.

45 Ebr. an fall siluer.

c Meaning, all
the citizens and
inhabitants.

d To shew that
he had them in
good estimation
and reuerence.

e The common
shekel is about
26 pence, so then
400 shekels
mount to 33.
pound 6, shillings
& 8 pence, after
5 shillings ster-
ling the ounce,

46 Or, citi-
zen.

f That is, all the
people c confir-
med the sale.

47 Ebr. come into
dayes.

48 Which cere-
monie declared
the seruants obe-
dience towards
his master & the
masters power
ouer the seru-
ant.

b This sheweth
an othe may
be required in a
lawfull cause.

c He would not
that his sonne
should marry
out of the godly
familie: for the
inconueniencies
that come by
marrying with
the vngodly are
set forth in sun-
dry places of the
Scriptures.

d Left he should
lose the inheri-
tance promised.

49 Chap. 12. 7. & 19.
15. & 15. 18. &
26. 4.

50 Ebr. seruant.

Or, Mesopotamia, or, Syria of the two floods to wit, of Tygris and Euphrates.
e That is, to Charan.
f He groundeth his prayer vpon Gods promise made to his master.

Or, cause me to meete.
g The seruaut moued by Gods spirit desired to be assured by a signe, whether God prospered his journey or no.
h God giueth good successe to all things that are vnderaken for the glory of his name & according to his worde.

i Here is declared that God neuer heareth the prayers of his, & granteth their requests.

Or, my lord.
Or, haue made an end of drinking.

Or, caring.
k God permitted many things, both in apparel & other things, which are now forbidden: specially when they appertaine to our mortification.

l The golden shekel is here meant and not that of silver.
m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath deale mercifully with his master in keeping pro-

9 Then the seruaut put his hands vnder the thigh of Abraham his master, and sware to him for this matter.

10 So the seruautooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) & so he arose, and went to Haran: Abrahams raine, vnto the citie of Nahor.

11 And he made his camels to lye downe without the citie by a well of water, at euentide about the tyme that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseeche thee, send me good speed this day, and shew mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 I pray thee, that I may drinke: if the say, Dinke, & I will giue thee camels drinke also: may be that thou hast ordeyned for thy seruant Isaac: and thereby shall I know that thou hast shewed mercie on my master.

15 And now ver hee had left speaking, beholds, Rebekah came out, the daughter of Bethuel, sonne of Shalch the wife of Nahor Abrahams brother, & her pitcher vpon her shoulder.

16 And the maide was very faire to looke vpon, a virgine and vnknewen of man: and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant came to meete her, & saide, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Dinke: sit: & she halsted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will drawe water for thy camels also vntill they haue drunke ynough.

20 And thus poured out her pitcher into the trough: & she drunke, and came again vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, & held his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinke, the manooke a golden shekel weight, and two bracelets for her hands, of ten shekels weyght of golde.

23 And he said, Whose daughter art thou? tell me, I praye thee, Is there rouine in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Shalch whom the bare vnto Nahor.

25 And he said, Blessed be the Lord God of my master Abraham, in which hath not withhelden his mercie: and his trueness

from my master: for when I was in the way, the Lord brought me to my masters brothers house.

28 And the maide came & told them of her mothers house according to these wordes.
 29 Now Rebekah had a brother called Laban, and Laban came vnto the man to the well.

30 For when he had seene the earrings and the bracelets in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and rouine for the camels?

32 Then the man came into the house, & he unsaddled the camels, and brought lither and pender for the camels, and water to wash his feet, and the mens feet that were with him.

33 Afterward the meat was set before him: but he said, I will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.
 35 And the Lord hath blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, & oxen, & asses, and golde, & men seruants, & maybes seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was old, & vnto him hath he giuen all that he hath.

37 Now my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house and to my kined, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kined and my fathers house.

41 Then shalt thou be discharged of mine othe, when thou comest to my kined: and if they give thee not one, thou shalt be free from mine othe.

42 So I came this day to the well, & said, O Lord God of my master Abraham, if thou now prosper my iourney which I goe,

43 Behold, I stand by the well of water: when a virgine cometh forth to draw water, & I say to her, Give me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Dinke thou, and I will also draw for thy camels: let her be the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, beholds, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, & drew water. Then I said vnto her, Give me drinke, I pray thee.

46 And she made haste, andooke downe her

n For he waited on Gods hand, who had nowe heard his prayer.

o To wit, Laban.
p The gentle intertainment of strangers vnto among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters business to their owne necessitie.

r To blessed, significeth here to enrichen, or encrease with substance, as Iust in y same verse declarath.

s The Canaanites were accursed, & therefore the godly could not ioynt with them in marriage.
t Meaning among his kinsfolke, as ver 44.
u Which by mine anthonie I caused thee to make.

Or, my.
Verse 13.

Or, shew.
x Signifying, that this prayer was not spoken by the mouth, but onely made in his heart.

her pitcher from her shoulder, and lapde, *Drinke, & I will giue thy camels drinke also.* So *he* dranke, and she gaue the camels drinke also.

47 Then *he* asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nabois sonne, whom *Abraham* bare vnto him. Then *he* put the abillment vpon her face, and the bracelets vpon her hands:

48 And *he* bowed downe and worshipped the Lord, and blessed the Lord God of my master *Abraham*, which had brought me the right way to take my masters wethers daughter vnto his sonne.

49 Now therefore, if ye will deale mercies fullp, and truely with my master, tell mee: and if not, tell me that *I* may turne mee to the right hand of ro the left.

50 Then answered Laban and Bethuel, & lapde, This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euill nor good.

51 Behold, *Rebekah* is before thee, take her and goe, that shee may be thy masters sonnes wife, enen as the Lord hath said.

52 And when *Abrahams* seruante hearde their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruante tooke footie iewels of siluer, & iewels of gold, and raiment, and gaue to *Rebekah*: also vnto her brother and to her mother he gaue giftes.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night: and when they rose vp in the morning, he saide, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that *I* may goe to my master.

57 Then they said, We will call the maide, and aske her consent.

58 And they called *Rebekah*, and said vnto her, Wilt thou go with this man? And she answered, *I* will goe.

59 So they let *Rebekah* her sister go, and her nourse, with *Abrahams* seruante and his men.

60 And they blessed *Rebekah*, and said vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the gate of his enemies.

61 Then *Rebekah* arose, and her maides, and rode vpon the camels, and followed the man, and the seruanteooke *Rebekah*, and departed.

62 Nowe *Izhak* came from the way of Beer-lahai-roi, (for he dwelt in the South countrey)

63 And *Izhak* went out to pray in a field toward the evening: who lift vp his eyes and looked, and beheld, the camels came.

64 Also *Rebekah* lift vp her eyes, & when she sawe *Izhak*, she lighted downe from the camel.

65 (For she had said to the seruante, Who

is ponder man, that cometh in the field? The custome to mate vs: and the seruante had said, It was *he* the spouse is my master) So she tooke a vail, and was brought to her husband, her head being couered, in token of shamesfastnes and chastitie.

66 And the seruante tolde *Izhak* all things, that he had done.

67 Afterward *Izhak* brought her into the tent of Sarah his mother, and he tooke *Rebekah*, and she was his wife, and hee loued her: So *Izhak* was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh *Keturah* to wife, & getteth many children. 5 Abraham giueth all his goods to *Izhak*, 8 He dyeth. 12 The genealogie of *Ishmael*, 25 The birth of *Isaac* and *Esau*. 30 *Esau* selleth his birthright for a messe of pottage.

1 Now *Abraham* had take him another wife called *Keturah*,

2 Which bare him *Umran*, & *Jokshan*, and *Medan*, and *Midian*, and *Ishbak*, and *Shuah*.

3 And *Jokshan* begat *Sheba*, and *Deban*: And the sonnes of *Deban* were *Asiurim*, and *Lerushim*, and *Lemmimim*.

4 Also the sonnes of *Midian* were *Ephay*, and *Epher*, & *Hanoth*, & *Abida*, and *Elbaah*. All these were the sonnes of *Keturah*.

5 And *Abraham* gaue all his goods to *Izhak*.

6 But vnto the sonnes of the concubines, which *Abraham* had, *Abraham* gaue giftes, and sent them away from *Izhak* his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of *Abrahams* life, which he liued, an hundredth seuentie and five yere.

8 Then *Abraham* gaue the spirit, & died in a good age, an olde man, and of great riches, and was gathered to his people.

9 And his sonnes, *Izhak* & *Ishmael* buried him in the caue of *Machpelah*, in the field of *Ephron* sonne of *Zohar* the Hittite, before *Hamure*.

10 Which *Isidre* *Abraham* bought of the Hittites, where *Abraham* was buried with Sarah his wife.

11 And after the death of *Abraham* God blessed *Izhak* his sonne, & *Izhak* dwelt by Beer-lahai-roi.

12 Nowe these are the generations of *Ishmael* *Abrahams* sonne, whome *Agar* the Egyptian Sarahs handmaide bare vnto *Abraham*.

13 And these are the names of the sonnes of *Ishmael*, name by name, according to their kindreds: the eldest sonne of *Ishmael* was *Rebahoth*, then *Kedar*, and *Adabel*, and *Shibani*,

14 And *Shihma*, and *Dumah*, and *Massa*, *Udar*, and *Tema*, *Itur*, *Naphish*, and *Kedemah*.

16 These are the sonnes of *Ishmael*, and these are their names, by their towines and by their castles: to wit, twelue princes of their nations.

17 And these are the verres of the life of *Ishmael*, an hundredth thirtie and seuen yere, and he perished the spirit, and depe, and was gathered vnto his people.

22.

18 And

the spouse of her husband, her head being couered, in token of shamesfastnes and chastitie.

1. Chron. 32. While Sarah was yet alive.

1. Chron. 32.

1. Chron. 32.

For by the vertue of Gods word he had not onely *Izhak*, but begat many mo.

Read Chap. 22. 24.

To auoid the diffenion that els might haue come because of the heritage.

Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy,

so the soules of the wicked in perpetual paine.

Chap. 23. 16. 14. 24. 62.

1. Chron. 1. 39. 1. Chron. 1. 39.

1. Chron. 1. 39. 1. Chron. 1. 39.

Which dwelt among the Arabians, and were separate from the blessed seed.

He sheweth what is our due tie, while we haue receiued any benediction of *God*.

1. Chron. 32.

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1. Chron. 32.

*Or, hatred.*name of it *is* **Sitnah.**

22 Then he remained thence, and digged an other well, for the which they ſtrake nor: therefore called he the name of it *is* **Rephoth,** and ſayde, *Because the Lord hath now made vs ſonne, we ſhall increaſe vpon the earth.*

23 So he went vnto Beer ſheba.

24 And the Lord appeared vnto him the ſame night, & ſayd, *I am the God of Abraham the father: feare not, for I am with thee, & will bleſſe thee, and multiply thy ſeed for my ſervant Abrahams ſake.*

25 Then he built an altar there, and called vpon the name of the Lord, and there ſpread his tent: where alſo Iſhaks ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Phizzah one of his friends, and Achishol the captaine of his armie.

27 ¶ To whom Iſhak ſayde, *Wherefore come ye to me, ſeing ye hate me, & haue put me away from you?*

28 Who answered, *We ſaw certainly that the Lord was with thee, and we thought thus, Let there be nowe an othe betwene vs, euen betwene vs and thee, and let vs make a covenant with thee.*

29 ¶ If thou ſhalt doe vs no hurt, as we haue done vnto thee nothing but good, & ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they ſole vpon betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſervants came and told him of a well, which they had digged, and ſaid vnto him, *We haue found water.*

33 So he called it *is* **Shibah:** therefore the name of the cite is called *is* **Beer ſheba** vnto this day.

34 ¶ Nowe when Eſau was ſomewhat yere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they were a grieſe of wounds to Iſhak, and to Rebekah.

CHAP. XXVII.

Iſaak getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moueth his father to pitie him. 41 Eſau hateth Iſaak and threatneth his death. 43 Rebekah ſendeth Iſaak away.

¶ And when Iſhak was olde, and his eyes were dimme, (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſayde vnto him, *My ſonne.*

And he answered him, *I am here.*

2 Then he ſayd, *Beholde, I am now olde, and knowe not the day of my death:*

3 Wherefore now, I pray thee take thine instruments, thy quinner and thy bowle, & get thee to the field, that thou mayeſt take me ſonne veniſon.

4 Then make me ſavoury meate, ſuch as I loue, & bring it me: I may eate, & that my ſoule may bleſſe thee, before I die.

¶ *(Notes)* Rebekah heard, when Iſhak ſpoke to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

¶ Then Rebekah ſpoke vnto Iſaak her ſonne, ſaying, *Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,*

7 *Bring me veniſon, & make me ſavoury meate, that I may eate and bleſſe thee before the Lord, afore my death.*

8 *Showe therefore, my ſonne, heare my voyce in that which I command thee.*

9 *Get thee now to the ſheepe, and bring mee thence two good kyds of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.*

10 *Then thou ſhalt bring it to thy father, and he ſhall ear, to the intent that he may bleſſe thee before his death.*

11 *But Iſaak ſayde to Rebekah his wife, Beholde, Eſau my brother is rough, and I am ſmooth.*

12 *My father may poſſibly ſeeke me, and I ſhall ſeeme to him to be a mocker: ſo ſhall I bring a curſe vpon me, & not a bleſſing.*

13 *But his mother ſaid vnto him, I vpon me be thy curſe, my ſonne: onely feare my voyce, and go, and bring mee them.*

14 *So he went & ſex them, & brought them to his mother: & his mother made pleaſant meate, ſuch as his father loued.*

15 And Rebekahooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iſaak her younger ſonne.

16 And ſhe covered his hands and the ſmooth of his necke with the ſkinnes of the kiddees of the goates.

17 Afterwarde ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iſaak.

18 ¶ And when he came to his father, hee ſayde, *My father.* Who answered, *I am here: who art thou, my ſonne?*

19 And Iſaak ſaid to his father, *I am Eſau thy firſt borne, I haue done as thou baddeſt me ariſe, I pray thee: ſit vp & eate of my veniſon, & the ſoule may bleſſe me.*

20 Then Iſhak ſaid vnto his ſonne, *Gotteſt thou found it ſo quickly my ſonne? Who ſayde, Because the Lord thy God brought it to mine hand.*

21 Againe ſaid Iſhak vnto Iſaak, *Come nerre now, that I may ſee thee, my ſonne, whether thou be that my ſonne Eſau or not.*

22 Then Iſaak came nerre to Iſhak his father, and hee felt him, and ſayde, *The voyce is Iſaaks voyce, but the hands are the hands of Eſau.*

23 *(For hee knewe him not, becauſe his hands were rough as his brother Eſaus hands: wherefore hee bleſſed him)*

24 Againe he ſaid, *Art thou that my ſonne Eſau?* Who answered, *Yea.*

25 Then ſaid he, *Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee.* And hee brought it to him, and hee ate: alſo hee brought him wine, and hee dranke.

26 Afterward his father Iſhak ſayd vnto him,

b This ſubiect is blame worthy becauſe the ſhould haue carried till God had performed his promiſe.

c Eſau ſeemes to be a mocker: ſo ſhall I bring a curſe vpon me, & not a bleſſing.

d Or, as though I would deſerve him. Or, I will take the danger on me. e The aſſurance of Gods decree made her bold.

f Although Iſaak was ſo bleſſed of this bleſſing by faith, yet hee did cuill to ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.

g This declarerth that hee ſuſpected ſome thing, yet God would not haue his decree alow red.

h Eſau ſeemes to be a mocker: ſo ſhall I bring a curſe vpon me, & not a bleſſing.

i God aſſureth Iſhak againſt all feare by rehearſing the promiſe made to Abraham.

k To ſignifie that he would ſerue none other God, but the God of his father Abraham.

l The Hebrewes in ſwearing begin commonly with I, & vnderſtand the reſt: that is, that God ſhall puniſh him that breaketh y other here the wicked ſhewe that they are a frayd leaſt that come to them which they would do to other.

Or, ſhe. Or, the well of the ſheep.

Chap. 27. 46. Or, diſtindions and reuelations.

Eſr. 1. 1.

Eſr. hunt a The carnal affection, which he bare to his ſonne, made him forget that which God ſpoke to his wife, Chap. 25. 23.

him. Come nere nowe, and kisse me, my sonne.

27 And he came nere & kissed him. Then he smelled the saour of his garments, & blessed him, and sayde, Beholde, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

Hebr. 11. 20.

28 God giue thee therefore of the dewe of heauen, and the faires of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, & nations bow vnto thee: be lord ouer thy brethren, & let thy mothers children honour thee. Cursed be he that curseth thee, and blessed be he that bleseth thee.

30 And when Izhak had made an ende of blessing Iakob, & Iakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared sanouerie meate & brought it to his father, & sayde vnto his father, Let my father arise, and eat of his soues venison, & thy sonne may bleste me.

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

Or, sufficiently.

33 Then Izhak was stricken with a maruelous great feare, and sayd, Where is hee that hunted venison, and brought it me, and I haue eat of all besoye thou canest? & I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the words of his father, he cryed out with a great cry & bitter, out of measure, and sayd vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came subtilly, & hath taken away thy blessing.

36 Then he sayd, Was he not iustly called? Iakob: for he hath deceiued me these two times: heooke my birthright, & loe, nowe hath he taken my blessing. Also he said, Wast not refused a blessing for me?

37 Then Izhak answered, and sayde vnto Esau, Beholde, I haue made him my loyde, and all his brethren haue I made his seruants: also with wheat and wine I haue furnished him, & vnto thee nowe what shall I doe, my sonne?

38 Then Esau sayde vnto his father, Wast thou but one blessing, my father? blesse me, euen me also, my father: and Esau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and said vnto him, Beholde, the faires of the earth shalbe thy dwelling place, and thou shalt haue of the dew of heauen fro above.

40 And I by thy sword shalt thou liue, and shalt be thy brothers' seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 Therefore Esau hated Iakob, because of the blessing, wherwith his father blessed him. And Esau thought in his mind, The dayes of mourning for my father will come shortly, then I will slaye my brother Iakob.

42 And it was tolde to Rebekah of the wydes of Esau her elder sonne, and she

sent and called Iakob her younger sonne, and sayd vnto him, Beholde, thy brother Esau is comforted against thee, meaning to kill thee:

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarie with him a while vntill thy brothers fierrenesse be swaged.

45 And tell thy brothers wach turne as way from thee, and he forget the things, wherby thou hast done to him: then will I send & take thee from thence: why should I be bereyued of you both in one day?

46 Also Rebekah sayde to Izhak, I am weep of my life, for the daughters of Heth. If Iakob take a wife of the daughters of Heth like these of the daughters of the land, what auaileth it me to liue?

CHAP. XXVIII.

Izhak forbiddeth Iakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Libmael against his fathers will. 12 Iakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakob waketh of God only meate and clothing.

1 Then Izhak called Iakob and blessed him, and charged him, and sayde vnto him, Take not a wife of the daughters of Canaan.

2 Rise & get thee to Padan Aram to the house of Bethuel thy mothers father, & thence take thee a wife of the daughters of Padan thy mothers brother.

3 And God all sufficient bleste thee, and make thee to increase, and multiply thee, & thou mayest be a multitude of people.

4 And giue thee the blessing of Abraham, euen to thee & to thy seede with thee, that thou mayest inherit the lande (whereto thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Hamite, brother to Rebekah, Iakobs and Esaus mother.

6 When Esau sawe that Izhak had blessed Iakob, and sent him to Padan Aram, to get him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iakob had obeyed his father and his mother, & was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and rooke vnto the women, which he had. Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 Nowe Iakob departed from Beer Sheba, and went to Haran,

11 And he came vnto a certaine place and tarped there all night, because the sunne was downe, and tooke of the stones of the place, and laped vnder his head and slept in the same place.

12 Then hee dreamed, and beholde there stood a ladder vpon the earth, and the

a This second blessing was to confirme Iakobs faith lest he should thinke that his fathers without Gods motion,

Hes. 12. 13. Chap. 24. 10. Or, almightie.

The godly thers were in waide continually, that they were but strangers in this world: they should lift vp their eyes to the heauen

where they should haue a sure dwelling.

Or, beside his wine.

c Thinking best by to haue reconciled himselfe to his father, but al in vayne: for hee kept not away cause of the en

d Christ is the ladder, wherby God & man are ioined together

& by whom the Angels' minis

vnto vs: which by him

given vnto vs we by him

into heauen.

Chap. 35. 1-4
43.

g He felt the force of this promise only by faith: for all his life time hee was but a stranger in this land.
Dut. 10. 10.
and 19. 14.
Chap. 12. 3. and 11. 8.
and 22. 18.
and 26. 4.

f He was troubled with a godly feare and reverence.

g To be a remembrance only of the vision shewed unto him.
Chap. 31. 13.
Or, house of God.
h He bindeth por God vnder this condition, but acknowledg his infirmity, and promitteth to be thankfull.

a That is, he went forth on his journey.
b Thus he was directed by the only providence of God, who brought him also to Labans house.
c It seemeth in those dayes the custome was to call euery stranger, brethren.
d Or, Is he in peace? by which word the Hebrews signifie all prosperitie.

top of it reached up to heauen: & loe, the Angels of God went up & dwelt by it.
13 And beholde, the Loide stood above it, and saide, I am the Loide God of Abraham thy father, and the God of Ishak: the lande, vpon the which thou sleepest, will I giue thee and thy seede.
14 And thy seede shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, & to the South, and to the North, and in thee and in thy seede shall all the families of the earth be blessed.
15 And loe, I am with thee, and will keepe thee whither soeuer thou goest, and will bring thee againe into this lande: for I will not forsake thee until I haue performed that, that I haue promised thee.
16 ¶ Then Iakob awoke out of his sleepe, and said, Surely the Loide is in this place, and I was not aware.
17 And he was afraid, & said, What feares full is this place: this is none other but the house of God, & this is the gate of heauen.
18 Then Iakob rose by early in the morning, & tooke the stone that he had layde vnder his head, and set it up as a pillar, and poured oyle vpon the top of it.
19 And hee called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.
20 ¶ Then Iakob vowed a vowe, saying, If God will be with me, & will keepe me in this Iourney which I goe, & will giue me bread to eate, and clothes to put on:
21 So that I come againe vnto my fathers house in safety, then shall the Loide be my God.
22 And this stone, which I haue set up as a pillar, shall be Gods house: and of all that thou shalt giue mee, will I giue the tenth vnto thee.

CHAP. XXX.

1 Iakob cometh to Laban & seruieth seven years for Rachel. 23 Leah brought 10 his bed in stead of Rachel. 27 He seruieth seven years more for Rachel. 33 Leah conceiueth and beareth some sonnes.

1 ¶ Then Iakob & his wife came into the East country. And as hee looked about, beholde, there was a well in the field, & loe, three flocks of sheepe lay there by (for at that well were the flocks watered): & there was a greete stone vpon the welles mouth.
2 And thither were all the flocks gathered, and they rolled the stone from the welles mouth, & watered the sheepe, & put it againe vpon the welles mouth in his place.
3 And Iakob saide vnto them, My brethren, whence be ye? And they answered, We are of Haran.
4 Then he saide vnto them, Know ye Laban the sonne of Abao? Who saide, We know him.
5 Againe hee saide vnto them, Is hee in good health? And they answered, Hee is in good health, and beholde, his daughter Rachel cometh with the sheepe.
6 ¶ Then he saide, Is hee in peace he day, nay? it is time that the cattell should be gathered together: water ye the sheepe and

goe feede them.
8 But they said, We may not until all the flocks be brought together, and all men rolle the stone from the welles mouth, that we may water the sheepe.
9 ¶ While he talked with them, Rachel also came with her fathers sheepe, for she kept them.
10 And as soon as Iakob sawe Rachel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, then came Iakob nere, & rolled the stone from the welles mouth, & watered the flocks of Laban his mothers brother.
11 And Iakob kissed Rachel, and lift up his voice and wept.
12 (For Iakob tolde Rachel, that hee was her fathers brother, and that hee was Rebekahs sonne) then they ran and tolde her father.
13 And when Laban heard tell of Iakob his sisters sonne, hee came to meet him, and embraced him and kissed him, and brought him to his house: and he tolde Laban all these things.
14 To whom Laban saide, Well, then art thou come and my flesh, and hee abode with him in the space of a moneth.
15 ¶ For Laban said vnto Iakob, Though thou be my brother, shouldst thou therefore serue me for naught? tell mee, what shall be the wages?
16 Now Laban had two daughters, the elder called Leah, and the younger called Rachel.
17 And Leah was tender eyed, but Rachel was beautiful and faire.
18 And Iakob loued Rachel, and saide, I will serue thee seven years for Rachel thy younger daughter.
19 ¶ Then Laban answered, It is better, that I giue her thee, then that I should giue her to another man: abide with me.
20 And Iakob serued seven years for Rachel, and they serued vnto him but a selue dayes, because hee loued her.
21 ¶ Then Iakob said to Laban, Give me my wife that I may goe in to her: for my terme is ended.
22 Wherefore Laban gathered together all the men of the place, and made a feast.
23 But when the evening was come, hee tooke Leah his daughter and brought her to him, and he went in vnto her.
24 And Laban gave his maide Zilpah to his daughter Leah, to be her seruant.
25 But when the morning was come, beholde, it was Leah. ¶ Then saide he to Iakob, Wherefore hast thou done thus to mee? Did not I serue thee say? Rachel wherefore then hast thou beguiled mee?
26 And Laban answered, It is not the manner of this place, to giue the younger before the elder.
27 Fulfill seven yeeres for mee, and we will also giue thee this for the seruice, which thou shalt ferue me yet seven yeeres more.
28 ¶ Then Iakob did so, and fulfilled his seven yeeres, so hee gaue him Rachel his daughter to be his wife.
29 ¶ Laban also gaue to Rachel his daughter

Or, yephthah
e That is, the cause why he departed from his fathers house, and what hee sawe in the way.
f That is, of my blood and kindred.
g Meaning, that the yeeres were accomplished.
h Or, my dayes are full.
i The cause why Iakob was deceived was, that in olde time the wife was concealed with a vail, when she was brought to her husband, in signe of chastity and humilitie. In those dayes, when shee was brought to her husband, shee was clothed in a vail, and shee was called a bride.

Or, I have eyes
g Meaning, that the yeeres were accomplished.
h Or, my dayes are full.
i The cause why Iakob was deceived was, that in olde time the wife was concealed with a vail, when she was brought to her husband, in signe of chastity and humilitie. In those dayes, when shee was brought to her husband, shee was clothed in a vail, and shee was called a bride.

ter Bilhah his maide to be her seruante.

30 So entered he in to Rachel also, and loued also Rachel more then Leah, and serued him per feruen peres mo.

31 ¶ When the Lord sawe that Leah was despised, hee made her fruitefull: but Rachel was barren.

32 And Leah conceived a bare sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And shee conceived againe, and bare a sonne, and saide, Because the Lord heard that I was hated; hee hath therefore giuen me this sonne also, and shee called his name Simeon.

34 And shee conceived againe and bare a sonne, and saide, Nowe at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.

35 And shee conceived againe & bare a sonne, saying, Nowe will I praise the Lord: therefore hee called his name Judah, and left bearing.

CHAP. XXX.

4. 9 Reuben and Leah being both barren, giue their maides vnto their husband, and they beare him children.

1. 5 Leah giueth mandrakes to Rachel that Isakob might liue with her. 29 Laban is enriched for Isakobs sake. 43 Isakob is made very rich.

¶ And when Rachel saide that she bare Isakob no children: Rachel enured her sister, & said vnto Isakob, Giue me children, as I doe thee.

2 Then Isakobs anger was kindled against Rachel, and he said, Am I in Gods steads, which hath withhelden from thee the fruite of the wombe?

3 And she said, Beholde my maid Bilhah, goe in to her, and she shall beare vpon my knees; and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Isakob went in to her.

5 So Bilhah conceived and bare Isakob a sonne.

6 Then saide Rachel, God hath giuen sentence vnto my lorde, and hath also heard my voice, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Kabeles maid conceived againe, and bare Isakob the second sonne.

8 Then Rachel said, With excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saide that shee had left bearing, she toke Zilpah her maide, and gaue her Isakob to wife.

10 And Zilpah Leas maide bare Isakob a sonne.

11 Then saide Leah, A companie cometh; and she called his name, Gad.

12 Againe Zilpah Leas maide bare Isakob another sonne.

13 Then saide Leah, Oh, blessed am I, for the daughters will blesse me, and she called his name, Asher.

14 ¶ Nowe Reuben went in the daies of the

wheat harvest & sowed mandrakes in the

field and brought them vnto his mother Leah. Then said Rachel to Leah, Giue me, I pray thee, of thy sonnes mandrakes;

for as it is a small matter for thee to take mine husband, except thou take my sonnes mandrakes also: Then said Rachel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Isakob came from the field in the evening, & Leah went out to meete him, & saide, Come in to me, for I haue bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah & shee conceived, and bare vnto Isakob the first sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my maide to my husband, and shee called his name Issachar.

19 After, Leah conceived againe, and bare Isakob the first sonne.

20 Then Leah saide, God hath indued me with a good dowrye: now will mine husband dwell with mee, because I haue borne him three sonnes: and shee called his name Zebulun.

21 After that, she bare a daughter, and shee called her name, Dinah.

22 ¶ And God remembered Rachel, & God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my rebuke.

24 And shee called his name Joseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rachel had borne Joseph, Isakob said to Laban, Send mee away, that I may goe vnto my place and to my countrey.

26 ¶ Giue mee my wages and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue nowe found fauour in thy sight, carle: I haue perceived that the Lord hath pleased me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue thee.

29 But he saide vnto him, Thou knowest, what seruice I haue done thee, & in what taking thy cattell hath bene vnder mee.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee, & by my coming; but now when shall I travel for mine owne house also?

31 ¶ Then he saide, What shall I giue thee? And Isakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feed, & keepe thy sheepe.

32 I will passe through all thy flocks this day, & I separate from them all the sheepe with little spots and great spots, and all blacke lambs among the sheepe, and the great spotted, & little spotted among the goates: and it shall be my wages.

33 So shall mine righteousness answer for me.

Which is a kinde of herbe whose roote hath a certaine likenesse of the figure of a man.

Or, bying Leah bought.

In stead of acknowledging her fault, shee boasteth as if God had rewarded here therefore.

Or, made her fruitful. Because of her fullnes came Gods blessing, who falde, increase, and multiplie: barrenesse was counted as a curse.

Or, tried by experience.

Or, with me. Or, at my foot. The order of nature required that every one should for his owne familie.

Or, separates them.

Or, red. That which shall hereafter be thus spotted. God shall liue for my righteous dealing by rewarding my labours.

¶ Or, opened her wombe.

¶ This declaration that oftentimes they which are desired of men, are favoured of God.

¶ Hereby appeareth that she had recourse to God in her affliction.

¶ For children are a great cause of mutuall loue betweene man and wife.

¶ Or, made fruitful.

¶ Or, made from bearing.

¶ It is only God that maketh barren and fruitfull, and therefore I am not in fault.

¶ I will requite her children on my lappe, as though they were mine owne.

¶ Or, I shall be giuided.

¶ Or, wrestling of God.

¶ The arrogance of mans nature appeareth in that hee commetheth her sister, after she hath received this benediction of God to beare children.

¶ There is, God doth increase me with a multitude of children: for so Isakob doeth expound this name Gad, Chap. 39.

me hereafter, when it shall come for my reward before thy face, & every one that hath not little of great spots among the goates, and blacke among the sheepe, the same shall be theft with me.

Or, omitted theft.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

Or, Laban.

35 Therefore hee tooke out the same day the hee goates that were partie coloured and with great spots, & all the hee goates with litle and great spots, & all that had white in them, & all the blacke among the sheepe, & put them in the keeping of his sonnes.

Or, added, or better.

36 And he let thre daies iournep betwene himselfe and Yaakob. And Yaakob kept the rest of Labans sheepe.

1 Yaakob here- in vied no de- cern for it was Gods comman- dement as hee declareth in the next Chapter verse 9. & 11.

37 Then Yaakob tooke rods of greene poplar, and of basell, and of the cheburn tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods which he had pilled, in the gutters & watering troughes, where the sheepe came to drinke, before the sheepe: for they were in heate, when they came to drinke.

Or, increased.

39 And the sheepe were in heate before the rods, & afterwarde brought forth young of partie colour, and with small and great spotted.

40 And Yaakob parted these lambs, and turned the faces of the flocke towards these lambs partie coloured and all manner of blacke, among the sheepe of Laban: so he put his owne flocks by themselves, and put them not with Labans flocke.

As they which tooke the ram about September, and brought forth about March, the feebler in March, and lambs in September.

41 And in every running time of the stronger sheepe, Yaakob layde the rods before the eyes of the sheepe in the gutters, that they might conceive before the roddes.

42 But when the sheepe were feeble, he put them not in; and so the feebler were Labans, and the stronger Yaakobs.

43 So the man increased exceedingly, and had many flocks, & maide servants, and men servants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Yaakob. 3 God commandeth him to returne to his country. 13. 14. The care of God for Yaakob. 19 Rachel steals his fathers idoles. 23 Laban followeth Yaakob. 44 The covenant betwene Laban and Yaakob.

1 Now he heard the woordes of Labans sonnes, saying, Yaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Yaakob beheld the countenance of Laban, that it was not towards him as in times past.

3 And the lord had saide vnto Yaakob, Turne againe into the land of thy fathers, and to thy kindred, & I will be with thee.

4 Therefore Yaakob sent and called Rachel and Leah to the slede with his flocke.

5 Then saide he vnto them, I see your fathers countenance, & it is not towards me: as it was wont, and the God of my father hath bene with me.

6 And he knoweth that I have served your

a The children uttered in words that which the father dissem- bled in heart. for the courteous thinke that what soeuer they can not matche, is pluck from them. b Or, and layde by with him, as yesterday, and yer- day. c Or, as yesterday and before yester- day. d The God who my father wor- shipped.

father with all my might.

7 But your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

Or, many times.

8 If he thus saide, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he saide thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

9 Thus hath God taken away your substance, and given it me.

e This declar- eth that the thing, which Yaakob did before, was by Gods com- mandement, and not through de- ceite. f Or, yettill.

10 I for in running time I lifted up mine eyes and sawe in a dreame, and be- hold, the hee goates leaped vpon the hee goates, that were partie coloured with litle and great spotted.

11 And the Angel of God saide to me in a dreame, Yaakob. And I answered, I am here.

12 And he saide, Lift up nowe thine eyes, & see all the hee goates leaping vpon the hee goates, that are partie coloured, spotted with litle and great spotted: for I have seene all that Laban hath vnto thee.

d This Angel was Christ which appeared to Yaakob in Beth-el, and hereby ap- peareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. e Chap. 28. 18. f For they were giuen to Yaakob in recompence of his seruice: which was a kind of sale.

13 I am the God of Beth-el, where thou buildedst a house vnto me. Now arise, get thee out of this country, and returne vnto the lande where thou wast borne.

14 Then answered Rachel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers: for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: nowe then what former good hath said vnto thee, doe it.

17 Then Yaakob rose up, & let his wives and his wives vpon camels.

18 And he caried away all his flockes, and all his substance which he had gotten, to wit, his riches, which hee had gotten in Padan Aram, to go to Ishak his father vnto the lande of Canaan.

19 When Laban was gone to there his sheepe, then Rachel stole her fathers idoles.

20 Thus Yaakob stole away the heart of Laban the Aramite: for he tolde him not that he fled.

f For so the word here signi- feth, because Laban callethe them gods, verse 30.

21 So fled hee with all that he had, and he rose vp, and passed the river, and let his face toward mount Gilad.

Or, went away, priuily from Laban.

22 And the thirde day after was it tolde Laban, that Yaakob fled.

Or, Ephraim, Or, himselfe and friends.

23 Then he tooke his brethren with him, and followed after him seven dayes iour- ney, & overtooke him at mount Gilad.

Or, journeyed with him.

24 And God came to Laban the Aramite in a dreame by night, and said vnto him, Take heede that thou speake not to Yaakob: I ought laue good.

Or, from good to euill.

25 Then Laban overtooke Yaakob, and Yaakob had pitched his tent in a mount: and Laban also with his brethren pitched vpon mount Gilad.

26 Then Laban saide to Yaakob, What hast thou done: thou hast euil stolen away mine heart, and caried away my daughters

Or, carried thy selfe away priuily.

daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent the foyle with mirth & with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

Or, power is in mine hand.

g He was an idolater, & therefore would not acknowledge the God of Yaakob for his God.

29 I am able to doe you euill: but the God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Yaakob ought saue good.

30 Nowe though thou wenterst thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Yaakob answered, and saide to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.

Or, let him say.

32 Be with whom thou findest thy gods, let him not liue. Search thou before thy brethren what I haue of thine, and take it to thee, (but Yaakob wist not that Rachel had stolen them)

33 Then came Laban into Yaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entered into Rahels tent.

Or, draw, or saddle

34 (Now Rachel had taken the idoles, and put them in the camels' litter and (ate downe vpon them) and Laban searched all the tent, but found them not.

Or, let not anger be in the eyes of my lords.

35 Then said she to her father, Whylord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but founde not the idoles.

36 Then Yaakob was wroth, and chode with Laban: Yaakob also answered and said to Laban, What haue I trespasssed: what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe: put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twentie peece I haue bene with thee: thine ewes and thy goates haue not cast their pong, and the rammes of thy flocke haue I not eaten.

Or, bene barren.

Or, the terms, or taken by pray. Exod. 32.12.

39 Whatsoeuer was thine of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stolen by day or stolen by night.

40 I was in 3 day consumed with heate, and with frost in the night, & my sleepe departed from mine eyes.

Or, I slept not.

41 Thus haue I bene twentie yeres in thine house, and serued thee fourteene yeres for thy two daughters, and five yeres for thy sheepe, & thou hast changed my wages ten times.

h That is, the God whom Ishak did feare & serue.

42 Except the God of my father, the God of Abraham, and the feare of Ishak had bene with me, surely thou hadst sent me

away now empty: but God behelde my tribulation, & the labour of mine handes, and rebuked thee yesternight.

43 Then Laban answered, & said vnto Yaakob, These daughters are my daughters, and these sonnes are my sonnes, and all that thou seest, is mine, and what can I doe this day vnto thee my daughters, or to thy sonnes which they haue borne?

44 Nowe therefore come & let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Yaakob a stone, and set it vp as a pillar:

46 And Yaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar Sahadutha, and Yaakob called it Galעד.

48 For Laban said, This heape is witness betwene me and thee this day: thencefore he called the name of it Galעד.

49 Also he called it Mizpah, because he said, The Lord looke betwene me & thee, where we shalbe departed one from another.

50 If thou shalt bere my daughters, or trespassse, shalt take away my daughters: there is no man with vs, behold, God is witness betwene me and thee.

51 Wherefore Laban saide to Yaakob, Beholde this heape, and behold the pillar, which I haue set betwene me and thee, through countenance he shall be as witness.

52 This heape shalbe witness, and the pillar shalbe witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Nahoi, & the God of their father be witness betwene vs: But Yaakob was afraid to aske of his father Ishak.

54 Then Yaakob did offer a sacrifice vpon the mount, and called his brethren to eate bread, and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes & his daughters, & blessed them, and Laban departed, went vnto his place againe.

CHAP. XXXII.

God comforteth Yaakob by his Angels. 1. 30 Hee wicked, prayeth vnto God confaying his vniuersities. 13 Hee Iudeth presents vnto Esau. 24. 28 Hee wrestled with the Angel who smeth him in the heel.

1 Nowe Yaakob went forth on his iourney, and the Angels of God met him.

2 And when Yaakob saue them, he said, This is Gods hoste: I called the name of the same place Mahanaim.

3 Then Yaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shalt thou speake to my brother Esau: thy seruante Yaakob sayth thus, I haue bene a stranger with Laban, and am taried vnto this time.

I haue becomen also, and asses, sheepe, and

i His conscience reproved him of his misbehaviour, and therefore moved him to seeke peace.

Or, the heape of witness.

k The one named the place in the Syrian tongue, and the other in the Hebrew tongue.

Or, watch tower.

l To punish the trespasser.

Or, bid.

m Nature compelleth him to condemn that vice, whereunto through countenance he shall be as witness.

Or, watch tower.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

Or, bid.

men seruants, and women seruants, and
hauē sent to theiū my lord, & I may finde
grace in thy sight.

6 And the messengers came againe to Iacob,
saying, Wee came vnto thy brother
Esau, and hee also commeth against thee
and foure hundred men with him.

Albeit he was
coloured by the
Angels yet the
infinitie of the
Rede doeth ap-
peare.

7 Then Iacob was greatly afraid, and the
people that was with him, and the sheepe, & the
beestes, & the camels into two companies.
8 For he said, If Esau come to haue com-
pany and smite it, the other companie
shall escape.

Chap. 31. 13.

That I am lesse
then all thy mer-
cies.
d That is, poore
and without all
propitiosion.

9 And Iacob said, O God of my
father Abraham, and God of my father
Isaac: I pray thee, which thou hast
sent vnto thy countrey, & to thy kin-
red, and I will doe thee good.

10 I am not worthy of the least of all the
mercies, & all the truth, which thou hast
shewed vnto thy seruant: for I was
stranger in the countrey, and now haue
I gotten two bandes.

11 I pray thee, deliuer me from the hand of
my brother, from the hand of Esau: for I
feare him, lest he will come and smite me,
and the mother by the children.

12 For I saidest, I will surely doe thee good,
and make thee as the land of the fra-
tles, which cannot be numbred for multitude.

13 And hee tarried there the same night,
and toke of that which came to hand, &
presented to Esau his brother:

14 Two hundred sheepe, and twentie
hee goates, two hundred ewes, & twen-
tie rammes:

Meaning, he
will put all to
death: this pro-
uerbe commeth
of them which
kill the bird to-
gether with her
young ones.
f Not distrust-
ing Gods assis-
tance,
but trusting
such
means as God
had giuen him.

15 Thirtie milche camels, & their coltes,
fourtie kine, and ten bullockes, twentie
shee asses, and ten foales.

16 So he deliuered them into the hand of his
seruants, euery boue by themselves, and
said vnto his seruants, Go asse before me,
and put a space betwene boue & boue.

17 And he commanded the foremost, say-
ing, If Esau my brother meete thee, and
aske thee, saying, Whose seruants art thou?
And to whither goest thou? And whose are
these before thee?

18 Then thou shalt say, They be thy ser-
uants Iacob's: it is a present sent vnto
my lord Esau: and behold, he himselfe
also is behinde vs.

19 So likewise commanded hee the second
and the third, and all that followed the
boues, saying, After this maner, ye shall
speake vnto Esau, when ye shall finde him.

20 And he shall say moreover, Behold, thy
seruant Iacob cometh after vs: for he
thought, I will appeare his worship with
the present that goeth before me, and af-
terward I will see his face: it may be that
he will accept me.

He thought it
no lesse to de-
part with these
goods to the in-
tenc he might
followe the vo-
cation whereun-
to God called
him.
e Or, receiue my
face.

21 So went the present before him: but he
taried that night with the companie.

22 And he rose vp the same night, & toke
his two wives, and his two maides, and
his eleven children, & went ouer the foyle
Iacob.

23 And hee toke them, and sent them ouer
the riuer, and sent ouer that he had,

24 And when Iacob was left himselfe
alone, there wrestled a man with him
vnto the breaking of the day.

25 And he said that he could not preuaile
against him: therefore he touched the holow
of his thigh, and the holow of Iacob's
thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for the morning
appeareth. Who answered, I will not
let thee go except thou blesse me.

27 Then said he vnto him, What is thy
name? And he said, Iacob.

28 Then said he, Thy name shall be cal-
led Iacob no more, but Israel: because
thou hast had power with God, thou
shalt also preuaile with men.

29 Then Iacob benedicted, saying, Tell
me, I pray thee, thy name. And he sayde,
Wherefore askest thou mine name? I
will not tell thee: for thou hast bles-
sed me.

30 And Iacob called the name of the place,
Deniel: for he said, I have seene God face
to face, and my life is preserved.

31 And the sunne rose to him as he passed
Deniel, and he halted vpon his thigh.

32 Therefore the children of Israel call not
of the time that shanke in the holow of
the thigh vnto this day: because hee touch-
ed the sinew that shanke in the holow
of Iacob's thigh.

CHAP. XXXIII.

4 Esau and Iacob meete and are agreed, 11 Esau
receiveth his gift, 19 Iacob hath a possession,
20 And buildeth an altar.

As Iacob lift up his eyes, &
looked, behold, Esau came, & with
him foure hundred men: & hee de-
uided the children to Leah, and to Rachel,
and to the two maides.

2 And he put the maides, & their children
foremost, and Leah, and her children after,
and Rachel, and Joseph hindermost.

3 So he went before them, & bowed him-
selfe to the ground seven times, untill he
came nere to his brother.

4 Then Esau ranne to meete him, & em-
braced him, and fell on his necke, and kiss-
ed him, and they wept.

5 And he lift up his eyes, and saw the wo-
men, and the children, and said, Who are
these with thee? And he answered, They
are the children whom God of his grace
hath giuen thy seruant.

6 Then came the maides nere, they, & their
children, and bowed themselves.

7 Leah also with her children came nere, &
made obeisance: and after, Joseph & Ra-
chel bowe nere and did reuerence.

8 Then he said, What meant thou by all
this boue, which I met? Who answer-
ed, I haue sent it, that I may finde fauour
in the sight of my lord.

9 And Esau said, I haue enough, my bro-
ther: keepe that thou hast to thy selfe.

10 But Iacob answered, Nay, I pray
thee: if I haue found grace in thy sight,
then receiue my present at mine
hand: for I haue seene the face of God, &
he hath receiued my face, & I am
come thither bald-headed.

11 I pray thee take my blessing, that is
brought

That is, God
in forme of him.
f For God assai-
leth his with the
one hand, and
strengtheneth
him with the other.
Heb. 12. 4.

Chap. 35. 10.

g God gaue Iac-
ob both power
to ouercome, &
me. I pray thee,
also the praise
of the victorie,
Or, my soule is
deliuered.

h The faithful so
ouercome their
temptations, that
they feeble the
faint thereof,
to the meet that
they should not
gloie, but in
their humilitie.

a That if the one
part were assai-
led, the other
might escape.

b By this gesture
he partly did re-
uerence to his
brother, & part-
ly praised to God
to mitigate his
sins wrath.

c Iacob and
his familie ate
the image of the
Church vnder
the yoke of sy-
rants, which we
fear are brought
to subiection.
d In that that
his brother im-
braced him so
lovingly, con-
trary to his ex-
pectation, he ac-
cepted it as a
plaine signe of
Gods presence,
Or, gift.

e By camest intricate.

f He promised that which (as seemeth) his mind was not to performe.

Or, sister.
Or, My spouse.
Or, I am his, or money so marked.
g He calleth the signe the thing which is signifieth, in token y
God had mightily deliuered him.

a This example teacheth that to much libertie is not to be giuen to youth.
Or, humbled her.

Or, spoke to the heart of the maide.
b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

Or, folke.

Or, and it shall not be so done.

brought thee: for God hath had mercy on me, and therefore I haue all things: so he compelled him, and he took it.

12 And he said, Let vs take our ioucnets go, and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they shoud ouercome them one day, all the flocke would die.

14 Let nowe my lord go before his seruant, and I will dwile softly, according to the pale of the cattel, which is before me, and as the children be able to endure, until I come to my lord vnto Seir.

15 Then Elau said, I will leane then some of my folke with thee. And he answered, What needeth this: let me finde grace in the sight of my lord.

16 So Elau returned, and went his way that same day vnto Seir.

17 And Iakob went forward towarde Succoth, & built him an house, & made booths for his cattell: therefore he called the name of the place Succoth.

18 Afterward, Iakob came safe to Shechem a citie, which is in the land of Canaan, wher he came from: & Adan Hainu, and pitched before the citie.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundredth pices of money.

20 And he set up there an altar, and called it, The mighty God of Israel.

CHAP. XXXIIII.
a Dinah is rauished, & Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iakobs sonnes, and the persuasion of Hamor. 25 The wheredone is reuenged. 28 Iakob represseth his sonnes.

1 Then Dinah the daughter of Iakob, which he bare vnto Iakob, went out to see daughters of h countrey.

2 Whome when Shechem the sonne of Hamor the Huite lord of that countrey sawe, he took her, and lay with her, and defiled her.

3 So his heart claued vnto Dinah h daughter of Iakob: and he loued the mayde, and spake kindly vnto the mayde.

4 Then said Shechem to his father Hamor, saying, Get me this maide to wife.

(Nowe Iakob heard that he had defiled Dinah his daughter, and his sonnes were wuth his cattell in the felds: therefore Iakob helde his peace, untilt they were come.)

5 Then Hamor the father of Shechem went out vnto Iakob to commune with him.

6 And when the sonnes of Iakob were come out of the felds & heard it, it grieved the men, & they were very angry, because hee had wrought villenie in Israel, in that he had lien with Iakobs daughter:

which thing ought not to be done.

7 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you,

So make I affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

8 And he shal dwile with vs, and the land shal be before you: dwile, & do your business in it, & haue your possessions therein.

9 Shechem also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I will giue whatsoeuer pe shall appoint me.

10 Allke of me abundantly both dowrie and gifts, and I will giue as pe appoint me, so that pee giue me the maide to wife.

11 Then the sonnes of Iakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

12 And they said vnto them, We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a reproofe vnto vs.

13 But in this wil we consent vnto you, if pe wil be as we are, that euery manchild among you be circumcised,

14 Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwile with you, & be one people.

15 But if pe wil not hearken vnto vs to be circumcised, then wil we take our daughters and depart.

16 Now their words pleased Hamor, and Shechem Hamors sonne.

17 And the yong man bered not to do the thing because he loued Iakobs daughter: he was also the most set vp of all his fathers house.

18 Then Hamor and Shechem his sonne went vnto the gate of their citie, and communed with the men of their citie, saying,

19 These men are peaceable with vs: and that they may dwile in the land, and doe their affaires therein for behoofe, the land hath toume enough for them: let vs take their daughters to wiues, and giue them out daughters.

20 Onely herein wil the men consent vnto vs for to dwile with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

21 Shall not their flockes and their substance and all their cattel be ours: onely let vs consent herein vnto them, and they wil dwile with vs.

22 And vnto Hamor, and Shechem his sonne bearkened all that went out of the gate of their citie: and all the men children were circumcised, euen all that went out of the gate of their citie.

23 And on the third day (when they were fore) two of the sonnes of Iakob, Simeon and Levi, Dinahs brethren took either of them his sword & went into the citie boldly, and slew euery male.

24 They slew also Hamor and Shechem his sonne with the edge of the sword, & took Dinah out of Shechems house, and went their way.

25 Againe the other sonnes of Iakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, & took Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Iakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They

Or, marriage.

Or, grant my request.

Or, multiply greatly this dome.

c They make the holy ordinance of God a meane to copase their wicked purposed: As it is, abomination for them that are baptized to ioyne infidels.
e Their strength is greater in that they make religion a cloke for their craft.

Or, most honorable.

f For the people vfed to assemble there, it iustice was also ministered.

g Thus many preted to speak for a publicke profite, wherby they onely speake in their owne private gaine and commoditie.
h Thus, they lacke no kind of persuasio, which preferre their owne commodities before the common weale.

i For they were the chiefe of the companie.
Chap. 49. 6.

k The people are punished with their wicked princes.

Or, much of the words.

28 They took their sheeps, & their beees, and their asses, and whateoer was in the cite, and in the fieldes.

29 Also they caried awap captiue & spoyle at their goods, & all their children and their wiues, & al that was in the houses.

30 Then Jaakob saide to Simeon & Leui, Ye haue troubled me, & made me stinke among the inhabitants of the lande, as well the Canaanites, as the Perizzites, & I being few in number, they shall gather themselves together against me, and slay me, and so shall I, and my house bee destroyed.

31 And they answered, Should we abuse our sister as a whore?

CHAP. XXXV.

1 Jaakob at Gods commandment goth up to Beth-el to builde an altar. 2 He reformeth his household. 3 God maketh the enemies of Jaakob afraid. 8 Deborah dyeth. 22 The lande of Canaan is promised him. 28 Rahel dyeth in labour. 32 Reuben lieth with his fathers concubine. 33 The sonnes of Jaakob. 37 The death of Izhak.

Then God said to Jaakob, Arise, go up to Beth-el and dwell there, and make there an altar unto God, that appeared unto thee, * when thou fleddest from Esau thy brother.

2 Then said Jaakob unto his household & to all that were with him, Put awap the strange gods that are among you, and cleanse your selues, and change your garments:

3 For we will rise & go by to Beth-el, & I will make an altar there unto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Jaakob all the strange gods which were in their hands, and all their * earnings which were in their eares, and Jaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, & the feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Jaakob.

6 So came Jaakob to Luz, which is in the land of Canaan: (h same is Beth-el) he and al the people that was with him.

7 And he buile there an altar, and * had called the place, The God of Beth-el, because h God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth el vnder an oke: and he called the name of it * Alon Bachuth.

9 Again God appeared vnto Jaakob, after he came out of Padan Aram, and blessed him.

10 Moreover God saide vnto him, Thy name is Jaakob: thy name shall be no more called Jaakob, but * Israel shall be thy name: & he called his name Israel.

11 Again God said vnto him, I am God: all sufficient, grow, and multiply, a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loines.

12 Also I will giue thee the land, which I gaue

to Abraham & Izhak, vnto thee: & vnto thy seed after thee: will I giue that land.

13 So God * ascended from him in h place where he had talked with him.

14 And Jaakob set up a pillar in the place where he talked with him, a pillar of stone, and poured drinke offering there vnto: also he poured oyle ther con.

15 And Jaakob called h name of h place, where God spake with him, Beth-el.

16 Then they departed from Beth-el, & when there was about halfe a dayes iourney of ground to come to Ephrath, Rahel traualled, and in traualing shee was in perill.

17 And when she was in paines of her labour, the midwife saide vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to peld by the ghost, (for shee died) the called his name Ben-oni, but his father called him Ben-iamin.

19 Thus died Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

20 And Jaakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 Then Israel went forwarde, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and lay * with Bilhah his fathers concubine, & it came to Israelis eare. And Jaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zabulun.

24 The sonnes of Rahel: Joseph and Benjamin.

25 And h sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Jaakob, which were borne him in Padan Aram.

27 Then Jaakob came vnto Izhak his father to Hamre a cite of Arbah: this is Hebron, where Abraham & Izhak were strangers.

28 And the dayes of Izhak were an hundred and foure score yeeres.

29 And Izhak gaue by the ghost and dyed, and was gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Jaakob buried him.

CHAP. XXXVI.

1 The wiues of Esau. 7 Jaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

Now these are the * generations of Esau, which is Edom.

2 Esau took his wiues of h daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And took Basemath Thymachs daughter, sister of Nebaioth.

4 And Adah bare vnto Esau, Eliphaz: Basemath bare Reuel.

5 Also Aholibamah bare Iusha, and Jaanai, and Korah: these are the sonnes of Esau which were borne to him in the lande

e As God is saide to descend, when he sheweth some signe of his presence: so he is saide to ascend, when the vision is ended.

f The Ebrewe word signifieth as much ground as one may goe from baitte to baitte, which is taken for halfe a dayes iourney.

Chap. 48. 7.

g The auncient fathers vsed this ceremonie to testifie their hope of h resurrexion to come, which was not generally reuiled.

h This teacheth that the fathers were not chosen for their meritis, but by Gods onely mercies, whose election by their faultes was not changed.

Chap. 49. 4.

Chap. 35. 8.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

b Reuelis those wines whereof is spoken, Chap. 26. 34.

c Gen. 3. 35.

Or, he is abhorred

a God is euer at hand to succour his in their troubles.

Chap. 28. 13.

b That by this outward act he should shewe their inward repentance.

c For therein was some signe of superstition, as in tablets and Agnus deis, d Thus, notwithstanding the inconvenience that came before, God delivered Jaakob.

Chap. 28. 19.

Or, oke of lamentation.

Chap. 32. 18.

Or, almost.

e Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan according to Gods promises.

1st. 24. 4.

Or, the Edomites.

2. Chron. 1. 35.

Or, nephews.

Or, neeces.

Or, chief men, d. If Gods promises be so sure towards them, which are not of his household, how much more will he performe the same to vs?

Or, nephews.

Or, nephews.

1. Chron. 1. 38. e Before that Esau did there inhabit.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betwene the Asse and the Mare.

lande of Canaan.

6 So Esau took his wives & his sonnes, and his daughters, and all the soules of his house, and his flocks, & all his cattell, and all his substance, which hee had gotten in the land of Canaan, and went into another countrey from his brother Iacob.

7 For their riches were so great that they could not dwell together, and the lande, wherein they were strangers, could not receive them because of their flocks.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: Eliphaz, the sonne of Adah, the wife of Esau, & Keneel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Garam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare unto Eliphaz, Kemalek: these be the sonnes of Adah Esaus wife.

13 And these are the sonnes of Keneel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Basemath Esaus wife.

14 And these were the sonnes of Abolibanah the daughter of Abah, daughter of Zibeon Esaus wife: for she bare unto Esau, Kenul, and Jaalam, and Kojah.

15 These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Kojah, Duke Gatam, Duke Kemalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Keneel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Keneel in the lande of Edom: these are the sonnes of Basemath Esaus wife.

18 Likewise these were the sonnes of Abolibanah Esaus wife: Duke Kenul, Duke Jaalam, Duke Kojah: these Dukes came of Abolibanah, the daughter of Abah Esaus wife.

19 These are the children of Esau, & these are the Dukes of them: This Esau is Edom.

20 These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, Shobal, and Zibeon, & Anah, and Dishon, and Ezer, & Dishau: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori, & Yemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Anan, and Shaphat, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Anah, and Anah: this was Anah that found the asses in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Abolibanah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Elhan, and Ithyan, and Tharan.

27 The sonnes of Ezer are these: Dishan, and Taanan, and Akan.

28 The sonnes of Dishan are these: Oz, & Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the kings that reigned in the lande of Edom, before there reigned any king over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah of Boza reigned in his stead.

34 When Jobab also was dead, Gusham of the land of Temani reigned in his stead.

35 And after the death of Gusham, Yabad the sonne of Zabad, which flew Arabian in the field of Shobab, reigned in his stead, and the name of his cite was Auith.

36 When Yabad was dead, then Samlah of Masack reigned in his stead.

37 When Samlah was dead, Shaul of Kes-hoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achboi reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achboi, Yabad reigned in his stead, & the name of his cite was Daul: & his wives name Shebetabel the daughter of Shatred, the daughter of Mesabab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Anah, Duke Terbeth,

41 Duke Abolibanah, Duke Elah, Duke Dinon,

42 Duke Kenaz, Duke Teman, Duke Shisar,

43 Duke Shagdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

Joseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iacob bewaileth Joseph.

1 Iacob now dwelt in the lande, whereas in his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob, when Joseph was seventeen pere old: he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, & with the sonnes of Zilpah, his fathers wives.

3 And Joseph brought unto their father their full lapping.

4 Nowe Israel loved Joseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many colours,

The wicked rise vp suddenly to honour, and perishe as quickly, but the inheritance of the children of God continueth on.

Plal. 102. 13.

Which cite is by the river Euphrates.

Or, name.

i Of Edom, came the Idumeans.

That is, the story of such things as came to him and his familie.

5. 1.

Or, lapping.

He completed the coat.

wordes and injuries, which they spoke and did against him.

Num. 26, 19.

c This order was for the preservation of the stocke, that the child begotten by the second brother should have the name & inheritance of the first, which is in the new Testament abolished.

d For she could not marry in any other familie so long as Judah would retaine her in his.

e Or, was comforted.

f Or, in the doore of the fountaine or, where were two wels.

g God had wonderfully blinded him & he could not know her by her talke.

h Or, tire of thine head.

i That his wickedness might not be known to others.

k Or, in contempt. g He feareth man more then God.

the called Shelah: and Judah was at Chesib when he bare him.

6 Then Judah took a wife to Er his first borne sonne whose name was Tamar.

7 Now Er the first borne of Judah was wicked in the sight of h Lord: therefore the Lord slew him.

8 Then Judah sayd to Onan, Go in vnto thy brother's wife, and doe the office of a kinsman vnto her, and raise h by seed vnto thy brother.

9 And Onan knewe that the seede should not be his: therefore when he went in vnto his brothers wife, he h illed it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in lawe, h Kename a widow in thy fathers house, till Shelah thy sonne grow up (for he thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in proceesse of time also h daughter of Shuah Judahs wife dyed. Then Judah, whose h had left mourning, went by to his sheepe sheders to Ennaim, his, & his neighbour Hirah the Idollanite.

13 And it was tolde Tamar, saying, Behold, thy father in lawe goeth up to Ennaim, to there his sheepe.

14 Then he put her widowes garments off from her, & covered her with a vail, and wrapped her selfe, and late downe in Bethay-maim, which is by the way to Ennaim, because she sawe that Shelah was grown, and she was not giuen vnto him to wife.

15 When Judah sawe her, he indged her an whore: for shee had covered her face.

16 And he turned to h way towards her, & said, Come, I pray thee, let me lie with thee, (for he knewe not that she was his daughter in lawe.) And shee answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goates from the flocke, and shee said, Well, if thou wilt giue me a pledge, till h send it.

18 Then he sayde, What is h pledge that I shall giue thee? And he answered, Thy signet, & thy h cloke and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then the roke, & went and put her vaille from her & put on her widowes raiment.

20 Afterward Judah sent a kid of h goates by the hand of his neighbour the Idollanite, for to receme his pledge from the womans hand: but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore, that fate in Ennaim by the way side? And they answered, There was no whore here.

22 He came therefore to Judah againe, & said, I cannot finde her, and also the men of the place sayde, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be h thamed: behold, I sent this

kid, and thou hast not found her.

24 Nowe after three moneths, one tolde Judah, saying, Tamar thy daughter in lawe hath played the whore, and loe, with playing h whose she is great with childe. Then Judah said, Bring mee her forth & let her be burnt.

25 When shee was brought forth, there sent to her father in lawe, saying, As by the man, vnto whom these things pertaine, am I with childe: and said also, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Judah knewe them, and said, Shee is h more righteous then I: for shee hath done it because I gaue her not to Shelah my sonne. So he lay with her h no more.

27 Now when the time was come that she should be deliuered, behold, there were twinnnes in her wombe.

28 And when he was in trauel, the one put out his hand: and the midwife tooke and bounde a red threede about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, loe, his brother came out, and the midwife said, How hast thou broken the breach upon thee? and his name was called h Phares.

30 And afterward came out his brother that had the red threede about his hand, and his name was called h Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar wife tempteth him. 13, 20 He is accused and cast in prison. 21 God sheweth him fauour.

1 Nowe Joseph was brought downe into Egypt: & Potiphar an Eunucho of Pharaohs (and his chiefe steward of the h Israelites, which had brought him thither.

2 And the Lord was with Joseph, and he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made al that he did to prosper in his hand.

4 So Joseph found fauour in his sight, and serued him: & he made him h ruler of his house, and put al that he had in his hand.

5 And from that time that hee had made him ruler ouer his house & ouer al that hee had, the Lord h blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon al that hee had in the house, and in the feilde.

6 Therefore he left al h he had in Josephs hand, & rooke account of nothing, that was with him, save onely of the bread, which hee did eate. And Joseph was a faire person, and well fauoured.

7 Nowe therefore after these things, his masters wife cast her eyes vpon Joseph, and sayd, Lie with me.

8 But hee refused and sayd to his masters wife, Beholde, my master knoweth nether what hee hath in the house with me, nor hath committed al that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

h We see that the Law, which was written mans heart, taught the whore to do that she should be punished with death albeit no Law as yet was giuen. i That is to say, ought rather to accuse me than I her.

k For the lawe of the fathers condemned him.

l Their haire sinne was signified by this strow bird.

m Or the relation between thee and thy brother.

n Chron. 2, 13. mat. 2, 3.

a Reade Chap. 37, 36.

b The fauour of God is the taine of all prosperitie.

c Because he prospered in al, and to he made religion to be his profit.

d The which are blessed by the company of the godly.

e For he was assured that things should prosper with therefore hee and strake rooke no account.

f In this sense hee declared his summe when vnto al that hee flattered him.

g tend.

The feare of
God preserved
him against her
continall cen-
surations.

from me, but onely this, because thou art
his wife: howe then can I doe this great
wickednes and so sinne against God?

10 And albeit he spake to Joseph day by
day, yet he hearkened not vnto her, to lie
with her, or to be in her companie.

11 Then on a certaine day Joseph entred
into the house, to do his businesse: & there
was no man of the household in the house:

12 Therefore she caught him by his gar-
ment, saying, Sleepe with me: but he left
his garment in her hand and fledde, and
got him out.

13 Now when she saw that he had left his
garment in her hand, and was fled out,

14 She called vnto the men of her house,
and tolde them, saying, Beholde, he hath
brought in an Egiptian vnto vs: to mocke
vs: who came in to mee for to haue slept
with me: but I cried with a loud voyce.

15 And when he heard that I lift vp my
voyce and cried, he left his garment with
me, and fled away, and got him out.

16 So she layed by his garment by her,
until her lord came home.

17 Then she tolde him according to these
wordes, saying, The Egiptian seruant,
whom thou hast brought vnto vs, came
in to mee to mocke me.

18 But as soone as I lift vp my voyce and
cried, he left his garment with me, and
fled out.

19 Then when his master heard the wordes
of his wife, which shee tolde him, saying,
After this manner did thy seruant to me,
his anger was kindled.

20 And Josephs master tooke him & put
him in the prison, in the place, where the
Kings prisoners are bound: and there he
was in prison.

21 But the Lord was with Joseph, and
grew him mercy, and got him fauour
in the sight of the master of the prison.

22 And the keeper of the prison committed
to Josephs hande all the prisoners that
were in the prison, and whatsoeuer they
did there, that did he.

23 And the keeper of the prison looked vnto
nothing that was vnder his hand, seeing
that the Lord was with him: for whatso-
euer he did, the Lord made it to prosper.

CHAP. XL.

The interpretation of dreames is of God, 12. 19 Joseph
expoundeth the dreames of the two prisoners.

23 The ingratitude of the butler.

1 And after these things, the butler of
the king of Egypt & his baker offend-
ed their lord the king of Egypt.

2 And Pharaoh was angry against his
two officers, against the chiefe butler, &
against the chiefe baker.

3 Therefore hee put them in ward in his
chiefe newes house, in the prison and
place where Joseph was bound.

4 And the chiefe newesdore gaue Joseph
charge ouer them, & he serued them: and
they continued a season in ward:

5 And then both dreamed a dreame, eue-
ry of them his dreame in one night,
each one according to the interpretation
of his dreame, both the butler & the baker

of the king of Egypt, which were bound
in the prison.

6 And when Joseph came in vnto them
in the morning, and looked vpon them,
beholde, they were ladd.

7 And he asked Pharaohs officers, that
were with him in his masters ward, say-
ing, Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed,
each one a dreame, and there is none to
interpret the same. Then Joseph said
vnto them, Are not interpretations of
God? tell them me now.

9 So the chiefe butler tolde his dreame to
Joseph, & said vnto him, In my dreame,
beholde, a vine was before me,

10 And in the time were three boughes, &
as it budded, her flowre came forth: and
the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand,
and Iooke the grapes, and wrung them
into Pharaohs cup, and I gaue the cup
into Pharaohs hand.

12 Then Joseph said vnto him, This is the
interpretation of it: The three boughs
are three dayes.

13 Within three dayes shall Pharaoh lift
up thine head, and restore thee vnto thine
office, and thou shalt giue Pharaohs
cup into his hand after the olde manner,
when thou wast his butler.

14 But haue me in remembrance with thee,
when thou art in good case, & shew me
mercie. I pray thee, vnto me, & make men-
tion of me to Pharaoh, that thou maist
bring me out of this house.

15 For I was stolen away by theft out of
the land of the Chaldees, and here also
haue I done nothing, wherfore they
should put me in the dungion.

16 And when the chiefe baker said that the
interpretation was good, he said vnto Joseph,
Also me thought in my dreame that I
had three white bakers on mine head.

17 And in the uppermost basket there was
of all manner baken meates for Pharaoh:
and the birds did eate them out of the
basket vpon mine head.

18 Then Joseph answered, & saide, This
is the interpretation thereof: The three
baskets are three dayes:

19 Within three dayes shall Pharaoh take
thine head from thee, and shall hang thee
on a tree, and the birds shall eate thy flesh
fram off thee.

20 And to the third day, which was Phar-
aohs birth day, he made a feast vnto all
his seruants: and he lifted up the head of
the chiefe butler, & the head of the chiefe
baker among his seruants.

21 And he restored the chiefe butler vnto
his butler ship, who gaue the cuppe into
Pharaohs hand.

22 But he hanged the chiefe baker, as Joseph
had interpreted vnto them.

23 Yet the chiefe butler did not remember
Joseph, but forgate him.

CHAP. XLI.

6 Pharaohs dreames are expounded by Joseph, 40
He is made ruler ouer all Egypt, 43 Josephs name
is changed, 50 His hath two sons: Manasse and
Ephraim.

Or, to do vs wil-
lows and shame.
h This decla-
rati that where
inconuenient is,
thereunto is ioy-
ned extreme im-
pudencie and
craft.
Or, after this
manner.

Or, in the prison
house.

i His cruel in-
treatment in the
prison may be
gathered of the
Psal. 105. 18.

Or, inclined
mercy vnto him,
Or, iudice.

k That is, no-
thing was done
without his co-
maniment.

Or, conuinceth the
word significeth
them that were in
high estate, or them
that were gilded.

a God worketh
many wonder-
full meanes to
deliuer his.

b That is, every
dreame had his
interpretatiō, as
the thing after-
ward declared.

c Can not God
raise vp such as
shall interpret
such things?

d He was as-
sured by the Spi-
rit of God, that
his interpretation
was true.
Ebr. place.

e He refused not
f means to be
deliuered, which
he thought God
had appointed.

Or, in the pit.

f That is, made
of white twigs,
or, as some read,
baskets full of
holes.

g He sheweth
that the mini-
sters of God
ought not to
conceale that
which God re-
uileth vnto
them.

h Which was
an occasion to
appoint his offi-
cers & so to ex-
amine them that
were in prison.

i Which was
an occasion to
appoint his offi-
cers & so to ex-
amine them that
were in prison.

Ephraim. 34 The famine beganeth throughout the world.

Ebr. at the ende of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliver Ioseph, & to provide for Gods Church.

Or. faire to behold.

b *Or.* happy place. All these meanes God vsed to deliver his servant, & to bring him into fauour and authoritie.

c This feare was ynough to reach him, that this vision was sent of God.

d The wife of worlde vnderstand not Gods secrets, but to his seruantes his wil is reueiled.

e He confesseth his fault against the King, before he speake of Ioseph.

* Reade Chap. 40.

Psal. 105. 20. The wicked seeke to s^r Prophets of God in their needfullie, whome in their prosperitie they abhorre.

g As though he would say, I I interpret thy dreame, it cometh of God, & not of me.

Ebr. assure place.

Ebr. naught.

And two peeres after, Pharaoh also dreamed, and behold, he stood by a river,

And lo, there came out of the river seven goodly kine and fat fleshed, and they fed in a meadow:

And lo, seven other kine came vp after them out of the river, enuifauoured and leane fleshed, and stood by the other kine vpon the brinke of the river.

And the enuifauoured and leane fleshed kine did eate vp the seven wellfauoured & fat kine: so Pharaoh awoke.

Againe he slept, & dreamed the seconde time: & behold, seven eares of coigne grew vpon one stalk, ranke and goodly.

And loe, seven thinne eares, and blasted with the Eastwinde, sprang vp after the: And the thinne eares deuoured the seven ranke & full eares, Then Pharaoh awoke, and lo, it was a dreame.

Howe when the morning came, his spirite was troubled: therefore he sent and called all the footsappers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

Then spake the chiefe builer vnto Pharaoh, saying, I call to minde im faultes this day.

Pharaoh being angry wth his seruantes, put me in ward in the chiefe stewardes house, both me and the chiefe baker.

The we dreamed a dreame in one night, both I, and he: wee dreamed eche man according to the interpretation of his dreame.

And there was with vs a pong man, an Egiptwe, seruant vnto the chiefe steward, whom when we tolde, he declared our dreames to vs, to euery one he declared according to his dreame.

And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

Then sent Pharaoh, & called Ioseph, & they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

And Ioseph answered Pharaoh, saying, Without me God shall and answere for the weik of Pharaoh.

And Pharaoh sayde vnto Ioseph, In my dreame, behold, I stood by the bankes of the river:

And loe, there came vp out of the river seven fat fleshed, and well fauoured kine, and they fed in the meadow.

And loe, seven other kine came vp after them, poore and beerp^e enuifauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for enuifauoured.

And the leane and enuifauoured kine did eate vp the first seven fat kine,

And when they had eaten them vp, it could not be knowne that they had eaten them, but they were still as enuifauoured, as they were at the beginning: so did I awake.

Howeouer I saue in my dreame, & behold, seven eares sprang out of one stalk, full and faire.

And lo, seven eares withered, thinne, & blasted with the Eastwinde, sprang vp after them.

And the thinne eares deuoured the seven good eares. Howe I haue tolde the footsappers, and none can declare it vnto me.

Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

The seven good kine are seven peeres, and the seven good eares are seven peeres: this is one dreame.

Likewise the seven thinne and enuifauoured kine, that came out after them, are seven peeres: and the seven emprise eares blasted with the Eastwinde, are seven peeres of famine.

This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

Behold, there come seven peeres of great plenty in all the land of Egypt.

Againe, there shall arise after them seven peeres of famine, so that all the plenty that be forgotten in the lande of Egypt, & the famine shall consume the land:

Neither shall the plenty be knowne in the land, by reason of this famine that shall come after: for it shall be exceeding great.

And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God halseth to performe it.

Howe therefore let Pharaoh mouthe for a man of vnderstanding, & wise, and let him ouer the land of Egypt.

Let Pharaoh make and appoynt officers ouer the land, and take by the first part of the lande of Egypt in the seven plenteous peeres,

Also let them gather all the feede of these good peeres that come, and lay by coigne vnder the hand of Pharaoh for feede, in the cities, and let them keepe it.

So the feede shall be for the provision of the land, against the seven peeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

And the saying pleased Pharaoh and all his seruantes.

Then said Pharaoh vnto his seruantes, Can we finde such a man as this, in whome is the Spirit of God?

Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, as of wisdom like vnto thee.

Thou shalt be ouer mine house, and at the top of the kings throne wilt thou be as thou shalt be ouer mine house, and at the top of the kings throne wilt thou be as thou shalt be ouer mine house.

41 Howeouer,

h Both his dreames tolde to one ende.

Or. abundance and fauour.

Or. they shall remember us in the plenty.

i The officers true Prophet not only to s^r evils to ouer but also the meane for the same.

k None shall be preferred honor that not glisat^r meete for the same.

Psal. 105. 20.

2. Tim. 2. 25.

2. Cor. 7. 10.

Ebr. smooth.

l Some say people shall be as thou shalt be ouer mine house, and at the top of the kings throne wilt thou be as thou shalt be ouer mine house.

41 Wherefore, Pharaoh sayde to Joseph, Beholde, I haue set thee ouer all the land of Egypt.

Or, his great.

42 And Pharaoh tooke off his ring from his hand, and put it byon Josephs hand, & araped him in garments of fine linnen, and put a golden chaine about his necke.

Or, friends clothe.

43 So hee set him vpon the best charret that he had, and hee and they cryed before him, & Abiech, and placed him ouer all the land of Egypt.

In signe of honour: which word some expound, tender father, or father of the King, or kneele downe.

44 Againe Pharaoh saide vnto Joseph, I am Pharaoh, and without thee shall no man liue by his hand or his foote in all the land of Egypt.

Or, the expander of secrets.

45 And Pharaoh called Josephs name Raphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah prince of On. then went Joseph abroad in the land of Egypt.

Or, Prince.

46 ¶ And Joseph was thirtie yeere olde when hee tooke before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

In his age is mentioned both to shewe that his authoritie came of God, and also that hee suffered imprisonment and exile: twelue yeeres and mo.

47 And in the seven plenteous yeeres the earth brought forth store.

Or, much for gathering.

48 And hee gathered vp all the foode of the seven plenteous yeeres, which were in the lande of Egypt, and laide vp foode in the cities: the foode of the field, that was round about euery citie, laide hee vp in the laue.

49 So Joseph gathered together, like vnto the laide of the sea in multitude out of measure, until hee left numbing: for it was without number.

Chap. 46. 30. and 47. 5.

50 Nowe vnto Joseph were buyne two tonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Joseph called the name of the first buyne Asenath: for God, saide hee, hath made me forget all my labour and all my fathers household.

Or, is found.

52 Also hee called the name of the seconde, Ephraim: for God saide hee, hath made me fruitfull in the land of mine affliction.

Or, is found.

53 ¶ So the seven yeeres of the plentie that was in the land of Egypt were ended.

Or, is found.

54 ¶ Then began the seven yeeres of famine to come, according as Joseph had saide: and the famine was in all landes, but in all the land of Egypt was bread.

Or, is found.

55 At the length all the land of Egypt was afflicted, and the people cried to Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Go to Joseph: what he saith to you, doe ye.

Or, is found.

56 When the famine was upon all the land, Joseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine wanted foode in the land of Egypt.

Or, came to E.

57 And all countreys came to Egypt to buy foode of Joseph, because the famine was soe in all landes.

Or, came to E.

58 ¶ Josephs brethren came into Egypt to buy foode. 7 He knoweth them, and they know him. 24. Simon is put in prison. 26. The other returne to their father to see Benjamin.

¶ Then Jacob saue that there was foode in Egypt, & Jacob said vnto his sonnes, Whyp gaze ye one vpon another?

2 And hee saith, Beholde, I haue heard that there is foode in Egypt, Get you downe thither, and buye foode thence, that we may liue and not die.

3 ¶ So went Josephs ten brethren downe to buye corne of the Egyptians.

4 But Benjamin Josephs brother would not: for hee said vnto his brethren: for hee said, Let death befall him.

5 And the sonnes of Israel came to buye foode among them that came: for there was famine in the land of Canaan.

6 Now Joseph was gouernour of the land, who sold to all the people of the land: then Josephs brethren came, and bowed their face to the ground before him.

7 And when Joseph saw his brethren, hee knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of Canaan, to buye victualle.

8 ¶ Nowe Joseph knewe his brethren, but they knewe not him.

9 And Joseph remembered the dreames, which he dreamed of them: and hee saide vnto them, Ye are spies, and are come to see the weaknes of the land.

10 But they said vnto him, Nay, my lord, but to buye victualle for our seruants are come.

11 We are all one mans sonnes: we meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but ye are come to see the weaknes of the land.

13 And they saide, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the youngest is this day with our father, and one is nor.

14 Againe Joseph saide vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not goe hence, except your youngest brother come hither.

16 Sende one of you which may set your brother, and he shall be kept in prison, that your wordes may be proued, whether there be truth in you: or els by the life of Pharaoh ye are but spies.

17 So hee put him in ward thre dayes.

18 Then Joseph said vnto them the thirde day, This do, and thus: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses:

20 ¶ But bring your youngest brother vnto me, that your wordes may be tryed, and that ye die not: and they did so.

21 ¶ And they saide one to another, We haue bereft sinned against our brother, in that we sawe the anguish of his soule, knowledge that when he besought vs, and we would not heare him: therefore is this trouble come vnto vs.

22 And Reuben answered them, saying, ble.

¶ Then said he, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

a This storie sheweth plainly that all things are gouerned by Gods providence for the profite of his Church.

Or, come.

b As men destitute of counsell.

Or, come.

c This difference is not to be followed, nor any particular factes of the fathers not approved by Gods word.

Chap. 37. 5.

Or, only duty.

Or, fishermen.

Or, is found.

The Egyptians, which were idolaters, yfed to sweare by their Kings life: but God forbid death to sweare by any but him: yet Joseph dwelling among the wicked, smelleth of their corruptions.

And therefore am true and iust.

Chap. 43. 5.

f Affliction maketh men to acknowledge their sinnes, which otherwise they would denie.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

¶ And hee said, I will sende my servant with thee, and he shall be bound in thy prison house, and thou shalt be bound in my prison house.

Chap. 37. 11.

g God will take vengeance vpon vs, and measure vs with our owne measure.
 Ebr. an interpretation between them.
 h. Though he showed himselfe rigorous, yet his brotherly affection remained.

Warned I not you, saying, * Wilt thou not against the childe, & ye would not heare? and loe, his blood is now required.

23 (And they were not aware that Ioseph understood them: for hee spake unto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, andooke Simeon from among them, & bounde him before their eyes.

25 So Ioseph commaunded that they should fill their sakes with wheate, and put euery mans money againe in his sakes, and giue them bitaile for the iourney: and thus did he vnto them.

26 And they laide their bitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse poulder in the pnnie, he espied his money: for lo, it was in his sackes mouth.

28 Then he saide vnto his brethren, Why money is restored: for lo, it is euen in my sacke. And their heart faileth one, and they were astonishd, and said one to another, What is this, that God hath done vnto vs?

29 And they came vnto Isaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the lande, spake roughly to vs, and put vs in prison, as spies of the countrey.
 31 And we saide vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sonnes of our father: one is not, & the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Whereby shall I knowe if ye be true men: leaue one of your brethren with me, and take foode for the famine of your houles and depart.

34 And bing your yongest brother vnto me, that I may knowe if ye are no spies, but true men: so will I deliuer your brother, and ye shall occupie in the land.

35 And as they emptied their sakes, behold, euery mans bundle of money was in his sacke: and when they and their father saue the bundles of their money, they were afraide.

36 Then Isaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and yet will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bing him not to thee againe: deliuer him to mine hand, & I will bing him to thee againe.

38 But hee saide, Why sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then ye shall bing my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Isaakob suffereth Benjamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph

spoke forth of his and weepeth. 32 They first together.

1 Now great famine was in the land. And when they had eaten vp all the

2 And when they had eaten vp all the

3 And Iudah answered him, saying, The man charged vs by an other saying, * As we see his face, except your brother be with you.

4 If thou wilt sende our brother with vs, we will goe downe, and bpe thee foode:

5 But if thou wilt not sende him, we will not goe downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Israel saide, Whersofoe dealt ye so cruell with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues and of our kintred, saying, Is your father yet aliue? haue ye any brother? And we tolde him * according to these words: could we knowe certainely that he would say, Bying your brother downe?

8 Then saide Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be surety for him: of mine hande shall thou require him. * If I bing him not to thee, and set him before thee, then let me beare the blame for euer.

10 For except we had made this tapping, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If it must needes be so now, do thus: take of the best frutes of the land in your vessels, and bing the man a present, a little rosen, and a little hony, * spices & myrrhe, mirtres, and almonds:

12 And take double money in your hand, and money, that was brought againe in your sakes mouthes: carry it againe in your hande, lest it were some ouersight.

13 Take also your brother, and arise, & goe againe to the man.

14 And God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I haue beene robbed of my child, as I haue bene.

15 And the men toke this present, and towe twice so much money in their hand with Benjamin, and rose vp, and went downe to Egypt: & stood before Ioseph.

16 And when Ioseph saw Benjamin with them, hee saide to his steward, Bying these men home and kill meate, & make ready: for the men shall eate with me at none.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were afraide, and said, Because of the money, that came in our sakes mouthes at the first time, are pressed their

a This was a great temptation to Isaakob to suffer to great famine in that land, where God had promised to blesse him.
 Chap. 42. 38.

*Or, of our flesh and condition.
 Ebr. to the mouth of these words: that is, that they which hee saide in*

Chap. 44. 32.
 Ebr. I will find to thee.

Or, sent him

When we are in necessity or danger, God forbiddeth not to vse all honest

meanes to better our estate and condition.

c Our chiefest trust ought to be in God and not in worldly

meanes.

d Hee spake these words as

so much of despair, as to make his sonnes

more carefull to bring against their brother.

Or, to the ruler of his house.

e So the indignement of God

are pressed their conscience.

*Or, went out.
 i-Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.*

Or, cannot be founde.

Or, fight upon mee.

k For they feared not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

1 **Ebr.** sale himselfe
upon vi.
2 **Ebr.** cast him-
selfe upon vs.

we brought, that he may "picks a quarrell
against vs, and "lay some thing to our
charge, and bying vs in bondage and our
alles.

Chap. 43. 3.

19 Therefore came they to Iosephs stew-
ward, and communed with him at the
doore of the house.

20 And sayde, **Shir,** "we came in dedde
downe hither at the first tyme to buy food,

21 And as we came to an pnie & opened
our sakes, beholde, euery mans money
was in his sakes mouth, euen our mo-
ney in full wright, but we haue brought
it againe in our hands.

22 Also other money haue we brought in
our handes to buy food, but we can not
tell, who put our money in our sakes.

23 And he said, "Peace bee vnto you, feare
not: "pour God and the God of your fa-
ther hath giuen you that treasure in your
sakes. I had your money: & he brought
forth Simeon to them.

24 So the man ledde them into Iosephs
house, & gaue them water to wash their
feete, and gaue their asses pviender.

25 And they made ready their present a-
gainst Ioseph came at noone, (for they
heard say, he should eate bread there)

26 And Ioseph came home, they brought
the present into the house to him, which
was in their hands, and bowed downe
to the ground before him.

27 And he asked them of their "prosperie-
tie, and said, Is your father the old man,
of whome ye tolde me, in good health? is
he yet aliue?

28 Who answered, Thy seruant our father
is in good health, he is yet aliue: and they
bowed downe, and made oberfance.

29 And he lifting vp his eyes, behelde his
brother Beniamin his s mothers sonne,
and said, Is this your ponger brother, of
whom ye tolde me? And he sayd, God be
mercifull vnto thee, my sonne.

30 And Ioseph made haste for his "affec-
tion was inflamed towarde his brother,
and sought where to weepe) and entred
into his chamber, and wept there.

31 Afterwarde he washed his face, & came
out, and refrained himselfe, and said, Set
on "meate.

32 And they "prepared for him by him-
selfe, and for them by themselves, and for
the Egyptians, which did eate with
him, by themselves, because the Egyp-
tians might not eate bread with the E-
breues: for that was an "abomination
vnto the Egyptians.

33 So they sat before him: the eldest ac-
cording vnto his age, and the pongest ac-
cording vnto his youth: & the men mar-
uelled among them selves.

34 And they took meales from before him,
and sent to them: but Beniamins meale
was five times so much as any of theirs:
and they drunke "and had of the best
drinke with him.

CHAP. XLIII.

15 Ioseph accuseth his brother of theft. 33 Iudah of-
fereth himselfe to be s. uant for Beniamin.

Afterward he remanded his steward,
saying, Fill the mens sakes with
food, as much as they can carie, & put
euery mans money in his sakes mouth.

2 And "put my cup, I meane the silver cup, a wee may not
in the sakes mouth of the pongest, and by this example
his come money: And he did according vnto all that was
written in the commandement that Ioseph gaue
him.

3 And in the "morning the men were sent
away, they, and their asses.

4 And when they went out of the citie not
farre off, Ioseph said to his steward, Wp,
followe after the men: & when thou dost
overtake them, say vnto them, Wherefore
haue ye rewarded euil for good?

5 Is that not the cuppe, wherein my lord
drinketh? and in the which he doeth de-
vour and prophetic: ye haue done euil in
so doing.

6 And when he overtooke them, he sayde
those wordes vnto them.

7 And they answered him, Wherefore
sayst thou such wordes? God forbid
that thy seruants should do such a thing.

8 Beholde, the money which we found in
our sakes mouthes, wee brought againe
to thee out of the land of Canaan: howe
then should wee steale out of thy lordes
house silver, or golde?

9 With whomsoever of thy seruants it
be found, let him die, and were also will be
my lordes bondman.

10 And he said, Nowe then let it be acco-
ding vnto your wordes: he with whome
it is found, shall be my seruant, and ye shall
be blamelesse.

11 Then at once euery man tooke downe
his sacke to the ground, and euery one
opened his sacke.

12 And he searched, and began at the eldest
and left at the pongest: and the cup was
found in Beniamins sacke.

13 Then they "rent their clothes, and la-
ded euery man his asse, and went againe
into the citie.

14 ¶ So Iudah and his brethren came to
Iosephs house (for he was yet there): and
they fell before him on the ground.

15 Then Ioseph said vnto them, What act
is this, which ye haue done? knowe ye
not that such a man as I, can deuine and
prophetic?

16 Then sayd Iudah, What shall we say
vnto my lord? what shall we speake? and
howe can we iustifie our selves? God
hath founde out the wickednesse of thy
seruants: beholde, we are seruants to my
lord, both we, and he, with whome the
cuppe is found.

17 But he answered, God forbid, that I
should doe so, but the man, with whome
the cup is found, he shall be my seruant, &
go ye in peace vnto your father.

18 ¶ Then Iudah drue more vnto him, &
sayd, Whym loide, let thy seruant now
speake a word in my lords eares, and let
not thy wrath be kindled against thy ser-
uant: for thou art euen "as Pharaoh.

19 Wp loide asked his seruants, saying,
"Haue ye a father, or a brother?

C.iii. 20 And

b Because the
people thought
he could deuine,
he attributeth
to himselfe than
knowledge: or
els he sayneth
that he consolat
with foolish-
nessers for it
which simulac
is worthy to be
reproued.

Ebr. innocens

c To signifie
how greatly the
thing displeased
them, and howe
sory they were
for it.

d If we see no
evident cause of
our affliction, let
vs looke to the
secret counsell
of God, who re-
uersed vs with
for our sinnes.

e Equal in au-
thoritie: or, next
vnto the king.
Chap. 43. 15, 16.

1 **Ebr.** you are well,
f Nowwithstand-
ing the corrup-
tions of Egypt,
yet Ioseph
taught his fami-
ly to feare God.

Ebr. peace

g For they two
only were borne
of Rahel.

Ebr. bewails

h **Ebr.** berad,
h To signifie his
dignitie.
i The nature of
the superstitious
is to condemne
all other in re-
spect of them
selves.

k Sometime this
worde significeth
to be drunken,
but here it is
meant, that they
had ynough, and
drunke of the
best wine.

*"Ebr. child of his
old age.*

*"Or, that I may
see him.*

Chap. 43. 3.

"Ebr. be with vs.

*f Rachel bare to
Iacob, Ioseph
and Benjamin.
Chap. 37. 3.*

*g Ye shall cause
me to die for so-
rowe.*

*"Ebr. his soule is
bound to his soule.*

Chap. 43. 9.

*h Meaning, he
shall rather re-
maine there pri-
soner, then to
turne and see his
father in heavi-
nasse.*

*i North that he
was ashamed of
his kindred, but
that he would
cover his bre-
thers fault.*

- 20 And we answered my lord, we have a father that is olde, & a young child, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him.
- 21 Nowe thou saydest unto thy seruants, Burying him into me, that I may see mine eye vpon him.
- 22 And we answered my lord, The childe can not depart from his father: for if hee leaue his father, his father would die.
- 23 Then saydest thou unto thy seruants, Except your peger brother come downe with you, looke in my face no more.
- 24 So when we came vnto thy seruants, our father, & shewed him what my lord had sayd,
- 25 And our father sayd vnto vs, Doe againe, but vs a litle food,
- 26 Then we answered, Wee can not goe downe: but if our pongoest brother goe with vs, then will we goe downe: for we may not see the mans face, except our pongoest brother be with vs.
- 27 Then thy seruants my father said vnto vs, He knoweth that my wife bare me two sonnes,
- 28 And the one went out from me, & I said, Wha suretie hee to toyne in pierces, and I saw him not since,
- 29 Nowe we take this also away from me: if death take him, then I shall bury my gray head in sorrow to the graue.
- 30 Nowe therefore, when I come to thy seruants my father, and the childe be not with vs, (seeing that his life dependeth on the chilles life)
- 31 Then when he shall see that the childe is not come, he will die: so shall thy seruants burying him the graue head of thy seruants our father with sorrow to the graue.
- 32 Doubtlesse thy seruants became suretie for the childe to my father, and said, If I burying him not vnto thee againe, then I will beare the blame vnto my father for ever.
- 33 Nowe therefore, I pray thee, let me thy seruants bide for the childe, as a seruants to my lord, and let the childe goe vp with his brethren.
- 34 For how can I goe vp to my father, if the childe be not with mee, unless I would see the euill that shall come on my father?

CHAP. XLV.

- 1 Ioseph maketh himselfe knowne to his brethren, 8 He sheweth that all was done by Gods providence, 18 Pharaoh commaundeth him to sende for his father, 24 Ioseph exhorteth his brethren to concord, 27 Iacob reioiceth.
- 1 Then Ioseph could not refraine himselfe before all that stood by him, but he cryed, & haue forth every man from me. And there tarped not one with him, while Ioseph weered himselfe vnto his brethren.
- 2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.
- 3 Then Ioseph said to his brethren, I am Ioseph: doth my father yet liue? But

- his brethren could not answer him, for they were astonied at his presence.
- 4 Again, Ioseph said to his brethren, Come nere, I pray you, to me. And they came nere. And he said, I am Ioseph your brother, whom ye sold into Egypt.
- 5 Nowe therefore be not sad, neither grieved with your selues, that ye sold me hither: for God did sende mee before you for your preservation.
- 6 For now two yeeres of famine haue bene through the land, and five yeeres are behinde, wherein neither shall be eating nor haruell.
- 7 Wherefore God sent mee before you to preserve your posteritie in this land, and to cause you aline by a great deliuerance.
- 8 Nowe then you sent not me hither, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.
- 9 Haile you and goe vp to my father, & tell him, Thus sayth thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tarrye not.
- 10 And thou shalt dwell in the land of Goshen, and shalt be nere me, thou and thy children, and thy childrens children, and thy sheepe, and thy bestialles, and all that thou hast.
- 11 Also I will nourish thee there (for yet remaine five yeeres of famine) lest thou perishe through povertie, thou & thy houses holde, and all that thou hast.
- 12 And beholde, your eyes doe see, and the eyes of my brother Benjamin, that I am mouth speaketh to you.
- 13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make hast, and bring my father hither.
- 14 Then he fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.
- 15 Moreover, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.
- 16 And the tidings came vnto Pharaohs house, so that they sayd, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.
- 17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe see, lade your bestialles, and depart, goe to the lande of Canaan,
- 18 And take your father, and your houses holdes, and come to me, and I will giue you the best of the land of Egypt, and ye shall eate of the fat of the land.
- 19 And I commaund thee, Thus do pr, take your chariots out of the land of Egypt for your children, and for your wines, and bring your father, and come.
- 20 Also regard not your stuffe for the best of all the land of Egypt is yours.
- 21 And the children of Israel did so: and Ioseph gaue them chariots according to the commaundement of Pharaoh: he gaue them bitaile also for the iourney.
- 22 Hee gaue them all, none except, change of raiment: but vnto Benjamin he gaue three

As. 7. 13.

*b This example
taught, that
we must by all
meanes comfort
them, which are
truly humbled
and wounded for
their finnes.
Chap. 50. 20.*

*c Albeit God
deserted sinners
he turneth man
wickednes to
serue to his glo-
rie.*

*d That is, he
speake in your
owne language,
and haue none
interpreter.*

"Ebr. voyde.

*e The most
fruitfull ground
f The chieft
fruits & com-
modities.*

*"Ebr. let not
your eyes spare your
selfe.*

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thyee hundred h pieces of silver, and five
sutes of raiment.

*Or, he sent as
much as was
needful for
his journey.*

g Seeing he had
counted the
fault done to-
ward him, he
would not that
they should ac-
cuse one an-
other.
h As one be-
tween hope
and feare.

23 And unto his father * likewise he sent
ten he asses laden with the best things of
Egypt, and renne ther asses laden with
wheate, and bread, and meate for his fa-
ther by the way.

24 So sent he his byrthen away, and they
departed: and he said unto them, * Fall
not out by the way.

25 ¶ Then they went vp from Egypt, and
came vnto the land of Canaan vnto Jaas
kob their father,

26 And tolde him, saying, Joseph is yet a-
liue, and he also is gouernour ouer all the
land of Egypt, and Iaakob heare *h* failed:
for he beleued them not.

27 And they told him all the words of Jo-
seph, which he had saide vnto them: but
when he saue the charets, which Joseph
had sent to carie him, then the spirit of
Iaakob their father reuiued.

28 And Israel said, I haue enough: Joseph
my sonne is yet aliue: I will goe and see
him per I die.

CHAP. XLVI.

g And afferth Iaakob of his journey into Egypt. 27
The number of his familie when he went into Egypt.

29 Joseph meeteth his father. 34 He teacheth his
brethren what to answere to Pharaoh.

I Then Israel took his journey with al
that he had, & came to Beer-sheba,
and offered sacrifice vnto the God of
his father Ishaq.

2 And God spake vnto Israel in a vision
by night, saying, Iaakob, Iaakob. Who
answered, I am here.

3 Then he saide, I am God, the God of thy
father: feare not to goe downe into E-
gypt: for I will there make of thee a great
nation.

4 I will go downe with thee into Egypt,
and I will also bring thee vp againe, and
Joseph shall put his hand vpon thine
eyes.

5 Then Iaakob rose vp from Beer-sheba:
and the sonnes of Israel caried Iaakob
their father, and their children, and their
wives in the charets, which Pharaoh
had sent to carie him.

6 And they tooke their cattell and their
goods, which they had gotten in the land
of Canaan, and came into Egypt, both
* Iaakob and all his seede with him,

7 His sonnes and his sonnes sonnes with
him, his daughters & his sonnes daugh-
ters, and all his seede brought hee with
him into Egypt.

8 ¶ And these are the names of the chil-
dren of Israel, which came into Egypt,
euen Iaakob and his sonnes: * Reuben,
Iaakob's first borne.

9 And the sonnes of Reuben: Hanoch, and
Phallu, and Hezon, and Carmi.

10 ¶ And the sonnes of Simeon: Iemuel,
and Iamin, and Oshad, and Iachin, and
Zohar, & Shaul the sonne of a Canaan-
iish woman,

11 ¶ Also the sonnes of * Levi: Gershon,
Kohath and Merari.

12 Also the sonnes of * Iudah: Er, and

Onan, and Shrlah, & Phares, and Za-
rah: (but Er and Onan died in the land
of Canaan) And the sonnes of * Phares:
were Hezon and Hanul.

13 ¶ Also the sonnes of * Issachar: Tola, & Chum, &
and Yhumah, and Job, and Shimon.

14 ¶ Also the sonnes of Zebulun: Serud,
and Elon, and Jahziel.

15 These be the sonnes of Leah, which she
bare vnto Iaakob in Padan Aram, with
his daughter Dinah. All the * soules of his
sonnes, and his daughters, were thirtie
and thre.

16 ¶ Also the sonnes of Gad: Kipzion, and
Yaggi, Shuni, & Zebon, Eri, and Arobi,
and Areti.

17 ¶ Also the sonnes of * Asher: Timnah, &
and Ishuah, and Iui, and Seriah, and
Serah their sister. And the sonnes of Ze-
riah: Heber, and Gashuel.

18 These are the children of Zilpah, whom
Laban gaue to Leah his daughter: and
these he bare vnto Iaakob, euen siterne
soules.

19 The sonnes of Rachel Iaakob's wife
were Joseph and Benjamin.

20 ¶ And vnto Joseph in the land of E-
gypt were boyne Panassah, & Ephaim,
which * Astenah the daughter of Poti-
pherah ynce of On bare vnto him.

21 ¶ Also the sonnes of * Benjamin: Bes-
lah, and Sercher, and Nohbel, & Sera, and
Naaman, Ebi, and Nofsi, Shuppim, and
Huppim, and Ard.

22 These are the sonnes of Rachel, which
were boyne vnto Iaakob, fourtene soules
in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Nahseel,
and Guni, and Jeser, and Shilem.

25 These were the sonnes of Zilpah, which
Laban gaue vnto Rachel his daughter,
and she bare these to Iaakob, in all, seuen
soules.

26 All the * soules, that came vnto Jaas
kob into Egypt, which came out of his
* loynes (beside Iaakob's sonnes wives)
were in the whole, thre score & six soules.

27 ¶ Also the sonnes of Joseph, which were
boyne him in Egypt, were two soules: so
that all the soules of the house of Iaakob,
which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto
Joseph, to direct his way vnto Gos-
then, and they came into the land of Gos-
a place.

29 Then Joseph made ready his charet, and
went vp to Gos-then to meete Israel
his father, and presented himselfe vnto
him, and fell on his necke, and wept vpon
his necke a * good while.

30 And Israel said vnto Joseph, How let
me die. Since I haue seene thy face, and
that thou art yet aliue.

31 Then Joseph saide to his byrthen, & to
his fathers house, I will go vp and shew
Pharaoh, and tell him, saying, My fa-
thers house, which were in the land
of Canaan, are come vnto me.

32 And the purpose of Joseph was, and be-
cause they are shepherds, they haue
been brought into Egypt.

e He was not
ashamed of his
father and kin-
dred, though they
were of base
condition.

that
your
guise,
note.

that
your
guise,
note.

that
your
guise,
note.

that
your
guise,
note.

that
your
guise,
note.

brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then he shall say, Thy seruants are men occupied about cattell, from our childehoode euen vnto this time, both we and our fathers: that wee may dwell in the land of Goshen: for euery sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Isaak commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 12 The idolatrous priests haue liuing of the king. 28 Isaak's age, when he dieth. 30 Joseph sweareth to bury him with his fathers.

1 Then came Joseph & told Pharaoh, and said, My father, & my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Joseph took part of his brethren, euen five men, and presented them vnto Pharaoh.

3 Then Pharaoh saide vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheards, both we and our fathers.

4 They sayde moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so for the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of activitie among them, make them rulers ouer my cattell.

7 Joseph also brought Isaak his father, and set him before Pharaoh. And Isaak said vnto Pharaoh, "How old art thou?"

8 And Pharaoh saide vnto Joseph, "The whole time of my pilgrimage is an hundred & thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimage."

9 And Isaak saide vnto Pharaoh, "The whole time of my pilgrimage is an hundred & thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimage."

10 And Joseph "took leave of Pharaoh, and departed from the presence of Pharaoh."

11 And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, euen in the land of Rameses, as Pharaoh had commaunded.

12 And Joseph nourished his father, and his brethren, and at his fathers household with bread, euen to the yong children.

13 And nowe there was no bread in all the

land: for the famine was exceeding sore: so that the lande of Egypt, and the lande of Canaan were "furnished by reason of the famine."

14 And Joseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the sheepe which they bought, and Joseph laide vp the money in Pharaohs house.

15 So when money failed in the lande of Egypt, and in the lande of Canaan, then at the Egyptians came vnto Joseph, and saide, "Gine vs bread: for why should we dye before thee? for our money is spent."

16 Then saide Joseph, "Bring your cattell, and I will giue you for your cattell, if your money be spent."

17 So they brought their cattell vnto Joseph, and Joseph gaue them bread for the horses, and for the flocks of sheepe, and for the herds of cattell, and for the asses: so he fedde them with bread for all their cattell that yere.

18 But when the yere was ended, they came vnto him the next yere, and sayde vnto him, "Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground."

19 They shall we perish in thy sight, both we, and our land: by vs and our lande buye bread, and wee and our lande will be bond to Pharaoh: therefore gine vs seed, that we may liue and not die, and that the land go not to waste."

20 So Joseph bought all the lande of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: so the lande became Pharaohs.

21 And he removed the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinance of Pharaoh, and they did eate their ordinance, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Joseph said vnto the people, "Behold, I haue bought you this day, and pour land for Pharaoh: soe, here is seede for you: soeue therefore the ground."

24 And of the increase ye shall giue the fifth part vnto Pharaoh, and foure partes shall be yours for the seed of the field, and for your meate, & for them of your houses holdes, and for your children to eate."

25 Then they answered, "Thou hast saved our liues: let vs finde grace in the sight of my lord, & we will be Pharaohs seruants."

26 Then Joseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, except the land of the priests onely, which was not Pharaohs.

27 And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreover,

God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

That the king might be assured they were come, and see what manner of people they were.

Josephs great modestie appeared in that he would enterprise nothing without the kings commandement.

Ebr. blessed. Ebr. How many dayes are the yeeres of thy life? Heb. 11. 9, 13.

Ebr. blessed. Which was a city in the countrey of Goshen, Exod. 1. 11.

Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

Ebr. brought in an extremity, at their wits ends.

Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnes.

For except the ground be filled & sowed, it perisheth as it was dead.

By this changing they signified that they had nothing of their owne, but received all of the kings liberallitie. Ebr. end of the border.

Pharaohs providing for the idolatrous priests shalbe a consolation to all them which neglect the Gods words.

Chap. 14. 1.
i Hereby he pro-
tested that he
died in the faith
of his fathers,
teaching his
children to hope
for the promised
lande.
k He reioyced
that Ioseph had
promised him,
and setting him-
selfe vpon
his pillow, pray-
ed God, Reade
1. Chro. 29. 10.

28 Whereouer, Iakob lined in the lande
of Egypt seuen teene yeres, so that the
whole age of Iakob was an hundred
fourte and seuen yere.

29 Nowe when the tyme drew nare that
Israel must dye, he called his sonne Ios-
eph, and said vnto him, If I haue nowe
found grace in thy sight, put thine hand
nowe vnder my thigh, and deale merci-
fully and truely with me: burie me not,
I pray thee, in Egypt.

30 But when I shall sleepe with my fa-
thers, thou shalt carie me out of Egypt,
and burie me in their buriall. And he an-
swered, I will doe as thou hast said.

31 Then he said, Swear vnto me. And he
swore vnto him. And Israel woulshipped
towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father,
3 Iakob rebearseth Gods promise. 5 He receiveth
Iosephs sonnes as his, 19 He preferreth the younger.
21 He prophesieth their returne to Canaan.

Aaine after this, one saide to Ios-
eph, Lo, thy father is sicke: then he
tooke with him his two sonnes,
Manasseh and Ephraim.

2 Also one told Iakob, and said, Behold,
thy sonne Ioseph is come to thee, and Is-
rael toke his strength vnto him and lay
vpon the bed.

3 Then Iakob saide vnto Ioseph, God
almightie appeared vnto me at Luz in
the land of Canaan, and blessed me.

4 And he saide vnto me, Beholde, I will
make thee fruitefull, and will multiplie
thee, and will make a great number of
people of thee, I will giue this land vnto
thy seede after the soy an everlasting
possession.

5 I And now thy two sonnes, Manasseh
& Ephraim, which are borne vnto thee
in the lande of Egypt, before I came to thee
into Egypt, shalbe mine, as Reuben and
Simeon are mine.

6 But thy linage, which thou hast begot-
ten after them, shalbe thine: they shalbe
called after the names of thy brethren
in their inheritance.

7 Nowe when I came from Padan, Ra-
chel died vpon mine hand in the land of
Canaan, by the way when there was but
halfe a daies iourney of ground to come
to Ephrath: & I buried her there in the
way to Ephrath: & I saide, Beth-lehem.

8 Then Israel beheld Iosephs sonnes, and
said, Whose are these?

9 And Ioseph said vnto his father, They
are my sonnes, which God hath giuen
me here. Then he said, I pray thee, bring
them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for
age, so that he could not well see.) Then he
raised them to come to him, & hee kussed
them and embraced them.

11 And Israel saide vnto Ioseph, I had
not thought to see thine face: yet
lo, God hath shewed me all this.

12 And Ioseph toke them away from his
knees, and did reuerence to the
grounde,

13 Then toke Ioseph them both, Ephra-
im in his right hande towards Israels
left hand, and Manasse in his left hand
towards Israels right hand, so he brought
them vnto him.

14 But Israel stretcht out his right
hand, and layde it on Ephraims head,
which was the ponger, and his left hand
vpon Manassehs head (directing his
handes of purpose) for Manasseh was the
elder.

15 Also he blessed Ioseph and said, The
God, before whom my fathers Abraham
and Izhak did walke, the God, which
hath fedde me all my life long vnto this
day, blesse thee.

16 The Angel, which hath deliuered mee
from all euill, blesse the children, and let
my name be named vpon them, and let
the name of my fathers Abraham & Izhak,
that they may grow as fish into a multi-
tude in the middes of the earth.

17 But when Ioseph saue that his fa-
ther laid his right hand vpon the head of
Ephraim, it displeased him: and he sta-
ed his fathers hande to remove it from
Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not
so, my father, for this is the eldest: put
thy right hand vpon his head.

19 But his father refused, and saide, I
knowe well, my sonne, I knowe well: he
shalbe as a people, and hee shalbe great
beyond: but his younger brother shalbe
greater then hee, and his seede shalbe full
of nations.

20 So he blessed them that day, and saide,
In thee Israel shall blesse, and say, God
make thee as Ephraim and as Manasse.
& hereafter Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold,
I die, and God shalbe with you, & bring
you againe vnto the lande of your fa-
thers.

22 Whereouer, I haue giuen vnto thee one
portion above thy brethren, which I
gave out of the hande of the Amorite by
my sword and by my bowe.

CHAP. XLIX.

1 Iakob bleſseth all his ſonnes by name, and sheweth
them what is to come. 10 He telleth them that
Christ shall come out of Iudah. 20 He will be buried
with his fathers. 33 He dyeth.

Then Iakob called his sonnes, and
saide, Gather your selues together,
that I may tell you what shal come
to you in the last dayes.

2 Gather your selues together, and heare,
ye sonnes of Iakob, and hearken vnto
Israel your father.

3 Reuben mine eldest sonne, thou art my
briought, & the beginning of my strength,
the excellencie of dignitie, and the excel-
lencie of power.

4 Thou wast light as water: thou shalt not
be excellent, because thou wentest vp to
thy fathers bed: then diddest thou bee
filed with thy dignitie: & gone.

5 Simeon and Levi, brethren in euill, the
instruments of crueltie are in their ha-
bitations,

d Gods iudgement
is oft times con-
trary to mans,
and he prefer-
reth that, which
man despiseth,
Hebr. 12. 21.

e This Angel
must be vnder-
stand of Christ,
as Chap. 31. 13,
and 32. 1.
f Let them be
taken as my
children.
g Ioseph saileth
in binding Gods
grace to the or-
der of nature.

h In whom Gods
graces should
manifestly ap-
peare.

i Which they
had by faith in
the promises.

k By my childre
whom God spared
for my sake.
Chap. 34. 25.

a When God
shall bring you
out of Egypt:
And because
of the Messias,
he nameth it the
last dayes.

b Begotten in
my youth.

c If thou hadst
not lost thy
birthright by
thine offence.

Chap. 35. 22.
1. chro. 5. 2.
Or, ceased to be
my bed.
Or, their swordes
were instruments
of violence.

a Ioseph more
esteemeth that
his children
should be recei-
ued into Iakobs
familie, which
was the Church
of God, then to
enjoy all the trea-
sures of Egypt,
10, all sufficient.
Chap. 28. 13.

b Which is true
in the carnal Is-
rael vnto the co-
ming of Christ,
and in the spiri-
tuali for euer.
Chap. 41. 50.

Chap. 35. 19.

e The faithfull
acknowledge all
benefits to come
of Gods free
mercies.

f He his face to
the grounde.

d Or, tongue:
meaning, that he
neither consented
to them in
worde nor
thought.

e The Sages-
mites, Chap. 34.
26.

f For Levi had
no part, and Si-
meon was vnder
Judah, Ios. 19. 1.
till God Gave
them the place
of the Amale-
kites, 1. Chro.
4. 43.

g As was verifi-
ed in David and
Christ.

h His enemies
shal so feare him.
Or, kingdom.

i Which is
Christ the Mes-
sias, the giuer of
all prosperitie:
who shall call
the Gentiles to
saluation.

k A country
most abundant
with vines and
pastures is pro-
mised him.

l Ebr an asse of
great bones.

l His force shall
be great, but he
shall want cou-
rage to resist his
enemies.

m Shall haue the
honour of a
Tribe.

n That is, full of
subtiltie.

o Seeing the mi-
series that his
posteritie should
fall into, he bra-
st out in pray-
er to God to re-
medie it.

p He shal abound
in come & plea-
sant fruites.

q Overcoming
more by faire
wordes then by
force.

r Ebr a sonne of
enoreite.

s Ebr. daughter.

r As his brether,
when they were
his enemies, Po-
tiphar, & other.

s This is, God.

t In as much as he was more neere to the ac-
complishment of the promes, & it had bin more often confirmed,

6 Unto their secret let not my soule come:
in glory, be not thou topped with their
assembly: for in their wrath they slewe a
man, and in their fellwitt they digged
downe a wall.

7 Cursed be their wjary, for it was fierce,
and their rage, for it was cruel: I will
bende them in Yaakob, and scatter
them in Israhel.

8 ¶ Thou Judah, thy brethren shall praise
thee: thine hand shall be in the necke of
thine enemies: thy fathers finnes shall
be bove downe vnto thee.

9 Judah, as a lions whelpie shalt thou
come vp from the spoile, my soune. Hee
shall lie downe and couch as a lion, and
as a lionesse: Who shall stirre him vp?

10 The scepter shall not depart from Ju-
dah, nor a lawgiuer from betwene his
feete, untill Shiloh come, and the people
shalbe gathered vnto him.

11 Hee shall binde his asse foale vnto the
vine, and his asses colte vnto the brist
vine. hee shall wash his garment in wine,
and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his
teeth white with milke.

13 Zebulun shall dwell by the sea side, &
he shalbe an haueu for shippes: and his
border shalbe vnto Zidon.

14 ¶ Issachar shalbe "a strong asse, con-
ching downe betwene two burdens:

15 And hee shall see that rest is good, & that
the land is pleasant, and hee shall bowe
his shoulder to beare, and shalbe subiect
vnto tribute.

16 Dan "I shall indge his people as one
of the tribes of Israhel.

17 Dan shall bee a "serpent by the way,
an adder by the path, biting the hoies
heels, so that his rider shall fall backe
warde.

18 ¶ O Loyde, I haue waited for thy salua-
tion.

19 Gad, an hoste of men shall overcome
him, but he shall overcome at the last.

20 ¶ Concerning Asher, his bread shalbe
fat, and he shal giue pleasures for a king.

21 ¶ Naphtali shalbe a hinde let go, giuing
goodly wordes.

22 ¶ Joseph shalbe "a fruitfull bough, euen
a fruitfull bough by the well side: the
"small boughs shall runne vpon his wall.

23 ¶ And the archers grieved him, and shot
against him, and hated him.

24 But his bowe abode strong, and the
handes of his armes were strengthened,
by the hands of the mightie God of Ya-
akob, of whom was the seker appointed by
the Stone of Israhel.

25 Euen by the God of thy father, who
shall helpe thee, and by the Almighty,
who shall blesse thee with heavenly bles-
sings from aboue, with blessings of the
dape that lieth beneath, with blessings of
the wretes, and of the wombe.

26 The blessings of thy father shall be
stronger then the blessings of mine

elders: vnto the ende of the hilles of the
wombe they shalbe on the head of Jos-
seph, and on the toppe of the head of him
that was "separate from his brethren.

27 ¶ Benjamin shall raine as a wolfe: in
the morning he shall deuoure the piap, &
at night he shall bende the spoile.

28 ¶ All these are the twelue tribes of Is-
rahel, and thus their father spake vnto
them, & blessed them: euerp one of them
blessed he with a severall blessing.

29 And he charged them & said vnto them,
I am ready to be gathered vnto my peo-
ple: burp me with my fathers in the
morning he shall deuoure the piap, &
at night he shall bende the spoile.

30 In the caue that is in the field of Ephraim
pelah besides Shammir in the lande of Ca-
naan: which caue Abraham bought with
the silde of Ephron the Hittite for a pos-
session to burrie in.

31 There they buried Abraham & Sarah
his wife: there they buried Isshak & Re-
bekah his wife: & there I buried Leah.

32 The purchase of the silde and the caue
that is therein, was bought of the childen
of Heth.

33 Thus Yaakob made an ende of giuing
charge to his sonnes, and "plucked by
his feete vnto the bed, and gaue vp the
ghost, and was gathered to his people.
C H A P. L.

12 Yaakob is buried, 19 Joseph forgiveth his bre-
thers. 23 He seeth his children, 25 He
dyeth.

1 ¶ Then Joseph fel vpo his fathers face,
and wept vpon him, and kissed him.

2 And Joseph commaunded his seruants
p physicians, to embalm his father, & a
He meant
them that en-
baumed the
dead and bury
them.

3 So fourtie dayes were accomplished,
for so long did the dayes of them that
were enbaumed last: and the Egyptians
bewailed him seuentie dayes.

4 And when the dayes of his mourning
were past, Joseph spake to the house of
Pharaoh, saying, If I haue now found
favour in your eyes, speake, I pray you,
full, in the eares of Pharaoh, and say,

¶ My father made me "swear, saying, Chap. 47. 29.
Loe, I die, burrie me in my grane, which
I haue made me in the lande of Canaan:
nowe therefore let me go, I pray thee, and
burie my father, and I will come againe.

6 Then Pharaoh saide, Goe vp and burie
thy father, as he made thee to swear.

7 So Joseph went vp to burie his fa-
ther, and with him went all the seruants
of Pharaoh, both the elders at his house,
formed, and all the elders of the land of Egypt.

8 Likewise all the house of Joseph, and his
brethren, and his fathers house: onely
their children, and their shepe, and their
cattel left ther in the land of Goshen.

9 And there went vp with him both cha-
rers and hoysmen: and they were an ex-
ceeding great companie.

10 And then came to "Goren Atad, which
is beyond Iordan, and there they made
a great and exceeding soie lamentati-
on: and hee mourned for his father se-
uen dayes.

u Either in dig-
nitie, or when he
was folde from
his brethren.

Chap. 47. 29.

x Whereby
signified howe
quietly he dyd

Chap. 47. 29.

c The wey-
shels would
haue othep
formed.

Or, the count
sioure of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they said, This is a great mourning unto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyond Iordan.

12 So his sonnes did unto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the cave of the field of Ephraim, which cave * Abraham bought with the field, to be a place to burie in, of Egypt the Hittite besides Danure.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they saide, ¶ It may be that Ioseph wil hate vs, and wil pay vs againe all the euill, which we did unto him.

16 Therefore they sent unto Ioseph, saying, Thy father commanded before his death, saying,

17 This shal he say unto Ioseph, Forgive now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgive the trespass of the seruants of thy fathers: * God, And Ioseph wept, when * they

sake unto him.

18 Also his brethren came unto him, and fell downe before his face, and sayd, Beside, we be thy seruants.

19 To whom Ioseph said, * feare not: for I am not I vnder God?

20 When he thought euill against me, God disposed it to good, that he might bring to passe, as it is this day, & saue much people alme.

21 Feare not now therefore, I wil nourish you, and your children: and hee comforted them, and saide, * kindie vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued a hundred and ten yere.

23 ¶ And Ioseph sawe Ephraims children, when vnto the third generation: also the sonnes of Ephraim the sonne of Manasse were brought vp on Iosephs knees.

24 And Ioseph said unto his brethren, ¶ I am ready to die, and God wil surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Isaac, and vnto Iacob.

25 And Ioseph toke an othe of the childe of Israel, saying, ¶ God wil surely visite you, & he shal carie you out hence.

26 So Ioseph dyed, when hee was an hundred and tenne yere older: and they lulled him, and put him in a chest in Egypt.

Chap. 45.

Or, om. 1 in Gods frend? meaning, to take vengeance.

Who by the good successe seemeth to remie it, & therefore it ought not to be reuenged by me.

Who, notwithstanding he bare rule in Egypt about fourescore

yeeres, yet was ioyned with the Church of God in fayth and religion.

Num. 32. 39. Heb. 11. 22. Exod. 13. 19.

Hee speaketh this by the spirit of prophesie, exhorting his brethren to haue

thrust in Gods promises for their deliuerance,

The second booke of Moses, called Exodus.

THE ARGUMENT.

After that Iacob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundredth yeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and enuicoued both by tyrannie and cruel slavery to suppress them: the Lord according to his promise, Gen. 15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most strange and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefites: and albeit hee had giuen them the Pascheouer to be a signe and memorial of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings, against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the ende, whome he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with newe benefites laboured to overcome their malice: for he still gouerned them and gaue them his worde and Law both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisdom had appointed.

CHAP. I.

1 The children of Iacob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prescience of God toward them. 15 The Kings commandement to the midwives. 22 The sonnes of the Hebrews are commanded to be cast into the river.

Now these are the names of the children of Israel, which came into Egypt (euery ma and his household) came with Iacob.

2 Reuben, Simeon, Levi, and Iudah, 3 Issachar, Zabulon, and Benjamin, 4 Dan, and Naphtali, Gad, and Aser.

5 So all the soules, that came out of the loines of Iacob, were * seuentie soules: Ioseph was in Egypt already.

6 Nowe Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel brought forth fruite and increased in abondance, and were multiplied, and were exceeding

Or, persons. Gen. 46. 27. dnt. 10. 22.

After 17. Or, did growe.

Gen. 46. 8.

2 Moses describeth the wonderfull order that God obserueth in performing his promises to Abraham, Gen. 15. 14.

b He meaneth the country of Goshen.
c He considered not howe God had preferred Egypt for Josephs sake.

exceeding mightie, so that the land was full of them.

8 Then there rose up a new king in Egypt, who knewe not Joseph.

9 And he said unto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, if it there be waire, they scorne themselves also vnto our enemies, and fight against vs, and get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdnes: and they built the cities Pithom & Ramses for the treasures of Pharaoh.

12 But the more they bred them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearp of their lines by foye labour in clay and in bricke, and in all worke in the field, with all manner of bondage, which they laide vpon them most cruelly.

15 Wherfore the king of Egypt commanded the midwives of the Egiptue women, (of which his ones name was Shiphiyah, and the name of the other Puah)

16 And said, When ye doe the office of a midwife to the women of the Egiptues and see then on their foetes, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved aliuie the men children.

18 Then the king of Egypt called for the midwives, and sayde vnto them, Why haue ye done thus, and haue preserved aliuie the men children?

19 And the midwives answered Pharaoh, Because the Egiptue women are not as the women of Egypt: for they are liuely, and are deliuered per the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man child that is borne, I cast ye into the riuer, but reserve euery maide child aliuie.

CHAP. II.

1 Moses is borne and cast into the flaggies. 5 Hee is taken vp of Pharaohs daughter & kept. 12 Hee killeth the Egyptian. 15 Hee fleeth and marieth a wife. 23 The Israelites cry vnto the Lord.

1 Then there went a man of the house of Levi, and tooke to wife a daughter of Levi.

2 And the woman conceived and bare a sonne: as when she saw that he was faire, she hid him three monethes.

3 But when she could no longer hide him, she tooke for him an arke made of reeds,

and daubed it with slime & with pitch, and laid the child therein, and put it among the bulrushes by the rivers side.

4 And when his sister stood a faire off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, she sent her maide to fetch it.

6 Then she opened it, and sawe it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Egiptues children.

7 Then sayde his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Egiptue women to nurse thee the child?

8 And Pharaohs daughter sayde to her, Go. So the maide went and called the childes mother.

9 To whome Pharaohs daughter sayde, Take this child away, a nurse it for me, & I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, & shee called his name Moses, because, sayd she, I drew him out of the water.

11 And in those dayes, when Moses was grown, he went forth vnto his brethren, and looked on their burdnes: also he saw an Egyptian smiting an Egiptue one of his brethren.

12 And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and behold, two Egiptues stroue: and hee saw vnto him that did the wrong, wherfore he smote the one of the fellowes.

14 And he answered, Who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kill me, as thou killest the Egyptian? Then Moses feared and sayd, Certainly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and heate doune by a well.

16 And the Prince of Midian had seven daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepherdes came and drew them away: but Moses rose up & defended them, and watered their sheepe.

18 And when they came to keuel their fathes, he sayd, You are ye come so fone to day?

19 And they said, A man of Egypt delineth vs from the hands of the shepherdes, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left him? will ye say him that he may ete bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

b Commending him to the providence of God whom shee could not keepe from the rage of a tyrant.

c Mans count cannot bide that, which he hath determined shall come to passe.

d That is, fourtye years AGs. 7.23.

e Being said that God had appointed him to deliuer Israelites, AGs. 7.25.

f Though hee feared hee should his infirmities faith counsell Hebr. 11.27.

g Or, ymagine

h Or, sayd she

i Or, sayd she

j Or, sayd she

k Or, sayd she

l Or, sayd she

m Or, sayd she

n Or, sayd she

o Or, sayd she

p Or, sayd she

q Or, sayd she

r Or, sayd she

s Or, sayd she

t Or, sayd she

u Or, sayd she

v Or, sayd she

w Or, sayd she

x Or, sayd she

y Or, sayd she

z Or, sayd she

a This Leuite was called Amram, whomaried Iochabel, Chap. 6.20. Numb. 26.59. 1. Chron. 23.13. act. 7.20. hebr. 11.23.

Chap. 3.

h God humbled him by afflictions that they should enter into him, & receive the fruit of his promises.
i He judged their cause or acknowledged them to be his.

22 And he bare a name, * whose name he called *Merihor*: for he said, I have bene a stranger in a strange land.

23 ¶ Then in process of time, the King of Egypt dyed, and the children of Israel sighed for the bondage, and * cried: and their cry for the bondage came up unto God.

24 Then God heard their moane, and God remembred his covenant with *Abraham*, *Ishak*, and *Yaakob*.

25 So God looked upon the children of Israel, and God * had respect unto them, CHAP. III.

1 *Moses keepeth sheepe, and God appeareth unto him in a bush. 10 He sendeth him to deliver the children of Israel. 14 The name of God. 16 God teacheth him what to do.*

1 **W**hen *Moses* kept * sheepe of *Jethro* his father in lawe, *Chief* of *Midian*, and drove the flocke to the * backe side of the desert, and came to the * mountaine of God, * *Horeb*.

2 Then the Angel of the *Lorde* appeared unto him in a * flame of fire, out of the middes of a * bush: and hee looked, and beheld, the bush burned with fire, and the bush was not consumed.

3 Therefore *Moses* said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the * *Lorde* sawe that hee turned aside to see, God called unto him out of the middes of the bush, and said, *Moses*, *Moses*. And he answered, I am here. Then he said, Come not hither, * put thy shoes off thy feet: for the place whereon thou standest is * holy ground.

6 *Wherefore* he said, * I am the God of thy father, * God of *Abraham*, the God of *Ishak*, and the God of *Yaakob*. Then *Moses* hid his face: for he was * afraid to looke upon God.

7 ¶ Then the *Lorde* said, I have surely seene the trouble of my people, which are in Egypt, and have heard their cry, because of their * taskmasters: for I knowe their sorowes.

8 Therefore I am come downe to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a lande that floweth with milke and honie, even into the place of the *Canaanites*, and the *Hittites*, and the *Amorites*, and the *Perizzites*, & the *Hivites*, & the *Jebusites*.

9 And now loe, the cry of the children of Israel is come unto me, and I have also seene the oppression, wherewith the Egyptians oppresseth them.

10 Come now therefore, & I will send thee unto *Pharaoh*, that thou maist bring my people the children of Israel out of Egypt.

11 ¶ But *Moses* said unto God, Who am I, that I should go unto *Pharaoh*, and that I should bring the children of Israel out of Egypt?

12 And he answered, * Certainly I will be with thee: and this shalbe a token unto thee, that I have sent thee, After that

thou hast brought the people out of Egypt, * pe shall serve *God* upon this mountaine.

13 Then *Moses* said unto God, Beholde, when I shall come unto the children of Israel, and shal say unto them, The God of your fathers hath sent me unto you: if they say unto me, What is his name? what shal I say unto them?

14 And God answered *Moses*, I AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God spake further unto *Moses*, Thus shalt thou say unto the children of Israel, The *Lorde* God of your fathers, the God of *Abraham*, the God of *Ishak*, and God of *Yaakob* hath sent me unto you: this is my name for ever, & this is my memoriall unto all ages.

16 Goe and gather the elders of Israel together, and thou shalt say unto them, The *Lorde* God of your fathers, the God of *Abraham*, *Ishak*, & *Yaakob* appeared unto mee, and saide, * I have surely remembered you, and that which is done to you in Egypt.

17 Therefore I bid say, I will bring you out of the affliction of Egypt unto the lande of the *Canaanites*, & the *Hittites*, and the *Amorites*, and the *Perizzites*, & the *Hivites*, and the *Jebusites*, unto a land that floweth with milke and honie.

18 Then shall they obey thy voice, & thou and the elders of Israel shal goe unto the king of Egypt, and say unto him, The *Lorde* God of the *Egyptians* hath * mer with us: we pray thee now therefore, let us go three dayes journey in the wilderness, that we may * sacrifice unto the *Lorde* our God.

19 ¶ But I knowe that the king of Egypt will not let you go, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be favoured of the Egyptians: so that when ye goe, ye shall not goe empty.

22 ¶ For every woman shal aske of her neighbour, and of her * that sojourneeth in her house, letwels of silver and letwels of golde and raiment, and ye shal put them on your sonnes, and on your daughters, and shal possesse the Egyptians.

CHAP. IIII.

1 *Moses* red is turned into a serpent. 6 His hand is leprosed. 9 The water of the river is turned into blood.

14 *Aaron* is given to helpe *Moses*. 21 God hardeneth *Pharaoh*. 25 *Moses* wife circumciseth her sonne. 27 *Aaron* meeteth with *Moses*, and they come to the Israelites, and are belovred.

1 **T**hen *Moses* answered, and sayde, But loe, they will not beleieve mee, nor hearken unto my voice: for they will say, The *Lorde* hath not appeared unto thee.

2 And the *Lorde* saide unto him, What is that in thine hand? And he answered, A rodde,

3 Then

n The God which have ever bene, am, and shal be the God almighty, by whom all things have their being, and the God of mercie mindfull of my promises, Revel. 1. 4.

“Ebrin visiting him visited.”

“Or, appeared unto me.”
o Because Egypt was full of idolatrie, God would appoint them a place where they should serve him purely.
p This example may not be followed generally: though at Gods commande, ment they did it justly, receiving some recompence of their labours.
Chap. 1. 2. & 12. 35.
“Or, in whose hand she sojourneeth,”

“He saith within the desert.”

a It was so called after the lawe was given.
b Called also Sinai.

c Thus 7. 30.

e This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.

d Whom hee called the Angel, verse 3.

e Reigne thy self up to me, Ruth 4. 15.

f Because of my presence.

Mal. 2. 32.

g For mine cause man to feare Gods justice.

h Whose cruelty was intolerable.

i Most plentiful of all things.

k He heard before, but now he would revenge it.

l He doeth not fully disobey God, but acknowledged his owne weakness. n Neither feare thine own weakness, nor *Pharaohs* tyrannie.

- 3 Then saide he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.
- 4 Again the Lord said unto Moses, Put forth thine hand, and take it by the tale. Then he put forth his hand and caught it, and it was turned into a rodde in his hand.
- 5 Doe this, that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.
- 6 And the Lord saide furthermore unto him, Thust wolve thine hande into thy bosome. And he thrust his hande into his bosome, and when heeooke it out againe, behold, his hande was leprous as snow.
- 7 Wherefore he saide, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, & plucked it out of his bosome, and behold, it was turned againe as his other self.
- 8 So shall it be, if they will not beleue thee, neither obey: the voice of the first signe, yet shall they beleue the voice of the second signe.
- 9 But if they will not yet beleue these two signes, neither obey unto thy voice, then shalt thou take of the water of the river, and wryte it upon the drye lande: so the water which thou shalt take out of the river, shall be turned to blood upon the drye land.
- 10 But Moses saide unto the Lord, Wh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken unto thy seruant: but I am slow of speache and slowe of tongue.
- 11 The Lord said unto him, Who hath giuen the mouth to man? or who hath made the deaf, or made him that seeth, or the blind? haue not I the Lord?
- 12 Therefore go now, and I will be with thy mouth, and will teache thee what thou shalt say.
- 13 But he said, Oh my Lord, send, I pray thee, by the hande of him, whom thou shouldest send.
- 14 Then the Lord was very angry with Moses, and saide, Doe not I knowe Aaron thy brother the Leuite, that hee himselfe shall speake for thee, hee commeth also forth to meete thee, and when hee seeth thee, hee will be glad in his heart.
- 15 Therefore thou shalt speake unto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teache you what ye ought to doe.
- 16 And hee shall be thy spokesman unto the people: and hee shall be, even hee shall be as thy mouth, and thou shalt be to him as God.
- 17 Wherefore thou shalt take this rodde in thine hande, wherewith thou shalt doe miracles.
- 18 Therefore Moses went and returned to Bethshur his father in law, and said unto him, I pray thee, let me goe, and returne to my brethren, which are in Egypt, and

see whether they be yet alive. Then Moses said to Moses, Goe in peace.

19 For the Lord had said unto Moses in Midian, Go, returne to Egypt: for they are all dead which went about to kill thee.

20 Then Moses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt. Moses tooke the rod of God in his hand.

21 And the Lord said unto Moses, When thou art entered and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and hee shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, even my first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, even thy first borne.

24 And as hee was by the way in the pynne, the Lord met him, and would have killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feet, and saide, Thou art in deede a bloody husband unto mee.

26 So he departed from him. Then she saide, A bloody husbande (because of the circumcision.)

27 Then the Lord said unto Aaron, Goe meete Moses in the wilderness. And he went and mette him in the mount of God, and kissed him.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith hee had charged him.

29 So went Moses & Aaron, & gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lord had spoken unto Moses, and hee did the miracles in the sight of the people.

31 And the people beleue, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed downe, and worshipped.

CHAP. V.

Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. So they crye out upon Moses and Aaron therefore, and Moses complaineth to God.

1 Then afterwarde Moses and Aaron went and saide to Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may celebrate a feast unto me in the wilderness.

2 And Pharaoh saide, Who is the Lord, that I should heare his voice, and let Israel goe? I knowe not the Lord, neither will I let Israel goe.

3 And they said, Wee worship the God of the Egyptians: we pray thee, let us goe: these dayes Iournie in the desert, & sacrifice unto the Lord our God, least hee bring upon us the pestilence of swarms.

Ex. sought by Jews.

Ex. sought them to rule. Whereby wrought the miracles.

By receding my spirit, and liuering him to Satan to create his malice.

k. Meaning, most deare to him.

l. God punish him with sickness for neglecting his seruement.

m. This adu. extraordinary for Moses was foretold, and God euen then required it.

Or, the Angel.

Or, Herd.

ade.

n. So that Moses had now experience of God, promysed that hee should haue good success.

a. Epith. used for Israel, let my people goe, that they may celebrate a feast unto me in the wilderness.

b. And Pharaoh saide, Who is the Lord, that I should heare his voice, and let Israel goe? I knowe not the Lord, neither will I let Israel goe.

Or, God hath met us.

Or, left to us with pestilence.

4 Then

b. This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

Or, white as snow

Or, the wordes confirmed by the first signe.

c. Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people.

Ein. from yesterday, and yet yesterday.

Or, because of mouth.

Mat. 10. 19. and 12. 12.

Or, minister. d. That is, of the Messias: or some other, that is more meete then I.

e. Though we prouoke God iustly to anger, yet he will neuer reiect his.

f. Thou shalt instruct him what to say.

Chap. 5. g. Meaning, as a wise counsellor, and full of Gods Spirit.

Or, kindness, and wages.

4 Then said the king of Egypt unto them, *What do ye say? why cause ye the people to cease from their workes? get you to your burdens.*

5 Pharaoh sayde furthermore, Beholde, much people is now in the land and ye make them leave their burdens.

e Although ye would rebell.

d Which were of the Israelites, and had charge to see them doe their worke.

f By yesterday.

6 Therefore Pharaoh gaue continuall beuents the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more straw, to make bricke ("as in time past) but let them goe and gather them strawe themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

e The more cruelly that tyrants rage, the nearer is Gods helpe.

f Of Moles and Aaron.

9 A lay more worke vpon the men, & cause them to doe it, and let them not regarde same wordes.

10 ¶ Then went the taskmasters of the people and their officers out, & tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Go you to felues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abrood throughout all the land of Egypt, for to gather stubble in steade of straw.

g By the workes of aduise in his day.

13 And the taskmasters halld them, saying, Finishe your daies worke: "enough daies task, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your task in making bricke perter day and to day, as in times past?

15 ¶ Then the officers of the children of Israel came and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

h Or, thy people the Egyptians are in the fault.

i Eke, telle ye me idle.

16 There is no straw giuen to the seruants, and they lay vnto vs, Make bricke: and lo, the seruants are beaten, and the people is blamed.

17 But he sayde, "Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shall ye beate the whole tale of bricke.

Or, looked fowle on them, which sayd.

19 ¶ Then the officers of the children of Israel sawe their felues in any still case, because it was sayde, Ye shall diminish nothing of your bricke, nor of euery daies task.

Read Gen. 34. 30.

20 ¶ And they met Moses & Aaron, which stood in their way, as they came out from Pharaoh,

21 To whome they sayd, The Lord looke vpon you and iudge: for ye haue made our labour to be "sinke before Pharaoh & before his seruants in that ye haue put a twaye in their hand to slay vs.

Or, looked fowle on them, which sayd.

22 Wherefore Moses returned to the Lord, and sayde, Lorde, why hast thou affected

this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vered this people, & yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promes of the deliverance of the Israelites. 9 Moses speaketh to the Israelites, but they beleue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Lem, of whom came Moles & Aaron.

¶ When the Lorde saide vnto Moses, Howe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen "be constrained to drine them out of his land.

"Ere is a strong hand.

2 Therefore God spake vnto Moses, and sayd vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Isaac, and to Iacob by the Name of "Yehovah: and thou shalt knowe vnto them.

"Or, all sufficient,

a Whereby he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant, & will performe his promes.

4 Furthermore as I made my couenant with them to giue them the lande of Canaan, the land of their pilgrimage, where in they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians kepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lorde, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

"Or, plague.

b He meaneth, as touching the outward vocation: the dignitie wherof they lost afterwarde by their rebellion: but as for election to life, everlasting it is immutable.

"Eke, lift up mine hand.

7 Also I will take you for my people, and will be your God: then ye shall knowe that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I "swaue that I would giue to Abraham, to Isaac, and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, say-

ing, Go speake to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of "base countenance?

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moles & Aaron came.

Gen. 46. 9.

Num. 26. 5.

1 Chron. 5. 8.

1 Chron. 5. 26.

13 ¶ Then the Lord spake vnto Moses and vnto Aaron, & charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the families of Reuben the first borne of Israel are Hanoch and Phallu, Gerson & Merari: these are the families of Reuben.

15 ¶ Also the families of Simeon: Jemima, Jamin,

Num. 3. 7.

1. chro. 6. 1.
and 23. 6.

f For he was 43.
yere olde, when
he came into
Egypt, & there
lived 94.

2. Num. 26. 57.
1. chro. 6. 1.
and 23. 6.

Chap. 2. 2.

nom. 26. 59.
g Which kinde
of marriage was
after in the lawe
forbidden, Leui.
18. 12.

h Moses and he
were bretherens
children, whose
rebellion was
punished, Nom.
16. 1.

i Who was a
prince of Iu-
dah, Num. 23. 5.

Num. 25. 11.

k For their fa-
milies were so
great, that they
might be com-
pared to armies.

l The disobedi-
ence both of
Moses & of the
people sheweth
that their deli-
uerance came
onely of Gods
free mercie.

Or, a God to Pha-
raoh.

a I haue giuen
thee power and
authoritie to
speake in my
name & to exe-
cute my iudge-
ments vpo him.

Or, shall speake for
thee before Pha-
raoh.)

Jamit, and Ithab, and Iachin, and Ko-
ar, & Shaim the sonne of a Canaanitish
woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes
of Levi in their generations: Gershon
and Kohath and Iphraim (and the peeres
of the life of Levi were an hundred & thir-
tie and seuen peere)

17 The sonnes of Gershon, were Libni
and Shimi by their families.

18 ¶ And the sonnes of Kohath, Amrain
and Ithar, and Hebron, and Izziel, (and
Kohath liued an hundred & thirtie and
thre peere)

19 Also the sonnes of Iphraim were Phah-
li and Gush: these are the families of
Leui by their kindreds.

20 ¶ And Amrain tooke Jochebed his fa-
thers sister to his wife, and she bare him
Naron and Moyses (and Amrain liued an
hundred & thirtie and seuen peere)

21 ¶ Also the sonnes of Ithar: a Kohah,
and Meephag, and Iachin.

22 And the sonnes of Izziel: Gushael, and
Eaphan, and Githi.

23 And Naron tooke Elsheba daughter of
Amminadab, sister of Shaphan to his
wife, which bare him Nadab, and Abi-
hu, Eleazar and Ithamar.

24 Also the sonnes of Kohah: Amir, and
Elkanah, and Abisaph: these are the fa-
milies of the Kohites.

25 And Eleazar Naron's sonne tooke him
one of the daughters of Putiel to his
wife, which bare him Phinehas: these
are the principall fathers of the Leuites
throughout their families.

26 These are Naron and Moyses, to whom
the Lord said, bring the children of Is-
rael out of the land of Egypt, according to
their armies.

27 These are that Moyses & Naron, which
spake to Pharaoh king of Egypt, that
they might bring the children of Is-
rael out of Egypt.

28 ¶ And at that time when the Lord spake
unto Moyses in the land of Egypt,

29 When the Lord, I say, spake unto Mo-
yses, saying, I am the Lord, speake thou
unto Pharaoh the king of Egypt al that
I say vnto thee.

30 Then Moyses said before the Lord, Be-
hold, I am of vncircumcised lippes, and
how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart, 10 Moses and
Aaron doe the miracles of the serpent, & the blood:
& Pharaohs seruants doe the like.

1 ¶ Then the Lord sayde to Moyses, Be-
hold, I haue made thee Pharaohs
God, and Naron thy brother shall
be thy prophete.

2 ¶ Thou shalt speake all that I comma-
nded thee: and Naron thy brother shall
speake vnto Pharaoh, that he suffer the
children of Is-
rael to goe out of his land.

3 ¶ And I will harden Pharaohs heart, and
multiply my miracles and my wonders
in the land of Egypt.

4 And Pharaoh shall not hearken vnto
you, that I may lay mine hand vpon

Egypt, and bring out mine armies, euen
my people, the children of Is-
rael out of the
land of Egypt, by great iudgements.

5 ¶ Then the Egyptians shall knowe that I
am the Lord, when I stretch forth mine
hand vpon Egypt, & bring out the chil-
dren of Is-
rael from among them.

6 So Moyses and Naron did as the Lord
commanded them, euen so did they.

7 ¶ (Nowe Moyses was a foure score peere
olde, & Naron fourescore and thre, when
they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moyses
and Naron, saying,

9 ¶ If Pharaoh speake vnto you, saying,
Shewe a miracle for you, then thou shalt
say vnto Naron, Take thy rod, and cast
it before Pharaoh, and it shall be turned
into a serpent.

10 ¶ Then went Moyses and Naron vnto
Pharaoh, and did euen as the Lord had
commanded: & Naron cast forth his rod
before Pharaoh, and before his seruants,
and it was turned into a serpent.

11 ¶ Then Pharaoh called also for the wis-
est men and sorcerers: and those charmers
also of Egypt did in like manner to their
enchantments.

12 For they cast downe euery man his rod,
and they were turned into serpents: but
Naron's rod ouercame their rods.

13 So Pharaohs heart was hardened, and
he hearkened not to them, as the Lord
had said.

14 ¶ The Lord then sayde vnto Moyses,
Pharaohs heart is obstinate, he refus-
eth to let the people goe.

15 So vnto Pharaoh in the morning, (so,
hee will come forth vnto the water) and
thou shalt stand & meete him by the ri-
uers brinke, & the rod, which was turned
into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord
God of the Egyptians hath sent me vnto
thee, saying, Let my people goe, that they
may serue vnto me in the wilderness: and be-
hold, hitherto thou wouldest not heare.

17 ¶ Thus saith the Lord, In this thou shalt
knowe that I am the Lord: behold, I will
smite with the rod that is in mine hand
vpon the water that is in the river, and
it shall be turned into blood.

18 And the fish that is in the river shall die,
and the river shall stinke, & it shall grieue
the Egyptians to drinke of the water of
the river.

19 ¶ The Lord then spake to Moyses, Say
vnto Naron, Take thy rod, & stretch out
thine hand ouer the waters of Egypt,
ouer their streames, ouer their canals,
and ouer their poudes, and ouer all poudes
of their waters, and they shall be blood,
and there shall be blood, throughout all
the land of Egypt, both in vessels of wood,
and of stone.

20 So Moyses and Naron did euen as the
Lord commanded: & he beleeved by the
rod, & smote the water that was in the
river in the sight of Pharaoh, and in the
sight of his seruants: & all the water that
was in the river, was turned into blood.

b To streng-

thens Moyses said,

promitteth to

gaine to poss-

essfully oppre-

ssion of the

Church,

c Moyses liued

affliction and

banishment

fourtie yere

fore he came

his office to

uer Gods pe-

ple.

Or, streng-

d It seemed

that these sor-

lancers and so-

bres, reades

Tim. 3. 8. of

the wicked

liciously re-

truerth of God

Or, hee

e To wit,

the Nile

Or, they

wary and

heere to

Or, they

the

plague

Or, they

the

the

the

the

the

To signifie that it was a true miracle, and God plagued them in that, which was most necessarie for the preferuation of life.

¶ *Id. 17. 7.*
g In outward appearance, & after the seven daies were ended.

¶ *Id. 17. 7.*
h He was made strong.

¶ *Id. 17. 7.*
i He set not his heart at all there.

¶ *Id. 17. 7.*
k He was made strong.

¶ *Id. 17. 7.*
l He was made strong.

¶ *Id. 17. 7.*
m He was made strong.

¶ *Id. 17. 7.*
n He was made strong.

¶ *Id. 17. 7.*
o He was made strong.

¶ *Id. 17. 7.*
p He was made strong.

¶ *Id. 17. 7.*
q He was made strong.

¶ *Id. 17. 7.*
r He was made strong.

¶ *Id. 17. 7.*
s He was made strong.

¶ *Id. 17. 7.*
t He was made strong.

¶ *Id. 17. 7.*
u He was made strong.

¶ *Id. 17. 7.*
v He was made strong.

¶ *Id. 17. 7.*
w He was made strong.

¶ *Id. 17. 7.*
x He was made strong.

¶ *Id. 17. 7.*
y He was made strong.

¶ *Id. 17. 7.*
z He was made strong.

¶ *Id. 17. 7.*
aa He was made strong.

¶ *Id. 17. 7.*
ab He was made strong.

¶ *Id. 17. 7.*
ac He was made strong.

¶ *Id. 17. 7.*
ad He was made strong.

¶ *Id. 17. 7.*
ae He was made strong.

¶ *Id. 17. 7.*
af He was made strong.

¶ *Id. 17. 7.*
ag He was made strong.

¶ *Id. 17. 7.*
ah He was made strong.

¶ *Id. 17. 7.*
ai He was made strong.

¶ *Id. 17. 7.*
aj He was made strong.

¶ *Id. 17. 7.*
ak He was made strong.

1 And the 7th that was in the river dyed, and the river stank: so that the Egyptians could not drinke of the water of the river: & there was blood throughout all the land of Egypt.

2 And the enchanters of Egypt did likewise with their soceries: and the heart of Pharaoh was hardened: so that hee did not hearken unto them, as Pharaoh said.

3 Then Pharaoh returned, and went againe into his house: neither did this yet enter into his heart.

4 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.

5 And this continued fully seven daies after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they dye. 17 Lice are sent, whereby the soverers acknowledge Gods power. 24 Egypt is plagued with serpents. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

1 Afterward the Lord sayd unto Moses, Doe unto Pharaoh, and tel him, Thus saith the Lord, Let my people go, that they may serue me:

2 And if thou wilt not let them goe, behold, I willinite all thy countrey with frogs:

3 And the river shall full all of frogs, which shall goe up and come into thine house, and into thy chamber, where thou sleepest, and upon thy bed, and into the house of thy seruants, and upon thy people, and into thine ouens, and into thy kneading troughes.

4 For the frogs shall climb up upon thee, and on thy people, and upon all thy seruants.

5 And the Lord sayd unto Moses, Say thou unto Aaron, stretch out thine hand with thy rodde upon the streames, upon the rivers, & upon the pombes, and cause frogs to come up upon the land of Egypt.

6 Then Aaron stretched out his hand upon the waters of Egypt, and the frogs came up, & couered the land of Egypt.

7 And the soverers did likewise with their soceries, and brought frogs up upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Whap ye unto the Lord that he may take away the frogs from mee, and from my people, and I will let the people go, that they may doe sacrifice unto the Lord.

9 And Moses said unto Pharaoh, Concerning thee, euen command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the river onely.

10 Then he said, To morowe. And he answered, As it is: as thou hast sayde, that thou mayest know, that there is none like unto the Lord our God.

11 So the frogs shall depart from thee, &

from thine houses, & from thy seruants, and from thy people: onely they that remaine in the river.

12 Then Moses & Aaron went out from Pharaoh: and Moses cryed unto the Lord concerning the frogs, which he had sent unto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the towne, and in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had rest given him, he hardened his heart, and hardened not unto them, as the Lord had sayd.

16 And againe the Lord sayde unto Moses, Say unto Aaron, stretch out thy rodde, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lice came upon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters ascribed likewise with their enchantments to bring forth lice, but they could not: so the lice were vpon man and vpon beast.

19 Then sayde the enchanters unto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, hee hearkened not unto them, as the Lord had sayd.

20 And morow the Lord sayd to Moses, Rise ye early in the morning, and stand before Pharaoh (for he will come forth) unto the water, and say vnto him, Thus saith the Lord, Let my people go, that they may serue me.

21 Else, if thou wilt not let my people goe, behold, I will sende swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be: wonderful in that day, so that no swarmes of flies shall be there, that thou mayest knowe that I am the Lord in the midst of the earth.

23 And I will make a difference of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that though all the land of Egypt, the earth was corrupt by swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and sayde, For doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. For can we sacrifice the abomination of the Egyptians before their eyes, & they not stone vs?

27 Let vs goe: thyne oxen I will sacrifice, &

Or, Lord speak

d In things of this life God oft times heareth the prayers of the just for the vngodly
Or, made his heart harder

† The third plague,

e God confounded their wisdom & authority in a thing most vile
f They acknowledged that this was done by Gods power, and not by sorcery
Luke 11.30.

Or, a multitude of vngodly beasts, as serpents, &c.

Or, I will separate

Or, land of Egypt

VII. 1. 9.

† The fourth

g For the Egyptians worshipped diuers

beasts, as the

oxe, the sheepe,

and such like,

which the Israelites offered in

sacrifice: which thing the Egyptians

abhorred

in the

to see,

delict,

a There is nothing so weak, that God cannot overcome the greatest power of man.
Or, upon thy death, or, into thine auerities.

† The second plague.
b In Goshen, where Gods people dwelt, was excepted.
¶ *Id. 17. 7.*
c Not loue, but feare causeth the very infidels to fecke vnto God.

¶ *Id. 17. 7.*
d He was made strong.

¶ *Id. 17. 7.*
e He was made strong.

¶ *Id. 17. 7.*
f He was made strong.

¶ *Id. 17. 7.*
g He was made strong.

¶ *Id. 17. 7.*
h He was made strong.

¶ *Id. 17. 7.*
i He was made strong.

¶ *Id. 17. 7.*
j He was made strong.

¶ *Id. 17. 7.*
k He was made strong.

Chap. 3. 18.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vnadvisedly.

k Where God giueth not faith no miracles can preuaile,

† The fifth plague
a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land 7 of Goshē, where the Israelites dwelled.

Or, waters.

† The sixth plague.

desert, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but ye goe not farre away, pray for me.

29 And Moses sayd, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmines of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmines of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, & did not let the people go.

CHAP. IX.

1 The moraine of beastes. 10 The plague of stiches and sores. 23 The horrible blade, thunder, and the lightning. 26 The land of Goshen euer excepted. 32 Pharaoh confesseth his wickednes. 33 Moses prayeth for him. 35 Yet he obdurate.

1 Then the Lord sayd vnto Moses, Goe to Pharaoh, & tell him, Thus saith the Lord God of the Egyptians, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, & wilt yet holde them still,

3 Beholde, the hande of the Lord is vpon the stocke which is in the feld: for vpon the hoxies, vpon the asses, vpon the camels, vpon the cattel, and vpon the shep shall be a mighty great moaine.

4 And the Lord shall doe a wonderfull thing betwene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt dyed: but of the cattell of the children of Israel dyed not one.

7 Then Pharaoh sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 And the Lord said to Moses & to Aaron, Take your handful of ashes of the soynace, and Moses shall spinkle them toward the heauen in sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they took ashes of the soynace, and stood before Pharaoh: and Moses spinked them toward the heauen, and there came a scabbe breaking out into blisters vpon man, and vpon beast.

11 And the soyners could not stand be-

fore Moses, because of the scabbe: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee breakened not vnto them, as the Lord had said vnto Moses.

13 Also the Lord sayd vnto Moses, Rise vpe in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Egyptians, Let my people go, that they may serue me.

14 For I will at this time sende all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee: and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deed, for this cause haue I appointed thee, to shewe my power in thee, and to declare my name throughout all the world.

17 Yet thou exalted thyself against my people, and lettest them not goe.

18 Beholde, to morrow this time I will cause to raine a mighty great hail, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Sende therefore now, and gather thy cattel, and all that thou hast in the feld: for vpon all the men, & the beastes, which are found in the feld, and not brought home, the haille shall fall vpon them, and they shall dye.

20 Such then as feared the voyce of the Lord among the seruants of Pharaoh, made his seruants and his cattel flee into the houses:

21 But such as regarded not the word of the Lord, left his seruants, and his cattel in the feld.

22 And the Lord sayd to Moses, Stretch forth thine hand toward heauen, that there may be hail in all the lande of Egypt, vpon man, and vpon beast, & vpon all the herbes of the feld in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and lightning vpon the ground: and the Lord caused haille to raine vpon the land of Egypt.

24 So there was haille, and fire mingled with the haille, so grievous as there was none throughout all the land of Egypt, since it was a nation.

25 And the haille smote throughout all the land of Egypt all that was in the feld, both man and beast: also the haille smote all the herbes of the feld, and bryke to pieces all the trees of the feld.

26 Onely in the land of Goshen (where the children of Israel were) was no haille.

27 Then Pharaoh sent & called for Moses and Aaron, and sayd vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 I praye vnto the Lord (for it is enough) that there be no more mighty thunder, and

Chap. 4. 21.

c So that their owne confessions shall condemne thee of ingratitude & malice.

Rem. 9. 17. Or, let them say, Or, to shew that That is what all the world may magnify my power in, & in commending thee.

e Here we see, though Gods wrath be kindled, yet hee is merciefull: hee showed euill to his enemies.

f The worded the minister is called the word of God.

† The seventh plague.

Or, may it be inhabited.

g The wicked confesse their sinnes to their conuention, but they can beleue no true remission. Or, voyce of God.

and haile, and I will let you goe, and pee shall tarp no longer.

29 Then Moyses said unto him, Alasone as I am out of the cite, I will spread mine handes vnto the Loyde, and the thunder shall cease: neither shall there be any moie haile, though thou mayest knowe that the earth is the Loyde.

30 As for thee and thy seruants, I knowe asofte I pray, we will feare before the face of the Loyde God.

31 And the flaxe, & the barley were smitten: for the barley was eared, and the flaxe was boyled.

32 But the wheate and the rpe were not smitten, for they were hid in the ground.

33 Then Moyses went out of the cite from Pharaoh, and spied his handes to the Loyde, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee smited againe, and hardened his heart, both hee, and his seruants.

35 So the heart of Pharaoh was hardened: neither woulde he let the children of Israel goe, as the Loyde had saide: by Moyses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grasshoppers destroy the country. 16 Pharaoh confesseth his sinne. 22 Darkness sent. 28 Pharaoh forbiddeth Moyses to come any more in his presence.

1 **A**gain the Loyd said vnto Moyses, Go to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the mides of his realme,

2 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Loyd.

3 Then came Moyses & Aaron vnto Pharaoh, and they said vnto him, Thus saith the Loyd God of the Egiptues, How long wilt thou refuse to humblye thy selfe before mee: let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, beholde, to morowe will I bring great grasshoppers into thy coastes.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eat the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruantes sayde vnto him, How long shall he be an offence vnto vs: let the men goe, that they may serue the Loyde their God: wilt thou kill

know that Egypt is destroyed?

8 So Moyses and Aaron were brought a game vnto Pharaoh, & he saide to them, See, serue the Loyde your God, but who are they that shall goe?

9 And Moyses answered, We will go with our pong & with our old, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for wee must celebrate a feast vnto the Loyd.

10 And he saide vnto them, Let the Loyde d Theris, I so be with you, as I will let you goe and your children: behold, for I will be before you face.

11 It shall not be so: nowe goe ye that are men, and serue the Loyde: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, the Loyde sayde vnto Moyses, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the lande, euen all that the haile hath left.

13 Then Moyses stretched forth his rodde vpon the lande of Egypt: and the Loyde brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the grasshoppers.

14 So the grasshoppers went by vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moyses and Aaron to haste, and said, I haue sinned against the Loyd your God, and against you.

17 And nowe forgiue mee my sinne onely this once, and pray vnto the Loyde your God, that hee may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Loyd.

19 And the Loyde turned a mightie strong West winde, & tooke away the grasshoppers, & blowed them call them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Loyde hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 Again the Loyde saide vnto Moyses, Stretch out thine hand toward heauen, that there may be vpon the lande of Egypt darkness, euen darkness that may be felt.

22 Then Moyses stretched forth his hande toward heauen, and there was a blacke darkness in all the land of Egypt thre dayes.

23 No man sawe another, neither rose hy from the place where hee was for thre dayes.

† The eight plague.

Or he caused them to remaine.

† The wicked in their miserie seek to Gods ministration for helpe, albeit they hate and detest them.

g The water became red, because the sonde or gravel is red: the Egiptues call it the sea of bulrushes.

h Because it was so thicke. † The ninth plague, vvij. 17. 3.

7/ul. 34. 1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practices of the wicked. Or, Iust fawen.

Or, by the hande of Moyses.

Chap. 4. 31.

Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken of for euer, where also we see the due tie of parents toward their children. b The end of afflictions is, to humble our senses with true repentance vnder the hand of God.

Or, because, vv. 34. 16. g.

Or, from, c Meaning, the occasion of all these evils: so are the gods euer changed, as Elias was by Achab.

VVj4.13..

dapes : * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Behold, I let thee go: only thou shalt go, and thou shalt abide, and thou shalt go with thee.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may do sacrifice unto the Lord our God.

26 Therefore our cattle also shall go with us: there shall not an horse be left, for thereof must we take to serve the Lord our God: neither do we know how we shall serve the Lord, until we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go.)

28 And Pharaoh said unto him, Get thee from me: looke thou see my face no more: for whosoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

C H A P. XI.

1 God promitteth their departure, 2 He willeth them to borrow their neighbours jewels. 3 Moses was affirmed of all Jews Pharaoh, 4 He signifieth the death of the first borne.

1 (Now the Lord had said unto Moses, Per will I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you go hence: when he lethery you goe, he shall at once chase you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.)

4 Also Moses saide, Thus saith the Lord, About midnight will I goe out into the mides of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, unto the first borne of the maide servant, that is at the mill, and all the first borne of beastes.

6 Then there shall be a great crye throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy servants shall come downe unto me, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said unto Moses, Pharaoh shall not heare you: that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened

Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

C H A P. XII.

1 The Lord instructeth the Paschever, 26 The fathers must teach their children the myserie thereof, 29 The first borne are slayne, 31 The Israelites are driven out of the land, 35 The Egyptians are spoiled, 37 The number that departed out of Egypt.

1 Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be to you the first month of the year.

3 Speake ye unto all the Congregation of Israel, saying, In the tenth of this month let every man take unto him a lamb, according to the house of the fathers, a lamb for an house.

4 And if the house be too little for the lamb, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of a year old: he shall take it of the lambs, or of the kiddees.

6 And ye shall keepe it until the fourteenth day of this month: then all the multitude of the Congregation of Israel shall kill it at once.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eat the flesh the same night, roasted with fire, unleavened bread: with sowe herbes they shall eat it.

9 Eat not thereof rawe, doied nor sodden in water, but roasted with fire, both his head, his feet, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that, which remaineth of it unto the morning, shall ye burne with fire.

11 And thus shall ye eat it, your loynes girded, your shoes on your feet, and your staves in your hands, and ye shall eat it in haste: for it is the Lords Paschever.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute judgement upon all the gods of Egypt, I am the Lord.

13 And the blood shall be a token for you upon the houses where ye are: so when I will passe over you, I will see the blood, and I will passe over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you a remembrance: and ye shall keepe it as an holy feast unto the Lord, throughout your generations: ye shall keepe it holy by an ordinance: for ever.

15 Seven dapes shall ye eat unleavened bread, and in the first day out of your houses: for whosoever eateth leavened bread

a Called Nisan, conteynyng part of March, and part of April.

b As touching the observance of sea fests, as is other policies, they reckoned from September.

c As the fathers of the household had great or small families.

d He shall take so many as are sufficient to eat the lamb.

e Every one in his house.

f That is, all the may be caught.

f That is, all the may be caught.

g The lamb was not to be out, but fixed it: as is the thing in which they do

repent, and signify it.

h Of the best fire received by your delivrance.

i That is, well Christs coming: for the ceremony is an end.

from

i The ministers of God ought not to yeeld one iota to the wicked, as touching their charge.

k That is, with what beastes or how many.

l Though before he cōfessed Moses iust, yet against his owne conscience he threatned to put him to death.

a Without any condition, but with haste and violence.

b Or, borrow. Chap. 13. 22. and 13. 35.

Belus. 4. 5. 1.

Chap. 12. 29.

VVj4.13.11.

b From the highest to the lowest.

c That is, vnder thy power and government.

d God hardeneth the heartes of y^e reprobate, that his glorie thereby might be the more set forth. Rom. 9. 17.

Or, calling together
of the people
to serve God.

Leuit. 23. 5.
numb. 28. 16.
k For in old
time fo they
comped, begin-
ning the day at
sunne set till the
next day at the
same time.

Job. 11. 12.

Or, transire, or
upper doors poste.
Or, for side postes.

I The Angel
sent of God to
kill the first
borne.

m The land of
Canaan.
Or, cernanis.
Ish. 4. 6.

n They gaue
God thanks
for so great a
benefice.
Chap. 1. 4.
The tenth
plague.
V. 14. 18. 5.

o Of those hou-
ses, wherein any
first borne was,
either of men or
beastes.

from the first day untill the seventh day,
that person shalbe cut off from Israel.

16 And in the first day shalbe an holy as-
semble: also in the seventh day shall be
an holy assemble unto you: no woyle
shall be done in them, save about that
which every man must eate, that onely
map ye doe.

17 Ye shall keepe also the feast of unlea-
vened bread: for that same day I will bring
your armies out of the land of Egypt:
therefore ye shall observe this daie,
throughout your posteritie, by an ordi-
nance for ever.

18 ¶ In the first moneth and the four-
teenth day of the moneth at even, ye
shall eate unleavened bread unto the one
& twentieth day of the moneth at even.

19 Seven daies shall no leaven be found
in your houses: for whosoever eateth lea-
vened bread, that person shalbe cut off fro
the congregation of Israel: whether he
be a stranger, or borne in the land.

20 Ye shall eate no leavened bread: but in
all your habitations shall ye eate unlea-
vened bread.

21 ¶ Then Moses called all the Elders of
Israel, and said unto them, Choose out a
scape you for every of your householders a
lamb, and kill the Passover.

22 And take a bunch of hyssope, & dip it
in the blood that is in the basin, & strike
the lintel, and the two doore chokes with
the blood that is in the basin, and let none
of you go out at the doore of his house,
untill the morning.

23 For the Lord will passe by to smite the
Egyptians: and when he seeth the blood
upon the lintel & on the two doore chokes,
the Lord will passe over the doore, and wil
not suffer the destroyer to come into
your houses to plague you.

24 Therefore shall ye observe this thing as
an ordinance both for thee and thy sonnes
for ever.

25 And when ye shall come into the land,
which the Lord will give you, as he hath
promised, then ye shall keepe this service.

26 And when your children aske you,
What service is this ye keepe?

27 Then ye shall say, It is the sacrifice of
the Lordes Passover, which passed over
the houses of the children of Israel in E-
gypt, when he smote the Egyptians, and
preserved our houses. Then the people
bowed themselves, and worshipped.

28 So the children of Israel went, and did
as the Lord had commanded Moses and
Aaron: so did they.

29 ¶ Now at midnight, the Lord smote
all the first borne in the lande of Egypt,
from the first borne of Pharaoh that lay
on his throne, unto the first borne of the
captive that was in prison, and all the
first borne of beastes.

30 And Pharaoh rose up in the night, he,
and all his servants and all the Egypti-
ans: there was a great crye in Egypt:
for there was no house where there was
not one dead.

31 And hee called to Moses and to Aaron

by night, and sayde, Rise up, get you out
from among my people, both ye, and the
children of Israel, and go serve the Lord
as ye have said.

32 Take also your sheepe and your cattell
as ye have said, and depart, and be blest
ye all.

33 And the Egyptians did force the peo-
ple, because they would send them out
of the lande in haste: for so sayde, the
Lord.

34 Therefore the people toke their dowe
before it was leavened, even their dowe
bound in clothes upon their shoulders.

35 And the children of Israel did according
to the saying of Moses, and they asked of
the Egyptians: r twels of silver, & twels
of golde, and raiment.

36 And the Lord gaue the people fauour
in the sight of the Egyptians: and they
granted their request: so they loded the
Egyptians.

37 Then the children of Israel toke their
journey from Ramses to Succoth as
bout six hundred thousand men of foot,
beside children.

38 And a great multitude of sumdye
families of people went out with them, and
sheepe, and beeres, and cattell in great
abundance.

39 And they baked the dough which they
brought out of Egypt, & made unlea-
vened cakes: for it was not leavened, be-
cause they were thrust out of Egypt, nei-
ther could they tarie, nor yet prepare
themselves vitayles.

40 So the dwelling of the children of Is-
rael, while they dwelled in Egypt, was
four hundredeth and thirtie paires.

41 And when the four hundredeth & thir-
tie paires were expired, then the first
saue day departed all the hostes of the
Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord,
because hee brought them out of the land
of Egypt: this is that night of the Lord,
which all the children of Israel must keepe
throughout their generations.

43 Also the Lord said unto Moses & Aa-
ron, This is the lawe of the Passover:
no stranger shall eate thereof.

44 But every servant that is bought for
money, when thou hast circumcised him,
then shall he eate thereof.

45 A stranger of an hired servant shall not
eate thereof.

46 ¶ In one house shall it be eaten: thou
shalt carie none of the flesh out of the
house, neither shall ye brake a bone
thereof.

47 All the Congregation of Israel shall ob-
serve it.

48 But if a stranger dwell with thee, and
will observe the Passover of the Lord,
let him circumcise all the males, that be-
long unto him, & then let him come and
observe it, and hee shalbe as one that is
borne in the land: for none uncircumcised
person shall eate thereof.

49 One lawe shall be to him that is borne
in the lande, and to the stranger that
dwelleth

Chap. 3. 21.
and 11. 2.

Or, loade them.

Numb. 33. 3.

Gen. 34. 6.

q Which was a
citie in Goshen,
Gen. 47. 11.

r Which were
strangers, and
not borne of the
Israelites.

Gen. 15. 13. all. 7.

Gen. 34. 6.

From Abra-
hams departing
from Vr in Chal-
dea unto the de-
parting of Isra-
el from Egypt,
are 430. yeres.

t Except he be
circumcised and
only professe
your religion.

Nomb. 9. 13.

Ish. 53. 36.

u They that are
of the household
of God, must be
all ioynd in one
faith and reli-
gion.

dwellers among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memorial of their deliverance. 6 The institution of the Pasceuer. 8. 14. A exhortation to teach their children to remember this deliverance. 17 VVhy they are led by the wilderness. 19 The bones of Joseph. 21 The pillar of the cloud and of the fire.

1 And the Lord spake unto Moses, saying,

2 Sanctifie unto mee all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 Then Moses spake unto the people, Remember this day in the which we came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come ye out in the moneth of Abib.

5 I shewe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he sware unto thy fathers, that he would give thee, a land flowing with milke and honey) then thou shalt keep this service in this moneth.

6 Seven dayes shalt thou eat unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 And thou shalt shewe thy sonne in that day, saying, This is done, because of that which the Lord did unto me, when I came out of Egypt.

9 And it shall be a signe unto thee upon thine hand, and for a remembrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keep therefore this ordinance in his season appointed from pere to pere.

11 And when the Lord shall bring thee into the land of the Canaanites, as hee sware unto thee and to thy fathers, and shall give it thee,

12 Then thou shalt set apart unto the Lord all that first openeth the wombe: also every thing that first beeth open the wombe, and cometh forth of the beast: the males shall be the Lords.

13 But every first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou have out.

14 And when thy sonne shall aske thee

to morrow, saying, What is this? thou shalt then say unto him, With a mighty hand the Lord brought us out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man even to the first borne of beast: therefore I sacrifice unto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token upon thine hand, and as frontlets betwene thine eyes, that the Lord brought us out of Egypt by a mighty hand.

17 I shewe when Pharaoh had let the people goe, God carped them not by the way of the Philistines countrey, though it were nearer: (for God said, lest the people repent when they see warre, & turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went by ane out of the land of Egypt.

19 And Moses toke the bones of Joseph with him: for he had made the children of Israel swear, saying, God will surely visite you, and ye shall take my bones away hence with you)

20 So they toke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud to lead them by the way, and by night in a pillar of fire to give them light, that they might go both by day and by night.

22 Hee toke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4.8 Pharaoh heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with severe murraine against Moses. 13 Moses doeth encourage them. 21 He deniceth the Sea. 23. 27 The Egyptians followe and are drowned.

1 Then the Lord spake unto Moses, saying,

2 Speake to the children of Israel, that they returne a campe before the habitation, betwene Migdol and the Sea, out against Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall followe after you: so I will get me honour upon Pharaoh, and upon all his host: the Egyptians also shall know that I am the Lord: and they did so.

5 Then it was tolde the king of Egypt, that the people fledde: and the heart of Pharaoh & of his servants was turned against the people, and they said, Why have we this done, and have let Israel go out of our service?

6 And he made ready his chariots, & took his

Or, bring up warde.

Or, sign of remembrance.

Or, because.

Which the Philistines would have made against them by stopping then the passage.

That is, not priuily, but openly, and with words doeth signifie, in order by fine and fine.

Gen. 50. 22, 23. 24. 30.

Numb. 33. 6.

Numb. 34. 14.

Deut. 1. 33.

Psalm. 78. 14.

1 Cor. 10. 1.

To defend it from the heat of the sunne.

2 Kings. 19. 35.

a From toward the country of the Philistines.

b So the Israelites before them, mountains either side, and the enemy at their backe.

c They obeyed God and were deliuered.

Numb. 33. 7.

c By punishing his obdurate rebellion.

Chap. 23. 29. & 34. 19. Levit. 27. 26. Numb. 3. 13. & 8. 16. Luke 2. 23.

Exod. 23. 13.

Ebr. bouja of servants.

a Where they were in most cruel slavery.

b To signifie that they had not leisure to leaven their bread.

c Conteyning part of March & part of April, when come began to ripe in that country.

d Both the seventh and the first day were holy, as chapter 23. 16.

e When thou doest celebrate the feast of unleavened bread.

f Thou shalt have continuall remembrance thereof, as thou wouldst of a thing that is in thine hand or before thine eyes.

Chap. 23. 29. & 34. 19. & Levit. 27. 26.

Ebr. that first cometh forth.

g This is also vnderstand of the horse and other beasts, which were not offered in sacrifice.

h By offering a cleane beast in sacrifice. Levit. 22. 6.

d Josephus writeth that besides these chariots there were 50000 horsemen, & 200000 footmen.
e With great joy, & boldnesse.
1. cor. 14. 6.
1. cor. 14. 9.

f They, which a little before in their deliverance refused, being now in danger are afraid, and murmur.

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.
h Or, deliverance.

i One ly put your trust in God without grudging or doubting.

j Thus in temptations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloud sheweth light to the Israelites, but to the Egyptians it was darkness, so that their two hostes could not ioyne together.
1. cor. 14. 23.
psal. 114. 3.
psal. 78. 13.
1. cor. 10. 1.
hab. 1. 13.

his people with him,
7 And took five hundred chosen chariots, and 4 all the chariots of Egypt, and captains over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an ^e his hand)

9 And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen: & his hoste overtook them ramping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh dyed: nie, the children of Israel lift up their eyes, & behold, the Egyptians marched after them, and they were soye ^f as a snake: wherefore the children of Israel cried unto the Lord.

11 And they saide unto Moses, Hast thou brought us to die in the wilderness, because there were no granes in Egypt: wherefore hast thou ferued us thus, to carrie us out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serue ^g Egyptians: for it had bene better for us to serue the Egyptians, then that we should die in the wilderness.

13 Then Moses saide to the people, Feare ye not, stand still, and beholde ^h the saluation of the Lord which he will shewe to you this day. For the Egyptians, whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore he holde you your peace.

15 And the Lord sayde vnto Moses, Wherefore ⁱ cryest thou vnto me? speake vnto the children of Israel that they goe forwarde:

16 And lift thou up thy rodde, and stretche out thine hand vpon the Sea and deuide it, and let the children of Israel go on drye ground thow the muddes of the sea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may followe them, and I will get mee honour vpon Pharaoh, and vpon all his hoste, vpon his chariots, and vpon his horsemen.

18 Then the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his chariots, and vpon his horsemen.

19 And the Angel of God, which went before the hoste of Israel, rancoured and went behinde them: also the pillar of the cloud went from before them, and stood behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was both a cloud and darkness, yet gaue it ^k light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hande vpon the Sea, and the Lord caused the sea to rume backe by a strong Eastwinde all the night, and made the Sea drye land: for the waters were ^k deuided.

22 Then the ^k children of Israel went through the muddes of the Sea vpon the

drye ground, and the waters were a wall vnto them on their right hande, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, euen all Pharaohs horses, his chariots, and his horsemen.

24 Nowe in the morning ^l watch, when the Lord looked vnto the hoste of the Egyptians, out of the fire and cloude by last houres of the night.
m So the Lord by the water faued his, and by the water drowned his enemies.

25 For hee tooke off their charet wheeles, and they brake them: with ^l much adoe: so that the Egyptians euerie one sayde, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hande vpon the Sea, that the waters may returne vpon the Egyptians, vpon their chariots and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ^m ouerthrew the Egyptians in the mids of the Sea.

28 So the water returned and couered the chariots and the horsemen, euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drye land throug the muddes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hande of the Egyptians, and Israel saue the Egyptians dead vpon the Sea banke.

31 And Israel saue the mightie ⁿ power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beloued the Lord, and his ⁿ seruants Moses.

C H A P. XV.

1. 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang ^o Moses and the children of Israel this song vnto the Lord, ^o for the ouerthrow of his enemies and their deliuerance.
1. cor. 10. 20.

2 The Lord is my strength and ^o praise, and he is become my saluation. He is my God, and I will ^o prepare him a tabernacle, he is my fathers God, and I will him therein.
1. cor. 10. 20.

3 The Lord is a man of warre, his ^o name is Terhounah.

4 Pharaohs chariots and his hoste hath overthrown: he cast into the Sea: his chosen captains also were drowned in the red Sea.

5 The deepnes haue couered them, they sank to the bottoome as a stone.

6 Thy ^o right hand, O Lord, is glorious in ^o power.

Which was about the three last houres of the night.

So the Lord by the water faued his, and by the water drowned his enemies.

That is, the doctrine which he taught them in the name of the Lord.

For the occasion of my song of praise.

To worship him.

In battell he overcometh euer. Ever constant in his promise.

e Those that are enemies to Gods people, are his enemies.

Or, in the depth of the sea.

Or, my soule shall be filled.

f For so often-times the scripture calleth the mightie men of the worlde.

g Which oughtest to be prayed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Drut. 2. 35.

Isa. 2. 9.

Or, for thy great power.

i Which was mount Zion, where after ward the Temple was built.

k Signifying their great ioy which custome the Iewes obserued in certaine solemnities, Iud. 11. 34. and 11. 21 but it ought not to be a cloke to couer our wanton daunces.

l By singing the like song of shankeing.

m Which was called Etham, Num. 33. 8.

Or, in moun-

power: thy right hand, O Lord, hath bin sed the enemy.

7 And in thy great glory thou hast ouerthrowen them: that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the depths congealed together in the heart of the Sea.

9 The enemy said, I will pursue, I will ouertake him, I will deuide the people, my lust shall be satisfied upon them, I will braye my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the Sea couered them, they sank as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? who is like thee so glorious in holinesse, & fearefull in wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carpe this people, which thou deliueredst: thou wilt bring them in the strength vnto thine holy habitation.

14 The people shall heare and be afraid: sorrowe shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waite hearted.

16 Peace and bread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is thy place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine handes shall establish.

18 The Lord shall reigne for ever and ever.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 And Miriam the prophetesse, sister of Aaron, tooke a tambour in her hand, & all the women came out after her with tambour and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowne in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Sin: and they went three dayes in the wilderness, and founde no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a lawe, and there hee pronounced them,

26 And saide, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, and shennie palm trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites came to the desert of Sin, and murmured against Moses and Aaron. 13 The Lord sendeth quails and Manna. 23 The Sabbath is fastified vnto the Lord. 27 The seventh day Manna could not be found, 33 It is kept for a remembrance to the posteritie.

Afterwarde all the Congregation of the children of Israel departed from Elim, and came to the wilderness of

2 Sin (which is betwene Elim and Sina) the fiftenth day of the seconde moneth after their departing out of the land of Egypt.

3 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

4 For the children of Israel saide to them, Whither we had died by the hande of the Lord in the land of Egypt, when we sate by the fleshpots, when we were bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole companie with famine.

5 Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to pou, & the people shall go out, and gather that that is sufficient for euery day, that I may proue them, whether they will walke in my lawe or no.

6 But the sixt day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather dayly.

7 Then Moses and Aaron saide vnto all the children of Israel, As euen pee shall knowe, that the Lord brought you out of the land of Egypt:

8 And in the morning ye shall see the glory of the Lord: for hee hath heard your grudginges against the Lord: and what are we that pee haue murmured against vs?

9 Againe Moses saide, At euen shall the Lord giue you flesh to eate, & in the morning pour fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? pour murmurings are not against vs, but against the Lord.

10 And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Whatue were before the Lord: for

Eccl. 38. 5.

n That is, God, or, Moses in Gods name.

o Which do that only that God commandeth.

Rem. 33. 9.

Or, date tree.

a This is the place where they had camped: there is another place called Zin, which was 33. places.

b So hard a thing it is to be flesh not to murmure against God, when the belly is pinched.

c To signifie, that they should patiently depend vpon Gods providence from day to day.

d He gaue them not Manna, because they murmured, but for his promise sake.

e He charged them with God, ministers of God himselfe.

^aOr, generation.
^bOr, first.

d When in aduerſitie we think God to be abſent, then we neglect his promiſe and make him a lyar.

Deut. 25. 17.

Wid. 11. 3.

e Who came of Eliphaz, ſonne of Eſau, Gen. 36. 12.

f That is, Horeb, which is alſo called Sinai.

g So that we ſee how dangerous a thing it is to faint in prayer.

h In the booke of the lawe,

^aEbr. put it in the ſides of Ioshua.

2 Sam. 24. 20.

1 Sam. 15. 3.

i That is, the Lord is my banner: he declared by holding vp his rod and his handes.

^aEbr. the hand of the Lord upon the throne.

Chap. 2. 16.

a It may ſeeme that hee ſent her backe for a time to her father for her impatiencie, leſt ſhe ſhoulde be a let to his vocation, which was ſo dangerous, chap. 4. 25.

Chap. 2. 22.

b Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth y^e mount where Chriſt waſt crucified,

the holy mount: for by Chriſtes preſence it was holy for a time,

2 Peter 1. 18.

c That is, hee ſent meſſengers to ſay vnto him,

^aEbr. of peace.

^aPaſſah and ^bMeribah, becauſe of d conſention of the children of Iſrael, and becauſe they had tempted the Lord, ſaying, To the Lord among vs, or no?

8 ^a* Then came Amalek & fought with Iſrael in Iſephidim.

9 And Moſes ſaide to Ioshua, Chuiſe vs out men, and goe fight with Amalek: to morrow I will ſtand on the top of the hill with the rod of God in mine hand.

10 So Ioshua did as Moſes bad him, and fought with Amalek: and Moſes, Aaron, and Hur, went vp to the top of the hill.

11 And when Moſes heide vp his hande, Iſrael preuailed: but when he let his hande downe, Amalek preuailed.

12 Nowe Moſes handes were heauie; therefore they toke a ſtone and put it vnder him, and he ſate vpon it: And Aaron & Hur ſtaied by his handes, the one on p one ſide, and the other on the other ſide: ſo his handes were ſteady untill the going downe of the ſunne.

13 And Ioshua diſcomfited Amalek and his people with the edge of the ſworde.

14 And the Lord ſaide to Moſes, Write this for a remembrance: in the booke, & rehearſe it to Ioshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

15 And Moſes built an altar, and called the name of it, Jehonah-niffi.

16 Also he ſaide, The Lord hath ſworne, that hee will haue warre with Amalek from generation to generation.

CHAP. XVII

1 Iethro cometh to ſee Moſes his ſonne in lawe, 8 Moſes telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth ſacrifices to God. 21 VVhat manner of men officers and iudges ought to be. 23 Moſes obeyeth Iethros counſell in appointing officers.

1 **W**hen Iethro the * ſon of Midian Moſes father in lawe hearde all that God had done for Moſes, and for Iſrael his people, and howe the Lord had brought Iſrael out of Egypt,

2 Then Iethro the father in lawe of Moſes toke Zipporah Moſes wife, (after he had ſent her away)

3 And her two ſonnes, (whereof the one was called * Gerſhom: for hee ſaide, I haue bene an aliant in a ſtrange land:

4 And the name of the other was Eliezer: for the God of my father, ſayde hee, was mine helpe, and deliuered mee from the ſworde of Pharaoh)

5 And Iethro Moſes father in lawe came with his two ſonnes, and his wife vnto Moſes into the wilderneſſe, where hee was campt by the mount of God.

6 And he ſaide to Moſes, I thy father in lawe Iethro am come to thee, and thy wife and her two ſonnes with her.

7 And Moſes went out to meete his father in lawe, and did obeſtance, and kiſſed him, & eche ake other of his * wel faired, and the came into the tent.

8 Then Moſes tolde his father in lawe all that the Lord had done vnto Pharaoh, and to the Egyptians for Iſraels ſake,

and all the trouble that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesſe, which the Lord had ſhewed to Iſrael, and becauſe hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro ſayde, * Bleſſed be the Lord who hath deliuered you out of the hande of the Egyptians, and out of the hande of Pharaoh: who hath alſo deliuered the people from vnder the hand of the Egyptians.

11 Nowe I knowe that the Lord is greater then all the gods: * for as they haue dealt proudly with them, ſo are they recompensed.

12 Then Iethro Moſes father in lawe tooke burnt offerings and ſacrifices to offer vnto God. And Aaron and all the Elders of Iſrael came to eate bread with Moſes father in lawe before God.

13 ^a Nowe on the morrow, when Moſes ſate to iudge the people, the people ſtoode about Moſes from morning vnto euen.

14 And when Moſes father in lawe ſawe all that hee did to the people, hee ſayde, What is this that thou doest to the people: why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning vnto euen?

15 And Moſes ſaid vnto his father in lawe, Becauſe the people come vnto me to ſeek me God.

16 When they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moſes father in lawe ſayd vnto him, The thing which thou doest, is not well.

18 Thou both * wearieſt thy ſelfe greatly, and this people that is with thee: for the thing is too heauie for thee: thou art not able to doe it thy ſelfe alone.

19 Heare now my voice, (I will giue thee counſell, and God ſhalbe with thee) See thou for the people to Godwarde, and report thou the cauſes vnto God,

20 And admoniſh them of the ordinances, and of the lawes, & ſhewe them the way wherein they muſt walke, and the waye that they muſt doe.

21 Whereouer, y^e poude thou among all the people: men of courage, fearing God, dealing truly, hating countenances: and appoint ſuch ouer them to be rulers ouer thouſands, rulers ouer hundredes, rulers ouer fifties, & rulers ouer tentes.

22 And let them iudge the people at all ſeaſons: but euer great matter let the being vnto thee, and let them iudge all ſmall cauſes: ſo ſhall it be eaſier for thee. When they ſhall beare the burden with thee.

23 Iſt thou doe this thing, (and God ſo commaunde thee) both thou ſhalt be able to endure, and all this people ſhall alſo go quietly to their place.

24 So Moſes obeyed the voice of his father in lawe, and did all that hee had ſaid:

25 And Moſes choſe men of courage out

d Whereby it is evident that the worſhipped the true God, and therefore Moſes reſuſed not to

marrie his daughter.

Chap. 1. 10, 16.

and 14. 8.

e For they were drunken of the elixir, perſid of Iſrael.

f They ſtand about thee, as the ſacrifice was offered: for it was burnt, and the reſt eaten.

g That is, Know God, and to haue rice external

h Iudge thou harde cauſes, which cannot be decided but by conſulting with God.

i What manner of men ought to be choſen to beare office.

k Godly men ſhall ouerſee the people: for to ſuch God often times p- ueth wiſdom to humble them: that are exal- ted: and to deſtroy that one member hath neede of another.

of all Israel, and made them heads over the people, rulers over thousand, rulers over hundred, rulers over fifties, and rulers over tens.

26 And they judged the people at all seasons, but they brought the hard causes unto Moses: for they judged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 Her that toucheth the hill, dyeth. 16 God appeareth unto Moses upon the mount in thunder, and lightning.

1 In the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: and there Israel camped before the mount.

3 But Moses went by unto God, for the Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,

4 I have sent what I did unto the Egyptians, as how I carried you upon eagles wings, and have brought you unto me.

5 Now therefore if ye will hear my voice in deed, and keepe my covenant, then ye shall be my chief treasure above all people, though all the earth be mine.

6 Ye shall be unto me also a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 Moses then came and called for the elders of the people, and proposed unto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, All that the Lord hath commanded, we will do. And Moses reported the wordes of the people unto the Lord.

9 And the Lord said unto Moses, For I come unto thee in a thicke cloude, that the people may heare, whiles I talke with thee, and that they may also believe thee for ever. (for Moses had told the wordes of the people unto the Lord)

10 Moreover, the Lord laide unto Moses, Go to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day: for the thirde day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selves, ye be not vnto the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

13 For so haud shal touch it, but he shall be smitten to death, or stricken through with darts: whether it be beast or man, hee shall not live: when the thorne bloweth long, they

shall come by into the mountaine.

14 Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your wives.

16 And the third day, when it was morning, there was thunders, and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tentes to meete with God, and they stood in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sounde of the trumpet blew long, and waxed louder, and louder, Moses spake, and God answered him by his voice.

20 For the Lord came downe vpon mount Sinai on the top of the mount, and when the Lord called Moses by vnto the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge the people, that they breake not their boundes, to go vp to the Lord to gaze, lest many of them perish.

22 And let the priests also, which come to the Lord be sanctified, lest the Lord destroy them.

23 And Moses said vnto the Lord, The people cannot come vp into the mount Sinai: for they have charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the priests, and the people breake their boundes to come vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

1 The commandments of the first table. 13 The commandments of the seconde. 18 The people are comforted by Moses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

1 Then God spake all these wordes, saying,

2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods beside me.

4 Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, neither serue them: for I am the Lord thy God, a jealous God, visiting the iniquities of the fathers vpon the children, vpon the third generation, & vpon the fourth of them that hate me:

Or, toward.

f But give your selves to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 35

Deut. 4. 11.

g God vied these fearful signes, that his lawe should be had in greater reverence, & his maiestie the more feared. He gaue autoritie to Moses by plaine wordes, that the people might vnderstand him. Or, unless. Or, breakes out upon them.

i Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word prescribe.

a When Moses and Aaron were gone vp, or had passed boundes of the people, God spake thus out of the mount Horeb, that all people heard. Deut. 5. 6. 1. psal. 81. 1. 10.

Or, for man. b To whose eyes all things are open. 1. psal. 26. 1. 1. psal. 97. 7. By this outward gesture all kinde of seruice & worship to idols is forbidden. d And will be reuenged of the enemies of the

6 And mine honour.

c So ready is he rather to shewe mercie then to punish.

Leu. 19. 12. dent. 5. 11 mat. 5. 33.

h Either by swearing falsly or rashly by his Name, or by contemning it.

g Which is by meditating spiritual rest by hearing Gods word, & resting from worldly trauails.

Cha. 23. 12. ezek. 20. 12.

Or, xiii. Gen. 2. 2.

Dent. 5. 16. mat. 15. 4.

h By the parents also is meant all that haue autoritie ouer vs.

Math. 5. 21. i But loue and preferre thy brothers life.

k But be pure in heart, word and deede.

l But studie to saue his goods.

m But further his good name, & speake truth.

Rem. 7. 7. n Thou mayest not so much as with his hindrance in any thing.

Or, heard.

Or, freerands.

Dent. 5. 24. & 18. 16. heb. 12. 18.

o Whether you wil obey his precepts as you promise, cha. 19. 8.

Chap. 27. 8. & 38. 7.

Leuit. 3. 1.

Dent. 27. 5. is. 6. 8. 31.

Or, xiii. that is, a stone.

p Which might be by his stouping, & flying abroade of his clothes.

6 And shewing mercie vnto thousandes to them that loue me, & keepe my commandements.

7 * Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

8 Remember the Sabbath day, & to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruāt, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is: & rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 * Honour thy father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not conet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruāt, nor his maide, nor his oxe, nor his asse, neither any thing that is to thy neighbours.

18 * And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it, they fled and stood a farre off.

19 And sayde vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses sayd vnto the people, Feare not: for God is come to pson you, and that his feare may be before you, that ye shue not.

21 So the people stood a farre off, but Moses came betwene vnto the darkness where God was.

22 * And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, He haue serued that I haue talked with you from heauen.

23 Ye shall not make therefore with me gods of silver, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of beuon stones: for if thou lift vp thy tooles vpon them, thou shalt pollute them.

26 Neither shalt thou go up by steps vnto mine altar, that thy filthinesse be not discovered thereon.

C H A P. XXI.

Temporal and ciuill ordinances appointed by God, touching seruitude, murder, and wrong: the obseruation wherof doth not iustifie a man, but are giuen to bridle our corrupt nature, which els would break out into all mischief and crueltie.

1 Now these are the lawes, which thou shalt set before them:

2 * If thou bye an Egiptian seruāt, he shall serue fix yerres, and in the seventh hee shall goe out free, for nothing.

3 * If he came by himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 * If his master hath giue him a wife, and the wife borne him somes of daughters, the wife and her children shalbe her: masters, but he shall goe out himselfe alone.

5 * But if the seruāt, say thus, I loue my master, my wife and my children, I will not goe out free.

6 Then his master shall bring him vnto the Judges, and set him to the doore, or to the poste, and his master shall boye his eare thorough with a naile, & he shall serue him for ever.

7 Likewise if a man sell his daughter to be a seruāt, shee shall not goe out as the men seruants doe.

8 * If she please not her master, who hath betrothed her to himselfe, then shall he be cause to bye her: he shall haue no power to sel her to a strange people, seeing hee is despised her.

9 * But if hee hath betrothed her vnto his sonne, hee shall deale with her according to the custome of the daughters.

10 * If he take him another wife, hee shall not diminish her virginity, her raiment, & recompence of her fornicitie.

11 And if he doe not these 3 thinge vnto her, then shall she goe out free, paying no money.

12 * Ye that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hande,

* then I will appoint thee a place whither hee shall flee:

14 * But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altare, that hee may dye.

15 * Also he that smiteth his father or his mother, shall die the death.

16 * And he that stealeth a man, & selleth him, if it be found with him, shall die the death.

17 * And he that curseth his father or his mother, shall die the death.

18 * When men also strite together, & one smite another with a stone, or with the fist, and hee die not, but lieth in bed,

19 * If he rise againe & walke about vpon his staffe, then shall hee be smite him go: quite, saue onely hee shall beare his charges for his resting, and shall pay for his healing.

20 * And if a man smite his seruāt, or his maide with a rod, & hee die vnder his hand, hee shall be surely punished.

21 * But if he continue a day, or two dayes, hee shall not be punished: for he is his money.

22 * Also if men strite and hurt a woman, it is a murder

Leu. 23. 39. dent. 12. 11. mat. 23. 34.

a Paying no money for his libertie.

b Not having wife nor children.

c Till her time expired, which might be the twentieth yere of the fiftieth.

d Whereby Iudges fine.

e That is, whole yere of his seruice.

f Constrained either by penurie, or els to the intent that the master should marie her.

g By giuinge other money to buy her of him.

h Or, despised her.

i For his sonne.

k Neither marie her himselfe, nor giue another money to buy her of him.

l Though hee be killed at wares, yet is Gods providence that it should be.

m The holding of the place ought not to send the murderer thence.

n Either from him or neere.

o By the countiustice.

p Or, lasting of time.

q By the count Magistrate before God.

r Or, a murder.

Q Of the mother
or child.

W, whith.

Leuit. 24. 10.

Mat. 19. 11.

Mat. 5. 38.

1 The execution

of this law onely

belongeth to the

Magistrate,

Mat. 5. 38.

1 So God reuenge

thine enemie in

most like things

Gen. 9. 5.

1 If the beast be

punished, much

more shall the

murderer.

Or, 10. 12. 13.

1 By the next of

kinde of

him that is so

slaine.

1 Reade Gen.

23. 15.

1 This law for-

biddeth not on-ly

to not to hurt,

but to beware

hell may be hurt.

with child, so that her child depart from
her, & death follow not, hee shalbe surety
punished according as the womans hus-
band hath appointed him, or he shal pay as
the Iudges determine.

23 But if death follow, then thou shalt pay
life for life,

24 Eye for eye, tooth for tooth, hande for
hand, foote for foote,

25 Burning for burning, wound for wound,
stripe for stripe.

26 And if a man smite his seruant in the
eye, or his maide in the eye, and hath pe-
rished it, he shal let him go free for his eye.

27 Also if he smite out his seruants tooth,
or his maides tooth, he shal let him goe
out free for his tooth.

28 If an ore goe a woman, that hee
die, the ore shalbe stoned to death, and
his flesh shal not be eaten, but the owner
of the ore shal go quite.

29 If the ore were wont to push in times
past, and it hath bene tolde his master,
and hee hath not kept him, and after hee
killeth a man or a woman, the ore shal
be stoned, and his owner shal die also.

30 If there be set to him a summe of mo-
ney, then he shal pay the ransom of his
life, whatsoeuer hee shall be lapde vpon him.

31 Whether hee hath goied a sonne, or go-
red a daughter, he shalbe iudged after the
same manner.

32 If the ore goe a seruant or a maide, hee
shall giue vnto their master thirtie she-
kels of siluer, and the ore shalbe stoned.

33 And when a man shall open a well, or
when hee shall digge a pit & couer it not,
and an ore or an alle fall therein,

34 The owner of the pitte shal make it
good, & giue money to the owners ther-
of, but the dead beast shalbe his.

35 And if a mans ore hurt his neigh-
bours ore that hee die, then they shal sell
the liue ore, and deuide the money ther-
of, and the dead ore also they shal diuide.

36 And if it be knowne that the ore hath
bied to push in times past, and his master
hath not kept him, hee shal paye ore for
ore, but the dead shalbe his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing.

16 Eniuing of mades. 18 Witchcraft. 20 Idola-

trie 21 Support of Strangers, widows, and father-

less. 25 Vswie. 28 Tenuence to Magistrates.

1 If a man steale an ore or a sheepe, & kill
it, or sell it, he shal restore foure oren for
the ore, & a foure sheepe for the sheepe.

2 If a thiefe be found breaking vp, and
be smitten that hee die, no blood shall be
shed for him.

3 But if it be in the day light, blood shall
be shed for him: for hee shoulde make full
restitution: if hee had not wherewith, then
shoulde hee be sold for his theft.

4 If the theft be found with him, alive,
(whether it be ore, asse, or sheepe) he shal
restore the double.

5 If a man do hurt field or vineyard, and
put in his beatt to feede in an other mans
field, he shal recompense of it best of his
own field, & of it best of his own vineyard,

6 If fire breake out, & catch in it thornes,
& the flackes of coyn, or standing coyn,
or the field be consumed, hee that kindled
the fire shal make full restitution.

7 If a man deliuer his neighbours money
or stuffe to keepe, and it be stolen out of
his house, if the thiefe be found, hee shal
paye the double.

8 If the thiefe be not founde, then the mas-
ter of the house shalbe brought vnto the
Iudges to sweare, whether hee hath put
his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be
for oren, for asse, for sheepe, for raiment,
or for any manner of lost thing, which an
other chalengeth to be his, the cause of
both parties shal come before the Iudges,
& whom the Iudges condemne, hee shal
paye the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to
keepe asse, or ore, or sheepe, or any beatt,
and it die, or be hurt, or taken away by
enemies, and no man see it,

11 An othe of the Lord shal be betwixt
them twaine, that hee hath not put his
hand vnto his neighbours good, and the
owner of it shal take the othe, and hee shal
not make it good:

12 But if it be stolen from him, hee shal
make restitution vnto the owner thereof.

13 If it be coyn in pieces, hee shal bring
recorde, and shall not make that good,
which is denouced.

14 And if a man borrowe of his neigh-
bour, and it be hurt, or els die, the owner
thereof not being by, hee shal surety make
it good.

15 If the owner thereof be by, hee shal not
make it good: for if it be an hired thing,
it scame for his hire.

16 And if a man entise a maide that is
not betrothed, and hee wuth her, hee shal
endow her, and take her to his wife.

17 If her father refuse to giue her to him,
hee shal paye money, according to the
betwixt of virgins.

18 Thou shalt not suffer a witch to liue.

19 Whosoener lieth with a beatt, shal
bide the death.

20 He that offereth vnto any gods, saue
vnto the Lord onely, shalbe slaine.

21 Whosoener, thou shalt not doe iniurie
to a stranger, neither oppresse him: for ye
were strangers in the lande of Egypt.

22 Ye shall not trouble any widow, nor
fatherlesse child.

23 If thou bere of trouble such, & so hee call
& cry vnto me, I wil surely heare his cry.

24 Then shall my wrath be kindled, and I
will kill you with the sword, and pour
twiues fatherlesse widows, and pour chil-
dren fatherlesse.

25 If thou lende money to my people,
that is, to the poore with thee, thou shalt
not be as an vlturer vnto him: per shall
not oppresse him with vlturie.

26 If thou take thy neighbours raiment
to pledge, thou shalt restore it vnto him
before the sunne goe downe:

27 For that is his covering onely, & this
is his garment for his skinne: wherewith
hee shal

1 Ebr. gods.
2 That is, whe-
ther he hath
stolen.

3 They shoulde
swear by the
Name of the
Lorde.

Gen. 31. 39.

4 Hee shall shewe
some part of the
beatt, or bring in
witnesses.

5 Hee that hired
it shalbe free by
paying the hire.
Deut. 23. 18.

6 Deut. 13. 13, 14.
7 1. mor. 2. 34.
8 Leuit. 19. 33.

9 Zech. 7. 10.

10 The iust
plague of God
vpon the op-
pressers.

11 Leuit. 25. 37.
12 Deut. 23. 19.
13 Psalm. 135.

i Forbolde and
necellie.

Alti 23.5.

k Thine abun-
dance of thy
corne, oyle, and
wine.

Cnap. 13. 2. 12-8

34.19.

Lewi. 22. 8.

1 And so haue

nothing to doe

with it.

shall hee sleepe therefore when hee i n p
erch vnto me, I will heare him: for I am
mercifull.

28 ¶ Thou shalt not raise vpon the Iude
ges, neither speake euill of the ruler of thy
people.

29 ¶ Thine abundance and thy licour
shalt thou not keepe backe. * The first
borne of thy sonnes shalt thou giue mee.

30 Likewise shalt thou doe with thine ore
en and with thy sheepe: seven daies it
shalbe with his dauntee, & the eight day
thou shalt giue it me.

31 ¶ I will haue an holp people vnto mee,
* neither shall ye eate any flesh that is
toine of beastes in the felder: ye shall call it
to the dogge.

CHAP. XXIII.

1 Not to followe the multitude. 13 Not to make
mention of the strange gods. 14 The three solemne
feastes. 20. 23 The Angel is promised to heade the
people. 25 Vnto God promised, if they obey him.
29 God will cast out the Canaanites by little and li-
tle, and why.

1 ¶ Thou shalt not receive a false tale,
neither shalt thou put thine hande
with him wicked to be a false witness.

2 ¶ Thou shalt not followe a multitude to
doe euill, neither agree in a controuersie
to decline after many and ouerthrow
the truth.

3 ¶ Thou shalt not esteeme a poore man in
his cause.

4 ¶ If thou meete thine enemies ore, or
his alle going astray, thou shalt bring
him to hunt againe.

5 ¶ If thou see thine enemies asse lping vnder
his burden, wilt thou cease to helpe
him: thou shalt helpe him by againe with
it.

6 ¶ Thou shalt not ouerthrowe the right
of the poore in his suite.

7 ¶ Thou shalt keepe thee farre from a false
matter, * and shalt not slaye the vnre-
sent and the righteous: for I will not
iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift
blindeth the wise, and peruerterth the
wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger:
for ye know h heart of a stranger, seeing
ye were strangers in the land of Egypt.

10 ¶ Whereouer, fire piers thou shalt sowe
thy lande, and gather the fruites thereof.

11 But the seventh yere thou shalt let it rest
and lie still, that the poore of thy people
may eate, and what they leaue, the beasts
of the felds shall eate. In like manner thou
shalt doe with thy vinegarde, and with
thine olive trees.

12 ¶ Sixe daues thou shalt doe thy worke,
and in the seventh day thou shalt rest, h
thyne ore, and thine alle may rest, and the
soune of thy maid and the stranger may
be refreshed.

13 And ye shall take heede to all things h
I haue said vnto you: and ye shall make
no mention of the name of other gods,
neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast
vnto me in the yere.

15 Thou shalt keepe the feast of unlea-
vened bread: thou shalt eate unleavened
bread seven daues, as I commaunded
thee, in the season of the moneth of Abib:
for in it thou earnest out of Egypt: add
* none shall appeare before me empty:

16 The feast also of the haruest of the
first fruites of thy labours, which thou
shalt sowe in the felds: and the feast of
gathering fruites in the ende of the yere,
when thou shalt gathered in thy labours
out of the feld.

17 These thre times in the yere shal al thy
men childen appeare before the Loyde
Jehouah.

18 Thou shalt not offer the blood of my sac-
rifice with leavened bread: neither
shall the fatte of my sacrifice remaine un-
till the morning.

19 ¶ The first of the first fruites of thy land
thou shalt bring vnto the house of the
Lorde thy God: yet shalt thou not let the
hiddie in his mothers milke.

20 ¶ Beholde, I sende an Angel before
thee, to keepe thee in the way, & to bring
thee to the place which I haue prepared.

21 Beware of him, and heare his voyce,
& ymoke him not: for he will not spare
your middees, because my name is
in him.

22 But if thou hearken vnto his voyce,
and doe all that I speake, then I will be
an enemy vnto thine enemies, and will
afflict them that afflict thee.

23 For mine Angel shall goe before thee,
and bring thee vnto the Amorites, and
the Hittites, and the Perizzites, and the
Canaanites, the Hittites, and the Jebu-
sians, and I will destroy them.

24 Thou shalt not bowe downe to their
gods, neither serue them: nor doe after
the workes of them: but utterly ouer-
throwe them, and breake in peeces their
images.

25 For ye shall serue the Loyde your God,
and he shall blesse thy bread and thy wa-
ter, and I will take all sickness away
from the middees of thee.

26 ¶ There shall none cast their fruite nor
be barren in thy land: the number of thy
daues will I fulfill.

27 I will send my feare before thee, and
will destroy all the people among whom
thou shalt go: and I will make all thine
enemies turne their backs vnto thee:

28 And I will send homeers before thee,
which shall drine out the Hittites, h Ca-
naanites, and the Hittites from thy face.

29 I will not cast them out from thy face
in one yere, least the lande growe to a
wildernesse: and the beasts of the felds
multiply against thee.

30 ¶ By little and little I will drine them out
from thy face, vntill thou increase, and in-
herite the land.

31 And I will make thy coastes from the
red sea vnto the sea of the Philistines,
and from the desert vnto the Egiptus:

for I will deliuer the inhabitants of the
lande into your hand, & thou shalt drine
them out from thy face.

Cap. 34. 15.
18.

19. 18.
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100. 18.

a When he called him vp to y mountainto give him the lawes, beginning at the 30. chap. hitherto.

b When he had receued these lawes in mount Sinai.

c After judgement, Chap. 19. 3.

d For as yet the priesthood was not giv to Levi.

e Or, the booke of the Lawe.

f Which blood signifieth that y couenent broken should be satisfied without blood shedding.

g As pceding by their infirmities could behold his maiestie.

h He made the not afraide, nor punished them.

i The second time.

j Sparing the hardnes of our hearts except God doe write his lawes therein by his Spirit.

k To wit, the people.

32 * Thou shalt make no couenent with them, nor with thy gods:

33 Neither shall they dwell in the land, least they make thee thine enemy: for it thou serue thy goddesses, surely it shall be thy destruction.

CHAP. XXI.

1 The people promise to obey God, 4 Moses writeth the civill lawes. 9. 13. Moses returneth into the mountaine. 14. Aaron and Hagar have the charge of the people. 18. Moses vii. forty dayes & fourty nightes in the mountaine.

1 **N**Owe hee had sayde unto Moses, Come up to the Lorde, then, a Aaron, Nadab, and Abihu, and leuitie of the Elders of Israel, and yee shall worship a sacre off.

2 And Moses himselfe alone shall come nere to the Lorde, but they shall not come nere, neither shall the people goe up with him.

3 **A**fterward Moses came & tolde the people all the wordes of the Lorde, & all the lawes: and al the people answered with one voyce, and said, All the things which the Lorde hath said, will we doe.

4 And Moses wrote al y wordes of y Lorde, and rose by early, and let up an altar vnder the mountaine, & twelue pillars according to the twelue tribes of Israel.

5 And he sent pong i men of the children of Israel, which offered burnt offerings of beeces, and sacrificed peace offerings vnto the Lorde.

6 Then Moses took halfe of the blood, and put it in basens, and basse of the blood he spinked on the altar.

7 After hee took the booke of the couenent, and read it in the audyence of the people: who said, All that the Lorde hath sayd, we will doe, and be obedient.

8 Then Moses took the blood, & spinked it on the people, and sayde, Behold, the blood of the couenent, which the Lorde hath made with you concerning all these things.

9 Then went by Moses and Aaron, Nadab, and Abihu, and leuitie of the Elders of Israel.

10 And they saue the God of Israel, and vnder his feete was as it were a Saphir stone, and as the verp heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee layde not his hand: also they saue God, and he did eate and drinke.

12 **A**nd the Lorde sayde vnto Moses, Come up to me into the mountaine, and be there, & I will giue thee tables of stone, & the lawes & the commaundement, which I haue writte, for to teach them.

13 Then Moses rose up, & his minister Joshua, & Moses went up into the mountaine of God.

14 And said vnto y Elders, Tarrye here, but ill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went up to the mountaine, and the cloude covered the mountaine.

16 And the glorie of the Lorde abode vpon

mount Sinai, and the cloude covered it fire dapes: and the strength day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glorie of the Lorde was like i consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moses entered into the thidders of the cloude, & went up to the mountaine: and Moses was in the mountaine fourty dayes and fourtie nightes.

CHAP. XXV.

1 The voluntary gifts for the making of the Tabernacle. 10. The forme of the Arke. 17. The Merciescase. 23. The Table. 31. The Candlestick. 40. All must be done according to the pattern.

1 **T**hen the Lorde spake vnto Moses, saying,

2 **S**peake vnto the children of Israel, that they receiue an offering for me: of every man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, golde, and siluer, & brasse,

4 And blue filke, and purple, and skarlet, and fine linnen, and gones heare,

5 And raimens skynes coloured red, and the skynes of badgers, and the wood Shittim,

6 Oyle for the light, spices for anointing oyle, & for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the Ephod, and in the brest plate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shew thee, turne so shall they make the forme of the Tabernacle, & the fashion of all the instruments thereof.

10 **T**hey shall make also an Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouer lay it with pure golde: within and withoute shalt thou ouerlay it, and shalt make vpon it a crowne of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall giue thee.

17 Also thou shalt make a Merciescase of pure golde, two cubits and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make vpon the Merciescase of golde: of woike beaten out with the hammer shalt thou make therein as it was shewed thee the Merciescase.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at

Or, him.

1 The Lord appeared like de-
uouring fire to
carraill menber:
to them that he
draweth with
his spuite, he is
like pleasant
Saphir.

Chap. 24. 28,
dent. 9. 9.

a After the ma-
rall and iudiciall
lawe he giueth
them the cere-
moniall law, that
nothing shoulde
be left to mans
invention.

Chap. 35. 5.

b For the building
and vfe of the
Tabernacle.

Or, yellowe.

c Which is
thought to be a
kinde of cedar,
which will not
rot.

d Ordained for
the Priests.

Chap. 28. 4.

e A place both
to offer sacrifice
and to heare
the lawe.

Chap. 37. 1.

f Or, a circle and a
border.

Or, facets.

f The stone ta-
bles, the rod of
Aaron and Man-
no, which were a
testimonie of
Gods presence.

Or, carrying or,
propitiatory.

g There God
appeared merci-
fully vnto them:
and this was a
figure of Christ.

To be put vpon
covering that
was made of
goats heare.
This was the
third covering
for the Taber-
nacle.

make a s covering of rammes skinnies dyed redde, and a covering of badgers skinnies aboue.

15 Also thou shalt make boardes for the Tabernacle of Shittim wood to stand by.

16 Ten cubits shalbe the length of a board, and a cubite & an halfe cubit the breadth of one board.

17 Two tenons shall be in one board let in order as the teete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, even twentie boardes on the South side, even full South.

19 And thou shalt make fourtie sockets of silver under the twentie boardes, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like manner on the other side of the Tabernacle toward the North side shalbe twentie boardes,

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe: iopned beneath, and likewise they shall be iopned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shall be eight boardes having sockets of silver, even sixteen sockets, that is, two sockets under one board, and two sockets under another board.

26 Then thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle.

27 And five barres for the boardes of the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the West side.

28 And the middle barre shall goe through the mids of the boards, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 Moreover, thou shalt make a bayle of blue like, and purple, and skarlet, & fine twined linen: thou shalt make it of byss dyed wylke with cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose sockets shalbe of golde) standing vpon foure sockets of silver.

33 Moreover thou shalt hang the bayle on the hookes, that thou mayest bring in thither, thar, (within the bayle) the Arke of the Testimonie: and the bayle shall make pou a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Shereit vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without meaning, in the vyle, and the Candlesticke quiet as the holy place, against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blue silk, and purple, and skarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with golde: their heads shall be of golde, and thou shalt cast five sockets of byssle for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

1 Moreover thou shalt make the altar of Shittim wood, five cubites long and five cubites broad (the altar shalbe foure square) and the height thereof three cubites.

2 And thou shalt make it hoynes in the foure corners thereof: the hoynes shalbe of it self, & thou shalt couer it with byssle.

3 Also thou shalt make his ashpans for his ashes, and his besoumes, and his basens, and his fleshhookes, and his censers: thou shalt make all the instruments thereof of byssle.

4 And thou shalt make vnto it a grate like netwoyke of byssle: also vpon that grate shalt thou make foure bialen rings vpon the foure corners thereof.

5 And thou shalt put it under the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with byssle.

7 And the barres thereof shalbe put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betwene the boardes: as God shewed thee in the mount, so shalt they make it.

9 Also thou shalt make the court of the Tabernacle in the South side, even full South: the court shal haue curtaines of fine twined linen, of an hundred cubites long, for one side.

10 And it shall haue twentie pillars, with their twentie sockets of byssle: the heads of the pillars, & their filers shalbe silver.

11 Likewise on the North side in length there shalbe hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of byssle: the heads of the pillars and the filers shalbe silver.

12 And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward full East shall haue fiftie cubites.

14 Also hangings of fiftie cubites shalbe on the one side with their thre pillars and their thre sockets.

15 Likewise on the other side shalbe hangings of fiftie cubites, with their thre pillars.

n This hanging or vaille was betwene the holy place and there where the people were.

b Of the same wood and matter, not fastened vnto it.

c Ebr. net.

c This was the first entrie into the Tabernacle, where the people abode.

d They were certain hoops or circles for to beautifie the pillars.

e Meaning, curtains of fiftie cubites.

f Of the doore of the court.

For 3, 4, 5 places, wherein were the most iust for this purpose.

1 The Hebrew words significeth twines: declaring that they should be so perfect and well ioynd as were possible.

Chap. 35, 9, 40. b. 1, 1, 7, 44.

k Some read, heads of the pillars.
"Ebr. under the bayle meaning that it should hang downwards from the hookes.
l Whereunto the hie Priest onely entred once a yere.

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaul of twentie cubites, of blue silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fiſlets of silver roūd about, with their heads of silver, and their sockets of braſſe.

18 ¶ The length of the court ſhalbe an hundreth cubites, and the breadth ſitie at eſther ende, and the height ſine cubites, and the hangings of fine twined linen, and their sockets of braſſe.

19 All the beſſels of the Tabernacle for all manner ſeruiſe thereof, & all the pinnes thereof, and all the pinnes of the court ſhalbe braſſe.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring vnto thee pure ople olive beaten for the light, that the lampes may allway burne.

21 In the tabernacle of the Congregation without the vauſe, which is beſore the Teſtimonie, ſhall Aaron and his ſonnes beſſe them from evening to morning beſore the Lozde, for a ſtatute for euer vnto their generations, to be obſerued by the children of Iſrael.

CHAP. XXVIII.

1 The Lord ſaith Aaron & his ſonnes to the Priests, loo. 4 Their garments, 12. 29 Aaron entreth into the Sanctuary in the name of the children of Iſrael. 30 Vpon and Tummim. 38 Aaron beareth the iniquities of the Iſraelites off. n. y.

1 ¶ And cauſe thou thy brother Aaron to come vnto thee, and his ſonnes with him, from among the children of Iſrael, that he may ſerue mee in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.

2 Also thou ſhalt make holy garments for Aaron thy brother, & glorious and beautiful.

3 Therefore thou ſhalt ſpeake vnto all cunning men, whome I haue filled with the ſpirit of wiſedome, that they make glorious garments to conſecrate him, that he may ſerue mee in the Priests office.

4 Now theſe ſhalbe the garments, which they ſhall make, a breſtplate, and an Ephod, and a robe, and a bypordered coat, a mitre, and a girdle. ſo theſe holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that he may ſerue mee in the Priests office.

5 Therefore they ſhall take golde, and blue ſilke, & purple, and ſkarlet, and fine linen,

6 ¶ And they ſhall make the Ephod of golde, blue ſilke, and purple, ſkarlet, and fine twined linen of bypordered worke.

7 The two ſhoulders thereof ſhalbe ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the Embroidered gird of the ſame Ephod, which ſhalbe vpon him, ſhall be of the ſelfe ſame worke and ſilke, euen of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

9 And thou ſhalt take two onix ſtones, and

grave vpon them the names of the children of Iſrael:

10 Six names of them vpon the one ſtone, and the ſixe names that remaine, vpon the ſecond ſtone, according to their generations.

11 Thou ſhalt cauſe to grave the two ſtones according to the names of the children of Iſrael by a grauer of ſignets, that worke and graue in ſtone, and ſhalt make them to bee ſet and embossed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as ſtones of remembrance of the children of Iſrael: for Aaron ſhall beare their names beſore the Lozde vpon his two ſhoulders for a remembrance.

13 So thou ſhalt make boſſes of golde, and two chains of fine golde at the ends, of twiſhed worke ſhalt thou make them, & ſhalt faſten the twiſhed chapines vpon the boſſes.

14 ¶ Also thou ſhalt make the breſt plate of indigement with bypordered worke: like the worke of the Ephod ſhalt thou make it: of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen ſhalt thou make it.

15 Four ſquare it ſhalbe and double, an hand breadth long and an hand breadth byoad.

17 Then thou ſhalt ſet it full of places for ſtones, euen foure rowes of ſtones: the order ſhall be this, a rubie, a topaze, and a carbuncle in the firſt row.

18 And in the ſecond rowe thou ſhalt ſet an emeraude, a ſaphir, and a diamond.

19 And in the third rowe a turkieſe, an aſchate, and an hematite.

20 And in the fourth rowe a chryſolite, an onix, and a iſapir: and they ſhall be ſet in golde in their emboweſſements.

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, & grauen as ſignets, euerie one after his name, & they ſhalbe for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breſt plate two chains at the ends of wyes then worke of pure golde.

23 Thou ſhalt make alſo vpon the breſt plate two rings of golde, and put the two rings on the two ends of the breſt plate.

24 And thou ſhalt put the two twiſhed chaines of golde in the two rings in the ends of the breſt plate.

25 And the other two ends of the two twiſhed chaines, thou ſhalt faſten in the two emboweſſements, and ſhalt put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Also thou ſhalt make two rings of golde, which thou ſhalt put in the two other ends of the breſt plate, vpon the border thereof, towarde the inſide of the Ephod.

27 And two other rings of gold thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it our againſt the coupling of it vpon the bypordered

Ebr. ſitie in ſitie

g Or, ſtokes, where with the curtains were faſtened to the ground.

h Such as cometh from the olive, when it is firſt preſſed or beaten.

i Or, aſend up.

e As they were in age, ſo ſhall they be grauen in order.

f That Aaron might remember the ſinners to Godward.

g Of the boſſes.

h It was ſo called, becauſe the prieſt could not give ſentence in iudgement without that his breſt.

i The deſcription of the breſt plate.

Or, Sardius

Or, Emurad.

Or, Carbuncle

Or, Iſaphir.

Ebr. Toſaphir

a Whereby his office may be knowne to be glorious and excellent.

b Which is, to ſeparate him from the reſt.

c A ſhort and ſtraight coat without ſleeues put vpon ſleeues put vpon his garments to keepe the cloſe vnto him.

d Which went about his vpon moſt com.

k Which was vpon moſt toward the ſhoulders.

l Which was beneath

bioppyd garb of the Ephod.

28 Thus thou shalt binde the best plate by his rings unto the rings of the Ephod, with a lace of blue like, that it may be fast vpon the bioppyd garb of the Ephod, and that the best plate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the best plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the best plate of iudgement the Thum and the Thummim, which shall be vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue like.

32 And the hole for his head shall be in the middes of it, having an edge of women woyle round about the collar of it: so it shall be as the collar of an habergeon that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue like, and purple, and scarlet, round about the skirts thereof, and bellies of gold betwene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when he ministrerh, his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, HOLINES TO THE LORD,

37 And thou shalt put it on a blue like lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquities of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a miter of fine linnen, but thou shalt make a girde of needle wooyke.

40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdles, and bonets thou shalt make them for glory and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, & fill their hands, and sanctifie them, that they may minister vnto me in the Priestres office.

42 Thou shalt also make them linnen byrces to couer their vniuities: from the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron & his sonnes when they come into the Tabernacle of the Congregation, or when they come

unto the altar to minister in the holy place, that they commit not iniquitie, & in not hiding so die. This shall be a law for euer vnto him that maketh doore, and to his seede after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continual sacrifice. 45 The Lord promisseth to dwell among the children of Israel.

1 This thing also shalt thou doe vnto them when thou consecratest them to be my Priestes, Take a young

2 And vneleauened bread and cakes vneleauened tempered with oyle, and wafers vneleauened anointed with oyle: (of fine wheate flower shalt thou make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, & the robe of the Ephod, and the Ephod, and the bestplate, & shalt close them to him with the bioppyd garb of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy crowne vpon the miter.

7 And thou shalt take the anointing oyle, and shalt poure vpon his head, and as nouriish him.

8 And thou shalt bying his sonnes, & put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priestres office shall theirs for a perpetual law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, & Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, & put it vpon the hoines of the altar with thy finger, and shalt poure all the rest of the blood at the foot of the altar.

13 ¶ Also thou shalt take all the fatte that couereth the inwardes, and the hall, that is on the liuer, and the two kidneys, and the fatte that is vpon them, and shalt burne them vpon the altar.

14 And the flesh of the calfe, and his skiume, and his dung shalt thou burne with fire without the doore: it is a sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, and wash the inwardes of him: and his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt lince the whole ramme vpon

Leuit. 9. 16

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Chap. 28. 36.

Chap. 30. 25.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

Chap. 28. 41.

Or, consecrate them.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

E. ii. vpon

in Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel,

a Vm signifieth light, and Thummim perfection: declaring that the stones of the best plate were most clear, and of perfect beauty: by Vm also is meant knowledge, and Thummim holines, showing what vertues are required in the Priests.

Exod. 28. 17.

g Holines appertineth to the Lord: for he is most holy, and nothing vnholie may appeare before him.

p Their offerings could not be so perfect, but some fault would be therein: which finne the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby aduise them to their office.

Exod. 28. 17.

d Or a saour
of rest, which
causeth the
wrath of God
to cease.

e Meaning, the
soft and nether
part of the ear.

f Where with
the altar must
be sprinkled.

g Which is of-
ficed for the
consecration of
the hie Priest.

h This sacrifice
the Priest did
move toward
the East, West,
North & South.
i So called, be-
cause it was not
only shaken to
and fro, but also
lifted up.

k Which were
offerings of
thanks giuing
to God for his
benefices.

upon the altar: for it is a burnt offering
unto the Lord: for a sweete saour: it is
an offering made by fire unto the Lord.

19 And thou shalt take the other ramme,
and Aaron and his sonnes shall put their
hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and
take of his blood and put it upon the
lap of Aarons eare, and upon the lap of
the right eare of his sonnes, and upon
the thumbe of their right hande, & upon
the great toe of their right foote, and shalt
sprinkle the blood upon the altar rounde
about.

21 And thou shalt take of the blood that is
upon the altar, and of the anoynting
oyle, and shalt sprinkle it upon Aaron,
and upon his garments, and upon his
sonnes, and upon the garments of his
sonnes with him: so he shall be halowed,
and his clothes, and his sonnes, and the
garments of his sonnes with him.

22 Also thou shalt take of the rammes the
fat and the rumpe, even the fat that co-
mereth the inwards, and the kail of the li-
uer, and the two kidneis, and the fat that
is upon them, and the right shoulder, (for
it is the ramme of consecration)

23 And one loafe of bread, and one cake of
bread tempered with oyle, and one was-
fer, out of the basket of the unleavened
bread that is before the Lord.

24 And thou shalt put all this in the hands
of Aaron, & in the hands of his sonnes,
and shalt shake them to and fro before the
Lord.

25 Again, thou shalt receive them of their
hands, and burne them upon the altar
besides the burnt offering for a sweete sa-
mour before the Lord: for this is an offer-
ing made by fire unto the Lord.

26 Likewise thou shalt take the best of the
ramme of the consecration, which is for
Aaron, and shalt shake it to and fro be-
fore the Lord, and it shall be thy part.

27 And thou shalt sanctifie the best of the
shaken offering, and the shoulder of the
heave offering, which was shaken to and
fro, and which was heaved up of the ram
of the consecration, which was for Aaron,
and which was for his sonnes.

28 And Aaron and his sonnes shall have
it by a statute for ever, of the children
of Israel: for it is an heave offering, and it
shall be an heave offering of the children
of Israel, of their peace offerings, even
their heave offering to the Lord.

29 And the holy garments, which apper-
taine to Aaron, shall be his sonnes after
him, to be anoynted therein, and to be
consecrate therein.

30 That sonne that shall be High Priest in his
steade, shall put them on seven dayes,
when he cometh into the Tabernacle of
the Congregation to minister in the
holy place.

31 And thou shalt take the ramme of the
consecration, and seeke his fleshy in the
holy place.

32 And Aaron and his sonnes shall eate
the fleshy of the ramme, and the bread that

is in the basket, at the doore of the Taber-
nacle of the Congregation.

33 So they shall eate these things, wher-
by their anoyntment was made, to conse-
crate them, and to sanctifie them: but a
stranger shall not eat thereof, because they
are holy things.

34 Nowe if ought of the fleshy of the conse-
craton, or of the bread remaine unto the
morning, then thou shalt burne the rest
with fire: it shall not be eaten, because it
is an holy thing.

35 Therefore shalt thou do thus unto Aa-
ron and unto his sonnes, according to all
things, which I haue commanded thee:
seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a
sinne offering, for reconciliation: and
thou shalt cleanse the altar, when thou shalt
offer upon it for reconciliation, and shalt
anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the al-
tar, and sanctifie it, for the altar shall be
most holy: and whatsoeuer toucheth the
altar shall be holy.

38 Now this is that which thou shalt
present upon the altar: even two lambes
of one yeere old, day by day continually.

39 The one lambe thou shalt present in the
morning, and the other lambe thou shalt
present at euen.

40 And with the one lambe, a tenth part
of fine flour mingled with the fourth
part of an Oyle of beaten oyle, and the
fourth part of an Oyle of wine, for a drinke
offering.

41 And the other lambe thou shalt present
at euen: thou shalt doe thereto according
to the offering of the morning, and accord-
ing to the drinke offering thereof, so be a
burnt offering for a sweete saour unto
the Lord.

42 This shall be a continual burnt offering in
your generations at the doore of the Ta-
bernacle of the Congregation before the
Lord, where I will make appointment
with you, to speake there unto thee.

43 There I will appoint with the children
of Israel, and the place shall be sanctified
by my presence.

44 And I will sanctifie the Tabernacle of
the Congregation and the altar: I will
sanctifie also Aaron and his sonnes to be
my High Priestes.

45 And I will dwell among the children
of Israel, and will be their God.

46 Then shall they knowe that I am the
Lord their God, that brought them out of
the land of Egypt, that I might dwell as-
mong them: I AM the Lord their God.
CHAP. XXX.

1 The altar of incense. 13 The summe that the Is-
raelites should pay to the Tabernacle. 16 The bra-
sen laver. 23 The anoynting oyle. 34 The making
of the perfume.

1 Furthermore thou shalt make an al-
tar: for sweete perfume, of Shittim
wood thou shalt make it.

2 The length thereof a cubite, and the
breadth thereof a cubite (it shall be foure
square) and the height thereof two cu-
bits:

"Ebr. All this
hande.

m To appeale
Gods wrath
sinne may be
pardoned.

Numb. 28. 3

n That is, an
Omer, read
chap. 16. 16.
o Which is
about a pint.

p Or, declare
thy self to you.

p Because of
my glorious
presence.

Leuit. 26. 12

2 cor. 6. 16

q It is the
Lord, that
their God.

2 Upon which
the sweet per-
fume was burnt
verse 34.

b Of the same wood & matter.

bits: the hoynes thereof shall be b of the same.

Or, a circle and border.

3 And thou shalt overlape it with fine golde, both the top thereof and the sides thereof round about, and his hoynes: also thou shalt make unto it a crowne of golde round about.

4 Besides this thou shalt make under this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

c That is, in the Sanctuary, and not in the Holiest of all.

6 After thou shalt set it before the vayle, that is neere the Ark of the Testimonie, before the Offeriacle that is vpon the Testimonie, where I will appoynt with thee.

d Meaning, wher he trimmeth them, and refresheth the oyle.

7 And Aaron shall burne thereon sweete incense euery moynyn: when he doeth seth the lampes thereof, shall he burne it. 8 Likewise at euen, when Aaron setteth by the lampes thereof, he shall burne incense: this perfume shalbe perpetuall before the Lord, throughout your generations.

e Otherwise made then this, which is described, f But it must only serue to burne perfume.

9 He shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither poultre any bynke offering thereon. 10 And Aaron shall make reconciliation vpon the hoynes of it once in a pere, with the blood of the sinne offering in the daye of reconciliation: once in the pere shall he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

h (Num. 1. 3. 5.)

11 ¶ Afterward the Lord spake vnto Moses, saying, 12 ¶ When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

g Whereby he testified that he redeemed his life which he had forsake, as is declared by Dauid, 1 Sam. 24. 1.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shalbe an offering to the Lord.

h This shekel valued two common shekels, and 5 gerahs valued, about 12 pence after true shilling sterling 5 ounce of silver.

14 All that are numbered from twenty pere olde and above, shall giue an offering to the Lord.

i That God should be mercifull vnto you.

15 The riche shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

17 ¶ Also the Lord spake vnto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot of brasse to walsh, and shalt put it betwene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shall walsh

their hands and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall walsh themselves with water, lest they die.

21 So they shall walsh their hands and their feete that they die not: and thus shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe, sweete myrrhe, shekel, of sweete cinnamon halfe so much, that is, two hundredeth and fiftie, and of sweete calamus, two hundredeth and fiftie.

24 Also of Cassia sine hundredeth, after the shekel of the Sanctuary, and of oyle of olue an * hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the apoticarie: this shalbe the oyle of holy ointment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Ark of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, & the altar of incense:

28 Also the Altar of burnt offering with all his instruments, & the laver and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touche them, shall be holie.

30 Thou shalt also anoint Aaron and his sonnes, & shalt consecrate them, that they may minister vnto me in the duties office.

31 Whosoener thou shalt speake vnto the children of Israel, saying, This shalbe an holie ointment vnto me, throughout your generations.

32 None shall anoint mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whosoener shall make the like ointment, or whosoener shall put any of it vpon a stranger, euen hee shalbe cut off from his people.

34 And the Lord sayd vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apoticarie, mingled together, pure and holy.

36 And thou shalt bear it to powder, & shalt put of it before the Ark of the Testimonie in the Tabernacle of the Congregation, where I will make appoyntment with thee: it shalbe vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whosoener shall make like vnto that

¶ iii.

l So long as the Priesthode shall last.

m Wasing so much, n It is a kinde of recede of a very sweete flavour within, and is vied in powder and odours. Chap. 39. 40.

o All things which appertaine to the Tabernacle.

p. Neither do their buriales, nor otherwise.

q Either a stranger, or an Israélite, save onely the Priestes. r In Ebrew, Sheheleth: which is a sweete kinde of gumme and thinceth as the nayle.

¶ Only dedicate to the vse of the Tabernacle.

to smell thereto: euen hee shall be cut off from his people.

CHAP. XXXI.

2. God maketh Bezaleel and Aholiab merite for his worke. 13. The Sabbath day is the signe of our sanctification. 18. The Tables written by the finger of God.

1. And the Lord spake vnto Moses, say:

2. Beholde, I haue called by name, Bezaleel, the soune of Uri, the soune of Iur of the tribe of Iudah;

3. Whom I haue filled with the Spirit of God, in wisdom, & in vnderstanding;

4. To make our curious workes to worke in golde, and in silver, and in bras,

5. Also in the arte to set stones, and to carue in timber, and to worke in all maner of workmanship.

6. And behold, I haue ioynd with him Aholiab the soune of Ahisamah of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make al that I haue commanded thee:

7. That is, the Tabernacle of the Congregation, & the Arke of the Testimonie, & the Shewbread that shalbe thereupon, with all instruments of the Tabernacle:

8. Also to the Table and the instruments thereof, & the pure Candlestick with all his instruments, & the altar of perfume:

9. Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:

10. Also the garments of the ministracion, and the holie garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priestly office.

11. And the anointing oyle, & sweet perfume for the Sanctuarie: according to all that I haue commanded thee, shal they do.

12. Afterward the Lord spake vnto Moses, saying,

13. Speake thou also vnto the childe of Israel, say, I notwithstanding keepe my Sabbath: for it is a signe betwene me & you in your generations, & ye may knowe that I the Lord doe sanctifie you.

14. Ye shal therefore keepe the Sabbath: for it is holy vnto you: he that desileth it, shall dye the death: therefore whosoever worketh therein, the same person shal be cut off from among his people.

15. Sixe dayes that men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shal dye the death.

16. Wherefore the children of Israel shal keepe the Sabbath, that they may observe the rest throughout their generations for an euermaking covenant.

17. It is a signe betwene me and the childe of Israel for euer: for in sixe dayes the Lord made the heauen & the earth, & in the seventh day he ceased, and rested.

18. Thine (when the Lord had made an end of communicating with Moses vpon mount Sinai) hee gave him two Tables of the Testimonie, euen tables of stone, written with the finger of God,

CHAP. XXXII.

4. The Israelites impute their delinquency to the calfe. 14. God is appeased by Moses prayer. 19. Moses breaketh the Tables. 27. He slayeth the idolaters. 32. Moses reade for the people.

1. But when the people sawe, that Moses tarped long of hee came downe from the mountaine, the people gathered themselves together against Aaron, and sayd vnto him, Wy, make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2. And Aaron sayd vnto them, Plucke off the golden earrings, which are in yeares of your wiues, of your sonnes, and of your daughters, & bring them vnto me.

3. Then all the people plucked from their eies the golden earrings, which were in their eares, and they brought them vnto Aaron.

4. Who receiued them at their handes, and fashioned it with the graving tooles, & made of it a molten calfe: then he said, These bee thy gods, O Israel, which brought thee out of the land of Egypt.

5. When Aaron sawe that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6. So they rose vp by the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose vp to play.

7. Then the Lord sayd vnto Moses, Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8. They are loose turned out of the way, which I commanded them: for they haue made them a molten calfe, & haue worshipped it, & haue offered thereto, saying, These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.

9. Again the Lord sayd vnto Moses, I haue seene this people, and behold, it is a stiff necked people.

10. Now therefore let me alone, that my wrath may ware hote against them, for I will consume them: but I will make of thee a mighty people.

11. But Moses waped vnto the Lord his God, and sayd, O Lord, whp doest thy wrath ware hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12. Wherefore shal the Egyptians speake, and say, He hath brought them out maliciously, for to slaye them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy minde from this euill toward the people.

13. Remember s Abraham, Ishak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, I will multiply your seede, as the

a The rooted Idolatrie is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would in their forgo Idolatry, then misfigure their most precious iewels.

c Such is frage of idolaters, that they spare no cost to faulsh their wicked fires.

d They smelt of their leane of Egypt, when they law calu, oxen, & swine worshipped.

e Whereby it see what neede we haue to pray earnestly to God, to kepe vs in his true obedience and sende vs good guides.

f Chap. 33-34. deuter. 9-13.

g God sheweth that the prayer of the godly is his punishment.

h Nom. 14-15. Or, blasphemous

i Or, reproch. That is, shewes made Abraham.

Gen. 12-7. & 15-16.

k That is, shewes made Abraham.

Gen. 12-7. & 15-16.

l That is, shewes made Abraham.

Gen. 12-7. & 15-16.

m That is, shewes made Abraham.

Gen. 12-7. & 15-16.

n That is, shewes made Abraham.

Gen. 12-7. & 15-16.

o That is, shewes made Abraham.

Gen. 12-7. & 15-16.

p That is, shewes made Abraham.

Gen. 12-7. & 15-16.

q That is, shewes made Abraham.

Gen. 12-7. & 15-16.

r That is, shewes made Abraham.

Gen. 12-7. & 15-16.

s That is, shewes made Abraham.

Gen. 12-7. & 15-16.

t That is, shewes made Abraham.

Gen. 12-7. & 15-16.

u That is, shewes made Abraham.

Gen. 12-7. & 15-16.

v That is, shewes made Abraham.

Gen. 12-7. & 15-16.

w That is, shewes made Abraham.

Gen. 12-7. & 15-16.

a I haue chosen and made meere, chap. 3. 5. 30.

b This sheweth y handy grates are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge

d So called, because of the cunning & arte used therein, or because y whole was beaten out of one piece.

e Which onely was to annoynt the Priestes and the instruments of the Tabernacle, and not to burne.

f Though I commaunde these workes to be done, yet will I not that you breake my Sabbath dayes.

g Chap. 20. 13.

h God repeteth this poynt because the whole keeping of the law standeth in the true vie of Sabbath, which is to cease from our workes & to obey the will of God.

i Or, Sabbath.

Gen. 1. 31. & 2. 2.

j From creating his creatures, but not from gouerning and preserving them.

k Deut. 9. 10.

l Whereby he declared his will to his people.

m Or, Sabbath.

Gen. 1. 31. & 2. 2.

n From creating his creatures, but not from gouerning and preserving them.

o Deut. 9. 10.

p Whereby he declared his will to his people.

q Or, Sabbath.

Gen. 1. 31. & 2. 2.

r From creating his creatures, but not from gouerning and preserving them.

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t Whereby he declared his will to his people.

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Gen. 1. 31. & 2. 2.

v From creating his creatures, but not from gouerning and preserving them.

w Deut. 9. 10.

x Whereby he declared his will to his people.

y Or, Sabbath.

Gen. 1. 31. & 2. 2.

z From creating his creatures, but not from gouerning and preserving them.

Deut. 9. 10.

stars of the heauen, & all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he thought to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hande: the Tables were written on both their sides, euen on the one side & one the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard that people of the people, as they shewed, he said vnto Moses, There is a people of warre in the boile.

18 Who answered, It is not the people of them that haue the victorie, nor the people of them that are overcome: but I doe heare the people of singing.

19 Now, altho as he came nere vnto the boile, he sawe the calfe and the dauncing: so moles wrath waxed hote, and he cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 After, he took the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought to great a vaine vpon them?

22 Then Aaron answered, Let not the wrath of my Lord be feared: Thou knowest this people, that they are euell on mischief.

23 And they sayde vnto me, Make vs gods to goe before vs: for we knowe not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I saide to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saue that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, & said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Levi gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Every man his sword by his side: goe to a fro, from gate to gate, through the boile, and slay euery man his brother, & euery man his companion, and euery man his neighbour.

28 So the children of Levi did as Moses had commanded: and there fell of the people the same day about thre thousand men.

29 (For Moses had saide, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses

said vnto the people, Ye haue committed a grievous crime: but now I will goe vnto the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and saide, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, take me out of thy booke, which thou hast written.

33 Then the Lord saide to Moses, Whose ener hath sinned against mee, I will put him out of my booke.

34 So now therefore, being the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

The Lords promise to send an Angel before his people. 4 They are sad because the Lord deneth to goe up with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, & goe vp from hence, & thou, and the people (which thou hast brought vnto the lande which I swore vnto Abraham, to Isaac and to Iacob, saying, Vnto thee will I give it.)

2 And I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Iebusites: the Hittites, and the Iebusites.

3 To a land, I say, that floweth with milke and hony: for I will not goe up with thee, because thou art a stiff necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had saide to Moses, Say vnto the children of Israel, Ye are a stiff necked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to do vnto thee.)

6 So the children of Israel laid their raiment from them, after Moses came downe from the mount Ioreb.

7 Then Moses took his tabernacle, & pitched it without the hoile farre off from the hoile, and called it: The tabernacle of weeping. And when the Lord sawe that the people were sorry, he said, I will come downe, and speake vnto thee face to face, and thou shalt be as I am.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, until he was gone into the Tabernacle.

9 And altho as Moses was entred into the Tabernacle, the cloudie pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

E.iii. 10 Now

n So much he effected the glorie of God, that he preferred it euen to his owne saluation. o I will make it known that hee was neuer predestinate in mine eternall counsell to life everlasting. p This declareth how grievous a sinne idolatrie is, seeing that as Moses prayer God would not fully ridde it.

a The lande of Canaan was compassed with hills: so they, that entred into it, must passe vp by the hills. Gen. 12.7. Chap. 23.37. Iosh. 24.12. dent. 7.33. Chap. 32.9. dent. 9.13.

b That either I may see mercie, if thou repent, or els punish thy rebellion. c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

h All these petitions shewe how excellent a thing they demanded of by their idolatrie.

dent. 9.13.

i Partly to despoile them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both despoile of Gods fauour, and an occasion to speake euill of their God.

l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing. Le. Deut. 33.9. m In reuenging Gods glory wee must haue no respect to person, but put off all carnall affection.

10 Now when all the people saw the cloude pillar stand at the Tabernacle doore, all the people rose up, and worshipped euer man in his tent doore.

d Most plainly and familiarly of all others, Num. 12. 7, 8, deut. 34. 10.

e I care for thee and will preserve thee in this thy vocation.

f His face. f Signifying that the Israelites should excell through Gods fauour all other people, verſe. 16.

g Thy face, thy substance, and thy maiestie. h My mercie, & fatherly care. i Reade Chap. 34. verſe. 6. 7.

k For finding nothing in man that can deserve mercie, he will freely saue his. l For Moses saw not his face in full maiestie, but as mans weaknesses could beare. m In mount Horeb. n So much of my glory as in this mortal life thou art able to see,

Deut. 10. 2.

Deut. 10. 2.

11 And the Lord spake unto Moses, a face to face, as a man speaketh unto his friend. After, he turned againe into his holte, but his seruante Joshua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses said unto the Lord, See, thou hast said unto mee, Reade this people forth, & thou hast not shewed me without thou wilt send with me: thou hast said moreouer, I know thee by name, and thou hast also found grace in my sight.

13 I shew therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall goe with thee, and I will give thee rest.

15 ¶ Then he laide vnto him, If thy presence goe not with vs, carie vs not hence.

16 And wherein nowe shall it be knownen, that I and thy people haue found fauour in thy sight: I shall it not bee when thou goest with vs: so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said unto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shewe me thy glorie.

19 And he answered, I will make all my good go before thee, & I will proclaim the name of the Lord before thee: for I will shew mercie to whome I will shew mercie, & I will haue compassion on whome I will haue compassion.

20 Furthermore he saide, Thou canst not see my face, for there shall no man see mee, and I will live.

21 Also the Lord saide, Beholde, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, & will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe partes: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolatry is forbidden. 18 The three feasts. 28 Moses in forty daies in the Mount. 30 His face shineth, & he conuerseth with a vail.

1 And the Lord said vnto Moses, ¶ Behold the two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayst come by earely vnto the mount of Sinai, and waite there for me in the top of the mount.

3 But let no man come by with thee, neither let any man be seene throughout all

the mount, neither let the sheepe nor cats tell feede before this mount.

4 ¶ Then Moses helmed two Tables of stone like vnto the first, and rose by earely in the morning, and went by vnto the mount of Sinai, as the Lord had commaunded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercies full, and gracious, slow to anger, and abundant in goodness and truth,

7 Keeping mercie for thousandes, forgiving iniquitie, and transgression & sinne, and not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, & bowed himselfe to the earth, and worshipped.

9 And said, O Lord, I pray thee, If I haue found grace in thy sight, & if the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, I will make a covenant before all thy people, & will be mercifull, such as haue not bene done in all the world, neither in all nations: & all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, & the Hittites, and the Iherizites, and the Hiuites, and the Iebusites.

12 Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruine among you:

13 But wee shall utterly destroy their altars, and breake their images in pieces, and cut downe their groues.

14 (For thou shalt doe vnto none other god, because the Lord, whose name is Jealous, is a ielous God.)

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some can call thee, and thou eate of his sacrifice:

16 And lest thou take of their daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods:

17 ¶ Thou shalt make thee no gods of metal, of stone, of shewe, of any thing that shall thou keepe: seven dayes shalt thou eate unleavened bread, as I commaunded thee, in the time of the month of Abib: for in the month of Abib thou camest out of Egypt.

19 ¶ Euerie male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beies and sheepe.

20 But the first of the ass thou shalt bye

Or, about, Or, polished.

a This couplet be referred in the Lord & to Moses proclaiming: Chap. 33. 19. b Seeing the people are of nature, the rulers haue to call vpon God, that he would alway be present with his spirit.

Deut. 5. 9.

Deut. 32. 18.

b Seeing the people are of nature, the rulers haue to call vpon God, that he would alway be present with his spirit. Deut. 5. 9.

Deut. 7. 2.

c If thou looke their wickednes, and pollute thy selfe with their idolatrie. d Which place thou shalt choose for the idoles.

Chap. 20. 5.

Chap. 23. 32.

Deut. 7. 2.

1. Cor. 8. 10.

1. Cor. 8. 11.

e As gold, & ver, brasse, & any thing that shall thou keepe: seven dayes shalt thou eate unleavened bread, as I commaunded thee, in the time of the month of Abib: for in the month of Abib thou camest out of Egypt.

Chap. 23. 15.

Chap. 13. 4.

Chap. 13. 3.

and 22. 29.

Out. 22. 44. 45.

Chap. 33. 17.

actus. 35. 4.
f Without offering
some thing.

Chap. 33. 17.

Chap. 33. 16.
g Which was
in September,

when the sunne
declined, which
in the count of

political things
they called the
end of the yecre.

Deut. 16. 16.

Chap. 33. 14. 17.
h God promi-
seth to defende
them and theirs,

which obey his
commande-
ment.

Chap. 33. 18.

i Reade Chap.
33. 19. deut. 14.
31.

Chap. 33. 18.

deut. 9. 9.
k This miracle
was to confirme
the authoritie of

the lawe, and
ought no more
to be followed
then other mi-
racles.

Deut. 4. 13.

Deut. 4. 13.

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Deut. 4. 13.

out with a lambe: and if thou redeeme
him not, then thou shalt breake his necke:
all the first boine of thy sonnes shalt thou
redeeme, and none shall appeare before
me^a emptye.

21 ¶ Sixe dayes shalt thou worke, and in
the seventh day thou shalt rest: both in
easing time, & in harvest thou shalt rest.

22 ¶ Thou shalt also observe the feast of
of weekes in the time of the first fruits of
wheate harvest, and the feast of gather-
ing fruites in the end of the yeere.

23 ¶ Thise in a peere shall all your men
children appeare before the Lord Iehou-
nah God of Israel.

24 ¶ For I will cast out the nations before
thee, and enlarge thy coastes, so that no
man shall desire thy lande, when thou
shalt come up to appeare before the Lord
thy God thise in the peere.

25 ¶ Thou shalt not offer the blood of my
sacrifice with leaven, neither shall ought
of the sacrifice of the feast of Passouer be
left unto the morning.

26 The first ripe fruites of thy lande thou
shalt bring unto the house of the Lord
thy God: yet shalt thou not sacrifice a kid
in his mothers milke.

27 And the Lord said unto Moses, Write
thou these wordes: for after the tenour
of these wordes I have made a cove-
nant with thee and with Israel.

28 So he was there with the Lord fourty
dayes and fourty nightes, and did neither
eate bread nor drinke water: & hee wrote
in the Tables the wordes of the cove-
nant, even the ten commandements.

29 ¶ So when Moses came downe from
mount Sinai, the two Tables of the Tes-
timonie were in Moses hande, as he de-
scended from the mount: (Moses Moses
knew not that the skinne of his face shone
bright, after God had talked with him)

30 And Aaron and all the children of Isra-
el looked upon Moses, & beholde, the skin
of his face shone bright, and they were
afraide to come neere him.

31 But Moses called them: & Aaron & all
the chiefe of the Congregation returned
unto him: and Moses talked with them.

32 And afterward all the children of Isra-
el came neere, and he charged them with
all that the Lord had saide unto him in
mount Sinai.

33 So Moses made an ende of commu-
ning with them, and had put a covering
upon his face.

34 But, when Moses came before the
Lord to speake with him, hee tooke off the
covering: untill he came out: then he came
out, and spake unto the children of Israel
that which he was commanded.

35 And the children of Israel saw the face
of Moses, howe the skinne of Moses face
shone bright: therefore Moses put the
covering upon his face, untill he went to
speake with God.

CHAP. XXXV.

1 The Sabbath, 5 The free gifts are required. 23
The readinesse of the people to offer. 30 Bezalel and
Aholiab are praised of Moses.

¶ When Moses assembled all the Con-
gregation of the children of Israel,
and said unto them, These are the wordes
which the Lord hath commanded, that
ye should do them:

¶ Sixe dayes thou shalt worke, but the
seventh day shall bee unto you the daye
of Sabbath of rest unto the Lord: whoses
ruler both any worke therein, shall die.

¶ Ye shall kindle no fire throughout all your
habitations upon the Sabbath day.

¶ I Againe, Moses spake unto all the Con-
gregation of the children of Israel, say-
ing, This is the thing which the Lord
commandeth, saying,

¶ Take from among you an offering unto
the Lord: whosoever is of a willing
heart, let him bring this offering to the
Lord, namely gold, and silver, and brasse:

¶ Also blue lillie, and purple, and scarlet,
and fine linnen, and goates heare,

¶ And rams skins dyed red, and bad-
gers skins with Shittim wood:

¶ Also oyle for light, & spices for the anoi-
nting oyle, and for the sweete incense,

¶ And onyx stones, and stones to be set in
the Ephod, and in the brest plate.

¶ And all the wise hearted among you, shall
come and make all that the Lord
hath commanded:

¶ That is, the Tabernacle, the pavilion
thereof, and his covering, and his taches
and his boordes, his barres, his pillars
and his sockets,

¶ The Arke, and the barres thereof: the
Spericulate, & the baile that couereth it,

¶ The Table, and the barres of it, & all the
instruments thereof, & the shew bread:

¶ Also the candlesticke of light and his
instruments, and his lampes with the
oyle for the light:

¶ Likewise the Altar of perfume and his
barres, and the anointing oyle, and the
sweete incense, and the baile of the doore
at the entering in of the Tabernacle.

¶ The Altar of burnt offering with his
braken grate, his barres & all his instru-
ments, the Laver and his soote,

¶ The hangings of the court, his pillars
and his sockets, and the baile of the gate
of the court,

¶ The pinnes of the Tabernacle, and the
pinnes of the court with their cordes,

¶ The ministering garments to minister
in the holy place, and the holy garments
for Aaron the Priest, and the garments
of his sonnes, that they may minister in
the Priestly office.

¶ Then all the Congregation of the chil-
dren of Israel departed from the presen-
ce of Moses.

¶ And every one, whose heart was en-
couraged him, and every one, whose spirit
made him willing, came and brought an
offering to the Lord, for the worke of the
Tabernacle of the Congregation, and for
all his vases, and for the holy garments.

¶ Both men and women, as many as
were free hearted, came & brought raw
chen and earrings, and rings, & bracelets,
all were jewels of golde: & every one that
offered

Chap. 30. 9.

a Wherein ye
shall rest from
all bodily
worke.

Chap. 25. 22

b Reade Chap.
28. 3.

Chap. 26. 31.

c Which hon-
ged before the
Mercieseat that
it could not be
scene.

Chap. 30. 1.

Chap. 37. 1.

d Such as ap-
peine to the
service of the
Tabernacle.

e He lifted him
up.

Or, heeke.

offered an offering of gold vnto the Lord:

23 Euery man also, which had blue silke, and purple, & skarlet, and fine linen, and goates heare, and rammes skinned dyed red, and badgers skinned, brought them.

Chr. with whom was found.

24 All that offered an oblation of silver and of brasse, brought the offering vnto the Lord: and euery one, that had shittim wood for any manner woork of the ministration, brought it.

e Which were wittie & expert.

25 And all the women that were wise hearted, did spinne with their handes, & brought p spun woike, even the blue silke, and p purple, the skarlet, & the fine linen.

f That is, which were good spinners.

26 Likewise all the women, whose heartes were moued with knowledge, spinne goates heare.

27 And the rulers brought Onir stones, & stones to be set in the Ephod, and in the brest plate:

Chap. 30. 23.

28 Also spice, and oyle for light, & for the anointing oyle, & for p sweete perfume.

g Vnto Moses as a minister thereof. Chap. 31. 2.

29 Euery man and woman of the children of Israel, whose heartes were moued, brought willingly to bring for all the woike which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

Or, with the spirit of God.

30 ¶ Then Moses saide vnto the children of Israel, Beholde, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Iur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of understanding, & of knowledge, and in all manner woike,

32 To finde out curious woikes, to woike in golde, and in silver, and in brasse,

33 And in graving stones to set them, and in hatching of wood, even to doe all manner of woike.

h Pertaining to graving, or carving, or such like. Chap. 26. 1.

34 And hee hath put in his heart that hee may teach others: both he, & Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to woike all manner of cunning, and of dyed red, and needle woike: in blue silke, and in purple, in skarlet, and in fine linen and weaving, even to doe all manner of woike, and subtil inventions.

CHAP. XXXVI.

5 The great readmes of the people, in so much that he commanded them to craue. 8 The curtaines made, 19 The couering. 20 The boardes. 31 The Barres. 31 And the vaille.

a Chr. wise in heart.

¶ Then wrought Bezaleel, & Aholiab, and all cunning men, to whom the Lord gaue wisdom, and understanding, to knowe howe to woike all manner woike for the seruice of the Sanctuarie, according to all that the Lord had commanded.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, & al p wise hearted men, in whose heartes the Lord had giuen wisdom, even as many as their heartes encouraged to come vnto p woike to woike it.

b Meaning the Israelites.

3 And they receiued of Moses all the offering which the children of Israel had brought for p woike of the seruice of the Sanctuarie, to make it also: they brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought al the holy woike, came euery man from his woike which they wrought.

5 And spake to Moses, saying, The people bring too much, & more then enough for the vse of the woike, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to love God with their goods.

6 ¶ Then Moses gaue a commandment, & they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more woike for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for al the woike to make it, & too much.

Chap. 26. 34.

8 ¶ All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linen, and of blue silke, and purple, and skarlet: & the rubins of dyed red woike made they vpon them.

d Which were little pictures with wings in the forme of children.

9 The length of one curtaine was twentie and egypt cubites, & the breadth of one curtaine foure cubites: and the curtaines were all of one cise,

10 And hee coupled fine curtaines together, and other fine coupled hee together.

11 And he made strings of blue silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 ¶ Fiftie strings made hee in the one curtaine, and fiftie strings made hee in the seluedge of the other curtaine, which was in the second coupling: the strings were set one against another.

Chap. 26. 16.

13 After, he made fiftie taches of gold, and coupled p curtaines one to another with the taches: so was it one Tabernacle.

Or, hookes.

14 ¶ Also hee made curtaines of goates heare for the couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

Or, paulins.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fine curtaines by them selues, and fine curtaines by themselves:

17 Also hee made fiftie strings vpon the edge of one curtaine in p seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the conering that it might be one.

19 And hee made a couering vpon the paulion of rammes skinned dyed redde, and a couering of badgers skinned as before.

e These were about the couering of goates heare.

20 ¶ Likewise hee made the boardes for p Tabernacle of shittim wood to stand by.

21 The length of a board was ten cubites, and the breadth of a board was a cubit, and an halfe.

22 One board had two tenons, set in ynder as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

f And to beare vp the curtaine of the Tabernacle.

23 So he made twenty boards for the South side of the Tabernacle, even full South.

24 And fourtie sockets of silver made he vnder the twenty boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twenty boards.

26 And their fourtie sockets of silver, two sockets vnder one board, & two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made six boards.

28 And two boardes made he in the corners of the tabernacle, for either side.

29 And they were * iopned beneath, and likewise were made sure about wth a ring: thus he did to both in both corners.

30 So there were eight boardes and their sixtē sockets of silver, vnder euerie board two sockets.

31 ¶ After, hee made * barres of Shittim wood, fine for the boardes in the one side of the side Tabernacle.

32 And five barres for the boardes in the other side of the Tabernacle, and five barres for the boardes of the Tabernacle on the toward the West.

33 And he made the middest barre to shont through the boardes, from the one ende to the other.

34 Hee overlaid also the boardes with golde, & made their rings of golde for places for the barres, & couered the barres wth golde.

35 ¶ Spoeouer hee made a ^b vaile of blue silke, and purple, and of skarlet, & of fine twined linen: with Cherubims of bypored worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with golde: whose ^b hooks were also of golde, and he cast for them foure sockets of silver.

37 And he made an ^a hanging for the Tabernacle doore, of blue silke, and purple, and skarlet, and fine twined linen, and needle worke,

38 And the fine pillars of it with their hooks, and overlaid their chapters and their ^a files with golde, but their fine sockets were of bras.

CHAP. XXXVII.

1 The Arke. 6 The Mercifear. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

1 A ^b Per this, Bezaleel made the * Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And overlaid it with fine golde within and without, & made a ^a crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the * Mercifear of pure golde: two cubites and an halfe was the

length thereof, and one cubite & an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two endes of the Mercifear: euen of worke beaten with the hammer made he them.

8 One Cherub on the one ende & another Cherub on the other ende: ^b of the Mercifear made he the Cherubims at the two endes thereof.

9 And the Cherubims spredde out their wings on hie, and couered the Mercifear with their wings, & their faces were one towardes another: toward the Mercifear were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a bojder of an ^a hād breadth round about, and made vpon the bojder a crowne of golde round about.

13 And he cast for it foure rings of golde, & put the rings in the foure corners that were in the foure sctes thereof.

14 Against the bojder were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his bianch, his bowles, his knops, and his floures were of one piece.

18 And sixe branches came out of the sides thereof: three bianches of the Candlestick out of the one side of it, and three bianches of the Candlestick out of the other side of it.

19 In one bianch three bowles made like almondes, a knop and a floure: and in another bianch three bowles made like almondes, a knoppe and a floure: and so throughout the six branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bowles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two bianches a knop made thereof, and a knop vnder the second bianch thereof, and a knop vnder the third bianch thereof, according to the sixe bianches coming out of it.

22 Their knops and their bianches were of the same: it was all one ^a beaten worke of pure golde.

23 And he made for it seven lampes with the snuffers, and snuffdishes thereof of pure golde.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 ¶ Furthermore he made the * perfume

b Of the selfe same matter as the Mercifear was.

a Or four fingers.

Chap. 25. 29.

Chap. 25. 31.

c Reade Chap. 25. 39.

Chap. 30. 1, 2, 3, 4.

Or toward the Sea which was the Sea called Mediterranean Wellward from Ierusalem, Chap. 26. 24.

Chap. 26. 24. p. 4. 5.

h Which was betweene the Sanctuary & the Holiest of all.

Or, brades.

i Which was betweene the court and the Sanctuary.

Or, seven bowles.

Chap. 25. 10.

a Like barrelments.

Chap. 25. 17.

altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square): & two cubites high, and the hoines thereof were of the same.

26 And he covered it with pure gold, both the top & the sides thereof round about, and the hoines of it, and made unto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of it two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holp^a anoputing oyle, and the waete pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings, 8 The brasen Laver, 9 The Court. 24 The summe of that the people offered.

Chap. 37. 1.

1 Also hee made the altar of the burnt offering * of Shittim wood: fine cubits was the length thereof, & fine cubits the breadth thereof: it was square & three cubites high.

2 And he made unto it hoines in the foure corners thereof: the hoines thereof were of the same, and he overlaid it with brasle.

Chap. 37. 3.

^a Or first pavement

3 Also he made all the instruments of the altar: the * alphas, and b besomes, and the basins, the fleshhookes, and the * censers: all the instrumentes thereof made he of brasle.

4 Whoeouer he made a brasle grate wrought like a nette to the Altar, vnder the compass of it beneath in the * middes of it, And cast foure rings of brasle for it foure endes of the grate to put barres in.

5 And hee made the barres of Shittim wood, and covered them with brasle.

7 The which barres he put in to the rings on the sides of the altar to beare it vball, and made it * holowe within the boardes.

Chap. 37. 8.

8 Also he made the laver of brasle, and the footstool of it of brasle of the * glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith that the women brought their looking glasses, which were of brasle or fine metall, & offered them freely vnto the vie of the Tabernacle: which was a bright thing & of great maiestie.

9 Also hee made the court on the Southside full South: the hangings of the court were of fine twined linen, hauing an hundred cubites.

10 Their pillars were twentie, & their brasen sockets twentie: the hookes of the pillars, and their files were of siluer.

11 And on the North side the hangings were an hundred cubites: their pillars twentie, & their sockets of brasle twentie, & hookes of the pillars, and their files of siluer.

12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their files of siluer.

13 And toward the Eastside, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillars, and their three sockets:

Chap. 37. 14.

15 * And of the other side of the court gate on both sides were hangings of fiftie cubites, with their three pillars and their

three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of brasle: the hookes of the pillars and their files of siluer, and the covering of their chapters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of p gate of the court of needle woike, blew silk, & purple, & shariet, & fine twined linen eue twentie cubites long, & fine cubites in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasle: their hookes of siluer, & the covering of their chapters, and their files of siluer.

20 But all the * pinnes of the Tabernacle of the court round about were of brasle.

21 These are the partes of the Tabernacle, I meane of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the forme of Iur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Oholiab sonne of Ahisamah of the tribe of Dan, a cunning workeman and an emboiderer, & a worker of needle woike in blue silk, and in purple, and in shariet, and in fine linen.

24 All the golde that was occupied in all the woike wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seuen hundredth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in the congregation, was an hundredth talents, and a thousand seuen hundredth seentie and five shekels, after the shekel of the Sanctuarie.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuarie, for all them that were nombred from twentie pere olde and aboue, among five hundredth thousand, and three thousand, and five hundredth and fiftie men.

27 Whoeouer there were an hundredth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vail: an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundredth and seentie and five shekels, and overlaid their chapters, and made files about them.

29 Also the brasle of the offering was seentie talents, and two thousand, and foure hundredth shekels.

30 Wherof hee made the sockets to the doore of the Tabernacle of the congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the pinnes of the Tabernacle, and all the pinnes of the court round about.

C H A P.

^a Or, new gate

Chap. 37. 19.

c That the siluer might be the charge of the of, and minile in the same, as did Eleazar the sonne of Ithamar, Ben 3. 4. d As a grave, or carpenter, chap. 31. 4.

^a Or, halfe a shekel

e Readeth the weight of sil lent, Chap. 39.

Chap. 37. 19.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes, 32. All that the Lord commanded was made, and finished, 43
Moses blisseth the people.

a As coverings for the Arke, the Candlestick, the Altars, and such like.
[chap. 31, 10. and 35-39.]

1 Moreover they made garments of ministration to minister in: Sanctuaries of blue silke, and purple, and skarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blue silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thine plates, and cut it into wyers, to wooyke it in the blue silke and in the purple, and in the skarlet, and in the fine linen, with wyered wooyke.

4 For the which they made shouders to couple together: for it was closed by the two edges thereof.

5 And the broidered garbe of his Ephod that was upon him, was of the same stuffe, and of like wooyke: even of golde, of blue silke, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

Chap. 39.

b That is, of very fine and curious workmanship.
[chap. 28, 12.]

6 And they wrought two Onix Stones closed in arches of golde, and graven, as signets are graven, with the names of the chyldren of Israel.

7 And put them on the shouders of the Ephod, as stones for a remembrance of the chyldren of Israel, as the Lord had commanded Moses.

8 Also he made the best plate of byones broidered wooyke like the wooyke of his Ephod: of blue silke, blue silke, and purple, and skarlet, and fine twined linen.

9 They made the best plate double, and it was square, but hande breadth long, as an hand breadth broader: it was also double.

10 And they filled it with foure rowes of stones. The ower was thus, a Rubie, a Topaze, a Carbuncle in the first rowe.

11 And in the second rowe, an Emeraude, a Sapphir, and a Diamant:

c Or, a figure, which stone authors write that it cometh of the wine of the beast called lynx.

12 Also in the third rowe, a Turkeis, an Achate, and an Hyacinthe:

13 Likewise in the fourth rowe, a Chyso-lite, an Onix, and a Jasper: closed and set in arches of golde.

14 So the stones were according to the names of the chyldren of Israel, each twelue after their names, graven like signets, every one after his name according to the twelue tribes.

d That is, every tribe had his name written in a stone.

15 After, they made upon the best plate chaines at the edges, of wyerthen wooyke and pure golde.

16 They made also two bosses of gold, and two golde rings, and put the two rings in the two corners of the best plate.

17 And they put the two wyerthen chaines of golde in the two rings, in the corners of the best plate.

18 Also the two other endes of the two wyerthen chaines they fastened in the two bosses, and put them on the shouders of the Ephod upon the forefront of it.

19 Likewise they made two rings of golde,

and put them in the two other corners of the best plate upon the edge of it, which was on the midde of the Ephod.

20 They made also two other golde rings, and put them on the two sides of the Ephod, beneath on the forefront of it, and ouer against his counting aboue by broidered garbe of the Ephod.

21 Then they fastened the best plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broidered garbe of the Ephod, and that the best plate should not be tooken from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of women wooyke, altogether of blue silke.

e Which was next vnder the Ephod.
f Where hee should put thowrowe his head.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirtes of the robe pomegranates, of blue silke, and purple, and skarlet, and fine linen twined.

25 They made also bellies of pure golde, and put the bellies betwene the pomegranates vpon the skirtes of the robe rounde about betwene the pomegranates.

[chap. 28, 33.]

26 A bell and a pomegranate, a bell and a pomegranate rounde about the skirtes of the robe to minister by, as the Lord had commanded Moses.

27 After, they made coates of fine linen, of women wooyke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bounnets of fine linen, and linen byerches of fine twined linen.

[chap. 28, 42.]

29 And the girdle of fine twined linen, and of blue silke, and purple, and skarlet, even of needle wooyke, as the Lord had commanded Moses.

30 Finally they made the plate for the holy robe of fine gold, and wrote vpon it a superscription like to the graving of a signet, HOLINES TO THE LORD.

[chap. 28, 36.]

31 And they tied vnto it a lace of blue silke to fasten it on his vpon the miter, as the Lord had commanded Moses.

32 Thus was all the wooyke of the Tabernacle, even of the Tabernacle of Congregation finished: and the chyldren of Israel did according to all that the Lord had commanded Moses: so did they.

[chap. 27, 22.]

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his tables, his boards, his barres, & his pillars, & his sockets.

34 And the covering of rammes skynnes dyed red, and the coverings of badgers skynnes, and the covering of baile.

35 The Arke of the Testimonie, and the barres thereof, and the Sprinclease.

36 The Table, with all the instruments thereof, and the shewbread.

37 The pure candlesticks, & lamps therof, even the lampes set in order, & all the instruments therof, & the oyle for light.

38 Also the golden Altar and the anointing oyle, and the sweet incense, and the oyle every morning.

g So called, because it hanged before the Mercieseat, and covered it from sight.
Chap. 35, 11.
h Or, which Aaron dressed and refreshed with hanging, chap. 30, 7

hanging of the Tabernacle doors,
39 The golden Altar, & his gates of brass,
his bases, & all his instruments, the Laver
and his foot.

40 The curtains of the court with his
pillars, and his sockets, and the hanging
to the court gate, and his cordes, and his
pinnies, and all the instruments of the
service of the Tabernacle, called the Ta-
bernacle of the Congregation.

41 Finally, the nursing garments to
serve in the Sanctuary, and the holie
garments for Aaron the Priest, and his
sonnes garments to minister in the
Priests office.

42 According to every point that the Lord
had commanded Moses, so the children
of Israel made all the worke.

43 And Moses beheld all the worke, and
behold, they had done it as the Lord had
commanded: so had they done: and Mos-
es blessed them.

CHAP. XL

The Tabernacle with the appurtenances is reared
up. 34 The glory of the Lord appeareth in the
clouds covering the Tabernacle.

1 Then the Lord spake unto Moses,
saying,

2 In the first day of the first moneth
in the very first of the same moneth shalt
thou set up the Tabernacle, called the
Tabernacle of the Congregation:

3 And thou shalt put therein the Ark of the
Testimonie, & cover it with gold and
silver.

4 Also thou shalt bring in the Table, and
set it in order as it doeth require: thou
shalt also bring in the Candlestick, and
light his lampes.

5 And thou shalt set the incense Altar of
gold before the Ark of the Testimonie,
and put the hanging at the doore of the
Tabernacle.

6 Whereover, thou shalt set the burnt offer-
ing Altar before the doore of the Taber-
nacle, called the Tabernacle of the Con-
gregation.

7 And thou shalt set the Laver betwene
the Tabernacle of the Congregation and the
Altar, and put water therein.

8 Then thou shalt appoint the court
rounde about, and hang by the hanging
at the court gate.

9 After, thou shalt take the anointing
oyle, and anoint the Tabernacle, and all
that is therein, & halow it with all the in-
struments thereof, that it may be holie.

10 And thou shalt anoint the Altar of the
burnt offering, & all his instruments, and
shalt sanctifie the Altar, that it may be
an Altar most holie.

11 Also thou shalt anoint the Laver, and
his foot, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his
sonnes unto the doore of the Tabernacle
of the Congregation, and wash them
with water.

13 And thou shalt put upon Aaron the ho-
ly garments, and shalt anoint him, and
sanctifie him, that he may minister unto
me in the Priests office.

14 Thou shalt also bring his sonnes, and

clothe them with garments.

15 And shalt anoint them as thou diddest
anoint their father, that they may mini-
ster unto mee in the Priests office: for
their anointing shall be a signe, & the priests
hood shall be everlasting unto the third
generation.

16 So Moses did according to all that the
Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared
up by the first day of the first moneth in
the second year.

18 Then Moses reared up the Taberna-
cle and fastened his sockets, and set by
the boardes thereof, & put in the bases
of it, and reared up his pillars.

19 And he spreaded the covering over the
Tabernacle, & put the covering of that
covering on his about it, as the Lord had
commanded Moses.

20 ¶ And hee took & put the Testimonie
in the Ark, & put the bases in the rings
of the Ark, and set the Scepters over
him upon the Ark.

21 He brought also the Ark into the Ta-
bernacle, and hanged by the covering
vail, and covered the Ark of the Testi-
monie, as the Lord had commanded
Moses.

22 Furthermore he put the Table in the
Tabernacle of the Congregation in the South
side of the Tabernacle, without the vail.

23 And set the bread in order before the Lord,
as the Lord had commanded Moses.

24 ¶ Also hee put the Candlestick in the
Tabernacle of the Congregation, over
against the Table towards the South
side of the Tabernacle.

25 And hee lighted his lampes before the Lord,
as the Lord had commanded Moses.

26 Whereover hee set the golden Altar in
the Tabernacle of the Congregation be-
fore the vail.

27 And burnt sweete incense thereon, as
the Lord had commanded Moses.

28 ¶ Also hee hanged by the vail at the
doore of the Tabernacle.

29 After, hee set the burnt offering altar with-
out the doore of the Tabernacle, called the
Tabernacle of the Congregation, and
offered the burnt offering and the sacrifice
thereon, as the Lord had commanded
Moses.

30 Likewise hee set the Laver betwene the
Tabernacle of the Congregation and the
Altar, and poured water therein to wash
with.

31 So Moses, & Aaron, & his sonnes was
shed their hands and their feet thereat.

32 When they went into the Tabernacle
of the Congregation, and when they ap-
proched to the Altar, then washed, as the
Lord had commanded Moses.

33 Finally, he reared up the court rounde
about the Tabernacle and the Altar, and
hanged by the vail at the court gate: so
Moses finished the worke.

34 ¶ Then the cloud covered the Taber-
nacle of the Congregation, and the glory
of the Lord filled the Tabernacle.

35 So Moses could not enter into the Ta-
bernacle

i Signifying that
in Gods matters
man may neither
add, nor dimi-
nish.

k Praise God
for the peoples
diligence, and
praised for them,

a After that
Moses had bene
fourty daies and
fourty nights in
the mount, that
is, from the be-
ginning of Au-
gust to the tenth
of September,
he came downe,
and caused this
worke to bee
done: which be-
ing finished, was
set up in Abib,
which moneth
containeth halfe
March & halfe
April.

* Reade chap.

16. 35.

b That is, the
altar of perfume,
or to burne in-
cense on.

c This hanging

or vail was be-
tweene the San-
ctuarie and the
court,

d Till both
priesthood
the ceremony
should end, as
was at Carle
comming.

e After they
came out of
Exod. 31. 1
37. 4. Numbers

f That is, the
bles of the
Chap. 31. 1
and 34. 1.

Chap. 33. 1

Or, first

g Betwene
Sanctuarie
the court.

e C

off

Rac

Jo

the

ful

For

tel

the

of

bername of the Congregation, because the cloud abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloud ascended up from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneied not till the day that it ascended.

38 For the cloud of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneys.

h Thus the presence of God preferred and guided them night & day till they came to the land promised.

The third booke of Moses, called *Leuiticus.

THE ARGUMENT.

AS God dayly by most singular benefices declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depende vpon others, either for lacke of temporall things or ought that belonged to his diuine seruice and religion. Therefore hee ordeyned diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also hee appointed their Priests and Leuites, their apparell, offices, conuersion & portion: he shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sinnes death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they should do, as what beastes they should offer, and eat: what diseases were contagious & to be avoided: what order they should take for all maner of filthines and pollution to purge it: whole company they should elee: what marriages were lawfull and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 3. 10. & 14.
The maner is offer burnt offerings: as also of bullockes, of sheepe and birds.

NOW the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them: If any of you offer a sacrifice vnto the Lord, ye shall offer pour sacrifice of cattell, as of beutes and of the sheape.

3 If his sacrifice be a burnt offering of the beards, hee shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, & it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, & the Priest shall offer the blood, & shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the finnes of Aaron the Priest shall put fire vpon the altar, and lap the wood in order vpon the fire.

8 Then the Priests Aarons finnes shall lap the partes in order, the head and the neck vpon the wood that is in the fire which is vpon the altar.

9 And the inwards thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

10 And if his sacrifice for burnt offering be of the flockes (as of the sheape, or of the goats) he shall offer a male without blemish,

11 And he shall kill it on the north side of the altar before the Lord, & the Priest shall offer the blood, & shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in pieces, separating his head and his neck, and the Priest shall lap them in order vpon the wood that is in the fire which is on the altar.

13 But he shall wash the inwards and the legges with water, & the Priest shall offer the whole as burnt offering vnto the Lord: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 And if his sacrifice be a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of the turtle doves, or of the pong pigeons.

15 And the Priest shall bring it vnto the altar, & lapping the neck of it a fowle, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his inwards with his feathers, and cast them beside the altar on the side of the altar.

17 And he shall cleane it with his wings, but not deuide it: a fowle: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meat offering is after these sort: as of fine flour, of bread baked, & of bread baked, & of bread baked.

AND when any will offer a meat offering vnto the Lord, his offering shall be of fine flour, and he shall put oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aaron the Priest, & the Priest shall take of the flour, & of the oyle, and of the incense, & the Priest shall burne it for a sweete sauour vnto the Lord: for it is an offering made by fire for a sweete sauour vnto the Lord.

g Reade vers. 5.
h Before the altar of the Lord.

i Ebr, into his pines.
ii Or, fat.

i The Ebrewe word significth to pinch off with the naile.

ii Or, strained, or pressed.

iii On the side of the court gate in 3 pannes, which stood with albes Exod. 27. 3.

a Because the offering could not be without the Priest.

b The Priest.

c To signifye that God remembreth him that offereth

ill bod
without
ceremon
and end, wh
at Christ
oming
me. 7.
after they
be out of
Nomb.

at is, the
of the
p. 3. 1. 1.
34. 18.

34. 18.

a Hereby Moses
declareth that
he taught no
thing to the
people, but that,
which he recei-
ued of God.

b So they could
offer of none
other sort, but of
those which were
commanded.

c Exod. 39. 10.
e Meaning, with
in the court of
the Tabernacle.

d The Priest or
Leuite.

e Of the burnt
offering.

f Exod. 37. 1.

g Or, the body of
the offering, or the
fat.

h Or, a fowle of
rell, which paci-
feth the anger
of the Lord.

i Or, the body of
the offering, or the
fat.

f Or a fowle of
rell, which paci-
feth the anger
of the Lord.

Ec. lvi. 7. 31.
Therefore
none could eate
of it but the
Priests.

e Which is a
gift offered to
God to pacifie
him.

Perf. 3.

Exod. 29. 18.

f That is, fruites
which are sweete
as honie, ye may
offer.

g But reserved
for the Priests.

Mar. 9. 49.
h Which they
were bound (as
by a covenat) to
vie in all sacrific-
ces, *Nom. 18. 19.*
i Chron. 13. 5.
Ezek. 4. 3. 24. or,
it meaneth a sure
& pure covenat.
Chap. 23. 14.
Or, full sareis
for the word *faris*
fish a fruitfull
field. *Read 2. Chr.*
26. 10. in the
note g.

a A sacrifice of
thanksgiving
offered for peace
and prosperitie,
either generally
or particularly.

b One part was
burnt, another
was to 3 Priests,
and the third to
him that offered.
4. 29. 12. 13.

- 3 *a* But the remnant of the meate offering
shalbe *Marons* & his *sonnes*: for it is most
holy of the *loides* offerings made by fire.
- 4 *f* If thou bring also a meate offering baken
in the oven, it shall be unleavened cake
of fine flour mingled with oyle, or an
unleavened wafer anointed with oyle.
- 5 *g* But if thy meate offering be an oblation
of the sipping panne, it shall be of fine
floure unleavened, mingled with oyle.
- 6 *h* And þ thou part it in pieces, and powre
oyle thereon for it is a meate offering.
- 7 *i* And if thy meate offering be an oblation
made in the cauldron, it shall be made of
fine flour with oyle.
- 8 *j* After, thou shalt bring the meate offering
(that is made of these things) unto the
Lord, and shalt present it unto the priest,
and he shall bring it to the altar.
- 9 *k* And the priest shall take, from the meate
offering a memoriall of it, and shall burne
it upon the altar: for it is an oblation
made by fire for a sweete savour unto
the Lord.
- 10 *l* But that which is left of the meate of-
fryng, shall be *Marons* and his *sonnes*: for
it is most holy of the offerings of the Lord
made by fire.
- 11 *m* All the meate offerings which ye shall offer
unto the Lord, shall be made without
leaven: for ye shall neither burne leaven
nor home in any offering of the *loide*
made by fire.
- 12 *n* In the oblation of the first fruites ye
shall offer: them unto the Lord, but they
shall not be burnt: upon the altar for a
sweete savour.
- 13 *o* (All the meate offerings, also shalt thou
season with salt, neither shall thou suffer
the salt of the covenat of the God to be
lacking from thy meate offering, but upon
all thine oblations thou shalt offer salt.)
- 14 *p* If then thou offer a meate offering of the
first fruites unto the Lord, thou shalt offer
for thy meate offering of the first fruites
eares of eome dyed by the fire, & wheate
braten out of the green eares.
- 15 *q* After, thou shalt put oyle upon it, & lay
incense thereon: for it is a meate offering.
- 16 *r* And the priest shall burne the memoriall
of it, even of that that is braten, and of the
oyle of it, with all the incense thereof: for it
is an offering unto the Lord made by fire.

G. H. A. P. III.

- 1 The manner of peace offerings, and heales for the same.
2 What seemeth may neither eat, nor blood.

1 *a* And his oblation be a peace of-
fryng, if hee will offer of the broue,
(whether it be male or female) hee
shall offer such as is wont out Monthly, be-
foye the Lord.

2 *b* And thou shalt put his hand upon the head of
his offering, & kill it at the doore of the Ta-
bernacl of the Congregation: & *Marons*
sonnes the Priests shall spynke blood
upon the altar round about.

3 *c* So he shall offer part of a peace offerings
as a sacrifice made by fire unto the Lord,
even the fat that covereth the inwardes
and all the fat that is upon the inwardes.

4 *d* He shall also take away the two kidneis,

and the fat that is on them, and upon the
flankes, and the kail on the liver with
the kidneis.

5 *e* And *Marons* sonnes shall burne it on the
altar, with the burnt offering, which is
upon the wood, that is on the fire: this is
a sacrifice made by fire for a sweete sa-
vour unto the Lord.

6 *f* Also if his oblation be a peace offering
unto the Lord out of the flocke, whether
it be male or female, hee shall offer it
without blemish.

7 *g* If he offer a lambe for his oblation, then
he shall bring it before the Lord.

8 *h* And lay his hand upon the head of his
offering, and shall kill it before the Ta-
bernacl of the Congregation, and *Marons*
sonnes shall spynke the blood thereof
round about upon the altar.

9 *i* After, of the peace offerings he shall offer
an offering made by fire unto the Lord: he
shall take away the fat thereof, and the
 rumpe altogether, hard by the backbone,
and the fat that covereth the inwardes,
and all the fat that is upon the inwardes.

10 *j* Also he shall take away the two kidneis,
with the fat that is upon them, and upon
the flankes, and the kail upon the liver
with the kidneis.

11 *k* Then the priest shall burne it upon the
altar, as the meat of an offering made by
fire unto the Lord.

12 *l* If a goat his offering be a goat, then shall
he offer it before the Lord.

13 *m* And shall put his hand upon the head
of it, and kill it before the Tabernacl
of the Congregation, and the sonnes of
Maron shall spynke the blood thereof
upon the altar round about.

14 *n* Then he shall offer thereof his offering,
even an offering made by fire unto the
Lord, the fat that covereth the inwardes,
and all the fat that is upon the inwardes.

15 *o* Also hee shall take away the two kid-
neis, and the fat that is upon them, and
upon the flankes, and the kail upon the
liver with the kidneis.

16 *p* So the priest shall burne them upon
the altar, as the meat of an offering made
by fire for a sweete savour: and the fat is
the *loides*.

17 *q* This shall be a perpetuall ordinance for
your generations, throughout all your
dwelings, so that ye shall eate neither fat
nor blood.

CHAP. IIII.

The offering for sinne done of ignorance, 3. For
the Priests, 13 The Congregation, 22 The ru-
ler, 27 And the private man.

1 *a* Wherever the Lord spake unto Mo-
ses, saying,

2 *b* I speake unto children of Israel,
saying, If any shall sinne through igno-
rance, or against the commandmentes
of the Lord, (which ought not to be done)
yet shall doe contrary to any of them,

3 *c* If the sin which is committed doe sinne
(according to the sinne of the people) then
shall he offer, for his sinne which he hath
committed, a young bullocke without blemish
unto the Lord for a sinne offering.

*Or, the whole
kidneis are upon
the flankes.*

c In the peace
offering it was
different unto
either male or
female, but
burnt offering
only the male
so here can be
offered no kid
but in the
offering the
might all the
was consumed
with fire, and
peace offering
but a part.

d The burnt
offring was
consumed, as
of the offering
made by fire
ly the inwardes
&c. were burnt
the shoulder
bregall, and
two chawes
the mawes
the priestes
the rest in
offered.

e Meaning
the Northern
the Altar, *Gen.*
4. 1.

f Chap. 7. 25.
1. By cause
was reckoned
carriall, only
blood eating
was figured
cruelde.

g Gen. 9. 4.
chap. 17. 14.

h Ebr. a fish.
That is, a
lignence of
ranger, speake
of the command-
al lawfull
wife the people
ments for com-
are appointed
according to
transgression.
Nom. 15. 33.
Meaning
the Priests.

i Chap. 7. 25.
1. By cause
was reckoned
carriall, only
blood eating
was figured
cruelde.

j Gen. 9. 4.
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of the command-
al lawfull
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the Priests.

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That is, a
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of the command-
al lawfull
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ments for com-
are appointed
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transgression.
Nom. 15. 33.
Meaning
the Priests.

o Chap. 7. 25.
1. By cause
was reckoned
carriall, only
blood eating
was figured
cruelde.

p Gen. 9. 4.
chap. 17. 14.

q Ebr. a fish.
That is, a
lignence of
ranger, speake
of the command-
al lawfull
wife the people
ments for com-
are appointed
according to
transgression.
Nom. 15. 33.
Meaning
the Priests.

r Chap. 7. 25.
1. By cause
was reckoned
carriall, only
blood eating
was figured
cruelde.

s Gen. 9. 4.
chap. 17. 14.

t Ebr. a fish.
That is, a
lignence of
ranger, speake
of the command-
al lawfull
wife the people
ments for com-
are appointed
according to
transgression.
Nom. 15. 33.
Meaning
the Priests.

- 4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lorde.
- 5 And the Priest shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.
- 6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lorde, before the barre of the Sanctuary.
- 7 The Priest also shall put some of the blood before the Lorde, vpon the horns of the altar of sweet incense, which is in the Tabernacle of the Congregation, then shall he poure all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.
- 8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that conuerth the inwards, and all the fat that is about the inwards.
- 9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the hall vpon the luer with the kidneis,
- 10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.
- 11 But the skime of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his doeing shall be beare out.
- 12 So he shall carie the whole bullocke out of the holte, vnto a cleane place, where the ashes are pouyed, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.
- 13 And if the whole Congregation of Israel shall sinne through ignorance, & the thing be hid from the eyes of the multitude, and haue done against any of the commandments of the Lorde which should not be done, and haue offended:
- 14 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a pong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,
- 15 And the Elders of the Congregation shall put their hands vpon the head of the bullock before the Lorde, and hee shall kill the bullocke before the Lorde.
- 16 Then the Priest shall take of the bullockes blood into the Tabernacle of the Congregation,
- 17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lorde, euen before the barre.
- 18 Also he shall put some of the blood vpon the horns of the altar, which is before the Lorde, that is in the Tabernacle of the Congregation: then shall he poure all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,
- 19 And hee shall take all his fat from him,

and burne it vpon the altar.

- 20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so that he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.
- 21 For he shall carie the bullocke without the holte, and burne him as hee burned the first bullock: for it is an offering for the sinne of the Congregation.
- 22 When a ruler shall sinne, & do through ignorance against any of the commandments of the Lorde his God, which should not be done, and shall offend,
- 23 If one thewe vnto him his sinne which he hath committed, then shall he bring for his offering, a goat without blemish,
- 24 And shall lay his hand vpon the head of the hee goat, and kill it in the place where he should kill the burnt offering before the Lorde: for it is a sinne offering.
- 25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the horns of the burnt offering altar, and shall poure the rest of his blood at the foote of the burnt offering altar,
- 26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.
- 27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandments of the Lorde, which should not be done, and shall offend,
- 28 If one thewe him his sinne which hee hath committed, then he shall bring for his offering a hee goat without blemish for his sinne which he hath committed,
- 29 And hee shall lay his hand vpon the head of the sinne offering, & shall offer the sinne offering in the place of burnt offering.
- 30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the horns of the burnt offering altar, and poure all the rest of the blood thereof at the foote of the altar,
- 31 And shall take away all his fat, as the fat of the peace offering is taken away, & the Priest shall burne it vpon the altar for a sweet savor vnto the Lorde, and the Priest shall make an atonement for him, and it shall be forgiven him.
- 32 And if hee bring a lambe for his sinne offering, hee shall bring a female without blemish,
- 33 And shall lay his hand vpon the head of the sinne offering, and hee shall lay it for a sinne offering in place where he should kill the burnt offering,
- 34 Then the Priest shall take of the blood thereof all of the sinne offering with his finger, and things of God, put it vpon the horns of the burnt offering altar, & shall poure all the rest of the blood thereof at the foote of the altar.
- 35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblation.

^{Or, make a person with it.}

^{Or, the male goats of the folds.}
h That is, the Priest shall kill it for it was not lawful for any out of that office to kill the beast.

^{Wherein hee represented Iesus Christ.}

^{Or, private person.}

^{Or, the female of the goats.}

^{Read ver. 24}

^{Exod. 29. 18.}

^{Meaning, that the punishment of his sinne should be layd vpon that beast, or, that hee had}
m Or, besides

Eccl. 1. 7. 31.
Therefore none could take of it but the Priests.

e Which is a gift offered to God to pacifie him.

Perf. 2.

Exod. 29. 18.

f That is, fruites which are sweete as honye, ye may offer.

g But reserved for the Priests.

Mat. 9. 49.

h Which they were bound (as by a couenāt) to vic in all sacrifices.

Nom. 18. 19.

2. Chron. 13. 5.

Ezek. 43. 24. Or,

it meaneth asure

& pure couenāt.

Chap. 23. 14.

Or, full eares:

for the word signi-

fiah a fruitful

field. Read 2. Chr.

26. 10. in the

note g.

a A sacrifice of

thanksgiving

offered for peace

and prosperitie,

either generally

or particularly.

b One part was

burnt, another

was to 3 Priests,

and the third to

him that offered.

Exod. 29. 13.

3 * But the remnant of the meate offering shall be *Arōn's* & his sonnes: for it is a most holpe of the *Arōn's* offerings made by fire.

4 * If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour, mingled with oyle, or an unleavened water and oyle, with oyle.

5 * But if thy meate offering be an oblation of the sipping panne, it shall be of fine flour unleavened, mingled with oyle.

6 * And if thou part it in pieces, and pour oyle thereon: for it is a meate offering.

7 * And if thy meate offering be an oblation made in the cauldron, it shall be made of fine flour with oyle.

8 * After, thou shalt bring the meate offering (that is made of these things) unto the Lord, and shalt present it unto the priest, and he shall bring it to the altar.

9 * And the priest shall take from the meate offering a memoriall of it, and shall burne it upon the altar: for it is an oblation made by fire for a sweete savour unto the Lord.

10 * But that which is left of the meate offering, shall *Arōn's* and his sonnes: for it is most holpe of the offerings of the Lord made by fire.

11 * All the meate offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor honye in any offering of the Lord made by fire.

12 * In the oblation of the first fruites ye shall offer: them unto the Lord, but they shall not be burnt upon the altar for a sweete savour.

13 * (All the meate offerings, also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of the God to be lacking from the meate offering: but upon all thine oblations thou shalt offer salt.)

14 * If thou offer a meate offering of the first fruites unto the Lord, thou shalt offer for thy meate offering of the first fruites: eares of eorne dured by the fire, & wheate beaten out of the eorne eares.

15 * After, thou shalt put oyle upon it, & lay incense thereon: for it is a meate offering.

16 * And the priest shall burne the memoriall of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

G. H. A. P. III.

1 The manner of peace offerings, and heales for the same.

2 *Arōn's* (which may neither eat fat nor blood.

3 *Arōn's* his oblation be a peace offering, if hee will offer of the plume,

4 (whether it be male or female) hee shall offer such as is without blemish, be a

5 fowle the Lord.

6 And thou shalt put his hand upon the head of his offering, & kill it at the doore of the Tabernacle of the Congregation: & *Arōn's* sonnes the priests shall sprinkle blood upon the altar round about.

7 So he shall offer a part of a peace offerings as a sacrifice made by fire unto the Lord, even the fat that covereth the inwardnes, and all the fat that is upon the inwardnes.

8 He shall also take away the two kidneis,

and the fat that is on them, and upon the flanks, and the kail on the inner with the kidneis.

9 And *Arōn's* sonnes shall burne it on the altar, with the burnt offering, which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweete savour unto the Lord.

10 * If thou offer a peace offering unto the Lord out of the flocke, whether it be male or female, hee shall offer it without blemish.

11 * If he offer a lamb for his oblation, then he shall bring it before the Lord.

12 * And he shall lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and *Arōn's* sonnes shall sprinkle the blood thereof round about upon the altar.

13 * After, of the peace offerings he shall offer an offering made by fire unto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that covereth the inwardnes, and all the fat that is upon the inwardnes.

14 * He shall also take away the two kidneis, with the fat that is upon them, and upon the flanks, and the kail upon the inner with the kidneis.

15 * Then the priest shall burne it upon the altar, as the meat of an offering made by fire unto the Lord.

16 * If a goat for his offering be a goat, then shall he offer it before the Lord.

17 * And he shall put his hand upon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of *Arōn* shall sprinkle the blood thereof upon the altar round about.

18 * Then he shall offer thereof his offering, even an offering made by fire unto the Lord: the fat that covereth the inwardnes, and all the fat that is upon the inwardnes.

19 * He shall also take away the two kidneis, and the fat that is upon them, and upon the flanks, and the kail upon the inner with the kidneis.

20 * So the priest shall burne them upon the altar, as the meat of an offering made by fire for a sweete savour: and the fat is

21 the Lord.

22 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

23 And the Lord spake unto *Mosēs*, saying,

24 * Speak thou unto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandments of the Lord, (which ought not to be done,) but shall doe contrary to any of them,

25 if the Lord shall say that it is a sinne, doe sinne (according to the time of the people) then shall he offer, for his sinne which he hath committed, a young bullocke without blemish unto the Lord for a sinne offering,

26 And

27 And

28 And

29 And

30 And

31 And

32 And

33 And

34 And

35 And

e Hereby
confessing that he
deserved fume
punishment,
which the beast
suffered.

4 And he shall bring the bullocke into the
doores of the Tabernacle of the Congregation
before the Loide, and shall put his
hand upon the bullockes head, and kill
the bullocke before the Loib.
5 And the Priest y is anointed shall take
the of the bullockes blood, and bring it into
the Tabernacle of the Congregation.
6 Then the Priest shall dip his finger in

the blood, and sprinkle of the blood seven times before the Lord, before the vail of the ^d Sanctuary.

7 The Priest also shall put some of the blood before the Loide, vpon the hornes of the altar of sweete incense, which is

in the Tabernacle of the Congregation, then shall he pour out all the rest of the blood of the bullock at the foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneys, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneys,

10 As it was taken away from the bullocke of the peare offerings, and the Priest shall burne them vpon the altar of burnt offering.

Exod. 19. 14.
numb. 19. 5.

12 So he shal carie the whole bullocke out
of the hoste, vnto a cleane place, where
the ashes are powyed, and shal burne him
on the wood in the fire: where the ashes
are cast out, shall he be burnt.

f The multitude
excuseth not the
sinne, but if all
haue sinned,
they must all be
punished.

64p. 5.2, 3, 4. 14. When the sinne which they haue committed shalbe knowen, then the Congregation shall offer a pong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the 8 Elders of the Congregation shall put their hands upon the head of the bullock before the Lord, and 'hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the vavle.

the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he poyse at the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And hee shall take all his fat from him,

and burn it upon the altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shal he do with this: so the Priest shall make an attonement for them, and it shalbe forgiven them.

21 For he shall carie the bullocke without
the holte, and burne him as hee burned
the first bullock; for it is an offering for the
sinne of the Congregation.

23 ¶ When a ruler shall sune, & do through ignorance againſt any of the commandements of the Loide his God, which ſhould not be done, and ſhall offend,

23 If one shewe vnto him his sinne which
he hath committed, then shal he bring for
his offering, an he goat without blemish,
24 And shal lay his hand vpon the head

of the hee goate, and kill it in ^b the place
where he should kill the burnt offering be-
foze the Lord: for it is a sime offering.

23 Then the Priest shall take of the blood
of the sinne offering with his finger, and
put it vpon the hornes of the burnt of-
fering altar, and shall powre the rest of
his blood at the foote of the burnt offering
altar,

26 And shall burne all his fat vpon the
altar, as the fat of the peace offering: so
the priest shall make an atonement for
him, concerning his sinne, and it shal be
forgiuen him.

27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandments of the Lord, which shoulde not be done, and shall offende,

28 If one thewe him his sinne which hee hath committed, then he shall bring for his offering a shee goate without blemish for his sinne which he hath committed.

29 And hee shall lay his hand upon the head of the sinne offering, & slay the sinne offering in the place of burnt offering.

80 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hoines of the burnt offering altar, and poure all the rest of the blood thereof at the foote of the altar,

And shall take away all his fat, as the fat of the peace offerings is taken away, & the Priest shall burne it vpon the altar for a sweete savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

2 And if hee bring a lambe for his sinne
offring, hee shall bring a female without
blemish,

33 And he shall lay his hand vpon the head
of the sinne offering, and hee shall slay it for
a sinne offering in the place where he should
kill the burnt offering.

34 Then the Priest shall take of the blood
of the same offering with his finger, and
put it upon the hoines of the burnt of
firing altar, & shall polve all the rest of the
blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it by on the altar with the obla-

^bOr, make a perfume with it.

Or, the male goats
of the folds.
That is, the
Priest shall kill it
for it was not
lawfull for any
out of that of-
fice to kill the
beast.

Wherein hee
represented Je-
sus Christ.

Or, primary person.

Or, the female of
the goats.
Read ver. 20

Read verif. 20

Mod. 39.18.

Meaning, that
the punishment
of his sinne
should be layd
upon that beast,
or, that hee had
receiued all
things of God,
and offered this
willingly.
Or, besides

Or, besides

tions of the Loyde made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

C H A P. V.

1 Of him that testifieth not the truth, if he hears another swear falsely. 4 Of him that voweth rashly. 13 Of him that by ignorance withswears any thing dedicate to the Lord.

^a Ebr. a fulte.

Or, if the iudge hath taken an othe of any other.

^a Whereby it is commanded to beare witness to the truely, & disclose the iniquitie of the vngodly.

1 Also if ^a any haue sinned, that is, if he haue heard the voyce of an othe, and he can be a witness, whether hee hath seene or knowen of it, if he doe not utter it, he shall beare his iniquitie:

2 Either if one touch an uncleane thing, whether it be a carion of an uncleane beast, or a carion of uncleane cattell, or a carion of uncleane creeping things, & is not ware of it, yet he is uncleane, & hath offended:

3 Either if he touche any uncleannesse of man (whatsoever uncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any ^b sweare, and pronounce with his lips to doe euill, or to doe good (whatsoever it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these poyntes,

5 When he hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Loyde for his sinne which he hath committed, even a female from the flocke, be it a lambe or a shee goate, for a sinne offering, & the Priest shall make an atonement for him, concerning his sinne.

7 But ^c if he be not able to bring a sheepe, he shall bring for his trespass which he hath committed, two turtle doves, or two pong pigeons vnto the Loyd, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and ^d wying the necke of it asunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: for it is a sinne offering.

10 Also he shall offer the second for a burnt offering as the manner is: so shall the Priest ^e make an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

11 ^f But if hee ^g be not able to bring two turtle doves, or two pong pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sinne offering, he shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, & the Priest shall take his handful of it for the remembrance thereof, & burne it vpon the altar ^h with the offerings of the Loyde

made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these poyntes, & it shall be forgiven him: the remnant shall be the Priest's, as the meat offering.

14 And the Loyd spake vnto Moses, saying,

15 If any person transgress & sinne through ignorance, & by taking away things consecrated vnto the Loyde, hee shall then bring for his trespass offering vnto the Loyde a ramme without blemish out of the flock, worth two shekels of silver ⁱ by the estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holp thing, and shall put the fifth part more thereto, & give it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ^j Also if any sinne ^k & doe against any of the commandements of the Loyde, which ^l he ought not to be done, and know not and sinne, and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flocke, in the estimation worth two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Loyd.

C H A P. VI.

6 The offering for sinnes which are done willingly. 13 The law of the burnt offering. 20 The offering of Aaron an Ibis fomer.

1 And the Loyd spake vnto Moses, saying,

2 If any sinne & commit a trespass against the Loyde, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him ^m of trust, or doeth by ⁿ robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, ^o for any of these things that a man doeth, ^p where in he sinneth:

4 When I say, he thus sinneth & trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which heooke by force, or the thing which was delivered him to keepe, or the lost thing which he found,

5 Or for whatsoever he hath done him false, hee shall both restore it in the whole ^q manner, and shall adde the fifth part more thereto, and giue it vnto him to whom it pertained, the same day that hee offereth for his trespass.

6 Also he shall bring for his trespass vnto the Loyde, a ram without blemish out of the flock in the estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Loyde, and it shall be forgiven him.

^r As touching the first fruites or tithes, due to the Priests and Leuites, by the estimation of 3 Priests, chap. 27. 12.

^s Chap. 4. 2. That is, afterwards remember that he hath sinned, with his conscience doth accuse him.

^t Exod. 30. 13. k Els if his sinne against God come of malice, he must die, Nomb. 15. 30.

d The Cerem which be obli therin

e Vpo crept 38. 4. f Lath panned sed for

Chap. 1. 2. 1. 1.

Chap. 1.

g Or kauen baken,

Exod. 3.

Exod. 1. h Soe hee Pri d: Sed nointe 20. 6. 7.

i His shall fig lum,

a To bellow & occupie for the use of him that gaue it.

b By any guilt or vniuersall means.

c Non. 5. 6. d: Wherein hee not but finis, where a man accustomed to sinne by penit

e or such like thing. Nomb. 5. 7.

Chap. 5. 15.

b Or vowe rashly without iust examination of 3 circumstances, & not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

^e Ebr. if his hand & cannot touch, meaning for his punishment.

Chap. 1. 15.

^g Or, pured.

^h Or, according to the law. i Or declare him to be purged of that sinne Verse 7.

k which is a about a portell. l As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

for giuen him, whatsoeuer thing he hath done, and trespased therein.

8 ¶ Then ſpake the Lord vnto Moſes, ſaying,

9 Commande Aaron & his ſonnes, ſaying, This is the lawe of the burnt offering, (it is the burnt offering becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Prielt ſhall put on his linen garment, and ſhall put on his linen breeches vpon his ſhoulders, and take away the aſhes when the fire hath conſumed the burnt offering vpon the altar, and he ſhall put them beſide the altar.

11 After, he ſhall put off his garments, & put on other raiment, & carie the aſhes ſooth without the holie unto a cleane place.

12 But the ſhee vpon the altar ſhall burne thereon, and neuer be put out: wherefoe the Prielt ſhall burne wood on it euery morning, and lay the burnt offering in order vpon it, & hee ſhall burne thereon the fat of the peace offerings.

13 The fire ſhall euery burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aaron ſonnes ſhall offer in the preſence of the Lord, before the altar.

15 He ſhall euery take thereof his handfull of fine flour of the meate offering and of the oyle, and all the incenſe which is vpon the meate offering, and ſhall burne it vpon the altar for a ſweete ſauour, as a memoriall thereof vnto the Lord.

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhall be eaten without lea- uen in the holie place: in the court of the Tabernacle of the Congregation theſe ſhall eate it.

17 It ſhall not be baked with lea- uen: I haue giuen it for their portion of mine offerings made by fire: for it is as the ſinne offering, and as the trespasse offering.

18 All the males among the children of Aaron ſhall eate of it: It ſhall be a ſtatute for euery in your generations concerning the offerings of the Lord, made by fire: whatſoeuer toucheth them, ſhall be holie.

19 ¶ Again the Lord ſpoke vnto Moſes, ſaying,

20 This is the offering of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meate offering: perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the ſpring pan it ſhall be made with oyle: thou ſhalt bring it ſpiced, and ſhalt offer the ſweete ſauour of the meate offering for a ſweete ſauour vnto the Lord.

22 And the Prielt that is anointed in his ſtead, among his ſonnes ſhall offer it: it is the Lords ordinance for euery, it ſhall be burnt altogether.

23 For euery meate offering of the Prielt ſhall be burnt altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpoke vnto Moſes, ſaying,

25 Speake vnto Aaron, & vnto his ſonnes, and ſay, This is the lawe of the ſinne offering, In the place where the burnt of-

fring is killed, ſhall the ſinne offering be killed before the Lord, for it is much help.

26 The Prielt that offereth this ſinne offering, ſhall eate it: in the holie place ſhall he be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhall touch the ſkin thereof, of ſhalbe holie: and when there ſpall be of the blood thereof vpon a garment, thou ſhalt waſh that whereon it drop- peth in the holie place.

28 Also the earthen pot that it is ſodden in, ſhall be broken, but if it be ſodden in a braſen ſen pot, it ſhall both be ſcourd and waſhed with water.

29 All the males among the Prielts ſhall eate thereof, for it is moſt holie.

30 ¶ But no ſinne offering, whole blood is brought into the Tabernacle of the Congregation to make reconciliation in the holie place, ſhall be eaten, but ſhalbe burnt in the fire.

CHAP. VII.

1 The law of the trespasse offering: 11 Also of the peace offering. 23 The fat and the blood may not be eaten.

1 Likewise this is the law of the trespasse offering, it is moſt holie.

2 In the place where they kill the burnt offering, ſhall they kill the trespasse offering, & the blood thereof ſhall be ſprinkled round about vpon the altar.

3 All the fat thereof alſo ſhall he offer, the rumpe, and the fat that couereth the inward organs.

4 After, hee ſhall take away the two kidneies, with the fat that is on them and vpon the flanks, and the kalle on the liuer with the kidneies.

5 Then the Prielt ſhall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Prielts ſhall eate thereof, it ſhall be eaten in the holie place, for it is moſt holie.

7 As the ſinne offering is, ſo is the trespasse offering, one lawe ſerueſh for both: that wherewith the Prielt ſhall make atonement, ſhalbe his.

8 Also the Prielt that offereth any mans burnt offering, ſhall haue the ſkinne of the burnt offering which he hath offered.

9 And all the meate offering that is baked in the oven, & that is dyed in the panne, and in the ſpring pan, ſhalbe the Prielts that offereth it.

10 And euery meate offering mingled with oyle, and that is ſpiced, ſhall peraine vnto all the ſonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he ſhall offer vnto the Lord.

12 If he offer it to giue thanks, then hee ſhall offer for his thanks offering, unlea- uened cakes mingled with oyle, and unlea- uened wafers anointed with oyle, and fine flour ſpiced with the cakes mingled with oyle.

13 He ſhall offer alſo his offering with cakes of leaueued bread, for his peace offerings, to giue thanks.

14 And of all the ſacrifice he ſhall offer one cake

k Meaning, the garment of the Prielt.

l Which was in the lauer, Exod. 30.18.

m Out of the campe, Chap. 4. 12.

a Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

b At the court gate.

c The Prielt.

d The ſame ceremonies: notwithstanding that this word trespasse ſignifieth leſſe then ſinne.

e Meaning the reſt which is left & not burne

f Becauſe it had no oyle nor licour.

g Peace offerings enſeigne a confeſſion and thankſgiving for a benefite received, and alſo a vow, and ſee offering to receive a benefite.

d That is, the Ceremonies which ought to be obſerued therein.

e Vpon his ſcattered parts, Exod. 28.43. f In the aſſemblies appointed for that vie.

Chap. 1. 1. ſum. 15. 4.

Chap. 1. 9.

g Orked with lea- uen and after baked,

Exod. 29. 37.

Exod. 16. 36. h Soke as the hee Prielt ſhalbe choſed and anointed. 29. 7. yd.

i His ſonne that ſhall ſucceede him.

eake for an heame offering vnto the Loyde, and it shall be the whistles that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiuing, shall be eaten the same day that it is offered: hee shall leane nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a ^b vowe, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the thirde day, shall bee burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that bee cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Loyd, hauing his ^b backeannes vpon him, euen the same person shall be cut off from his people.

21 Whosoever, when any toucheth any vncleane thing, as the vncleannes of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Loyd, euen that person shall be cut off from his people.

22 ¶ Again the Loyd spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, ¶ Ye shall eate no fat of beestes, nor of sheepe, nor of goates:

24 For the fat of the dead beast, and the fat of that, which is toime with beastes, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoever eateth the fatte of the beast, of the which he shall offer an offering made by fire to the Loyde, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Loyd talked with Moses, saying,

29 Speake vnto the children of Israel, and say, ¶ Ye that offereth his peace offerings vnto the Loyde, shall bring his gift vnto the Loyd of his peace offerings:

30 His hands shall bring the offerings of the Loyde made by fire: euen the fat with the best shall hee bring, that the best may be shakē to and fro before the Loyd.

31 Then the priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye give vnto the priest for an heame offering, of your

peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shakē to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the priest and to his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Loyd made by fire, in the day when he presented them to serue in the whistles office vnto the Loyd.

The which portions the Loyd commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meat offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Loyde commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Loyde in the wilderness of Sinai.

CHAP. VIII.

1 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

¶ Afterward the Loyd spake vnto Moses, saying,

2 Take Aaron and his sonnes with him, and the garments and the anointing oyle, and a bullocke for the sinne offering and two rammes, and a basket of vncleanned bread.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Loyd had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses saide vnto the companie, ¶ This is the thing which the Loyde hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water.

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the byssed garbe of the Ephod, and bounde it vnto him therewith.

8 After, hee put the breast plate thereon, & put in the breast plate, the Wyu and the Onyx.

9 Also hee put the miter vpon his head, and put vnto the miter on the forefront the golden plate, and the gold crowne, which the Loyd had commanded Moses.

10 ¶ Now Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them.

11 And the coate

h If he make a vowe to offer for els the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered, shall remaine.
k After it be sacrificed.
l Of the peace offering, that is cleane, Chap. 5. 3.

Chap. 3. 17.

Gen. 9. 4.
chap. 17. 14.

m And should not send it by another.
Exod. 29. 24.

n That is, his privilege, so ward and position.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 24.

Exod. 29. 41

a So called, because this is the description, which was to the Law, was given in a book, b That is, the Holiest of all, the Sanctuary.

11 And sprinkled thereof upon the altar seven times, and anointed the altar and all his instruments, and the laver, and his foot, to sanctifie them)

12 * And he put of the anointing oyle upon Aarons head, and anointed him, to sanctifie him.

13 After, Spokes brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Spokes.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Spokes slew him, and took the blood, which he put vpon the hoines of the altar round about with his finger, and purified the altar, and put the rest of the blood at the footes of the altar: so he sacrificed it, to make reconciliation on vpon it.

16 There he took all the fat that was vpon the inwardes, and the kail of the liuer, and the two kidneies, with their fats, which Spokes burned vpon the altar.

17 But the shoulder and his cheere, and his fleshy, and his dung, he burnt with fire without the holle: as the Lord had commanded Spokes.

18 ¶ After he brought the ramme for the burnt offering, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Spokes killed it, and sprinkled the blood vpon the altar round about,

20 And Spokes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes & the legges in water: so Spokes burnt the ramme step by step vpon the altar: for it was a burnt offering for a sweete savour, which was made by fire vnto the Lord, as the Lord had commanded Spokes.

22 ¶ After, he brought the other ramme, the ramme of consecrations, and Aaron and his sonnes layd their handes vpon the head of the ramme,

23 And Spokes slew him, and took of the blood of it, and put it vpon the lay of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Spokes brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feet, & Spokes sprinkled the rest of the blood vpon the altar round about,

25 And he took the fat & the rumpe, & all the fat that was vpon the inwardes, and the kail of the liuer, and the two kidneies with their fats, and the right shoulder.

26 And he took of the baskets of the unleavened bread that was before the Lord, one bisket of cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons handes, and in his sonnes handes, and took it to and fro before the Lord.

28 After, Spokes took them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete savour which were made by fire vnto the Lord.

29 Likewise Spokes took the hest of the ramme of consecrations, and shoke it to and fro before the Lord, for it was Spokes * portion, as the Lord had commanded Spokes.

30 And Spokes took of the anointing oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, & his sonnes, and his sonnes garments with him.

31 ¶ Afterward Spokes layd vnto Aaron and his sonnes, * Sanctifie the fleshy at the doore of the Tabernacle of the Congregation, and there * ate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it,

32 But that which remaineth of the fleshy and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: for seven dayes, sayd the Lord, shall ye * consecrate you.

34 It * he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven daies, and shall keepe the watch of the Lord, that ye be not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the hand of Spokes.

CHAP. IX.

8 The first offerings of Aaron, 21 Aaron blesseth the people. 23 The glory of the Lord is shewed, 24 The first communion from the Lord.

1 And in the * right daye Spokes called a After their consecration: for the seven dayes before, the priests were consecrated.

2 ¶ Then he sayd vnto Aaron, Take this for a poing calfe for a sinne offering, & a ramme for a burnt offering, both without bles

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, & a lamb, and a lamb, the body of a peece did, without blemish for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Spokes commanded before the Tabernacle of the Congregation, and all the altabie did vnto him, and stood before the Lord.

6 ¶ For Spokes had said, This is the thing which the Lord commanded that ye glory appeared

Exod. 29. 34.

Exod. 29. 30.

At the doore of the court, Exod. 29. 32, Chap. 14. 9.

Exod. 29. 35. & in the 36. hands, for as I have done.

h By cōmission giuen to Moses.

of the priests were consecrated.

Exod. 29. 31.

of the priests were consecrated.

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of the priests were consecrated.

A. M. 1. 11.

f And not con-
fined as Na-
deb, and Abihu.

Caph. 16.

g That is Na-
deb, and Abihu.
h Moles bare
with his infirmi-
ties, considering
his great sorowe,
he depeeth not,
leane an exam-
ple to forgive
them that mali-
ciously trans-
gress the com-
mandement of
God.

before the Ioye, and it shall be thine and
the sonnes with thee by a lawe for euer,
as the Ioyd hath commanded.

16 ¶ And Moses sought the goate that
was offered for sinne, & loe, it was burnt:
therefore he was angrie with Eleazar &
Athamar the sonnes of Aaron, why
were I left alive, saying,

17 Wherefore haue ye not eaten the sinne
offring in the holy place, seeing it is most
holp? and God hath giuen it you, to beare
the iniquitie of the Congregation, to
make an atonement for them before the
Ioyd.

18 Beholde, the blood of it was not
brought within the holy place: ye should
haue eat it in the holy place, as I com-
manded.

19 And Aaron said vnto Moses, Beholde,
this day I haue offered their sinne of-
fring, and their burnt offering before the
Ioyd, and such things as thou knowest are
come vnto me: If I had eaten the sinne
offring to day, should it haue bene accep-
ted in the sight of the Ioyd?

20 So when Moses heard it, he was con-
tente.

CHAP. XI.

1 Of beastes, fishes and birds, which be cleane, and
which be vncleane.

1 After, the Ioyd spake vnto Moses &
Aaron the Elders of Israel,

2 ¶ Spake vnto the children of Israel,
and saye, These are the beastes which
ye shall eate, among all the beastes that
are on the earth.

3 Whatsoeuer parteth the hoofe, and is
cloven footed, and cheweth the cudde as
among the beastes, that shall ye eate:

4 Out of them that chew the cudde, ynder
uide the hoofe onely, of them ye shall not
eate: as the camel, because he cheweth the
cudde, and hath not the hoofe, he shall be
vncleane vnto you.

5 Like wise the conie, because he cheweth
the cudde and is not footed, he shall be
vncleane vnto you.

6 Also the hare, because he cheweth the
cudde, and is not footed, he shall be
vncleane vnto you.

7 And the swine, because he parteth the
hoofe, and is cloven footed, but cheweth
not the cudde, he shall be vncleane to you.

8 Of their flesh shall ye not eate, and their
carcasses shall ye not touch: for they shall be
vncleane to you.

9 ¶ These shall ye eate, of all that are in the
waters: whatsoeuer hath finnes & scales,
in the waters, in the seas, or in the riuers,

10 But all that haue not finnes nor scales, as
the eel, the ray, the rhuin, of all that
creepeth in the waters, and of all living
things that are in the waters, they shall be
an abomination vnto you.

11 Then, I say vnto you, an abomination to
you: ye shall not eate of their flesh, but shall
abhorre their carcasses.

12 Whatsoeuer hath not finnes nor scales,
in the waters, that shall be an abomination
vnto you.

13 ¶ These shall ye haue also in abomi-
nation among the foules: they shall not be
eaten: for they are an abomination, the
eagle, and the goshawk, and the osprey:

14 Also the vulture, & the kite after his kinde,
15 And all rauenous after their kinde:

16 The ostrich also, and the night crowe, &
the scawvau, & the hawk after his kinde:

17 The little owle also, and the comjant,
and the great owle.

18 Also the red banke and the pelican, and
the swanne:

19 The hocke also, & heron after his kinde,
and the lapwing, and the bache:

20 Also euery foule that creepeth & goeth
vpon all foure, such shall be an abomina-
tion vnto you.

21 Yet these shall ye eate: of euery foule
that creepeth, and goeth vpon all foure
to which I haue their feet & wyngs all of one
to leape withall vpon the earth,

22 Whiche ye shall eate these, the grasshop-
per after his kinde, and the locust after
his kinde, the pargot after his kinde, and
the bagab after his kinde.

23 But all other foules that creep & haue
four feet, they shall be abominations vnto
you.

24 For by such ye shall be polluted: who-
soeuer toucheth their carcasses, shall be vncleane
vnto the evening.

25 Whatsoeuer also is beareth of their car-
casses, shall wash his clothes, and be vncleane
vntill euen.

26 Euery beast that hath clawes drubbed,
and is not cloven footed, nor cheweth
the cud, such shall be vncleane vnto you:
euery one that toucheth them, shall be vncleane.

27 And whatsoeuer goeth vpon his pates
among all manner beastes that goeth on
all foure, such shall be vncleane vnto you:
who so touch their carcasses, shall be
vncleane vntill the euen.

28 And he that beareth their carcasses, shall
wash his clothes, and be vncleane vntill
the euen: for such shall be vncleane vnto
you.

29 ¶ Also these shall be vncleane to you as
among the things that creep: and none
vpon the earth, the weasel, and the mouse,

30 Also the rat, and the lizard, and the char-
meleon, and the stello, and the molic.

31 These shall be vncleane to you among all
that creep: whatsoeuer dooth touch them
when they be dead, shall be vncleane vntill
the euen.

32 Also whatsoeuer any of the dead ha-
thens of them dooth fall vpon, shall be vncleane,
in whether it be breasted good, or
ravenous: as the snake, the scorpion, or
beest it be that is occupied, it shall be pur-
ified in the water as vncleane vntill the euen,
and so be purified.

33 Also euery earthen vessel, which is vnto
you, if it hath touchen any of these, it shall be
vncleane, and ye shall wash it in water, and
it shall be cleane.

34 And euery thing that shall touch any of
these, shall be vncleane, and ye shall wash it
in water, and it shall be cleane.

35 And all things that shall touch any of
these, shall be vncleane, and ye shall wash it
in water, and it shall be cleane.

36 And all things that shall touch any of
these, shall be vncleane, and ye shall wash it
in water, and it shall be cleane.

A. M. 1. 11.

Or, goshawk, as in
the Greekes.

Or, scawvau.

Or, pelagica.

Or, goshawk.

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Or, goshawk.

such vessels shall be unclean.

35 And euery thing that their carkeis fall vpon, shall be unclean: the foyne of the pot shall be broken: for they are unclean, and shall be unclean vnto pou.

36 Per the fountaines and welles where there is plenty of water shall be cleane: but that which toucheth their carkeis shall be unclean.

37 And if there fall of their dead carkeis vpon any sowe, which beeth to be sown, it shall be cleane.

38 But if any water be poured vpon the sowe, and there fall of their dead carkeis thereon, it shall be unclean vnto pou.

39 If also any beast, whereof ye may eat, die, hee that toucheth the carkeis thereof shall be unclean vntill the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and be unclean vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be unclean vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination, and not be eaten.

42 Whatsoever goeth vpon the beast, and whatsoever goeth vpon all foure, of that hath many feet among all creeping things that creep vpon the earth, ye shall not eat of them, for they shall be abomination.

43 He shall not pollute your selues with any thing that creepeth, neither make your selues unclean with them, neither desire your selues thereof: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, & be holpe, for I am holpe, & desire not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, & that you should be holpe, for I am holpe.

46 This is the lawe of beasts, & of foules, and of euery living thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betwene the unclean and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAPTER XII.

1 A Law how women should be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, when a woman hath brought forth a son, and borne a male child, she shall be unclean seven daies, like as she is unclean when she is put apart for her menstruation.

3 And in the eighth day, the foreskin of the child shall be circumcised.

4 And she shall continue in the blood of her purifying thre & thirtie daies: she shall touch no hallowed thing, nor come into the sanctuary, vntill the time of her purifying be out.

5 But if she beare a male child, then she

shall be unclean two weekes, as when she hath her disease: and she shall continue in the blood of her purifying thre weekes and sixe daies.

6 Now when the daies of her purifying are out, (whether it be for a sonne, or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a pong pigeon of a turtle dove for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and burnt offerings make an atonement for her: so she shall be purged of the plague of her blood, this is the lawe for her that hath borne a male or female.

8 But if she be not able to bring a lambe, she shall bring two turtles, or two pong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAPTER XIII.

1 What consideration the Priest ought to obserue in iudging the leprose, 29 The blacke spot, or skab, 47 and the leproie of the garment.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling, or a skab, or a white spot, (so that in the skinne of his flesh) it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest,

3 And the Priest shall looke on the soie in the skinne of his flesh: if he heare in the soie be turned into white, and the soie seeme to be lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him unclean:

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor he heare thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven daies.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him up yet seven daies more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be deepe, and the soie growe not in the skin, the Priest shall pronounce him together, or blackish, and he shall wash his clothes, and be cleane.

7 But if the scab growe more in the skinne, after that he is come of the Priest, for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab growe in the skinne, then the Priest shall pronounce him unclean: for it is leprosie.

9 When the plague of leprosie is in a man, he shall be brought vnto the Priest, and the Priest shall see him: and if the swelling be white in the skinne, and haue made the haire white, and there be rawe flesh in the swelling,

f Where the were wont to be offered.

29 If he had find not the web of a lambe, Leuit. 22.34.

a That it may be suspected to be the leproie.

b That is, hee shall looke on him.

c Eze. 44. 10.

d As having the skinned down together, or blackish, Eze. 44. 10.

e Or, hee shall be brought.

f As touching his bodily case: for his case was not imputed to him for sinne before God, though it were the punishment of sinne.

So much of the water as toucheth it.

1 He speaketh of seeds, that is laide to sleepe before it be sown.

in He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her, Or, for her.

Leuit. 15. 19. 2. Pet. 1. 15.

b Besides the first seven daies.

c As sacrifice of such like.

d That is, into the court gate, till after fourte dayes.

11 It is an olde leprosie in the skinn of his fleshy: and the Priest shall pronounce him uncleane, and shall not shut him vp, for he is uncleane.

12 Also if the leprosie breake out in the skinn, & the leprosie couer all the skinn of the plague, from his head euent to his feete, wheresomeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his fleshy, he shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be rawe fleshy on him when he is seene, he shall be uncleane.

15 For the Priest shall see the rawe fleshy, and declare him to be uncleane: for the rawe fleshy is uncleane, therefore it is the leprosie.

16 And if the rawe fleshy change and be turned into white, then he shall come to the Priest.

17 And the Priest shall beholde him: and if the soye be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 If the fleshy also in whose skin there is a bile and is healed,

19 And in the place of the bile there bee a white swelling, or a white spot some what reddish, it shall be seene of a Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, & the heare thereof be changed into white, the Priest then shall pronounce him uncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, & there bee no white heares therein, and if it be not lower then the skin, but bee darker, then the Priest shall shut him vp seven daies.

22 And if it spread abroad in the skin, the Priest shall pronounce him uncleane, for it is a soye.

23 But if the spot continue in his place, & grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 If there be any fleshy in whose skinn there is an hole burning, & the quicke fleshy of the burning haue a white spot, somewhat reddish or pale.

25 Then the Priest shall looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him uncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven daies.

27 After the Priest shall looke on him the seventh day: if it be grown abroad in his skin, then the Priest shall pronounce him uncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darker, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the dying vp of the burning.

29 If also a man or woman hath a soye on the head or in the beard,

30 Then the Priest shall see the soye: and if it appeare to be cleane the skinn, & there be in it a final point of heare, then the Priest shall pronounce him uncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soye of the blacke spot, & if it seeme not lower then the skinn, nor haue any blacke heare in it, then the Priest shall shut him vp, he hath the soye of the blacke spot: then daies,

32 After, in the seuenth day the Priest shall looke on the soye: and if the blacke spot growe not, and there be in it no pelous heare, and the blacke spot seeme not lower then the skinn,

33 Then he shall be shaven, but the place of the blacke spot shall he not shave: but the Priest shall shut him vp in the blacke spot, seven daies more.

34 And the Priest shall see the Priest shall looke on the blacke spot, and if the blacke spot growe not in the skinn, nor seeme lower then the other skinn, then the Priest shall cleane him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the fleshy after his cleansing,

36 Then the Priest shall looke on it, and if the blacke spot growe in the skinn, the Priest shall shut him vp seven daies: for he is uncleane.

37 But if the blacke spot come to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 If furthermore there be many white spots in the skinn of the head of man or woman.

39 Then the Priest shall consider: and if the spots in the skinn of their fleshy bee somewhat dark and white withall, it is but a white spot broken out in the skinn: therefore he is cleane.

40 And the man whose heares are fallen off his head, and is bald, is cleane.

41 And if his head lose the heare on the forehead, and be bald before, he is cleane.

42 But if there be in the bald head, or in the bald forehead a white reddish soye, it is a leprosie lying in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soye be white reddish in his bald head, or in his bald forehead, appearing like leprosie in the skinn of the fleshy.

44 He is a leper and uncleane: therefore the Priest shall pronounce him abroges ther uncleane: for the soye is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall cry, I am uncleane.

46 As long as the disease shall be vpon him, he shall be polluted, for yet to be uncleane: he shall

i Which was not wont to be there, or els smaller then in any other part of the body.

k He shall see how whether the yellow heare be there, or no.

l By sickness, or any other inconvenience.

m In signe of sorrow and lamentation. Either in token of mourning, or for fear of infecting others.

40, 41, 42,

e For it is not a contagious leprosie that infecteth, but a kinde of scirfe, which hath not the fleshy rawe as the leprosie. This is declared that the fleshy is not found, but is in danger so leprosie.

40, 41, 42,

g None were excepted, but the Priest pronounced him uncleane, he was put out from among the people as appeareth by Marie the Prophetesse, Num. 12. 1. 4. and by king Vzziah, 2. Chro. 26. 30.

h If he haue a white spot in his place, where the burning was, and was after healed.

40, 41, 42,

Num. 5. 2.
2. King. 15. 5.

shall dwell alone, without the campe that his habitation be.

47. ¶ When the garment, that the plague of leprosie is in, whether it be a wollen garment, or a linnen garment.

48. And whether it be in the warpe, or in the woofe of linen, or of wollen, either in a skin, or in any thing made of skinn.

49. And if the saye bee greene, or somewhat redde, in the garment, or in the skinn, or in the warpe, or in the woofe, or in any thing that is made of skinn, it is a plague of leprosie, and shall be shewed vnto the Priest.

50. Then the Priest shall see the plague, and shall say, whether the plague, when it is in the garment, or in the warpe, or in the woofe, or in a skin, or in any thing that is made of skinn, that plague is a fretting leprosie, and burne it.

51. And shall looke on the plague the tenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinn, or in any thing that is made of skinn, that plague is a fretting leprosie, and burne it.

52. And he shall burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skinn, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53. If the Priest see the plague growe not in the garment, or in the woofe, or in the warpe, or in the skinn, or in any thing that is made of skinn, that plague is, whether it be in the warpe, or in the woofe, or in the garment, or in the skinn, that it shall not be burnt.

54. Then the Priest shall command him to bring the garment, or the warpe, or the woofe, or the skinn, or the thing that it is in, to be seen the tenth day.

55. And the Priest shall looke on the plague, after it is washed: and if the plague be not changed his colour, though the plague spread no further, it is uncleane: thou shalt burne it in the fire, for it is a fretting leprosie, whether the spot be in the bare place of the whole, or in part thereof.

56. And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinn, or out of the warpe, or out of the woofe.

57. And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinn, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58. If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinn it be, if the plague be departed, therefrom, then shall it be washed the second time, and be cleane.

59. ¶ This is the lawe of the plague of leprosie in a garment of wollen, or linen, or in the warpe, or in the woofe, or in any thing of skinn, to make it cleane, or uncleane.

CHAP. XXII.

1. The cleansing of the leper, 34. And of the house that is beset.

¶ And the Lord spake vnto Moyses, saying,

2. ¶ This is the lawe of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest.

3. And the Priest shall go out of the campe, & the Priest shall consider him: & if the plague of leprosie be healed in the leper,

4. Then shall the Priest command to take for him that is cleansed, two sparowes cleane, and cedar wood, and a skarlet lace, and hyssope.

5. And the Priest shall command to kill one of the birdes ouer pure water in an earthen vessel.

6. After, he shall take the live sparowe with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparowe in the blood of the sparowe slaine, ouer the pure water.

7. And hee shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let go the live sparowe into the broad field.

8. Then he that shall be cleansed, shall wash his clothes, and shall ouer all his beard, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the house, but shall carie without his rent ten dayes.

9. So in the tenth day hee shall shewe off all his beard, both his head, & his beard, and his eye browes: euen all his beard shall hee shewe, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10. ¶ Then in the eight day hee shall take two lambs without blemish, and an ewe lambe of a yeare old, without blemish, and a tenth heales of fine flour for a meate offering, mingled with oyle, and a pinte of oyle.

11. And the Priest shall make him cleane, shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the tabernacle of the congregation.

12. Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, & shall shake them to and fro before the Lord.

13. And he shall kill the lambe in the place where the holie offering and the burnt offering are slaine, euen in the holie place, for as the holie offering is the Priest's, so is the trespass offering: hee it is most holie.

14. So the Priest shall take of the blood of the trespass offering, & put it vpon the lap of the right eare of him that shall be cleansed, & vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15. The Priest shall also take of the pinte of oyle, and poure it into the palmie of his left hand.

16. And the Priest shall dippe his right finger in the oyle that is in his left hande, and shall sprinkle of the oyle with his finger, seven times before the Lord.

17. And of the rest of the oyle that is in his hande, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespass offering was put.

18. But the remnant of the oyle that is in the pinte of offering, the

Or, little birdes.
b O birds which were permitted to be eaten.

c Running water, or of the fountaines.

d Signifying that hee that made cleane, was, yet, as leuitic, and returned to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrewe is called, log, and doth containe sixty in measure.

Exod. 29. 14.

Chap. 7. 17.

¶ Ebr, his finger.

¶ Ebr, upon the blood of the trespass offering.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or whether it be in any bare place before, or behinde.

t To the intent he might be sure that the leprosie was departed, & that all occasion of infection might be taken away.

Mat. 8. 2.
mar. 1. 40.
uke. 5. 12.

u Or the cerenonie which halbe vied in as purgation.

g Which offer, Re. Exod. 16.

h Or them as bring the ken to

Or, who blood of the trespass offering.

l Where the he

Or, his finger.

k The apponement of the leper, which was a cerenonie which halbe vied in as purgation.

33 Also of her that is sicke of her floures, and of him þat hath a running issue, whether it be man or woman, & of him that lieth with her which is uncleane,

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 3 The Scape goate. 24 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The feast of the scape sinnes.

1 **F**urthermore the Loyde spake unto Moses, * after the death of the two sonnes of Aaron, when they came to offer befoze the Loyd, and dyed:

2 And the Loyde spake unto Moses, Speake unto Aaron thy brother, * that hee come not at all times into the holy place within the vail, befoze the Sperciseate, which is vpon the Arke, that hee die not: for I will appeare in the cloud vpon the Sperciseate.

3 After this thou shalt Aaron come into the holy place: even with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on þat holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall hee wash his flesh in water, when hee boeth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goates, for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them befoze the Loyde at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goates: one lot for the Loyde, and the other for the Scape goate.

9 And Aaron shall offer the goate, vpon which the Loydes lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented alive befoze the Loyde, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coles from off the altar befoze the Loyde, and his handfull of sweete incense beaten small, & bring it within the vail.

13 And shall put the incense vpon the fire befoze the Loyd, that the cloude of the incense may couer the Sperciseate that is vpon the Testimonie: so hee shall not die.

14 And hee shall take of the blood of the bullocke, * and sprinkle it with his finger vpon the Sperciseate & afterward: and befoze the Sperciseate shall hee sprinkle of the blood with his finger seven times.

15 Then shall hee kill the goate that is the

peoples sinne offering, & bring his blood within the vail, and do with that blood, as hee did with the blood of the bullocke, and sprinkle it vpon the Sperciseate, and befoze the Sperciseate.

16 So hee shall purge the holy place from the uncleannesse of the children of Israel, and from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation & placed with them, in the middes of their uncleannes.

17 And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the holy place, vntill hee come out, and haue made an atonement for himselfe and for his household, and for all the Congregation of Israel.

18 After, hee shall goe out vnto the altar that is befoze the Loyd, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shall hee sprinkle the blood vpon it with his finger seven times, and cleanse it, and halowe it from the uncleannesse of the children of Israel.

20 When hee hath made an ende of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them & vpon the head of the goate, and shall sende him away (by the hande of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the lande that is not inhabited, and hee shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when hee went into the holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And hee that caried forth the goate, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the holle.

27 Also the bullocke for the burnt offering, and the goate for þat sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carie out without the holle to be burnt in the fire, with their finnes, and with their flesh, and with their dung.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holle.

e Placed among them which are vncleane. Luke 11. 30.

f Whereupon the sweete incense and perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53. 4. ^{Heb. the land of separation,}

h In the Cove where was the Lauer, Exod. 30. 18.

Chap. 6. 30. ^{Exod. 30. 18.}

i Which was
Tisri, and answer-
eth to part of
September and
part of October.
k Meaning, by
abstinence and
fasting, Nomb,
29.7.

l Of a reit which
ye shall keepe
most diligently.
m Whom the
Priest shall
anoint by Gods
comandement
to succede in his
fathers roume.

Exod. 30. 10.
hebr. 9. 7.

n Left they
should practise
that idolatrie,
which they had
learned among
the Egyptians.
b To make a sa-
crifice or offer-
ing thereof.
c I doe as much
abhorre it as
though he had
killed a man, as
16. 6. 3.
d Wherefoever
they were mo-
ued with foolish
deuotion to of-
fer it.

Exod. 29. 18.
chap. 4. 31.

e Meaning, what
foeuer is not the
true God, 1. Cor.
10. 20. psal. 95. 5.
f For idolatrie is
spirituall whore-
done, because
faith is waied
God is broken.

29 So this shalbe an ordinance for euer
vnto you: the tenth day of the seventh
moneth, ye shall humble your soules, &
doe no worke at all, whether it be one of
the same countrey or a stranger that so-
journeth among you.

30 For that day shall the Priest make an
atonement for you to cleanse you: ye shall
be cleane from all your sinnes before the
Lorde.

31 This shalbe a Sabbath of rest vnto
you, and ye shall humble your soules, by
an ordinance for euer.

32 And the Priest whom he shall anoint,
and whom hee shall consecrate (to mini-
ster in his fathers steade) shall make the
atonement, and shall put on the linnen
clothes and holy vestments,

33 And shall purge the holy Sanctuarie
and the Tabernacle of the Congregation,
and shall cleanse the altar, and make an
atonement for the Priests and for all the
people of the Congregation.

34 And this shalbe an euermlasting ordi-
nance, vnto you, to make an atonement
for the children of Israel for all their
sinnes: once a yeere: and as the Lorde
commaunded Moses, he did.

CHAP. XVII.

4 All sacrifices must be brought in the doore of the
Tabernacle. 7 To dwell may they not offer. 10
They may not eat blood.

1 And the Lorde spake vnto Moses,
saying,

2 Sprake vnto Aaron, and to his
sonnes, and to all the children of Israel,
and say vnto them, This is the thing
which the Lorde hath commaunded, saying,

3 Whosoever he be of the house of Israel,
that killeth a bullock, or lambe, or goat
in the host, or that killeth it out of the
hoste,

4 And bringeth it not vnto the doore of the
Tabernacle of the Congregation to offer
an offering vnto the Lorde before the Ta-
bernacle of the Lorde, blood shall bee
vnto that man: he hath shed blood,
wherefore that man shalbe cut off from
among his people.

5 Therefore the children of Israel shall
bring their offerings, which they would
offer abroad in the field, and present
them vnto the Lorde at the doore of the
Tabernacle of the Congregation by the
Priest, and offer them for peace offerings
vnto the Lorde.

6 Then the Priest shall sprinkle the blood
vpon the altar of the Lorde before the
doore of the Tabernacle of the Congre-
gation, and burne the fat for a sweete
savour vnto the Lorde.

7 And they shall no more offer their of-
ferings vnto devils, after whom they
haue gone: a whoring: this shall be an
ordinance for euer vnto them in their
generations.

8 And thou shalt say vnto them, Who-
soever he be of the house of Israel, or of
the strangers which sojourn among
them, that offereth a burnt offering of
sacrifice,

9 And bringeth it not vnto the doore of the
Tabernacle of the Congregation to offer
it vnto the Lorde, even that man shalbe
cut off from his people.

10 Likewise whosoever he be of the house
of Israel, or of strangers that sojourn
among them, that eateth any blood, I
will enen set my face against that per-
son that eateth blood, and will cut him off
from among his people:

11 For the life of the flesh is in the blood,
and I haue giuen it vnto you to offer vpon
the altar to make an atonement for
your soules: for this blood shall make an
atonement for the soule.

12 Therefore I saide vnto the children of
Israel, None of you shall eat blood: nei-
ther the stranger that sojourneth among
you, shall eat blood.

13 Whosoever whosoever he be of the chil-
dren of Israel, or of the strangers that
sojourn among them, which by hun-
ting taketh any beast or foule that may
bee eaten hee shall poure out the blood
thereof, and comer it with dust:

14 For the life of all flesh is his blood, it is
ioyned with his life: therefore I said vnto
the children of Israel, He shall eat the
blood of no flesh: for the life of all flesh is
the blood thereof: whosoever eateth it,
shall be cut off.

15 And every person that eateth it which
dieth alone, or that which is toyned with
beastes, whether it be one of the same coun-
trei or a stranger, doe shall both wash his
clothes, and wash himselfe in water, and
be uncleane vnto the men: after he shall
bee cleane.

16 But if hee wash them not, nor wash his
selfe, then hee shall beare his iniquitie.
CHAP. XVIII.

3 The Israelites ought not to follow the manners of
the Egyptians and Canaanites. 6 The marriages
that are vnlawfull.

1 And the Lorde spake vnto Moses,
saying,

2 Speake vnto the children of Isra-
el, and say vnto them, I am the Lorde your
God,

3 After the doings of the land of Egypt,
wherem ye dwelt, shall ye not doe: after
the manner of the lande of Canaan, whi-
ther I will bring you, shall ye not doe, nei-
ther walke in their ordinances,

4 But doe after my iudgements, and keepe
mine ordinances, to walke therein: I am
the Lorde your God,

5 Ye shall keepe therefore my statutes, and
my iudgements, which if a man doe, hee
shall then liue in them: I am the Lorde.

6 Your shall come nere to any of the
kindred of his flesh to vnmeeke his shame:
I am the Lorde.

7 Thou shalt not vnmeeke the shame of thy
father, nor the shame of thy mother: for
she is thy mother, thou shalt not disre-
ner her shame.

8 The shame of thy fathers wife shalt
thou not discover: for it is thy fathers
shame.

9 Thou shalt not discover the shame of thy
sister

g I will deale
my wrath by
king vengeance
on him, as chap.
30. 3.

h Which the
lawe permit-
eth to be eaten, be-
cause it is cleane
Gen. 9. 4.
Or, I will
take.

Or, counted
cleane.
Or, himselfe.
Or, the punish-
ment of his sinne

a Ye shall pre-
serue your blood
from their do-
minations fol-
lowing, which
the Egyptians &
Canaanites did

Ezek. 20. 11.
rom. 10. 5.
gal. 3. 12.
b And therefore
ye ought to be
people, as my
people, to be
c That is, to be
with her, though
it be vnder the
of marriage.
chap. 30. 11.
d Which is of
Nephtali.

of time
either
ther or
borne in
age or of
wife.
f They
children
shame the
yconcer
chap. 20.
Or, for
chap. 20.
g Which
mole do
ouer.
Or, they
children
chap. 30.
chap. 20.
h Becau
idolatrie
whome
people
dwelt &
died, &
to these
incells,
charged
downe
same.
i By the
affliction
deat to
them to
chap. 30.
k Or
the hat
flowers
chap. 20.
l Or, a
chap. 20.
m
puff.
1 Wh
an ido
Amo
to who
burne
crifice
child
a kin
This b
be the
princi
idolatri
Jewes
of a g
ture, &
within
seuen
chan
in his
to rec
theep
seuen
wer
rim.
fifteen
and p
burne
war.

¹ By consenting to his death, or conspiring with the wicked,
² Ebr, suffer not some upon him.

Mat. 5. 43.

rom. 13. 9.

gal. 5. 14.

1. cor. 2. 8.

g As a horse to leape an asse, or a mule a mare.

⁴² Ebr, a beating shall, some reades, they shall be beaten.

h It shalbe vn-cleane, as that thing, which is not circumcised.

¹⁰ Or, that God may multiply,
¹¹ Whether it be frangled, or otherwise.

i To measure luckie or vn-luckie dayes.

Chap. 21. 5.

k As did the Gentiles in signe of mourning.

¹⁰ Or, cut, or tear.

Dent. 14. 1.

⁴² Ebr, saule, or person.

i By whipping your bodies or burning markes therein.

m As did the Cyprians, and Locrenses.

1. Sam. 28. 8.

n In token of reuerence.

¹⁰ Or, doe him wrong.

Exod. 22. 21.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be minded full of wrong against the children of thy people, but shalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with others of diuers kinde. Thou shalt not sowe thy seed with mingled seede neither shalt a garment of diuers things, as of linnen and wollen come vpon thee.

20 ¶ Whosoever also lieth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor free doine giuen her, they shall be scourged, but they shall not die, because there is not made free.

21 And he shall bying for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye shall count the fruite thereof as vncircumcised: they pere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth pere all the fruite thereof shall be holy to the praise of the Lord.

25 And in the fifth pere shall ye eate of the fruite of it that it map be paid to you for increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh in the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heads, neither shall thou marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regard them that worke with lyms, neither soothsayers: ye shall not seke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hoies head, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger conuourse with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt love him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vniuersity in iudgement,

in time, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

They that giue of their seedes to Molech, must die, 6 They that haue recourse to soothsayers, 10 The man that committeth adulterie, 22 Incest, or fornication with the kindred or affinitie, 24 Israel a peculiar people to the Lord.

1 And the Lord spake vnto Moses, saying,

2 ¶ Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, which giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holpe name.

4 And if the people of the land hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with lyms, & after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curse his father, or his mother, he shall die the death: seeing he hath cursed his father & his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that they

o As in measuring the ground,

Pro. 11. 1. & 16.

11 & 20. 10.

p By their measures he meaneth all other.

Of Ephraim, read Exo. 16. 36.

and of Hin, Exod. 29. 40.

Chap. 18. 21.

a By Molech he meant any kinde of idol.

Chap. 18. 21.

b Read Chap. 17. 10. & 18. 15.

c Though the people be negligent to do the duties and defend God's right, yet he will suffer wickedness to go unpunished.

d To reuerence soothsayers or conuersers in spiritual whoredome, or idolatry.

Chap. 11. 44.

e He is worthy to die.

Exod. 21. 17.

f mat. 23. 22.

g mat. 15. 4.

h He is worthy to die.

Dent. 22. 22.

i John. 8. 45.

Chap. 18. 8.

Dent. 22. 30.

Chap. 18. 22.

Dent. 22. 30.

Chap. 18. 22.

Dent. 22. 30.

Chap. 18. 22.

Dent. 22. 30.

Chap. 18. 22.

Dent. 22. 30.

Chap. 18. 22.

Dent. 22. 30.

Chap. 18. 3.

there be no wickednes among you.
15 * Also the man that lieth with a beast, shall die the death, & ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be upon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and the seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because he hath uncovered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman having her * diseale, and uncovereth her shame, and openeth her fountaine, and thus open the fountaine of her blood, they shall be even both cut off from among their people.

19 Wherefore thou shalt not uncover the shame of thy * mothers sister, nor of thy fathers sister: because he hath uncovered his * kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquitie, and shall die * childles.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath uncovered his brothers * shame: they shall be childles.

22 * Ye shall keepe therefore all mine * ordinances and all my judgments, and do them, that the land, whither I bring you to dwell therein, * tyme you not out.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they have committed all these things, therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, even a land that floweth with milke and honey: I am the Lord your God, which have separated you from other people.

25 * Therefore shall ye put difference betweene cleane beasts and unclean, and betweene unclean foules and cleane: neither shall ye * defile your selves with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I have separated from you as unclean.

26 Therefore shall ye be * holie unto mee: for I the Lord am holie, and I have separated you from other people, that ye should be mine.

27 * And if a man or woman have a spirit of divination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be upon them.

CHAP. XXXI.

1 For whom the Priests may lament. 6 How pure the Priests ought to be, both in their selves and in their families.

1 And the Lord spake unto Moses, and spake unto the Priests the commandments of Aaron, & say unto them, Let none be * defiled by * dead among his people,

2 But by his kinsman that is neere unto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a * maybe, that is neere unto him, which hath not had a husband: for her * he may lament.

4 Ye shall not lament for the * Prince among his people, to pollute himselfe.

5 They shall not make * bald partes upon their head, nor shave off the locks of their beards, nor make any cuttings in their flesh.

6 They shall be holie unto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the head of their God they doe offer: therefore they shall be holie.

7 They shall not take to wife an whore, or one polluted, neither shall they marrie a woman divorced from her husband: for such one is holie unto his God.

8 Thou shalt * sanctifie him therefore, for he offereth the * head of thy God: hee shall be holie unto thee: for I the Lord, which sanctifie you, am holie.

9 * If a Wives daughter fall to play the whore, she pollute her father: therefore shall he be burnt with fire.

10 * Also the high Priest among his brethren, upon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments, shall not uncover his head, nor rent his clothes.

11 Neither shall he goe to any dead body, nor make himselfe unclean by his father, or by his mother,

12 Neither shall hee goe out of the * Sanctuary, nor pollute * holie place of his God: for the * crowne of the anointing oyle of his God is upon him: I am the Lord.

13 Also he shall take a maid unto his wife: a peldow, or an harlot, these shall he not marrie, but shall take a maid of his owne * people to wife:

14 Neither shall he defile his * robe among his people: for I am the Lord which sanctifie him.

15 And * the Lord spake unto Moses, saying, 17 Speake unto Aaron, and say, Whosoever of thy seed in their generations hath any blemishes, shall not pzeale to offer the head of his God:

18 For whosoever hath any blemish, shall not comenere: as a man blinde of sight, or that hath * a flat nose, or that hath any * murther member,

19 Or a man that hath a broken scote, or a broken hand,

20 Or is crooke backed, or bleare eyed, or hath a blemish in his eye, or be shrive, or shabbed, or hath his stones broken,

21 None of the seed of Aaron the Priest, that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, handling a blemish: he shall not pzeale to offer the head of his God.

22 The head of his God, even of the most holie, and of the holie shall hee eat: 23 But he shall not go in unto the * table, nor

b For being married the seed med to be cured off his family

c The Priest was permitted to mourne for his next kindred only.

d Which hath an evil name or is defamed.

e Thou shalt count them holie and reverence them.

f The shewe bread.

g He shall use no such ceremonies as the mourners observed.

h Or, to the houses of the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should have polluted his holie

lynning.

k Not onely of his tribe, but of all Israel.

l By marrying any vichalte or defamed woman.

m Which is defiled.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearly.

p As the shewe bread, & meate offerings.

q As of sacrifice for sinne.

r As of trenchers and first fruits.

s Into the Sanctuary.

nor come nere the altar, because he hath a blemish, lest he pollute my Sacraments: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the childen of Israel.

CHAP. XXII.

3 VVho ought to displace from eating the things that were offered. 19 What oblations should be offered.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be separated from the holy things of the childen of Israel, and that they pollute not mine holy name in those things, which they halowe vnto me: I am the Lord.

3 Say vnto them, Whosoener he be of all your kinde among your generations after you, that toucheth the holy things which the childen of Israel halowe vnto the Lord, hauing his vncleannes vpon him, euen that person shalbe cut off from my sight: I am the Lord.

4 * Whosoener also of the seede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereof they may be made vncleane, or a man, by whom he may take vncleannes, whatsoener vncleannes he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things, except he haue washed his flesh with water.

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his foode.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beate their sinne for it, & dye for it, if they desile it: I the Lord sanctifie the.

10 There shall no stranger also eat of the holy thing, neither the guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buye any with money, he shall eate of it, also he that is boiue in his house: they shall eate of his meate.

12 If the Priestes daughter also be married vnto a stranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priestes daughter be a widow, or a virgin, and haue no child, but is returned vnto her fathers house, she shall eat of her fathers bread, as she did in her youth: but there shall no stranger eate thereof.

14 * If a man eate of the holy thing vnto wrongfully, he shall put the first part thereof vnto, and give it vnto the Priest with the halowed thing.

15 So they shall not desile the holy things of the childen of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespasses, while they eate their holy thing: for I the Lord doe halowe them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the childen of Israel, and say vnto them, Whosoener he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their bowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beemes, of the sheep, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoener buyeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheep, his free offering shall be perfect, no blemish shall be in it.

22 A blind, or broken, or maimed, or having a wenne, or scurie, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall euen seven daies vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the colwe of the ewe, ye shall not kill her, and her young both in one day.

29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leave none of it vntill the morowe: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye pollute mine holy name, but I will be halowed among the childen of Israel. I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

1 The feast of the Lordes. 3 The Sabbath. 5 The Passouer. 6 The feast of vncleanned bread. 10 The feast of first fruits. 16 VVintemide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

I And

a Meaning, that the Priestes abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 25. 2.

c By touching any dead thing, or being at buriall of the dead.

"Ebr. according to all his vncleannes."

Or, vntill.

Or, bread. Exod. 22. 31. Ezek. 44. 31.

d Which is not of the tribe of Levi.

e Some read, I seruant which had his eare bored & would not go free, Exod. 21. 6.

f Who is not of the Priestes kindred.

Chap. 30. 24.

g He shall give that and a gift part over.

Deut. 15. 21. Eccl. 4. 35. 12.

Chap. 21. 18.

Ye shall not receive any vapour of a thing of a stranger, to make it the Lord's offering: which he calleth I bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whose uer doth other wise then God commandeth pollute his Name.

1 **A**nd the Lord spake vnto Moses, saying,

2 **S**peake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy assemblies, even these are my feasts.

Wor. conuocations.

Exod. 30. 9, 10.

Or, ye may worke

Wor. assemblies.

3 **S**ix dayes * that worke be done, but in the seventh daye shall be the Sabbath of rest, an holy conuocation: ye shall do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 **T**hese are the feasts of the Lord, & holy conuocations, which ye shall proclaim in their seasons.

a For the Sabbath was kept

every weeke, and

they other were

kept but once

every yere.

Exod. 12. 15.

num. 28. 17.

5 **I**n the first moneth, and in the fourteenth day of the moneth at evening shall be the Passouer of the Lord.

6 **A**nd on the fifteenth day of this moneth shall be the feast * of unleavened bread vnto the Lord: seven dayes ye shall eat unleavened bread.

7 **I**n the first day ye shall haue an holy conuocation: ye shall doe no * seruile worke therein.

b Or bodily labour, saue about

that which one

must eate, Exod.

12. 16.

8 **A**lso ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

c The first day of the feast and the seventh were

kept holy: in the

rest they might

worke, excepte

any feall were

intermeddled, as

the feast of unleavened

bread the fifteenth day,

and the feast of

the sixth day.

Exod. 12. 16.

num. 28. 17.

9 **A**nd the Lord spake vnto Moses, saying,

d That is, the

second Sabbath

of the Passouer.

e Which is the

first part of an

ephah, or two

omers, Reade

Exod. 16. 16.

f Read Exod.

39. 40.

Or, full eares,

g That is, the

seventh day after

the first Sabbath

of the Passouer.

Or, weekes.

10 **S**peake vnto the children of Israel, and say vnto them, When ye be come into the lande which I giue vnto you, and reape the harvest thereof, then ye shall bring * a sheaf of the first fruites of your harvest vnto the Priest.

11 **A**nd he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after * Sabbath, the Priest shall shake it.

12 **A**nd that day when ye shall shake the sheafe, shall ye prepare a lamb without blemish of a yere olde, for a burnt offering vnto the Lord.

13 **A**nd the meate offering thereof shall be two * tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete savour: & the drinke offering thereof the fourth part * of an hin of wine.

14 **A**nd ye shall eate neither bread nor parched corne, nor * greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a lawe for ever in your generations and in all your dwellings.

15 **Y**e shall count also to you from the morrow after the * Sabbath, even from the day that ye shall bring the sheafe of the sheaf offering, seven * Sabbaths, then shall be complete.

16 **V**nto the morrow after the seventh Sabbath shall ye number fiftie dayes: then ye shall bring a newe meate offering vnto the Lord.

17 **Y**e shall bring out of your habitations bread for the sheaf offering: they shall be two loaves of two tenth deales of fine flour, which shall be baked with * leaven for first fruites vnto the Lord.

18 **A**lso ye shall offer with the bread seven lambes without blemish of one yere olde,

h Because the

Priest should

eate them, as

Chap. 7. 13. and

they should not

be offered to the

Lord vpon the

altar.

Exod. 29. 31.

Exod. 29. 32.

Exod. 29. 33.

Exod. 29. 34.

Exod. 29. 35.

Exod. 29. 36.

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Exod. 29. 215.

Exod. 29. 216.

Exod. 29. 217.

lemne assemblie, ye shall doe no seruile worke therein.

37 These are the feastes of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meate offering, & sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth daye of the seventh moneth, when ye haue gathered in the fruite of the lande, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the epght day shall be a Sabbath.

40 And ye shall take vpon the first day the fruite of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So ye shall keepe this feast vnto the Lord seven dayes in the pere, by a perpetual obiniance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes.

43 That your posteritie may knowe that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

1 The oyle for the lampes. 5 The shewe bread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

1 And the Lord spake vnto Moses, saying,

2 Command the children of Israel that they bring vnto thee pure oyle olive beaten, for the light, to cause the lampes to burne continually.

3 Without the vauile of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dress them: both euen and morning before the Lord alwayes: this shall be a lawe for euer through your generations.

4 Ye shall dress the lampes vpon the pure Candelsticke before the Lord perpetually.

5 I also thou shalt take fine flour, & bake twelue cakes thereof: two tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in steepe of the bread it may be for a remembrance, & an offering made by fire to the Lord.

8 Euery Sabbath ye shall put them in rowes before the Lord eternally, receyving them of the children of Israel for an

everlasting covenant.

9 And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual obiniance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel dwelt together in the holte.

11 So the Israelitish woman some blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Diblaj, of the tribe of Dan).

12 And they put him in ward, till he told them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the holte, and let all that hearde him, put their hands vpon his head, and let all the congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoener curseth his God, shall be borne his sinne.

16 And hee that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: a stranger, as hee that is borne in the land: when he blasphemeth the name of the Lord, let him be slayne.

17 I also thou shalt say, Kill any man, hee shall be put to death.

18 And he that killeth a beast, he shall reioyce in it, as he reioyceth in a man.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him.

20 Whoeuers shall smite, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be slayne.

22 Ye shall haue one lawe: it shall be aswell for the stranger, as for one borne in the country: for I am the Lord your God.

23 Then Moses told the children of Israel, and they brought the blasphemer out of the holte, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

1 The Sabbath of the seventh year. 8 The Tabernacle in the fiftieth year. 14 Not to oppress their brethren. 23 The sale, and redeeming of land, bondmen, and persons.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land which I giue you, the land shall keepe Sabbath vnto the Lord.

3 Sixe yeeres thou shalt sowe thy seede, and sixe yeeres thou shalt cut thy vines pard, and gather the fruite thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords yeere.

q Or, peace offering.

r Or a solemn feast.

Or, of boughes, thicke with leaues.

f In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which wayle separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary, Exod. 31.8.

Exod. 25.30. c That is, two Omers: reade Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

Exod. 29.32. chap. 8.31. mat. 12.13.

e Meaning, of his tent.

f By swearing, or despising God.

Numb. 15.34.

Deut. 17.7.

g Shall be put to death.

Exod. 21.12. deut. 19.4, 21.

h Ebr. smiteth the soule of any man.

Exod. 21.14. deut. 19.21.

matth. 5.38. Exod. 12.49.

i Because the punishment was not yet appointed by the lawe for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

Exod. 23.26. ebr. shall rest.

a The Jews began the count of this yeere in September: for then all the fruits were gathered.

Lo the Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

5 That which groweth of it thou shalt not reap, neither gather the grapes that thou hast left unlaboured: for it shall be a piece of rest unto the land.

6 And the rest of the land shall be meate for you, even for thee, and for thy servant, and for thy mayde, and for thy hired servant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land shall all the increase thereof be meate.

8 ¶ Also thou shalt number seven Sab- baths of yeeres unto thee, even seven times seven yeeres: and the space of the seven Sabbaths of yeeres will be unto thee nine and fourtie yeeres.

9 ¶ Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh moneth: even in the day of the reconciliation that ye make the trumpet blowe, throughout all your land.

10 And ye shall haue that yeere, even the fiftieth yeere, and proclaim libertie in the land to all the inhabitants thereof: it shall be the Iubile unto you, & ye shall re- turne every man unto his possession, & every man shall returne unto his familie.

11 ¶ This fiftieth yeere shall be a yeere of Iu- bile unto you: ye shall not sowe, neither reape that which groweth of it selfe, nei- ther gather the grapes thereof, that are left unlaboured.

12 For it is the Iubile, it shall be holy unto you: ye shall eat of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall re- turne every man unto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall not oppress one another:

15 But according to the number of yeeres after the Iubile thou shalt buye of thy neighbour: also according to the num- ber of the yeeres of the remembrance, he shall sell unto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of yeeres doeth he sell unto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shall obey mine ordina- ces, & keepe my lawes, and do therein, and ye shall dwell in the land in safetie.

19 And the land shall give her fruit, & ye shall eat your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eate the seventh yeere, for we shall not sow, nor gather in our increase?

21 I will send my blessing vpon you in the first yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eighth yeere, and eate of the olde fruite untill the ninth yeere: untill the fruite thereof come, ye

shall eate the olde.

23 ¶ Also the lande shall not be sold to bee cut off from the familie: for the land is mine, and ye be but strangers and sojourners with me.

24 Therefore in all the land of your posses- sion ye shall not grant a redemption for the land.

25 ¶ If thy brother be impoverished, and sell his possession, then his redeemer shall come, even his next kinsman, and buye out that which his brother sold.

26 And if he have no redeemer, but hath gotten and found to buye it out,

27 Then shall he count the peeres of his sale, and restore the overplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold, shall re- maine in the hand of him that bought it, untill the peere of the Iubile: and in the Iubile it shall come out, and he shall re- turne unto his possession.

29 Likewise if a man sell a dwelling house in a walled cite, he may buye it out againe within a whole yeere after it is sold: with- in a yeere may he buye it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled cite, shall be stablished, & as cut off from the family, to him that bought it, throughout his generations: it shall not go out in the Iubile.

31 But the houses of villages, which have no walles round about them, shall be reckoned as the fields of the countrey: they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding, the cities of the Le- uites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iu- bile: for the houses of the cities of the Le- uites are their possession among the chil- dren of Israel.

34 But the fields of the suburbs of their cities, shall not be sold: for it is their per- petual possession.

35 ¶ Whosoever, if thy brother be im- poverished, & fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

36 ¶ Thou shalt take no vlture of him, nor banage, but thou shalt feare thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to vlture, nor lend him thy vitales for in- crease.

38 I am the Lord your God, which have brought you out of the lande of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ If thy brother also that dwelleth by thee, be impoverished, and be sold unto vlture, thou shalt not compell him to serve as a bond servant.

40 But as an hired servant, and as a so-

It could not be sold for ever, but must returne to the familie in the Iubile.

Ye shall sell it on condition that it may be redeemed.

Or, kinsman.

Or, by his hand hath gotten.

Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

From his hands that bought it.

That is, for ever, read ver. 33.

Or, returne.

Or, for ever.

Where the Leuites kept their cattell.

In Hebrew it is, if his hand shakes meaning, if he stretch forth his hand for helpe as one in misery.

Exod. 22. 25. deut. 23. 19. pro. 28. 8. xxv. 18.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

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Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

Exod. 21. 2. deut. 15. 12. deut. 24. 14.

b By reason of the corne that fell out of the eares the yeere past.

c Or, which thou hast sepa- rated from thy selfe, and con- secrated to God for the poore.

d That which the land bring- eth forth in her rest.

Or, yete.

e In the begin- ning of the 30. yeere was the Iubile, so called, because the joy- full tidings of li- berie was pub- licly proclai- med by f found of a cornet.

f Which were in bondage.

g Because the tribes should neither have their possessions or families dimi- nished nor con- founded.

h By deceit or otherwise.

i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, deare.

k And not the full possession of the land.

Or, freely with- out force.

Or, I will com- mand.

Or, I will com- mand.

Or, I will com- mand.

Or, I will com- mand.

Or, I will com- mand.

Or, I will com- mand.

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Or, I will com- mand.

Or, I will com- mand.

Or, I will com- mand.

ionner he shalbe with thee: he shal serue thee vnto the peere of Iubile.

41 Then shal he depart from thee, both he, and his children with him, & shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the land of Egypt: they shal not be solde as bondmen are sold.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, shalbe of the heathen that are rounde about you: of them shall he be seruants and maydes.

45 And moeouer of the children of the strangers, that are sojourners among you, of them shall he be, and of their families that are with you, which they begate in your land: these shall be your possession.

46 So ye shall take them as inheritance for your children after you, to possess them by inheritance, ye shall vse their labours for ever: but ouer your brethren the children of Israel ye shall not rule one ouer another with crueltye.

47 ¶ If a sojourner of a stranger dwelling by thee, get riches, and thy brother by him be impoverished, and sell himselfe vnto the stranger of sojourner dwelling by thee, of the stocke of the strangers familie,

48 After that he is sold, he may be bought out: one of his brethren may bye him out,

49 Or his vnckle, or his vnckles sonne may bye him out, or any of the kindred of his flesh among his familie, may redeeme him: either if he can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the peere that he was solde to him, vnto the peere of Iubile: and the money of his sale shall be according to the number of peeres: according to the time of an hired seruant shall he be with him.

51 If there be many peeres behinde, according to them he shall giue againe for his seruance, of the money that hee was bought for.

52 If there remaine but fewe peeres vnto the peere of Iubile, then he shall count with him, and according to his peeres giue againe for his redemption.

53 Ye shalbe with him pere by pere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, he shall goe out in the peere of Iubile, he, and his children with him.

55 For vnto mee the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promisseth to remember his covenant.

YE shall make you none idoles nor grauen image, neither reare you by any pillar, neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shall keepe my Sabbath, and reuerence my Sanctuary: I am the Lord.

3 ¶ If ye walke in mine ordinances, and keepe my commandments, and doe therein,

4 I will then sende you a raine in due season, and the land shall perceiue her increase, and the trees of the field shall giue their fruite.

5 And your threshing shall reache vnto the vintage, and the vintage shall reache vnto sowing time, and you shall eate your bread in plenteousnes, and dwell in your land safely.

6 And I will sende peace in the lande, and ye shall sleepe and none shall make you afraide: also I will rid euil beastes out of the land, and the sword shall not goe through your land.

7 Also ye shall chase your enemies, & they shall fall before you vpon the sword.

8 And five of you shall chase an hundred, & an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, & multiply you, and establish my covenant with you.

10 Ye shall eate also olde store, and carpe out olde because of the newe.

11 And I will set up my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shalbe my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your pecke, and made you go by right.

14 ¶ But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandments, but breake my covenant,

16 Then will I also doe this vnto you, I will appoint ouer you fearefullnes, a consumption, and the burning ague, & consume the ries, and make the heart heauy, and you shall sowe your seede in vayne: for your enemies shall eate it:

17 And I will set my face against you, and ye shall fall before your enemies, and they shall hate you, shall reigne ouer you, & ye shall see when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you seven times more, according to your times.

19 And I will breake the pyde of your power, and I will make your heauen as pyon, and your earth as basse:

20 And your strength shall be spent in vayne: neither shall your lande giue her increase, neither shall the trees of the land giue their fruite.

Exod. 30.4.

dem. 5.8.

plal. 97.7.

Or, from being any images.

chap. 19.30.

Deut. 28.1.

a By promising

abundance of

earthly things,

he stirreth the

minde to con-

sider rich tes-

sures of the spi-

ritual blessings.

Job. 12.19.

Ebr. I will comp.

the euil beest in

erast.

b Ye shall haue

no warre.

Isa. 23.30.

Ebr. I will turn

vnto you.

c Performe that

which I haue

promised.

Ez. 4.37.26

2. cor. 6.16.

d I wilbe dep-

ly present with

you.

e I haue set you

at full libertie,

where as before

ye were as bond

tied in bands.

Deut. 28.15.

lumen. 2.17.

mal. 2.2.

f Which I made

with you in chas-

ing you to be my

people.

Or, an hostis

plague.

g Reade Chap

17.10.

From 28.1.

h That is, more

extremely.

i Ye shall haue

drought and be-

rennes, Hag. 2.

10.

Or, labours.

f Vnto perpetuall seruitude. Ephes. 6.9. col. 3.4.1.

g For they shall not be bought out at Iubile.

h Ebr. his hand gale holds.

i If he be able.

k Which remaine yet to the Iubile.

l Thou shalt not suffer him to intreate him rigorously, if thou know it.

Or, as some
read, by fortune,
imputing my
plagues to chance
and fortune.

1 Of your chil-
dren, 2. King. 17.
35.

m Because none
dare passe there-
by for feare of
beastes.

2 Sam. 12. 17.
I Job. 18. 26.

n That is, the
strength, where-
by the life is su-
stained, Ezek. 4.
16. 8. 5. 16.

o One ouen shal
be sufficient for
ten families.

Dut. 28. 53.

2 Chron. 34. 7.
Or, carions.

p I will not ac-
cept your sacri-
fices.

q Signifying,
that no enemy
can come with-
out Gods sen-
ding. Chap. 15. 31.

r Which I com-
mended you to
keepe.
Or, commanden.

f As if their
enemies did
chafe them.

21 ¶ And if ye walke stubburnly against
me, I will not obey me, I will then bring
seuen times more plagues vpon you, ac-
cording to your finnes.

22 I will also send wilde beastes vpon you,
which shall spoile you, and destroy your
cattell, and make you fewe in number: so
your hye wayes shall be desolate.

23 Yet if ye these ye will not bee reformed
by me, but ye walke stubburnly against me,

24 Then will I also walke stubburnly as
against you, and I will smite you yet seuen
times for your finnes:

25 And I will send a sword vpon you, that
shall auerage the quarrell of my covenant:
and when ye are gathered in your cities,
I will send the pestilence among you, and
ye shall be deliuered into the hande of the
enemie.

26 When I shall breake the staffe of your
bread, then tenne women shall bake your
bread in one ouen, and they shall deliuer
your bread againe by weight, and ye shall
eate, but not be satisfied.

27 Yet if ye will not for this obey me, but
walke against me stubburnly,

28 Then will I walke stubburnly in mine
anger against you, and I will also chastise
you seuen times more according to your
finnes.

29 And ye shall eat flesh of your sonnes,
and the flesh of your daughters shall pee
deuoure.

30 I will also destroy your hye places, and
cut away pon images, and cast your
carkesses vpon the bodies of your idols,
and my soule shall abhorre you.

31 And I will make your cities desolate,
and bring your Sanctuary vnto nought,
and I will not smell the santonr of your
sweete odours.

32 I will also bring the land vnto a wilder-
nesse, and your enemies, which dwell
therin, shall be astonished therat.

33 Also I will scatter you among the hea-
then, and I will diuise out a sword after
you, & your land shall be waste, and your
cities shall be desolate.

34 Then shall the land enioy her Sabbathes,
as long as it is pery dopye, and ye
shall be in your enemies land: then shall
the land rest, and enioy her Sabbathes.

35 All the dayes that it is pery dopye, it shall
rest, because it did not rest in your Sabbathes,
when ye dwell vpon it.

36 And vpon them that are left of you, I
will sende euen a sapynesse into their
hearts in the land of their enemies, & the
sound of a lease shal be chafe them, &
they shall see as fleeing from a sword, &
they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as
before a sword, though none pursue
them, and ye shall not be able to stand be-
fore your enemies:

38 And ye shall perish among the heathen,
and the land of your enemies shall eate
you vp.

39 And they that are left of you, shall pine
away for their iniquitie, in your enemies
lands, & for the iniquities of their fathers

shall they pine away with them also.

40 Then they shall confesse their iniquitie,
and the wickedness of their fathers for
their trespasses, which they haue trespassed
against mee, and also because they haue
walked stubburnly against me.

41 Therefore I will walke stubburnly as
against them, & bring them into the lande
of their enemies: so then their vncircum-
cised hearts shall be humbled, & then they
shall willingly beare the punishment of
their iniquitie.

42 Then I will remember my covenant
with Iacob, and my covenant also with
Ishak, and also my covenant with Abrah-
ham will I remember, and will renews
bet the land.

43 The land also in the meane season shall be
left of them, & I shall enioy her Sabbathes,
and while she pery waste without them, but
they shall willingly suffer the punishment of
their iniquitie, because they despised my
lawes, and because their soule abhorred
mine ordinances.

44 Yet notwithstanding this, when they
shall be in the lande of their enemies, I
will not cut them away, neether will I
abhorre them, to destroy them utterly, nor
to breake my covenant with them: for I
am the Lord their God:

45 But I will remember for them the cove-
nant of old when I brought them out
of the lande of Egypt in the sight of the
heathen that I might be their God: I am
the Lord.

46 These are the ordinances, & the iudges-
ments, & the lawes, which the Lord made
betwene him, & the children of Israel in
mount Sinaï, by the hand of Moses.

C H A P. XXVII.

1 Of diuers vowes, and the redemption of the same.

2 A thing separate from the use of man cannot be
sold, nor redeemed, but verily to the Lord.

1 Memento the Lord spake vnto Mo-
ses, saying,

2 Speake vnto the children of Israel,
and say vnto them, If any man shall
make a vow of a person vnto the Lord,

3 Then thy estimation shall be thus: a male
from twentie piers olde vnto fiftie piers
olde shall be by thy estimation enen fiftie
shekels of silver, after the shekel of the
Sanctuarie.

4 But if it be a female, then thy valuation
shall be thirtie shekels.

5 And from fiftie piers olde to twentie piers
olde, thy valuation shall be for the male
twentie shekels, and for the female tenne
shekels of silver.

6 But from a moneth olde vnto fiftie piers
olde, thy price of the male shall be fiftie
shekels, and thy price of the female, of
thirtie shekels of silver.

7 And from fiftie piers olde and aboue, if he
be a male, then thy price shall be fiftie
shekels, and for the female tenne shekels,
redeemed from them.

8 But if he be poorer, then thou hast este-
med him, then shall he present himselfe be-
fore the Priest, and the Priest shall value
him, according to the ability of him that
thy valuation.

9 He speaketh
of those vowes
whereby the sa-
thers dedicated
their children to
God, which were
not of such force
but they might
be redeemed
from them.

c Reade the va-
lue of the she-
kel, Exod. 30. 13.

d If he be not
able to pay after
thy valuation.

e I If he be not
able to pay after
thy valuation.

f I If he be not
able to pay after
thy valuation.

g I If he be not
able to pay after
thy valuation.

h I If he be not
able to pay after
thy valuation.

i I If he be not
able to pay after
thy valuation.

j I If he be not
able to pay after
thy valuation.

Which is
cleane, Chap.
2. 1. 2.

se That is, con-
crate to the
Lord.

se Ebr. so shall it
stand.

h Valuinge the
price thereof,
according to the
seed that is
sown, or by the
seed that it
doeth yeelde,
i Homer is a
measure contey-
ning 12 Ephahs:
reade of Ephah,
Exod. 16. 16, 36.

k For their
owne necessitie
or godly vses.

bowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring
an offering unto the Lord, all that one gi-
ueth of such unto the Lord, shall be holy.

10 He shal not alter it nor change it, a good
for a bad, nor a bad for a good: and if hee
change beast for beast, then both this and
that, which was changed for it, shall be
holy.

11 And if it be any unclean beast, of which
men do not offer a sacrifice unto the Lord,
he shall then present the beast before the
Priest.

12 And the Priest shall value it, whether it
be good or bad: and as thou valuest it,
which are the Priest, so shall it be.

13 But if he will buy it againe, then he shal
give the fifth part of it more, above thy
valuation.

14 I Also when a man shall dedicate his
house to be holy unto the Lord, then the
Priest shal value it, whether it be good or
bad, & as the Priest shal price it, so shal
the value be.

15 But if he that sanctified it, will redeeme
his house, then he shall give thereto the
fift part of money more then thy estima-
tion, and it shall be his.

16 If also a man dedicate to the Lord any
grounde of his inheritance, then shalt
thou esteeme it according to the seed
thereof: an Homer of barlie seede shalbe
at fiftie shekels of silver.

17 If he dedicate his field immediatly from
the pere of Jubile, it shall be woorth as
thou doest esteeme it.

18 But if he dedicate his field after the Ju-
bile, then the Priest shal reckon him the
money according to the peeres that re-
maine unto the pere of Jubile, & it shall be
abated by thy estimation.

19 And if he that dedicateth it, will redeeme
the field, then he shall put the fift part of
the price, that thou esteemedst it at, thereto
unto, and it shall remaine his.

20 And if he will not redeeme the field, but
the Priest sell the field to another man, it
shall be redeemed no more.

21 But the field shall be holy to the Lord,
when it goeth out in the Jubile, as a field

separate from common uses: the posses-
sion thereof shall be the Priesters.

22 If a man also dedicate unto the Lord a
field which he hath bought, which is not
of the ground of his inheritance,

23 Then the Priest shal set the price to him,
as thou earnest it, unto the pere of
Jubile, and he shall give the price the
same day, as a thing holy unto the Lord.

24 But in the pere of Jubile, the field shall
returne unto him, of whome it was
bought: to him, I say, whose inheritance
the land was.

25 And all thy valuation shall be according
to the shekel of the Sanctuaries: a shekel
containeth twentie gerahs.

26 Notwithstanding the first boyme of
the beastes, because it is the Lordes first
boyme, none shall dedicate such, be it bul-
lock, or sheepe: for it is the Lordes.

27 But if it be an unclean beast, then he
shall redeeme it by thy valuation, & give
the fift part more thereto: and if it be not
redeemed, then it shall be sold, according
to thy estimation.

28 Notwithstanding, nothing separate
from the common use that a man doeth
separate unto the Lord of all that he hath
(whether it be man or beast, or land of his
inheritance) may be sold nor redeemed:
for every thing separate from the com-
mon use, is most holy unto the Lord.

29 Nothing separate from the common
use, which shall be separate from man, shal
be redeemed, but by the death.

30 Also all the tithe of the land both of the
seed of the ground, and of the fruit of the
trees is the Lord's: it is holy to the Lord.

31 But if a man will redeeme any of his
tithe, he shall adde the fift part thereto.

32 And every tithe of bullock, & of sheepe,
and of all that goeth under the yodde, the
tenth shall be holy unto the Lord.

33 We shal not looke if it be good or bad, nei-
ther shall he change it: els if he change it,
both it, and that it was changed withall,
shall be holy, and it shall not be redeemed.

34 These are the commandments which
the Lord commanded by Moses unto the
children of Israel in mount Sinai,

1 That is, which
is dedicate to
the Lord with a
curse to him that
doeth tuncit to
his private use,
Nomb. 11. 2.
deut. 13. 15.
iosh. 9. 17.
Vof. 12.
m The Priests
valuation.

Exod. 30. 13.
Nomb. 3. 47.

Exod. 45. 12.
Exod. 13. 2.

Exod. 22. 29.
Nomb. 3. 12.

n It was the
Lords already.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

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Lev. 8. 19.

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Lev. 8. 19.

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Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

Lev. 8. 19.

The fourth booke of Moses, called *Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this worlde shall be vnder the crosse,
both because they should learne not to put their trust in worldly thinges, and also feeble his
comfort, when all other helpe faileth: he did not straightway bring his people, after their de-
parture out of Egypt, into the lande which he promised them: but ledde them to and fro for the
space of fourtie yeeres, and kept them in continuall exercises before they enjoyed it, to trye their
faith, and to teach them to forget the worlde and to depend on him. Which tryall did greatly
prosite to discern the wicked and the hypocrites from the faithfull and true seruants of GOD,
who serued him with pure heart, where as the other preferring their carnall affections to Gods
glorie, and making religion to serue their purpose, murmured when they lacked to content their
lustes, and despised them whome God had appointed rulers ouer them. By reason whereof
they prouoked Gods terrible iudgements against them, and are set forth as a most notable
example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his
will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth
his

So called, becau
of the diuinitie
and multitude of
numberings which
are here chiefly
contained, but of
mens names and
places.

In
euer
tribe
ance

† T
nam
wel
fili

his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he preferueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuersies that might arise, he taketh away the occasions, by deciding among all the tribes, both the lande, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

C H A P. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 39 The Levites are exempted for the seruice of the Lord.

1 The Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the seconde moneth, in the seconde peere after they were come out of the land of Egypt, saying,

2 Take ye the summe of all the Congregation of the children of Israel, after their families, and householdes of their fathers with the number of their names: to wit, all the males, man by man:

3 From twentie peere olde and aboue, all that go forth to the warre in Israel, thou and Aaron shall number them, thyng out their armies.

4 And with you shall bee men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elisur, the sonne of Shebeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Aminadab:

8 Of Issachar, Nethaneel, the sonne of Naphthali:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamliel, the sonne of Pedahsur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Amiezer, the sonne of Nunishaddai:

13 Of Asher, Dagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira, the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousandes in Israel.

17 Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the seconde moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde & aboue, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their

names, man by man, euery male from twentie peere olde and aboue, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and foure thousand, and five hundred.

22 Of the sonnes of Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie peere olde and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine & fiftie thousand, and three hundred.

24 Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fixe and foure thousand, and five hundred and fiftie.

26 Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere old & aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was three scope and fourtine thousand, and five hundred.

28 Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundred.

30 Of the sonnes of Zebulun by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seven and fiftie thousand and foure hundred.

32 Of the sonnes of Joseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and five hundred.

34 Of the sonnes of Manasse by their generations, by their families, and by the houses of their fathers, according to

Or, as were able to beare weapons.

Simeon.

Gad.

Iudah.

Issachar.

Zebulun.

Ephraim.

Manasse.

the

a In that place of the wilderness that was nere to mount Sinai, b Which containeth part of A-
pril, and part of May.
Exod. 30. 12.
Elev by their heads,

c That is, the chieftest man of euery tribe.

d And assist you when ye number the people.

e Or captaines and gouernours.

f In shewing euery man his tribe, and his ancellers.

† These are the names of the twelue tribes, as is of Reuben.

the number of their names, from twentie peere olde and aboue, al that went forth to warre:

35 The number of them also of the tribe of Manasse, was two and thirtie thousand and two hundred.

† Benjamin,

36 Of the sonnes of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, al that went forth to warre:

37 The number of them also of the tribe of Benjamin was five and thirtie thousande and four hundred.

† Dan.

38 Of the sonnes of Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, al that went forth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousande and seven hundred.

† Asher,

40 Of the sonnes of Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, al that went forth to warre:

41 The number of them also of the tribe of Asher was one and fourtie thousand and five hundred.

† Naphtali.

42 Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere old and aboue, al that went to the warre.

43 The number of them also of the tribe of Naphtali, was thre and fiftie thousande, and four hundred.

Or, shall count.

44 These are the summes which Moses, and Aaron numbed, and the Princes of Israel: the twelue men, which were euer one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie peere olde and aboue, all that went to the warre in Israel.

46 And all they were in number sixe hundred and thre thousande, five hundred and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbed among them.

48 For the Lord had spoken vnto Moses, and said,

49 Dwelle thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, & ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, & shall minister in it, and shall dwell round about the Tabernacle.

*Eby, campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: & when the Tabernacle is to bee pitched, the Leuites shall see it by: for the stranger that cometh hither, shall be slayne,

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euer man in his campe, and euer man vnder his standerb though out their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least brigance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to al that the Lord had commanded Moses: so did they.

CHAP. II.

The order of the Tents, and the names of the Captains of the Israelites.

1 And the Lord spake vnto Moses, and to Aaron, saying,

2 Euer man of the children of Israel shall campe by his standerb, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the Eastside toward the rising of the sunne, shall they of the standerb of the tribe of Iudah pitch according to their armies: & Nabthion the sonne of Numinadab shall be captain of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and four thousande and five hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Ghechanel the sonne of Nuar shalbe the captaine of the sonnes of Issachar:

6 And his hoste, & the number thereof were four thousande & fiftie hundred.

7 Then the tribe of Zabulon, and Eliah the sonne of Helon, captaine ouer the sonnes of Zabulon:

8 And his hoste, & the number thereof were three thousand & fiftie hundred:

9 The whole number of the hoste of Iudah are an hundred four score and five thousand, and four hundred according to their armies: they shall first set forth.

10 On the Southside shalbe the standerb of the hoste of Reuben according to their armies, & the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

11 And his hoste, & the number thereof were four thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand & thre hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliafah the sonne of Deuel:

15 And his hoste and the number of them were five and fourtie thousande, five hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 Then the Tabernacle of the Congregation shall go with the hoste of the Leuites,

i By nothing due regard to the Tabernacle of the Lord.

a In the twelve tribes were four principal standers, so that every three tribes had their stander.

Or, prince.

b Iudah, Issachar, and Zabulon the sonnes of Leah were of the first stander.

c Of them which were conceived vnder that name

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second stander.

Or, Angel.

Because it might be in equal distance from each one, and all indifferently have recourse thereunto.

Because Ephraim and Manasse supplied the place of Joseph their father, they are taken to be Reuben children: so they and Benjamin make the third standard,

Dan & Naphthali the sonnes of Bilha Reubens made, with Asaph the sonne of Ziphai make the fourth standard.

Which were of twenty years and above.

For under every one of the four principall standards there were divers signes to keepe every band in order.

in the middes of the campe as they have pitched, so that they goe forwarde, every man in his order according to their standers.

18 ¶ The standard of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elisama the sonne of Amihud:

19 And his hoste and the number of them were fourtie thousand and five hundred. And by him shall be tribe of Manasse, & the captaine over the sonnes of Manasse shall be Gamuliel the sonne of Pedahsur:

21 And his hoste & the number of them were two and thirtie thousand & two hundred.

22 And the tribe of Benjamin, & the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, & the number of them were five & thirtie thousand & four hundred.

24 All the number of the campe of Ephraim were an hundred & eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of Dan shall be toward the south according to their armies: and the captaine over the children of Dan shall be Ahijzer the sonne of Himnithadai:

26 And his hoste & the number of them were two & thirtie thousand & five hundred.

27 And by him shall be tribe of Asher, & the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoste & the number of them were one & fourty thousand & five hundred.

29 ¶ Then the tribe of Naphtali, & the captaine over the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste & the number of them were thre & sixtie thousand & four hundred.

31 All the number of the host of Dan was an hundred and seven and sixtie thousand and five hundred: they shall goe himself twich their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, six hundred & thre thousand & five hundred and sixtie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to that that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed every one with his families, according to the houses of their fathers.

CHAP. XII.

6 The charge & office of the Levites. 12. 35 Why the Lord separated the Levites for him selfe. 16 Their number, families: and captaines. 40 The first borne of Israel redeemed by the Levites. 47 The temple dedicated by money.

1 These also were the generations of Aaron & Moses, in that day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, & Nadab the first borne, & Abihu,

Eleazar, and Ithamar,

3 These are the names of the sonnes of Aaron the anointed Priests, whose Moyses did consecrate to minister in the Priests office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the sight of Aaron their father.

5 Then the Lord spake unto Moses, saying, 6 Bring the tribe of Levi, & set them before Aaron the Priest, & they may serve him.

7 And take the charge with him, even the charge of the whole Congregation before the Tabernacle of the congregation, to doe the service of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, & have the charge of the children of Israel to doe the service of the Tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sonnes: for they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron & his sonnes to execute their Priests office: & the stranger that cometh here, shall stand.

11 ¶ Also the Lord spake unto Moses, saying, 12 Behold, I have even taken the Levites from among the children of Israel for all the first borne, that openeth the matrix among the children of Israel, & the Levites shall be mine.

13 Because at the first borne are mine: for the same day, that I smote all the first bornes in the land of Egypt, I sanctified unto me all the first borne in Israel, both man and beast: mine they shall be. I am the Lord.

14 Moreover, the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Honour the children of Levi after the houses of their fathers, in their families: every male from a moneth olde & above shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, & Gerson, & Kohath, & Merari.

18 Also these are the names of the sonnes of Gerson by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, & Izehar, & Gerson, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Levi, according to the houses of their fathers.

21 Of Gerson came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gersonites.

22 The familie of Uzziel after the name of all the males from a moneth olde and above) was counted from thousand children, and five hundred.

23 ¶ The families of the Gersonites that pitch behind the Tabernacle Westward.

24 The captaine and ancient of the house of the Gersonites shall be Eliasaph the sonne of Lael.

Levit. 10. 1, 2.

chap. 26. 61.

1. Chron. 24. 3.

b Or, before the Altar.

Levit. 10. 1, 2.

c Whiles their father lived.

d Offer the unto

Aaron for the use of the Tabernacle.

e Which appointed to y executing of y high Priests commandment, to the oversight of the people, and the service of the Tabernacle.

f Aarons sonnes the Priests seated in the Sanctuary in praying for the people and offering sacrifice the Levites served for the inferior uses of the same.

g Any that would minister, not being a Levite.

Exod. 13. 1. & 34.

19 Levit. 27. 16.

chap. 3. 16.

Levit. 2. 23.

Gen. 46. 11. & 26. 6.

16. chap. 26. 57.

1. Chron. 6. 1. & 23. 6.

h Onely number of all the males from a moneth olde and above) was counted from thousand children.

i Or, fathers.

Their charge was to carie the coverings and hangings of the Tabernacle.

k Doing every one his duetie in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.
*Or, prince of princels.

m The woodworke and the rest of his instruments were committed to their charge.

n That none should enter into the Tabernacle contrarie to Gods appointment.

o So that the first borne of the children of Israel were moe by 273, as verſe 43.
p So that now the Levites should ſubiect vnto the Lord for the first borne of Israel, ſaue for 273; which were moe then the Levites, for whom they paid money.

25 And the charge of ſonnes of Gershon in the Tabernacle of the Congregation ſhalbe the Tabernacle, & the pavilion, the covering thereof, and the baile of the doore of the Tabernacle of the Congregation, and the hanging of the court, and the baile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the coydes of it for all the ſervice thereof.

27 And of Kohath came the familie of the Amramites, & the familie of the Iſſacharites, and the familie of the Hebionites, and the familie of the Izzielites; theſe are the familie of the Kohathites.

28 The number of all ſonnes of Aaron the moeth olde and aboute was eight thouſande and ſire hundredth, hauing the charge of the Sanctuary.

29 The familie of ſonnes of Kohath ſhal pitch on the Southſide of the Tabernacle.

30 The captaine and ancient of the houſe, and familie of the Kohathites ſhalbe Elizaphan the ſonne of Iſſuel.

31 And their charge ſhal be the Arke, and the table, and the Candleſtike, and the altars, and the instruments of the Sanctuary that they miniſter with, and the baile, and all that ſerueſheth thereto.

32 And Eleazar the ſonne of Aaron the Priet ſhal be chiefe captaine of the Levites, hauing the ouerſight of them that haue the charge of the Sanctuary.

33 And of Merari came the familie of the Ghablites, & the familie of the Shulhites: theſe are the familie of Merari.

34 And the ſumme of them, according to the number of all the males, from a moeth olde and aboute was ſire thouſand and two hundredth.

35 The captaine & the ancient of the houſe of the familie of Merari ſhall be Kunie the ſonne of Abihad: they ſhal pitch on the Southſide of the Tabernacle.

36 And in the charge and custodie of the ſonnes of Merari ſhalbe the boardes of the Tabernacle, & the barres thereof, and his pillars, & his ſockets, and all the instruments thereof, & all that ſerueſheth thereto.

37 With the pillars of the court round about, with their ſockets, and their pinnies and their coydes.

38 And ſo on the ſoutherne ſide of the Tabernacle toward the Eaſt, before the Tabernacle, I ſay, of the Congregation Eaſtward ſhal Moſes & Aaron & his ſonnes pitch, hauing the charge of the Sanctuary, & the charge of the children of Israel: but the ſtranger that commeth nere, ſhalbe ſlaine.

39 The whole ſumme of the Levites, which Moſes & Aaron nombred at the commandement of the Lord throughout their familie, even all the males from a moeth olde and aboute, was two & twentieth thouſand.

40 And the Lord ſaid vnto Moſes, Number all the firſt borne that are males among the children of Israel, from a moeth olde and aboute, and take the nombre of their names.

41 And thou ſhalt take the Levites for me for all the firſt borne of the children of

Israel (I am the Lord) and the cattel of the Levites for all the firſt borne of the cattel of the children of Israel.

42 And Moſes nombred as the Lord commanded him, all the firſt borne of the children of Israel.

43 And all the firſt borne males rehearſed by name (from a moeth olde & aboute) according to their number were two & twentieth thouſand, two hundredth ſeuente & thre.

44 And the Lord ſpake vnto Moſes, ſaying, Take the Levites for all the firſt borne of the children of Israel, and the cattel of the Levites for their cattel, and the Levites ſhalbe mine, (I am the Lord)

45 And for the redeeming of the two hundredth ſeuente and thre (which are moe then the Levites) of the firſt borne of the children of Israel,

46 Thou ſhalt alſo take five ſhekels for euery perſon: after the weight of the Sanctuary ſhalt thou take it: the ſhekel containeth twentieth gerahs.

47 And thou ſhalt giue the money, wherewith the olde number of them is redeemed, vnto Aaron and to his ſonnes.

48 Thus Moſes toke the redemption of them that were redeemed, being into then the Levites:

49 Of the firſt borne of the children of Israel toke he the money: euen a thouſand thre hundredth thre ſcore and ſine ſhekels after the ſhekel of the Sanctuary.

50 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

The office of the Levites, when the laſt remoued.
46 The number of the three familie of Kohath, Gershon and Merari.

1 And the Lord ſpake vnto Moſes, and ſaid vnto Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath ſeo among the ſonnes of Levi, after their familie, & houſes of their fathers, from a moeth olde and aboute, euen vntill ſixtie yeere olde, all that enter into the aſſembly to doe the woike in the Tabernacle of the Congregation.

3 This ſhall be the office of the ſonnes of Kohath in the Tabernacle of the Congregation about the Holieſt of all.

4 When the laſt remoueth, then Aaron & his ſonnes ſhall come and take downe the covering baile, & ſhal couer the Arke of the Teſtimonie therewith.

5 And then ſhal put thereon a covering of badgers ſkinnes, and ſhal ſpread vpon it a cloth altogether of blue like, and put to the barres thereof.

6 And vpon the table of ſhele bread they ſhal ſpread a cloth of blue like, and put thereon the dyes, & the incenſe cups, and goblets, & coverings to couer it with, and the bread ſhal be thereon continually.

7 And then ſhal ſpread vpon them a covering of ſhalter, and couer the ſame with a covering of badgers ſkinnes, and put to the barres thereof.

8 Then they ſhall take a cloth of blue like, and

a The Levites were nombred after three ſort firſt at a moeth olde when they were conſecrated to the Lord at 25 yeere old when they were appointed to ſerue in the Tabernacle, and at 30 yeere oldd they beate the bullockes of the Tabernacle.

b Which deſcried ſanctuary from the laſt of all.

c That is, put them vpon their ſhoulders to rie it for the barres of the Arke could neuer be remoued.

d Meaning to cover the laſt

End. 35. 3. End. 35. 3.

e The word ſignifieth an inſtrument made of ſkinnes or ſkinnes of which buene incenſe Ex. 30.1.

f Of the offering.

h That is, folding things of the Sanctuary the Arke i Before gathered.

End. 30. k Which offered a ſinging & End. 30.

l Comm by your gence this holy thing not well kept, and by touch thereof to ſhew what paſſion the

n Which receiv the con them ſhed in the Congre o Which changed the San and the

Exod. 25. 31.
Exod. 25. 32.

2 The Ebrewes
word significth
an instrument
made of two
frames or barres.
3 Which was to
be in the center:
Exod. 25.
32.

4 Of the burnt
offering.

h That is, in
folding up the
things of the
Sanctuarie, as
the Ark, &c.
i Before it be
poured.

Exod. 30. 34, 35.
k Which was
offered at morn-
ing & evening.
Exod. 30. 33, 35.

l Committing
by your negli-
gence that the
holy things be
not well wrap-
ped, and so they
by touching
thereof perish.
m Shewing
what part every
man shall beare.

n Which were
recrued into
the companie of
them that mini-
stred in the Ta-
bernacle of the
Congregation.
o Which wayle
hanged betwene
the Sanctuarie
and the court.

and cover the * candlestick of light with
his lampes and his snuffers, * and his
snuffdishes, and all the oyle vessels there-
of, of which they occupy about it.

10 So they shall put it, and all the instru-
mentes thereof in a covering of badgers
skinner, and put it upon the * barres.

11 Also upon the golden altar they shall
spread a cloth of blue silke, and cover it
with a covering of badgers skinner, and
put to the barres thereof.

12 And they shall take all þ instruments of
the ministerie wherewith they minister
in the Sanctuarie, & put them in a cloth
of blue silke, & cover the with a covering
of badgers skinner, & put the on the barres.

13 Also they shall take away the albes
from the * altar, and spread a purple
cloth upon it.

14 And that put upon it all þ instruments
thereof, which they occupy about it: the
censers, the fleshhookes and the besomes,
and the basens, even all the instrumentes
of the altar: and they shall spread upon it
a covering of badgers skinner, and put
to the barres of it.

15 And when Aaron and his sonnes have
made an end of covering the Sanctua-
rie, and all the instrumentes of the Sanctu-
ary, at the removing of the holie, after-
ward the sonnes of Kohath shall come to
beare it, but they shall not touche any ho-
ly thing, lest they dye. This is the charge
of the sonnes of Kohath in the Taberna-
cle of the congregation.

16 ¶ And to the office of Eleazar the sonne
of Aaron the High Priest pertained the oyle for
the light, and the * sweet incense and the
* bapty mrate offering, and the * anointing
oyle, with the oversight of all the Taber-
nacle, and of al that therein is, both in the
Sanctuarie and in all the instrumentes
thereof.

17 ¶ And the Lord spake unto Moses and
to Aaron, saying,

18 We shall not cut off the tribe of the fa-
milies of the Kohathites from among
the Levites:

19 But thus do unto them, that they may
live and not die, when they come nere to
the most holy things: let Aaron and his
sonnes come and appoint * them, every
one to his office, and to his charge.

20 But let them not goe in, to see when the
Sanctuarie is folded up, lest they dye.

21 ¶ And þ Lord spake unto Moses, saying,

22 Take also the summe of the sonnes of
Gershon, every one by the houses of their
fathers throughout their families:

23 From thirtie yeere olde and above, un-
till fiftie yeere olde shalt thou number
them, all that * enter into the assembly
for to doe service in the Tabernacle of the
Congregation.

24 This shalbe the service of the families
of the Gershonites, to serve and to beare.

25 They shall beare the curtains of the
Tabernacle, and the Tabernacle of the
Congregation, his covering, and the co-
vering of badgers skinner, that is on hye
upon it, and the bapty of the * doore of the

Tabernacle of the Congregation:

26 The curtains also of the court, and the
bapty of the entering in of the gate of the
court, * which is nere the Tabernacle
and nere the altar rounde about, with
their ropes, and all the instrumentes for
their service, & all that is made for them:
so shall they serve.

27 At the commandement of Aaron and
his sonnes shall all the service of the
sonnes of the Gershonites be done, in all
their charges and in all their service, and
ye shall appoint them to keepe all their
charges.

28 This is the service of the families of the
sonnes of the Gershonites in the Taber-
nacle of the Congregation, & their watch
shalbe under the * hande of Ithamar the
sonne of Aaron the High Priest.

29 ¶ Thou shalt number the sonnes of
Merari by their families, and by the hou-
ses of their fathers:

30 From thirtie yeere olde and above, even
unto fiftie yeere olde shalt thou number
them, all that enter into the assembly, to
do the service of the Tabernacle of the
Congregation.

31 And this is their office & charge accord-
ing to all their service in the Tabernacle
of the Congregation: the * boards of the
Tabernacle with the barres thereof, and
his pillars, and his sockets,

32 And the pillars rounde about the court,
with their sockets & their yms, and their
ropes, with all their instrumentes, even for
all their service: & by * name ye shal reckon
the instrumentes of their office and charge.

33 This is the service of the families of the
sonnes of Merari, according to all their
service in the Tabernacle of the Congre-
gation under the hande of Ithamar the
sonne of Aaron the High Priest.

34 ¶ Then Moses & Aaron and the princes
of the Congregation nombred the sonnes
of the Kohathites, by their families and
by the houses of their fathers,

35 From thirtie yeere olde and above, even
unto fiftie yeere olde, all that enter into
the assembly for the service of the Taberna-
cle of the Congregation.

36 So the * numbers of them throughout
their families were two thousande, seven
hundred and an fiftie.

37 These are the numbers of the families
of the Kohathites, all that serve in the
Tabernacle of the Congregation, which
Moses and Aaron did number according
to the commandement of the Lord by the
hand of Moses.

38 Also the numbers of the sonnes of Ger-
shon throughout their families and hou-
ses of their fathers,

39 From thirtie yeere olde and above, even
unto fiftie yeere olde: all that enter
into the assembly for the service of þ Ta-
bernacle of the Congregation.

40 So the numbers of them by their fa-
milies, and by the houses of their fathers
were two thousande five hundred and
thirtie.

41 These are the numbers of the families:

p Which course
compassed both
the Tabernacle
of the Congre-
gation and the
altar of burnt
offering.

q Under the
charge and
oversight.

Exod. 26. 25.

r Ye shall make
an inventorie of
all the things,
which ye comit
to their charge.

s Ebr. the numbers
of them.

t God appoin-
ting Moses to be
the minister and
executor therof

26 And the Priest shall take an handful of the offering for a memorial thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitterneesse, enter into her, and her bellie shall swell, & her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free and shall conceive and beare.

29 This is the law of ielsonie, when a wife turneth from her husband and is defiled,

30 When a man is moued with a ielous minde being ialous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law.

31 And the man shall be free fro sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The Lawe of the consecration of the Nazarites. 24 The manner to blesse the people.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to be a Nazarite to the Lord, then shall he abstaine fro wine & strong drinke, and shall drinke no sowe wine nor sowe drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dyed.

3 As long as his abstinence endureth, shall he eate nothing that is made of wine of the vine, neither the kernels, nor huske.

4 While he is separate by his vow, the razor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holp, and shall let the lockes of the heare of his head growe.

5 During the time that he separateth himselfe vnto the Lord, hee shall come at no dead bodie.

6 Yet shall not make himselfe vnclanne at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

7 All the dayes of his separation he shall be holp to the Lord.

8 And if any die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shau his head in the day of his cleansing: in the seuenth day he shall shau it.

9 And in the eight day he shall bring two turtles, or two pong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

10 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because hee sinned by the dead, so shall he hallow his head the same day.

11 And he shall consecrate vnto the Lord the daies of his separation, & shall bring a

lambe of a yeere old for a trespass offering, and the first daies shall be void: for his consecration was defiled.

12 This then is the law of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

13 And he shall bring his offering vnto the Lord, an hee lambe of a yeere old without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offering, & a ramme without blemish for a peace offering,

14 And a basket of unleavened bread, of cakes of fine flour, mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meate offering, and their drinke offerings;

15 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

16 He shall prepare also the ramme for a peace offering vnto the Lord, the basket of unleavened bread, & the Priest shall make his meate offering, & his drinke offering.

17 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, & shall his vow be taken the heare of the head of his consecration, and put it in the fire, which is for the heare, vnder the peace offering.

18 Then the Priest shall take the shoulder of the ramme, and an unleavened cake out of the basket, and a wafer be cast into any place of the Tabernacle, after he hath shauen his consecration.

19 And the Priest shall shake them to and fro before the Lord: this is an holy thing for the Priest besides the shaken breast, and besides the heare shoulder: so after ward the Nazarite may drinke wine.

20 This is the Law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he doe after the lawe of his consecration.

21 And the Lord spake vnto Moses, saying,

22 Speake vnto Aaron and to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

23 The Lord blesse thee, and keepe thee.

24 The Lord make his face shine vpon thee, and be mercifull vnto thee,

25 The Lord lift vp his countenance vpon thee, and giue thee peace.

26 So they shall put my name vpon the children of Israel, and I will blesse them.

CHAP. VII.

1 The heades or Princes of Israel offer at the setting up of the Tabernacle, and at the dedication of the Altar. 29 God speaketh to Moses from the Mercyseat.

1 And when Moses had finished the setting up of the Tabernacle, & as hee pointed it and sanctified it, and all the instruments thereof, & the altar with all the instruments thereof, and had as hee pointed them and sanctified them,

So that he shall begin his vows anwe.

Leuit. 2. 15.

At. 21. 24.

In token that hee shall his vow is can take the heare of the head of his consecration, and put it in the fire, which is for the heare, vnder the peace offering.

which was con- fessace to the Lord, might not be cast into any prophane place.

At the least hee shall do this, if he be able to offer no more.

That is, pray for them Eccl. 36. 17.

They shall pray in my name for them.

Exod. 40. 28.

Or, vessels.

*Or, captiues.

a Like horse-litters to keepe the things, that were caried in them, from weather.
b That is, to carie things and stuffe in.

c For their vse to carie with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, chap. 15.

e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.
† The offering of Nabhshon.

Leuit. 2. 1.

† The offering of Neithaneel.

- 2 Then the ^a princes of Israel, heads ouer the houses of their fathers (they were the princes of β tribes, who were ouer them that were nombred) offered,
- 3 And brought their offering befoze β Lozd, sixe ^a couered charrets, and twelue oren: one charret for two princes, and for euery one an oze, and they offered them befoze the Tabernacle.
- 4 And the Lozd spake vnto Moses, saying,
- 5 Take these of them, that they may be to doe the ^b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to enerp man accordyng vnto his office.
- 6 So Moses tooke the charrets & the oren, and gaue them vnto the Leuites:
- 7 Two charrets and foure oren he gaue to the sonnes of Gershon, accordyng vnto their ^c office.
- 8 And foure charrets & eight oren he gaue to the sonnes of Merari, accordyng vnto their office, vnder the hand of Achnan: the sonne of Aaron the High Priest.
- 9 But to the sonnes of Kohath he gaue none, ^d because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.
- 10 ¶ The princes also offered in the ^e dedication for the altar in the day that it was anointed: then the princes offered their offering befoze the altar.
- 11 And the Lozd spake vnto Moses, One prince one day, and an other prince another day shal offer their offering for the dedication of the altar.
- 12 ¶ So then on the first day did β Aahshon the sonne of Amminadab of β tribe of Iudah offer his offering.
- 13 And his offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a ^a meate offering.
- 14 An incense cup of gold of ten shekels, full of incense,
- 15 A pong bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 16 An hee goate for a sinne offering,
- 17 And for peace offerings, two bullockes, five rammes, five hee goates, and five lambes of a yere old: this was β offering of Aahshon the sonne of Amminadab.
- 18 ¶ The second day β Neithaneel the sonne of Euar, prince of the tribe of Issachar did offer:
- 19 Who offered for his offering a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 20 An incense cup of golde of ten shekels, full of incense,
- 21 A pong bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 22 An hee goate for a sinne offering,
- 23 And for peace offerings, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Neithaneel the sonne of Euar.

thaneel the sonne of Euar.

- 24 ¶ The third day β Eliab the sonne of Helon prince of β children of Rebulum offered.
- 25 His offering was a siluer charger of an hundredth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 26 A golden incense cup of ten shekels, full of incense,
- 27 A pong bullocke, a ramme, a lambe of a yere old for a burnt offering,
- 28 An hee goate for a sinne offering,
- 29 And for peace offerings, two bullockes, five rammes, five hee goates, five lambes of a yere old: this was the offering of Eliab the sonne of Helon.
- 30 ¶ The fourth day β Elizur the sonne of Shedeur prince of the children of Reuben offered.
- 31 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 32 A golden incense cup of ten shekels, full of incense,
- 33 A pong bullocke, a ramme, a lambe of a yere old for a burnt offering,
- 34 An hee goate for a sinne offering,
- 35 And for a peace offering, two bullockes, five rammes, five hee goates, and five lambes of a yere old: this was the offering of Elizur the sonne of Shedeur.
- 36 ¶ The fifth day β Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.
- 37 His offering was a siluer charger of an hundredth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 38 A golden incense cup of ten shekels, full of incense,
- 39 A pong bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 40 An hee goate for a sinne offering,
- 41 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yere old: this was the offering of Shelumiel the sonne of Zurishaddai.
- 42 ¶ The sixt day β Eliafaph the sonne of Deuel prince of β children of Gad offered.
- 43 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 44 A golden incense cup of ten shekels, full of incense,
- 45 A pong bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 46 An hee goate for a sinne offering,
- 47 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yere old: this was the offering of Eliafaph the sonne of Deuel.
- 48 ¶ The seuenth day β Elishama the sonne of Amminud prince of the children of Ephraim offered.
- 49 His offering was a siluer charger of an hundredth

† The offering of Eliab.

† The offering of Elizur.

† The offering of Shelumiel.

† The offering of Eliafaph.

† The offering of Elishama.

hundredth & thirtie shekels weight, a silver
boule of sheentie shekels, after the shekel
of the Sanctuary, both full of fine flour,
mingled with oyle, for a meate offering,
50 A golden incense cup of ten shekels, full
of incense,
51 A pong bullocke, a ramme, a lambe of a
peere olde for a burnt offering,
52 An hee goat for a sinne offering,
53 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Uthama, the sonne of Ammiud.

† The offering of 54 ¶ The eight day offered † Ganiel the
Ganiel. sonne of Debazar, prince of the children
of Spanieth.

55 His offering was a silver charger of an
hundredth & thirtie shekels weight, a silver
boule of sheentie shekels, after the shekel
of the Sanctuary, both full of fine flour,
mingled with oyle, for a meate offering,
56 A golden incense cup of ten shekels, full
of incense,
57 A pong bullocke, a ramme, a lambe of a
peere olde for a burnt offering,
58 An hee goat for a sinne offering,
59 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Ganiel the sonne of Debazar.

† The offering of 60 ¶ The ninth day † Abidan the sonne of
Abidan. Gideoni prince of the children of Benia-
min offered.

61 His offering was a silver charger of an
hundredth & thirtie shekels weight, a silver
boule of sheentie shekels, after the shekel
of the Sanctuary, both full of fine flour,
mingled with oyle, for a meate offering,
62 A golden incense cup of ten shekels, full
of incense,
63 A pong bullocke, a ramme, a lambe of a
peere olde for a burnt offering,
64 An hee goat for a sinne offering,
65 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Abidan the sonne of Gideoni.

† The offering of 66 ¶ The tenth day † Ahiezer the sonne of
Ahiezer. Ammishaddai, prince of the children of
Man offered.

67 His offering was a silver charger of an
hundredth & thirtie shekels weight, a silver
boule of sheentie shekels, after the shekel
of the Sanctuary, both full of fine flour,
mingled with oyle, for a meate offering,
68 A golden incense cup of ten shekels, full
of incense,
69 A pong bullocke, a ramme, a lambe of a
peere olde for a burnt offering,
70 An hee goat for a sinne offering,
71 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Ahiezer the sonne of Ammishaddai.

† The offering of 72 ¶ The eleventh day † Dagiel the sonne of
Dagiel. Paeiel, or Phe-
gel. of Ecran, prince of the children of Aher
offered.

73 His offering was a silver charger of an
hundredth & thirtie shekels weight, a
silver boule of sheentie shekels, after the
shekel of the Sanctuary, both full of

fine flour, mingled with oyle, for a meate
offering,

74 A golden incense cup of ten shekels, full
of incense,

75 A pong bullocke, a ramme, a lambe of
a peere olde for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Dagiel the sonne of Ecran.

78 ¶ The twelfth day † Ahira the sonne of
Enan, prince of the children of Naphtali Abira,
offered.

79 His offering was a silver charger of an
hundredth & thirtie shekels weight, a silver
boule of sheentie shekels, after the shekel
of the Sanctuary, both full of fine flour,
mingled with oyle, for a meate offering,

80 A golden incense cup of ten shekels, full
of incense,

81 A pong bullocke, a ramme, a lambe of a
peere olde for a burnt offering,

82 An hee goat for a sinne offering,

83 And for a peace offering, two bullockes,
five rammes, five hee goats, five lambs
of a peere olde: this was the offering of
Ahira, the sonne of Enan.

84 This was the dedication of the Altar
by the princes of Israel, when it was
anointed: twelve chargers of silver,
twelve silver boules, twelve incense cups
of golde,

85 Every charger, containing an hundredth
and thirtie shekels of silver, a silver boule
sheentie: all the silver vessels contained two
thousand and foure hundredth shekels, after
the shekel of the Sanctuary.

86 Twelve incense cups of golde full of in-
cense, containing ten shekels every cup, af-
ter the shekel of the Sanctuary: all the
golde of the incense cups was an hundredth
and twentie shekels.

87 All the bullockes for the burnt offering
were twelve bullockes, the rams twelve,
the lambs of a peere olde twelve, with
their meate offerings, & twelve hee goats
for a sinne offering.

88 And all the bullockes for the peace of-
frings were foure and twentie bullockes,
the rams sixtie, the hee goats sixtie, the
lambs of a peere olde sixtie: this was the
dedication of the Altar, after that it was
anointed.

89 And when Moses went into the Taber-
nacle of the Congregation, to speake
with God, hee heard the voyce of one
speaking unto him from the Cherubim,
that was upon the Ark of the Testimo-
nie: betweene the two Cherubims, and
he spake to him.

CHAP. VIII.

1 The order of the lampes. 2 The purifying and of-
fing of the Levites. 34 The age of the Levites,
when they are retained to service, and when they are
dismissed.

1 A And the Lord spake unto Moses,
saying,
2 Speake unto Aaron, and say unto
him, When thou lightest the lampes, the
seven lampes that give light toward the
front

† This was the
offering of the
princes, when
Aaron did dedi-
cate the Altar.

g By Aaron,
h That is, the
Sanctuarie.

i According as
he had promi-
sed, Exod. 25. 23

a To that part which is over against the Candlestick, Exod. 35. 37.

Exod. 25. 18.

b And not set together of divers pieces.

c In Hebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

d That thou mayst do this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3. 45.

Chap. 3. 9.

f That is, they that are the first borne. Exod. 13. 2. Lev. 2. 3.

g Which service the Israelites should else doe,

h forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of golde beaten out with the hammer, both the shaft, and the flowes thereof: b was beaten out with the hammer: b according to the paterne, which the Lord had shewed Moses, so made he the Candlestick.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

7 And thus shalt thou do unto them, when thou purifiest them, Sprinkle water of purification upon them, & let them shawe all their flesh, and wash their clothes: so they shall be cleane.

8 Then they that take a pong bullocke with his meate offering of fine flour, mingled with oyle, and another pong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullockes, & make thou the one a sinne offering, & the other a burnt offering unto the Lord, that thou mayst make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites goe in, to serve in the Tabernacle of the Congregation, & thou shalt purifie them and offer them, as a shake offering.

16 For they are freely given e unto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel have I taken them unto mee.

17 ¶ For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I anointed every first borne in the land of Egypt, I sanctified them for my selfe.

18 And I have taken the Levites for all the first borne of the children of Israel,

19 And have given the Levites as a gift unto Aaron, and to his sonnes from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, & to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel

come nether unto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them.

21 So the Levites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, & Aaron made an atonement for them, to purifie them.

22 And after that, went the Levites in to doe their service in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Levites, so they did unto them.

23 ¶ And the Lord spake unto Moses, saying, 24 This also belongeth to the Levites: from five and twentie pere olde and upward, they shall goe in, to execute their office in the service of the Tabernacle of the Congregation.

25 And after the age of fiftie pere, they shall cease from executing the office, and shall serve no more:

26 But they shall minister i with their hymns in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no service: thus shalt thou do unto the Levites touching their charges.

CHAP. IX.

1 The Passover is commanded againe, 13 The punishment of him that keepeth not the Passover, 15 The cloud conducteth the Israelites through the wilderness.

¶ And the Lord spake unto Moses in the wilderness of Sinai, in the first moneth of the second pere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passover at the time appointed therunto.

3 In the fourteenth day of this moneth at even, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake unto the children of Israel, to celebrate the Passover.

5 And they kept the Passover in the fourteenth day of the first moneth at even in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passover the same day: & they came before Moses & before Aaron the same day.

7 And those men said unto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering unto the Lord in the time therunto appointed among the children of Israel?

8 Then Moses said unto them, Stande still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying, 10 Speake

h Because the Levites go into the Sanctuary in their name.

i In their presence, to sanctify them.

k Such officers was appointed, to beare burth and such like. l In singing Psalms, judging, counselling and keeping of things in order.

Exod. 12. 3. Levit. 23. 5. chap. 12. 16. deut. 16. 3. Exod. 12. 6. deut. 16. 6.

a Even in all payntes as the Lord hath instructed it.

b By touching carrions, or being at the buriall.

c Or celebrate the Passover the fourteenth day of the first moneth.

¶ The children of Israel were commanded to keep the Passover.

i The children of Israel were commanded to keep the Passover.

Exod. 12. 3.

k Voe charge them.

d And cannot
come when e the
Tabernacle is,
when others
keepe it.
e So that the
vanguard, and
they that are not
at home, haue a
month longer
granted vnto
them.

Exod. 13. 46.

f When the
Passouer is ce-
lebrated.
Exod. 12. 49.

Exod. 40. 34.

g Like a pillar:
Exod. 13. 21.

h Who taught
them what to do
by the cloude.
i Cor. 10. 1.

Exod. 13. 21.

i They wayted
when the Lord
would signifie
either their de-
parture, or their
abode by the
cloude.
Exod. 13. 21.

Exod. 40. 36, 37.
made vs. 18.

k Under the
charge and go-
uernement of
Moses.

10 Speake vnto the children of Israel, and
say, If any among you, or of your poste-
ritie shall be vniuaine by the reason of a
corps, or be in a long iourney, he shall
keepe the Passouer vnto the Lord.

11 In the fourteenth daye of the seconde
moneth at euen they shall keepe it: with
vniuained bread and lowye herbes shall
they eate it.

12 They shall leaue none of it vnto the mor-
ning. * nor speake any thing of it: accord-
ing to all the ordinance of the Passouer
shall they keepe it.

13 But the man that is cleane and is not
in a iourney, and is negligent to keepe
the Passouer, the same person shall be cut
off from his people: because he brought
not the offering of the Lord in his due sea-
son, that man shall beare his sinne.

14 And if a stranger dwell among you, and
will keepe the Passouer vnto the Lord,
as the ordinance of the Passouer, and as
the manner thereof is, so shall he do: * ye
shall haue one lawe both for the stranger,
and for him that was borne in the same
land.

15 ¶ And when the Tabernacle was reared
up, a cloude covered the Tabernacle,
namely the Tabernacle of the Testimony:
as it euen there was vpon the Tabernacle,
as the appearance of fire vntill morning.

16 So it was alway: the cloude covered it
by day, & the appearance of fire by night.

17 And when the cloude was taken vp
from the Tabernacle, then afterward the
children of Israel iourneyed: and in the
place where the cloude abode, there the
children of Israel pitched their tents.

18 At the commandement of the Lord the
children of Israel iourneyed, and at the
commandement of the Lord they pitched:
as long as the cloude abode vpon the
Tabernacle, they kept still.

19 And when the cloude tarped still vpon
the Tabernacle a long tyme, the children
of Israel kept the watch of the Lord, and
iourneyed not.

20 So when the cloude abode a few
dayes vpon the Tabernacle, they abode
in their tents according to the command-
ment of the Lord: for they iourneyed at
the commandement of the Lord.

21 And though the cloude abode vpon the
Tabernacle from euen vnto the morning,
yet if the cloude was take up in the mor-
ning, then they iourneyed: whether by
day or by night the cloude was taken vp,
then they iourneyed.

22 When the cloude tarped two dayes or a
moneth, or a peere vpon the Tabernacle,
abiding thereon, the children of Israel abode
still, and iourneyed not: but when it
was taken vp, they iourneyed.

23 At the commandement of the Lord they
pitched, and at the commandement of the
Lord they iourneyed, keeping the watche
of the Lord at the commandement of the
Lord by the hand of Moses.

CHAP. X.

2 The use of the silver trumpets. 11 The Israelites
depart from Sinai. 14 The captains of the hosts are

named: 20 Moses refresheth 20 goes with Moses
his sinners lawe.

And the Lord spake vnto Moses, say-
ing,

1 Make thee two trumpets of silver:
of an whole piece shalt thou make them, a Or of worke
that thou mayest use them for the assem-
bling of the Congregation, and for the de-
parture of the campe.

2 And when they shall blowe with them,
all the Congregation shall assemble to thee
before the doore of the Tabernacle of the
Congregation.

3 But if they blowe with one, then the win-
ces, or heads ouer the thousandes of Is-
rael shall come vnto thee.

4 But if ye blowe an alarme, then the campe
of them that pitch on the East part, shall
go forwarde.

5 If ye blowe an alarme the seconde time,
then the hosts of them that lye on the
South side shall marche: for they shall
blowe an alarme when they remove.

6 But in assembling the Congregation, ye
shall blowe without an alarme.

7 And the sonnes of Aaron the Priest shall
blow the trumpets, and ye shall haue
them as a lawe for euer in your genera-
tions.

8 And when ye goe to warre in your land
agaynst the enemy that bereth you, ye
shall blowe an alarme with the trumpets,
and ye shall be remembered before the Lord
your God, and shall be saved from your
enemies.

9 Also in the day of your gladnesse, and
in your feast dayes, and in the beginning
of your monthes, ye shall also blowe the
trumpets: * ouer your burnt sacrifices, &
ouer your peace offerings, that they may
be a remembrance for you before your
God: I am the Lord your God.

10 ¶ And in the second peere, in the second
moneth, and in the twentieth daye of the
moneth the cloude was taken vp from the
Tabernacle of the Testimonie.

11 And the children of Israel departed on
their iournes out of the desert of Si-
nai, and the cloude rested in the wilder-
nesse of Paran.

12 So they first tooke their iourney at the
commandement of the Lord, by the hand
of Moses.

13 ¶ In the first place went the standard
of the hosts of the children of Judah, ac-
cording to their armies: and * Abihon the
sonne of Amminadab was ouer his band.

14 And ouer the bande of the tribe of the
children of Issachar was Perthan the
sonne of Zabar.

15 And ouer the bande of the tribe of the
children of Reuben was Eliab the sonne
of Helon.

16 When the Tabernacle was taken downe,
then the sonnes of Gershon, & the sonnes
of Merari went forwarde bearing the
Tabernacle.

17 ¶ After, departed the standard of the
hosts of Ruben according to their ar-
mies, and ouer his band was Elisur the
sonne of Sedeur.

Y. H.

19 And

b That is, the
hosts of iudah
and they that
are vnder his
enigne.
c Meaning, the
hosts of Reu-
ben.

d So that onely
the Priests must
blow the trum-
pets, so long as
the Priesthood
lasteth.

e When ye re-
ioyce that God
hath removed
any plague,
Or, when you offer
burnt offerings.

Or, in keeping this
order in their
iournes.

f From Sinai to
Paran, Chap. 33.

Chap. 3.

Chap. 17.

g With all the
appertinences
thereof.

19 And ouer the bande of the tribe of the children of Simeon was Shimei the sonne of Nethiabbai.

20 And ouer the band of the tribe of the children of Gad was Gadai the sonne of Deuel.

21 The Kohathites also went forward and bare the ^hSanctuarie, and the ^hholies did set by the Tabernacle agaynst the raine.

22 ¶ Then the standers of the hoste of the children of Ephraim went forward according to their armies, & ouer his band was Elisai the sonne of Ammud.

23 And ouer the band of the tribe of the sonnes of Manasse was Gamliel the sonne of Debasur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standers of the hoste of the children of Dan marched, gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishabbai.

26 And ouer the band of the tribe of the children of Aser was Hagi the sonne of Beran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto = Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We goe into the place, of which the Lord said, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our ramping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shal shew vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney: and the Arke of the Couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, ¶ Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord, to the "many thousands of Israel."

CHAP. XI.

1 The people murmured, and is punished with fire. 4 The people lusteth after flesh. 6 They loke Manna, 31 The wakefaith of Moses. 36 The Lord diuideth the burden of Moses & Gaabriel of the Angels. 31 The Lord sendeth quails. 33 Their bell is punished,

1 ¶ When the people became "murmurers," it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, & the fire of the Lord burnt among them, and consumed the utmost part of the hoste.

2 ¶ Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned as wax, and the children of Israel also wept, and said, Who shall giue vs flesh to eat?

5 We remember the fish which we did eate with them in Egypt for nought, the cucumbers, and the peppons, and the leekes, and the onions, and the garlike.

6 But now our soule is dried away, we can see nothing but this M A N.

7 (The M A N also was as coriander seede, and his colour like the colour of bdellium.)

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldion, & made cakes of it, and the taste of it was like the taste of fish oyle.

9 And when the dew fell downe vpon the hoste in the night, the M A N fell with it.

10 ¶ Then Moses heard the people weep throughout their families, euerp man in the booke of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto the Lord, Wherfore hast thou vexed thy seruants? and why haue I not founde favour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Yeaue I? conceived all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosom (as a nurse beareth & suckling child) vnto the land, for the which thou swarest vnto their fathers?

13 Wherfore should I haue flesh to giue vnto all this people? for they weep vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, If I haue found favour in thy sight, kill me, that I beholde not my misery.

16 ¶ Then the Lord said vnto Moses, Gather vnto me scientie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, & take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

h Vpon their shoulders.

Chap. 4. 4.

i The Merarites & Gershonites.

k Leauing none behind, nor any of the former that sayed in the way.

l This was the order of their hoste when they remoue.

m Some thinke that Reuel, i. thro, Hobab, & Keni were all one.

n Kinhi sayth that Reuel was Iethroes father: so Hobab was Moses father in lawe.

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I Prepare your ſelves that ye be not vnckeane.

people, I be ſanctified againſt to morrow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue us fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 We ſhall not eat one day nor two dayes, nor five dayes, neither ſeuen dayes, nor twentie dayes,

20 But a whole moneth, untill it come out at your noſtrils, & be lotheſome vnto you, becauſe ye haue * contemned the Lord, which is * among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

m Or, call him off, becauſe ye reſuſed Manna which he appointed as noſt meeke for you.

n Who leadeth and gouerneth you.

o Of whom I haue the charge.

21 And ſpoſes ſayd, Since hundredth thouſand ſouldiers are there of the people, * among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the heape & the beemes be ſlayne for them, to finde them: either ſhall all the fiſh of the Sea be gathered together for them to ſuffice them?

l/45.2. & 59.1

23 And the Lord ſaid vnto ſpoſes, Is * the Lordes hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

24 ¶ So ſpoſes went out, & tolde the people the wordes of the Lord, and gathered ſeuentie men of the Elders of the people, & ſet them round about the Tabernacle.

Or, ſeparated, as verſe 17.

25 Then the Lord came downe in a cloude, and ſpake vnto him, & * toke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they pro- phesied, and did not * ceaſe.

p From that day the ſpirit of prophesie did not leaue them.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, & went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ran a yong man, and tolde ſpoſes, and ſayd, Eldad and Medad doe prophesie in the hoſte.

q Or, a yong man whom hee had choſen from his youth.

28 And Joſhua ſaid ſome of him the ſervant of ſpoſes, one of his yong men, answered & ſaid, ſpke lord ſpoſes, forbid them.

r Such blinde zeale was in the Apoſtles, Mar. 9. 38. Luke 9. 49.

29 But ſpoſes ſaide vnto him, Enuiſt thou for my ſake? pea, would God that all the Lordes people were Prophets, and that the Lord would put his Spirit vps on them.

30 And ſpoſes returned into the hoſte, he and the Elders of Iſrael.

Exod. 16. 13, 14. 78. 26, 27.

31 Then there went ſuddenly a winde from the Lord, and * brought quaiſes from the Sea, and let them fall vpon the campe, a dayes journey on this ſide, and a dayes journey on the other ſide, round about the hoſte, and they were about two cubits about the earth.

s Of Homer, reade Leuit. 17. 16. alſo it ſignifieth an heape, as Exod. 8. 14. Iudg. 15. 16.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quaiſes: he that gathered the leaſt, gathered ten Hoilers full, and they ſpied them abroad for their viſe round about the hoſte.

33 While the fleſh was yet betwene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

34 So the name of the place was called, * Ribjorh-partaanaah: for there they bus- ried the people that fell a liſting.

35 From Ribjorh-partaanaah the people tooke their journey to Haſeroth, and abode at Haſeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes: 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

1 A Afterward ſpiriam & Aaron * ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſayd, What? haſt the Lord ſpoken but only by Moſes? haſt he not ſpoken alſo by vs? & the Lord heard this.

3 (But ſpoſes was a verp * meke man, as bone all the men that were vpon the earth)

4 And by & by the Lord ſpke vnto ſpoſes, and vnto Aaron, & vnto ſpiriam, Come out vnto mee into the Tabernacle of the Congregation: & they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and ſtoode in the doore of the Tabernacle, and called Aaron and ſpiriam, and they both came forth.

6 And he ſayd, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a viſion; and wil ſpake vnto him by dream.

7 ſp ſervant ſpoſes is not ſo, who is faithful in * all mine houſe.

8 Vnto him wil I ſpake * mouth to mouth, and by viſion, and not in darke wordes, but he * ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpake againſt my ſervant, euen againſt ſpoſes?

9 Thus the Lord was verp angry with them, and departed.

10 Alſo the cloude departed from the Tabernacle: & beholde, ſpiriam was leproſious like ſnow: and Aaron looked vpon ſpiriam, and beholde, he was leproſious.

11 Then Aaron ſayd vnto ſpoſes, Alas, my lord, I beſeeche thee, lay not the ſinne vpon vs, which we haue foſtlyſhip committed and wherem we haue ſinned.

12 Let her not, I praye thee, be as one dead, of whom the fleſh is paſſe conſumed, when he cometh out of his mothers wombe.

13 Then ſpoſes cryed vnto the Lord, ſay, O God, I beſeech thee, heale her now.

14 ¶ And the Lord ſaid vnto ſpoſes, If her father had * ſpit in her face, ſhould the not be ſhamed ſeuen dayes? let her ſure be * ſhut out of the hoſt ſeuen dayes, and after, the ſhall be receiued.

15 So ſpiriam was ſhut out of the hoſte ſeuen dayes, & the people remoured not, til ſpiriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch the lands of Canaan, 24 They bring of the fruits of the lands. 31

The spies are sent to Canaan.

Numbers.

They cause the people to murmur.

Caleb comforteth the people against the discouraging of the other spies.

1 Then afterward the people remoued from Hazereth, & pitched in the wilderness of Paran.

2 And Moyses spake vnto Moses, saying, 3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal he send a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, Joshua the sonne of Nun:

10 Of the tribe of Benjamin, Phai the sonne of Haphtai:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, Gadi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Gersiel the sonne of Machi.

17 These are the names of the men, which Moses sent to spy out the land: and Moses called the name of Joshua the sonne of Nun, Jehoshua.

18 So Moses sent them to spy out the land of Canaan, and sayd vnto them, Go vp this way toward the South, and goe vp into the mountaines,

19 And consider the land what it is, & the people that dwell therein, whether they be strong or weak, either fewe or manie,

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they bee, that they dwell in, whether they dwell in tents, or in walled towncs:

21 And what the land is: whether it bee fat or lean, whether there bee trees therein, or not. And be of good courage, and bring of the fruit of the land: for thou wast the time of the first ripe grapes.)

22 So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were three men, Shethai and Calmai, the sonnes of Anak. And Hebron was built seven yere before Zoan in Egypt.

24 Then they came to the river of Eshcol, and cut down thence a banch with one cluster of grapes, and they bare it vpon a barre between two, and brought of the

pomegranates and of the figges.

25 That place was called the river Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went and came to Moses & to Aaron and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, & brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they tolde him, & sayde, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and honie: and here is of the fruit of it,

29 Nevertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we sawe the sonnes of Anak there.

30 The Anakites dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iordan.

31 Then Caleb stilled the people: before Moses, and sayd, Let vs goe vp at once, and possesse it: for undoubtedly we shal overcome it.

32 But the men, that went by with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that eateth the inhabitants thereof: for all the people that we sawe in it, are men of great stature,

34 For there we sawe giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

1 The people murmure against Moses. 10 They would haue stoned Caleb and Joshua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are slaine.

1 Then all the Congregation lifted vp their voice, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses & Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword: our wives, and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And they sayd one to another, Let vs make a Captaine: & returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Joshua the sonne of Nun, & Caleb the sonne of Iephunneh two of them that searched the land, rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we

h Called also Kadesh-barnea.

i That is, Moses.

Exod. 33.3.

k Ahiman, Shethai, & Talmai, whose names Caleb knewe afterwar.

Iosh. 11.12,13.

Or, murmuring against Moses.

l The giants were so cruel that they spoiled & killed one another, & that that came to them.

a Such as were strayed at the report of the spies.

b To overcome the Canaanites.

c Lamenting the people and praying for them.

d For knowing.

e hearing their blasphemy.

a That is, in Richma, which was in Paran, Chap. 33.18.

b After the people had required it of Moses, as it is in Deut. 1.22, then the Lord spake to Moses so to doe.

Or, rulers.

Or, Joshua.

c Which in number were twelue, according to the twelue tribes.

Or, high country.

d Plentifull or barren.

e Which was in the wilderness of Paran.

f Which were 2 kinde of giants. g Declaring the antiquitie thereof: also Abraham, Sara, Iahak, and Jaakob were buried there.

Deut. 1.24.

r They could not be stayed by any means.

also will not be with you.
44 Yet they presumed obstinately to goe up to the toppe of the mountaine: but the Angles departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, and consumed them vnto Horeb.

CHAP. XV.

1 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

1 And the Lord spake vnto Moses, saying,

2 Sprake vnto the children of Israel, and say vnto them, When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice, to fulfill a vow, or a free offering, or in your feastes, to make a sweet savour vnto the Lord of the herde, of the flocke,

4 Then let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flowe, mingled with the fourth part of an Eyn of oyle.

5 Also thou shalt prepare the fourth part of an Eyn of wine to be powred on a lambe, appointed for the burnt offering of any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowe, mingled with the third part of an Eyn of oyle.

7 And for a drinke offering, thou shalt offer the thirde part of an Eyn of wine, for a sweete savour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of three tenth deales of fine flowe, mingled with halfe an Eyn of oyle.

10 And thou shalt bring for a drinke offering halfe an Eyn of wine, for an offering made by fire of a sweete savour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye do to euerie one according to their number.

13 All that are boine of the countrey, shall doe these things thus, to offer an offering made by fire of sweet savour vnto the Lord.

14 And if a stranger sojourne with you, or whosoever be among you in your generations, and will make an offering by fire of a sweete savour vnto the Lord, as ye do, so he shall doe.

15 One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one manner shal serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moses, saying,

18 Sprake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer by a cake of the first of your dowe for an heauie offering: as the heauie offering of the barn, so ye shall lift it up.

21 Of the first of your dowe ye shall giue vnto the Lord an heauie offering in your generations.

22 And if ye haue erred, and not observed all these commandments, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forthward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a sweete savour vnto the Lord, with the meate offering & drinke offering thereto, according to the manner, and an he goate for a sinne offering.

25 And the Priest shal make an atonement for all the Congregation of the children of Israel, and it shalbe forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shalbe forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 But if any one person sinne through ignorance, then he shall bring a she goate of a yeere olde for a sinne offering.

28 And the Priest shal make an atonement for the ignorant person, when he smeth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiven him.

29 Ye that are boine among the children of Israel, and the stranger that dwelleth among them, shal haue both one law, who so doeth sinne by ignorance.

30 But the person that doth ought presumptuously, whether he be boine in the land, or a stranger, the same blasphemeth the Lord: therefore that person shalbe cut off from among his people.

31 Because he hath despised the worde of the Lord, & hath broken his commandment: that person shalbe utterly cut off: his iniquitie shalbe vpon him.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses, and to Aaron, and vnto all the congregation.

34 And they put him in ward: for it was not declared what shoulde be done vnto him.

35 Then the Lord spake vnto Moses, This man shall dye the death: & let all the multitude

e Which is made of the first corne ye gather. Leuit. 23.14.

f As by our light or ignorance, reade Leuit. 4.13.

g Some read, from the eyes of the congregation: that is, which is hid from the Congregation. Leuit. 4.1.

Leuit. 4.27.

h For with an high hand: that is, in contempt of Gods.

h He shall likewise the punishment of his sinne.

Leuit. 24.14.

Leuit. 23.10. a Into the land of Canaan.

Leuit. 22.28. b Or, separate. Exod. 29.18.

Leuit. 2.1.

b Reade Exod. 29.40.

c The liquor was so called, because it was powred on the thing that was offered.

d Or, three quarters.

d Every sacrifice of beasts must haue their meate offering & drinke offering, according to this proportion.

Exod. 13.49. chap. 9.14.

itude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake unto Moses, saying,

38 ¶ Speake unto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue silke.

39 And ye shall have the fringes, that when ye looke upon them, ye may remember all the commandments of the Lord, and do them: & that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a whoring.

40 That ye may remember and do all his commandments, and be holy unto your God.

41 ¶ I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellions of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 42 The people the next day murmure. 49 Fourteen thousand and seven hundred are slain for murmuring.

1 ¶ Now Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went apart with Dathan, & Abiram the sonnes of Eliab, and on the sonne of Beleth, the sonnes of Reuben:

2 And they rose up against Moses, with certaine of the children of Israel, two hundred and thirtie captains of the assembly, famous in the Congregation, and men of renoume.

3 ¶ Who gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the Congregation is holy, euery one of them, & the Lord is among them: wherefore then lift ye your selves above the Congregation of the Lord?

4 But when Moses heard it, he fell upon his face.

5 And spake to Korah & unto all his company, saying, To morrow the Lord will shew who is his, & who is holy, and who ought to approche nere unto him: and whome he hath chosen, he will cause to come nere to him.

6 ¶ This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doth chuse, the same shall be holy: ye take too much upon you, ye sonnes of Levi.

8 ¶ Againe Moses said unto Korah, Heare, I pray you, ye sonnes of Levi.

9 ¶ Seemeth it a small thing unto you that the God of Israel hath separated you from the multitude of Israel, to take you nere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister unto them?

10 Ye hath also taken this to you, and all thy brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also:

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come up.

13 ¶ Is it a small thing that thou hast brought us out of a land that floweth with milke and honie, to kill us in the wilderness, except thou make thy selfe lord and ruler ouer us also?

14 ¶ Also thou hast not brought us unto a land that floweth with milke and honie, neither giuen vs inheritance of fields & vineyards: wilt thou put out the eyes of these men? we will not come up.

15 ¶ Then Moses waxed very angry, & said unto the Lord, Looke not unto their offering: I have not take so much as an asse fro them, neither haue I hurt any of the.

16 ¶ And Moses sayde unto Korah, Be thou and all thy company before the Lord: both thou, they, and Aaron to morrow.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and thirtie censers: thou also and Aaron, euery one his censer.

18 So they toke euery man his censer, and put fire in them, and laid incense thereon, & stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 ¶ And Korah gathered all the multitude against them unto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared unto all the Congregation.

20 ¶ And the Lord spake unto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell upon their faces & saide, O God the God of the spirits, of all flesh, hath not one man onely sinned, and wilt thou be wrath with all the Congregation?

23 ¶ And the Lord spake unto Moses, saying,

24 ¶ Set you away from about the Tabernacle of Korah, Dathan and Abiram.

25 ¶ Then Moses rose up, and went unto Dathan and Abiram, and the elders of Israel followed him.

26 ¶ And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touche nothing of theirs, lest ye perish in all their iniquities.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents with their wives, & their sonnes, and their little children.

28 ¶ And Moses said, Hereby ye shall know, that the Lord hath sent me to doe all these wonders: for I haue not done them of mine owne minde.

to serue in the Congregation, as in the verse before,

f Thus they spake contemp- tuously, prefer- ring Egypt to Canaan.

g Wilt thou make them, that searched the land, becaue that they sawe not that which they saw? Gen. 4.5.

h At the doore of the Tabernacle.

i All that were of their faction.

k Or, of euery tribe.

k With them that haue committed so many sinnes.

l I haue not feared that the Lord hath sent me to doe all these wonders: for I haue not done them of mine owne minde.

m Or, shewe a strange sight.

Or, hell.
n Or, deepe and darke places of the earth.

Chap. 27. 3.
Leuit. 11. 6.
psal. 106. 17.

o Which were the occasion of their owne death.
p Of Gods iudgements against rebelles.

q Who presumed above his vocation.

r Or, led: to wit, Moses and Aaron.

r For it was nec. lawfull to take any other fire, but of the Altar of burnt offerings, Leuit. 10. 9.

29 If these men dye the cōmon death of all men, or if they be visited after punishment of all men, the Lord hath not sent me.

30 But if the Lord make a newe thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quicke into the pit, then ye shall vnderstande that these men haue provoked the Lord.

31 And as soon as he had made an end of speaking at these wordes, euen the ground claued asunder that was vnder them.

32 And the earth opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pitte, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crye of them: for they sayde, Let vs see, lest the earth swallow vs vp.

35 But there came our a fire fro the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that hee take vp the censers out of the burning, & scatter the fire beyond the altar: for they are halowed,

38 The censers, I say, of these sinners, that destroyed themselves: & let them make of them braide plates for a covering of the altar: for they offered them before the Lord, therefore they shall be holp, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest took the braisen censers, which they that were burnt, had offered, and made braide plates of them for a covering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lord, that he be not like Korah and his companie, as the Lord said to him by the hand of Moses.

41 But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, We haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloude covered it, and the glory of the Lord appeared.

43 Then Moses & Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses stood vnto Aaron, take the censer and put fire therein of the Altar, and put therein incense, & go quickly vnto the Congregation, & make an atonement for them: for there is wrath gone out fro the Lord: the plague is begun.

47 Then Aaron took as Moses commaunded him, and ran into the middes of the

Congregation, and beholde, the plague of God had begun among the people, and he put gun to powder in incense, and made an atonement for the people.

48 And when he stood betwene the dead, and them that were alive, the plague was stayed.

49 So they dyed of this plague fourtene thousande & seuen hundred, beside them that dyed in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, & the plague was stayed.

CHAP. XVII.

The twelue rodde of the twelue princes of the tribes of Israel. 8 Aarons rodde buddeth, and beareth blossoms, 10 For a testimony against the rebellious people.

And the Lord spake vnto Moses, saying,

1 Speake vnto the children of Israel, and take of euery one of them a rodde, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

2 And write Aarons name vpon the rodde of Levi: for euery rod shall be for the head of the house of their fathers.

3 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

4 And the manis rod, whom I chuse, shall be the blossom: and I will make cease from me the grudginges of the children of Israel, which grudge against you.

5 Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod of Aaron was among their rods.

6 And Moses layd the rods before the Lord in the Tabernacle of the Testimonie.

7 And when Moses on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aaron of the house of Levi was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

8 Then Moses brought out all the rodde from before the Lord vnto all the children of Israel: and they looked vpon them, and took euery man his rod.

9 After, the Lord spake vnto Moses, saying, Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die no more.

10 So Moses did as the Lord had commaunded him: so did he.

11 And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perishe, we are all lost.

12 Wherefore cometh nether, or any more, to the Tabernacle of the Lord, shall we be consumed and dye?

CHAP. XVIII.

The office of Aaron and his sonnes, as with the Levites.

a While he was in the doore of the Tabernacle

Exod. 25. 12.

To be the chief Priests

c Though Iosephs tribe was deuicid into the in the distribut

of the land, yet here it is but one, & Levi is kech a tribe.

d To declare that God did chuse the house of Levi to be him in the Tabernacle.

Hebr. 9. 4.

e Grudging: the children of Israel should be chuse Priests.

f The Chiefe of the Levites

g Rebellious: the children of Israel should be chuse Priests.

h The chiefe of the Levites

i Lower vs vs the pestilence shall consume vs.

Leuit. 10. 9.

Leviticus. 8 The Priests part of the offerings. 30 God is their portion. 36 The Levites have the tithes, and offer the tithes thereof to the Lords.

1 And the Lord said unto Aaron, Thou, and thy sonnes, & thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And being also with thee thy brethren of the tribe of Levi of the familie of thy father, which shall be topped with thee, and minister unto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the testimony.

3 And they shall keepe thy charge, even the charge of all the Tabernacle: but they shall not come nere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you:

4 And they shall be topped with thee, and keepe the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no stranger shall come nere unto you.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath upon the children of Israel.

6 For loe, I have taken your brethren the Levites from among the children of Israel, which as a gift of persons, are given unto the Lords, to doe the service of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, & within the vail: therefore shall ye serve for I have made your Priests office: an office of service: therefore the stranger that cometh nere, shall be slaine.

8 I againe the Lord spake unto Aaron, Behold, I have given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: unto thee I have given them for the anointings sake, & to thy sonnes, for a perpetual ordinance.

9 This shall be thine of most holy things, reserved from the fire: all their offering of all their meat offering, & of all their sin offering, and of all their trespass offering, which they bring unto me, that shall be most holy unto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

11 This also shall be thine: the breaue offering of their gift, with all the shake offerings of the children of Israel: I have given them unto thee and to thy sonnes and to thy daughters with thee, to be a due offering: at the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer unto the Lords for their first fruits, I have given them unto thee.

13 And the first ripe of all that is in thine land, which they shall bring unto the Lords, shall be thine: all the cleane in thine house shall eat of it.

14 Every thing separate from the com-

mon use in Israel, shall be thine.

15 All that first opened the matrix of any beast, which they shall offer unto the Lords, of man or of beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the unclean beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a month, according to thy estimation, for the most part of five shekels, after the shekel of the Sanctuary, which is twentie gerahs.

17 But the first borne of a horse, of the first borne of a sheepe, of the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour unto the Lords.

18 And the flesh of them shall be thine, & the shake bread, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer unto the Lords, have I given thee, and thy sonnes, and thy daughters with thee, so be a due offering: it is a perpetual covenant of salt before the Lords, to thee and to thy seed with thee.

20 And the Lord said unto Aaron, Thou shalt have none inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I have given the children of Levi, all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come nere the Tabernacle of the Congregation, lest they defile it, as I die.

23 But the Levites shall doe the service in the Tabernacle of the Congregation, and they shall beare their sinne: it is a law for ever in your generations, that among the children of Israel they possess none inheritance.

24 For the fathers of the children of Israel, which they shall offer as an offering unto the Lords, I have given the Levites for an inheritance: therefore I have said unto them, Among the children of Israel ye shall possess none inheritance.

25 And the Lord spake unto Moses, saying,

26 Speak also unto the Levites, I say unto them, When ye shall take of the children of Israel their tithes, which I have given you of the for your inheritance, then shall ye take an heave offering of that same for the Lords, even the tenth part of it, thine.

27 And your heave offering shall be reckoned unto you, as the come of the barn, or as the abundance of the wine press.

28 So ye shall also offer an heave offering unto the Lords of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Levites heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts: all the Levites heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Offres

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things, which are committed to them, or which thou doest in-join them.

c Which was not of the tribe of Levi.

Chap. 14.

10. 14.

d As the first fruit, first borne, and the tithes.

e That which was not burned, should be the Priests.

f That is, in the Sanctuary, between your court and the Holiest of all.

g Read Leviticus. 10. 14.

h That is, the chiefest, or the best.

Levit. 17. 12.

Exod. 13. 2. & 22. 29. Levit. 27. 26. Chap. 3. 13.

Exod. 30. 13. Levit. 27. 25. Chap. 3. 47.

1 Because they are appointed for sacrifice.

Exod. 29. 16. Levit. 7. 30.

k That is, fire, stable, & incorruptible.

l Of Canaan.

Deut. 10. 9. & 18. 2. Josh. 1. 3. 14. 3. 3. 14. 3. 3.

m To serve them: for the Levites are put in their place. n If they faile in their office, they shall be punished.

o As acceptable as the fruit of your owne ground, or vineyard. p Which ye have received of the children of Israel.

q Read vers. 22.

r As in the 11.

verse
f Ye shall not be
punished there-
fore.

t The offerings
which the Israe-
lites haue offered
to God,

30 Therefore thou shalt say vnto them,
When ye haue offered the sacrifice, then
it shall be counted vnto the Levites, as the
increase of the come floor, or as the in-
crease of the wine presse.

31 And ye shall eat it in all places, ye, and
your households: for it is your wages for
your service in the Tabernacle of the Con-
gregation.

32 And ye shall beare no sinne by the rea-
son of it when ye haue offered the fatne of
it: neither shall ye pollute the holp-
things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kowe, 9 The sprinkling wa-
ter, 11 Hee that toucheth the dead, 14 The man
that dieth in a tent,

1 **A**ND the Lord spake to Moses and
to Aaron, saying,
This is the ordinance of the law,
which the Lord hath commanded, say-
ing, Speake vnto the children of Israel
that they bring the a red kowe without
blemish, wherein is no spot, vpon the
which neuer came poke.

3 And ye shall giue her vnto Eleazar the
Priest, that he may bring her without
the holte, and cause her to be slaine be-
fore his face.

4 Then shall Eleazar the Priest take of her
blood with his finger, and sprinkle it be-
fore the Tabernacle of the Congregation
seuen times.

5 And cause the kowe to be burnt in his
sight: with her skin, and her flesh, & her
blood, and her dung shall be burnt her.

6 Then shall the Priest take cedar wood,
and hyssope, and scarlet lace, & cast them
in the midst of the fire where the kowe
burneth.

7 Then shall the Priest wash his clothes,
and hee that wash his flesh in water, and
then come vnto the holte, and the Priest
shall be vncleane vnto the euen.

8 Also he that burneth her, shall wash his
clothes in water, and wash his flesh in
water, and be vncleane vntil euen.

9 And a man that is cleane, shall take vp the
ashes of the kowe, and put them without
the holte in a cleane place: and it shall be
kept for the Congregation of the children
of Israel for a sprinkling water: it is a
sinne offering.

10 Therefore he that gathereth the ashes of
the kowe, shall wash his clothes, and
remain vncleane vntil euen: and it shall
be vnto the children of Israel and vnto
the stranger that dwelleth among them,
a statute for euer.

11 He that toucheth the dead body of any
man, shall be vncleane euen seuen dayes.

12 He shall purifie himselfe therewith the
third day, and the seventh day he shall be
cleane: but if hee purifie not himselfe the
third day, then the seventh day hee shall
not be cleane.

13 Whosoever toucheth the carps of any
man that is dead, and purgeth not him-
selfe, defileth the Tabernacle of the Lord,
and that person shall be cut off from Is-
rael: because the sprinkling water was

not sprinkled vpon him: hee shall be vnc-
cleane, and his vncleannes shall remaine
still vpon him.

14 This is the law, When a man dieth in a
tent, al that come into the tent, & al that
is in the tent, shall be vncleane seuen dayes.

15 And all the vessels that be open, which
haue no covering fastened vpon them,
shall be vncleane.

16 Also whosoever toucheth one that is slaine
with a sword in the fildes, or a dead per-
son, or a bone of a dead man, or a graue,
shall be vncleane seuen dayes.

17 Therefore for an vncleane person thep
shall take of the burnt ashes of the sinne
offring, & pure water shall be put thereto
in a vessel.

18 And a cleane person shall take hyssope
and dip it in the water, & sprinkle vpon
the tent, and vpon all the vessels, and on
the persons that were therein, and vpon
him that touched the bone, or the flaine,
or the dead, or the graue.

19 And the cleane person shall sprinkle vpon
the vncleane the third day, and the se-
uenth day, and he shall purifie himselfe
the seventh day, and wash his clothes,
and wash himselfe in water, and shall be
cleane at euen.

20 But the man that is vncleane and puri-
fiet not himselfe, that person shall be cut
off from among the Congregation, be-
cause hee hath defiled the Sanctuarie of
the Lord: and the sprinkling water hath
not bene sprinkled vpon him: therefore
shall he be vncleane.

21 And it shall be a perpetual lawe vnto
them, that he shall sprinkle the sprinkling
water, shall wash his clothes: also he that
toucheth the sprinkling water, shall be
vncleane vntil euen.

22 And whosoever the vncleane person
toucheth, shall be vncleane: and the per-
son that toucheth him, shall be vncleane
vntil the euen.

CHAP. XX.

1 Miriam dieth, 2 The people murmure, 3 They
haue water out of the rocke, 14 Edom denieth the
Israelites passage, 25, 28 The death of Aaron, in
whose room Eleazar succeedeth.

1 **T**HEN the children of Israel came with
the whole Congregation to the de-
sert of Sin in the first moneth, & the
people abode at Kadesh: where Miriam
died, and was buried there.

2 But there was no water for the Congre-
gation, and they assembled themselves
against Moses and against Aaron.

3 And the people chode with Moses, and
spake, saying, Would God we had peris-
hed, when our brethren died before the
Lord.

4 Why haue ye thus brought the Congre-
gation of the Lord vnto this wilderness,
both we, & our cattel should die there?

5 Wherefore now haue ye made vs to come
up from Egypt, to bring vs into this mi-
serable place, which is no place of seed,
nor figs, nor vines, nor pomegranates:
neither is there any water to drinke.

6 Then Moses and Aaron went from the

a According to
this law and ce-
remonie, ye shall
sacrifice the red
kowe.

Heb. 13. 11.
b By another
Priest.

Heb. 9. 13.

Exod. 19. 14.
Leuit. 3. 11, 12.

e Meaning,
Eleazar.

d The inferior
Priest who kil-
led her and bur-
ied her.

e Or the water
of separatio, be-
cause that they
that were sepa-
rate from their
vncleannes, were
sprinkled there-
with and made
cleane, Cha. 8. 7.

f It is also called
holly water, be-
cause it was or-
dained to an ho-
ly vse, Cha. 5. 17.

g With the
sprinkling wa-
ter.

h So that he
should not bee
steeemed to be of
the holly people,
but as a pollu-
ted and excom-
municate per-
son.

b Of the mil
kows burnt
sinne.

i Water of the
fontaine was
used.
c One of the
Priests, which
cleane.

i Because he
bene among
them that were
vncleane, he
had touched
water, as well
as the
g. c.

g c.
e c.
37. b.
him
the,
ning
i b.
kosh
Ela
who
Ela

m That is
cleane.

a This was lo
the yeeres af-
ter their depa-
rture from Egyp-
t. b Miriam
died in the
desert.

c Another
bellion was
Raphidim, Ex-
od. 17. and this
is Kadesh.

Chap. 11. 13.
Exod. 17. 1.

the assemblie vnto the doore of the Tabernacle of the Congregation, & fell vpon their faces: and the gloze of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying, Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beastes drinke.

12 ¶ Again the Lord spake vnto Moses, and to Aaron, Because ye beloued mee not, to sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and he was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all that I haue done to thee.

15 Now our fathers went downe into Egypt, & we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the cite Kadesh, in thine utmost border.

17 I pray thee that we may passe through thy countrey: we will not go through the fieldes nor the vineyards, neither wil we drinke of the water of the wells: we will go by the kings way, and neither turne vnto the right hande nor to the left, vntill we be past thy borders.

18 And Edom answered him, Thou shalt not passe by mee, lest I come out against thee with the sword.

19 Then the children of Israel sayde vnto him, We will goe up by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will only (without any harme) goe through on my feete.

20 He answered againe, Thou shalt not go through. Then Edom came out against him with much people, & with a mightie power.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel turned away from him.

22 And when the children of Israel with the Congregation departed from Kadesh, they came vnto the mount Horeb.

23 And the Lord spake vnto Moses and to

Aaron in the mount Horeb neere the coaste of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Horeb.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Horeb, in the light of all the Congregation.

28 And Moses put off Aarons clothes, & put them vpon Eleazar his sonne: so Aaron dyed there in the top of the mount: and Moses & Eleazar came downe from off the mount.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel wept for Aaron thirtie daies.

CHAP. XXI.

Israel vanquisheth King Arad. 6 The ferie serpents are sent for the rebellion of the people. 24-33 Sihon an Oze is overcome in battell.

When king Arad the Canaanite, which dwelt toward the South, heard that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners. So Israel bowed a bow vnto the Lord, and sayde, If thou wilt deliuer and giue this people into mine hande, then I will utterly destroy their cities.

And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Hormah.

¶ After they departed from the mount Horeb by the way of the red sea, to passe the land of Edom: and the people were sore grieved because of the way.

And the people spake against God and against Moses, saying, Wherefore haue we brought vs out of Egypt, to dye in the wilderness: for here is neither bread nor water, and our soule longeth this light bread.

¶ Wherefore the Lord sent ferie serpents among the people, which stung the people: so that many of the people of Israel dyed.

¶ Therefore the people came to Moses, and sayde, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses layed for the people.

And the Lord sayde vnto Moses, Make thee a ferie serpent, and set it vp: for a signe, that as many as are bitten, may looke vpon it, and liue.

¶ So Moses made a serpent of brass, & set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

IO And

d Wherein thou didst miracles in Egypt, and didst decide the sea.

e The punishment which followed hereof, declared that Moses & Aaron beloued not the Lords promises, as appeareth verse 11.

f That the children of Israel should beleue & acknowledge my power, and so honour me.

g Or, I will, and cōtention, chap. 37. 14.

h By shewing himselfe almighty, and maintaining his glory.

i Because Isaacobor Israel was Elsus brother, who was called Edom.

o Or, his way.

p Or, come out.

q Or, the Edomites.

r To passe by another way.

s Chap. 33. 37.

1 Reade Gen. 15. 8. Or, rebelled. Or, fight. Chap. 33. 38. Deut. 32. 30.

2 Deut. 10. 6. & 32. 50.

3 Or, mourned.

4 Chap. 33. 40.

5 a By that way which their spies, that searched the dangers found to be most safe.

6 Or, destruction, Judges 1. 17.

7 b For they were forbidden to destroy it, Deut. 2. 5.

8 Chap. 33. 41.

9 c Meaning Manna, which they did not moueth.

10 d For they that were stung therewith, were so inflamed with the heate thereof, that they dyed.

11 Or, upon a pole.

12 2. King. 18. 4.

13 1. John 3. 14.

14 Or, mourned.

Chap. 33. 43.

^a Or, in the heaps
of stones, or
boulders.

^e Which seemeth
to be the
bookes, or as
some thinke,
a booke which is
lost.

^f Or, some God
destroyed, Vabab
(the cite) with a
whirlwind, and
the vallies of Ar-
non.

^g Or, Spring.
f Ye that receive
the commoditie
thereof, giue
praise for it.

^h Moses & Aa-
ron heads of the
people onely
smote the rocke
with the rod or
staffe, which
gave water as a
well that were
deepe digged.
Deut. 2. 26.
Iudg. 11. 19.
Deut. 29. 7.

ⁱ Josh. 12. 1.
psal. 135. 11.
amos. 2. 9.

^j The river.
i For the people
were tall and
strong like gy-
ants, Deut. 2. 20.
^k Ebr. daughters.
For if it had
bene the Moa-
bites, the Israe-
lites might not
haue possessed
it, Deut. 2. 9.

^l Meaning, war.
In Ch. moloch
was the idole of
the Moabites, 1. Kin.
11. 33: who was
not able to de-
fend his wor-
shippers, which
tooke the idole
for their father,

10 * And the children of Israel departed thence, and pitched in Abooth.

11 * And they departed from Abooth, and pitched ^a in Jie-abarim, in ^b wilderness, which is before Moab on the Eastside.

12 * They remained thence, and pitched vpon the river of Zared.

13 * Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, & cometh out of the coales of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of the battels of the Lord, what thing he did in the red Sea, and in the rivers of Arnon,

15 And at the streame of the rivers that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 * And from thence they turned to Beer: the same is the well where the Lord said vnto Moyses, Assemble the people, and I will giue them water.

17 * Then Israel sang this song, * Rise vp well, singe vnto it,

18 The princes digged this well, the captaiues of the people digged it, euen the slaw giuer, with their stauers. And from the wilderness they came to Mattanah,

19 * And from Mattanah to Bahaliel, and from Bahaliel to Samoth,

20 * And from Samoth in the valley, that is in the plaine of Moab, to the topp of Pisgah that looketh toward Ieshimon.

21 * Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me go through thy land: we will not turne aside into the feldest, nor into the vineyardes, neither drinke of the waters of the wellles: we will go by the kings way, vnles we be past thy countrey.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to J.choz, & fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto ^b Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel toke all these cities, & dwelt in all the cities of the Amorites in Ieshihon, and in all the ^c villages thereof.

26 For ^d Ieshihon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore then that spake in prouerbes, say, Come to Ieshihon, let the cite of Sihon be build and repaired:

28 For ^e a fire is gone out of Ieshihon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lordes of Samoth in Arnon.

29 * We bee to thee, Moab: ^f a people of ^g Chemoish, thou art vndoine: hee hath suffered his sonnes to be pursued, and his daughters to bee in captivity to Sihon

the king of the Amorites.

30 Their ^h empire also is lost from Ieshihon vnto Sihon, and we haue destroyed them vnto Aroth, which reached vnto Aroth.

31 * Thus Israel dwelt in the lande of the Amorites.

32 And Moyses sent to search out Jaazer, and they toke the rownes belonging thereto, and routed out the Amorites that were there.

33 * And they turned & went by towarde Balhan: and Og the king of Balhan came out against them, hee, and all his people, to fight at Eder.

34 Then the Lord said vnto Moyses, Feare him not: for I haue deliuered him into thine hande and all his people, and his land: and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Ieshihon.

35 They smote him therefore, & his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 2 The Lord forbiddeth him to goe. 3 The Angel of the Lord meeteth him, and his ass speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

1 After the children of Israel departed from the ^a other side of Jordan from Jericho,

2 * Now Balak the sonne of Zipor saue all that Israel had done to the Amorites,

3 And the Moabites were sore afrayde of the people, because they were many, and Moab fretted against ^b a child of Israel.

4 Therefore Moab said vnto the ^c Elders of Midian, Now hath this multitudine lick by all that are round about vs, as an ore licketh by the grasse of the field: and Balak the sonne of Zipor was king of the Moabites at that time.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Bethor (which is by the ^d river of the land of the child of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and I pe-

6 Come now therefore, I pray thee, and curse me this people: for they are stronger then I: so it may be that I shall be able to smite them and to drine them out of the land: for I knowe that he, whome thou blessest, is blessed, & he whome thou cursest, shalbe cursed.

7 And the Elders of Moab, & the Elders of Midian departed, hauing ^e the rewarde of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Carie here this night, & I will giue you an answer, as the Lord hath say vnto me. So ^f the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, & sayd, What men are these with thee?

a Being at Jericho, it was beyond Jordan, but where the Israelites were, it was on the side of Israel. Or, was round about, as an ore licketh by the grasse of the field: and Balak the sonne of Zipor was king of the Moabites at that time.

c To wit, the river, which the child of his folke, which couer the face of the earth, and I pe-

d Thinking to bribe him with gifts to curse the Israelites. e Whom before he called elohim, meaning, your uermours, and other called them seruants that subjects to him.

10 And king.

10 And Balaam sayde vnto God, **Balac** the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: for it may be that I shall be able to ouercome them in battell, and to diuine them out.

12 And God said vnto Balaam, Doe not thou with them, neither curse they the people, for they are blessed.

13 And Balaam rose vp in the morning, & said vnto the princes of Balak, I returne vnto your land: for the Lord hath refused to giue me leave to goe with you.

14 So the princes of Moab rose vp, & went vnto Balak, and sayd, Balaam hath refused to come with vs.

15 ¶ Balak per sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus saith Balak the sonne of Zippor, He not thou stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou shalt vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and sayd vnto the seruants of Balak, If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tarrie here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, & saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawne in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

24 Again the Angel of the Lord stood in a path of the vineyardes, hauing a wal on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wal, and dasht Balaams foote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, & the sayd vnto Balaam, What

haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hande, for nowe would I kill thee.

30 And the asse sayd vnto Balaam, Am not I thine asse, which thou hast ridden vpon? since the first time vnto this day? haue I used at any time to doe thus vnto thee? Who sayd, nay.

31 And the Lord opened the eyes of Balaam, and he sawe the Angel of the Lord standing in the way with his sword drawne in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord sayd vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the asse sawe me, and turned from me now three times: for els, if he had not turned from me, surely I had euen now slaine thee, and saved her alive.

34 Then Balaam sayd vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodst in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel sayd vnto Balaam, Go th the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, iuen in the utmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me: am I not able in daide to promote thee vnto honour?

38 And Balaam made answer vnto Balak, doe, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, & they came vnto the citie of Husor.

40 Then Balak offered bullockes, & sheepe, and sent thereof to Balaam, & to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp vnto the high places of Balak, that thence he might see the utmost part of the people.

CHAP. XXIIII.

1 Balaam causeth seven Altars to be built, & God testeth him what to answer. In stead of cursing he blesteth Israel. 19 God is not like man.

1 **A**ND Balaam sayde vnto Balak, Build me here seven altars, & prepare me here seven bullockes, and seven rammes.

2 And Balak did as Balaam sayd, and Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offering, & I will go, if so be that the Lord will come & meete me: and whatsoeuer he sheweth me, I will tell thee:

n Since thou hast bene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt, and thine enterprises wicked.

q Or, before me, as to meete me.

r Or, I will returne to me.

s Because his heart was euill, his charge was renewed, that he should not pretend ignorance, where the place where the Israelites camped.

t Of my selfe I can speake nothing: only what God reuellet, that will I utter, seeme it good or bad.

u Or, of freemen, a popular citie.

v Where the idole Baal was worshipped.

w For among the Gentiles the kings oft times vied to sacrifice, as did J Baalham.

*a Or, went up hier.**b Appeared vn- to him.**c Taught him what to ſay.**d Or, prophetic.**e Or, Syria.**f Cause that al men may hate & detest them.**g Not ſhall have religion & lawes ſpart.**h The infinite multitude, as the duſt of ſearth.**i The feare of Gods iudgements cauſed him to wiſh to be ioy- nold to the houſ- hold of Abrahā:**j thus the wicked haue their con- ſciences wound- ed when they conſider Gods iudgements.**k Or, into the field of them that ſpide: to wit, left the ene- mie ſhould ap- proche.**l Chap. 22. 35.**m Gods enemies are com- pelled to confeſſe that his gouernment is iuſt, coſtant, & without change or repentance.**n They triumph as victorious Kings ouer their enemies.*the: ſo he *Went forth alone.*And God *met Balaam,* and Balaam ſaid vnto him, *I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a ramme.*And the Lord *put an anſwere in Balaams mouth,* and ſaid, *Go againe to Balak, and ſay on this wiſe.*

So when hee returned vnto him, loe, hee ſtood by his burnt offering, he, and all the Princes of Moab.

Then hee vttered his *parable,* and ſayd, Balak the king of Moab hath brought me from *Ham* out of the mountaines of the Eaſt, ſaying, *Come, curſe Iakob* for my ſake: come, and *detest Iſrael.*

How ſhal I curſe, where God hath not curſed? or how ſhal I detest, where the Lord hath not detested?

For from the top of the rockes I did ſee him, and from the hillies I did beholde him: loe, the people ſhall dwell by them ſelues, and ſhal not be reckoned among the Nations.

Who can tell the *buſt of Iakob,* & the number of the fourth part of Iſrael? Let me *ſie the death of the righteous,* and let my laſt end be like his.

Then Balak ſaid vnto Balaam, What haſt thou done vnto me? Iooke thee to curſe mine enemies, & beholde, thou haſt bleſſed them altogether.

And hee answered, and ſaid, *Spur I not take heede to ſpeake that, which the Lord hath put in my mouth?*And Balak ſayd vnto him, *Conie, I pray thee,* with me vnto another place, whence thou maieſt ſee them, & thou ſhalt ſee but the vniuerſall part of them, and ſhalt not ſee them al: therefore curſe them out of that place for my ſake.And hee brought him into *Sede-ſophim* to the top of *Phigab,* & built ſeuen altars, & offered a bullocke, and a ramme on euery altar.After, hee ſaide vnto Balak, *Stand here by thy burnt offering, and I will meete the Lord ponder.*And the Lord met Balaam, and *put an anſwere in his mouth,* and ſayd, *Go againe vnto Balak, and ſay thus.*And when hee came to him, beholde, hee ſtood by his burnt offering, & the princes of Moab with him: ſo Balak ſayd vnto him, *What hath the Lord ſayd?*And hee vttered his parable, and ſayd, *Wiſe by, Balak, and heare: hearken vnto me, thou ſonne of Zippor.*

God is not as man, that hee ſhould lie, neither as the ſonne of ma that hee ſhould repent: hath hee ſayd, and ſhall hee not doe it? and hath hee ſpoken, and ſhall hee not accompliſh it?

Beholde, I haue received commandement to bleſſe: for hee hath bleſſed, and I can not alter it.

Hee ſeech none iniquitie in Iakob, nor ſerch no tranſgreſſion in Iſrael: the Lord his God is with him, & the *topful ſhout of a King* is among them.

God brought them out of Egypt: their

ſtrength is as an unicorn.

For there is no forcep in Iakob, nor ſtruggling in Iſrael: *according to the truth it ſhal be ſaide of Iakob and of Iſrael.* What hath God wrought?Behold, *people ſhal riſe vp as a lion,* & lift vp him ſelfe as a ponglion: hee ſhal not lie downe, till hee rate of the pyre, and till hee drinke the blood of the flame.Then Balak ſayd vnto Balaam, *Heiſe ther curſe, nor bleſſe them at all.*But Balaam answered, and ſaid vnto Balak, *Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?*I againe Balak ſayd vnto Balaam, *Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God,* that thou maſt theſe curſe them for my ſake.So Balak brought Balaam vnto the top of *Peor,* *looketh toward Jericho.*Then Balaam ſaid vnto Balak, *Mahe me here ſeuen altars, & prepare me here ſeuen bullockes, and ſeuen rammes.*

And Balak did as Balaam had ſayd, and offered a bullocke and a ramme on euery altar.

C H A P. XXIIII.

Balaam propheticall of the great proſperitie that ſhould come vnto Iſrael: *17. Aſo of the coming of Chriſt. 20. The deſtruction of the Amalekites, and of the Kenites.*When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, *as certaine*times before, to ſet diuinations, but ſet his face toward the *wildernes.*

And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vnto him.

And hee vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man, whoſe eyes were ſhut vp,

he hath ſayd, which heard the wordes of God, and ſaw the viſion of the Almighty, and *falling in a trance* had his eyes opened:

How goodly are thy tentes, O Iakob, and thine habitations, O Iſrael?

As the valleys, are they ſtretched forth, as gardens by the riuers ſide, as the *aloe trees,* which the Lord hath planted, as the cedars, beſide the waters.

The water diſpoyeth out of his bucket, and his ſeede ſhal be in many waters, and his king ſhal be hier hier Agag, and his kingdome ſhal be exalted.

God brought him out of Egypt: his ſtrength ſhal be as an unicorn: hee ſhall rate the nations his enemies, and diuiſe their boues, & ſhoot them through with his arrowes.

Hee coucheth & lieth downe as a young lion, and as a lion: who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is hee that curſeth thee.

Then Balak was very angry with Balaam, & ſmote his hands together: ſo Balak ſaid vnto Balaam, *I ſent for thee anger,*

k Conſidering what God had wrought for the deſtruction of his people, al the world ſhal wonder.

l Thus the wicked imagine God, that hee which hee will graunt in one place, hee will in another.

m Wherein Iſraelites were led.

n His eyes were ſhut vp, in reſpect of his clear viſion which hee had after ſome time.

o Though hee was as a deſert, as the eyes of the mind were open.

p Or, went, d His proſperitie & poſſeſſion of the land was very great.

q Which was common to all the Kings of the world.

r Gen. 49. 9.

s In token of anger.

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now see unto thy place: I thought surely to promote thee unto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, tolde I not also thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and golde, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lord shall command, that same will I speake.

14 And now behold, I go unto my people: come, I will advertise thee what this people shall doe to thy folke in the latter dayes.

15 And he uttered his parable, and sayde, Balaam the sonne of Beor, hath sayde, and the man whose eyes were shutt by, hath sayd.

16 He hath sayde that heard the voyces of God, and hath the knowledge of the most high, & sawe the vision of the Almightie, & falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall beholde him, but not nere: there shall come a starre of Iacob, and a scepter shall rise of Israel, and shall smite the coates of Moab, and destrope all the finnes of Seor.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that haue deminution shall be of Iacob, and shall destrop the remnant of the titie.

20 ¶ And when he looked on Amalek, hee uttered his parable, and said, Amalek was the first of the nations: but his latter ende shall come to destruction.

21 And he looked on the Kenites, and uttered his parable, & sayd, Strong is thy dwelling place, & put thy nest in y rocke.

22 Nevertheless, the Kenite shall be spoiled untill Asshur carpe thee away captiue.

23 Again he uttered his parable, & said, Moab, who shall thinke, when God doth this?

24 The Shippes also shall come from the coastes of Chittim, and subdue Asshur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 The people commeth forth from the daughters of Moab. 2 Phinehas killeth Zimri & Cozbi. 3 God maketh his covenant with Phinehas. 4 God commandeth to kill the Midianites.

¶ Now whiles Israel abode in Shittim, the people beganne to commit whoredome with the daughters of Moab:

2 Which called the people unto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled himselfe unto Baal Peor: wherefore the wrath of the Lord

was kindled against Israel:

4 And the Lord sayde unto Moses, Take all the heads of the people, & hang them up before the Lord against the sunne, that the indignation of the Lordes wrath may be turned from Israel.

5 Then Moses sayde unto the Iudges of Israel, Every one slaye his men & were topped unto Baal Peor.

6 ¶ And one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 ¶ And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the midst of the Congregation, and tooke a speare in his hand,

8 And followed the man of Israel unto the tent, & thrust them both through: to wit, the man of Israel, & the woman, through her bellie: so the plague ceased from the children of Israel.

9 ¶ And there dyed in that plague, foure and twentie thousand.

10 Then the Lord sayde unto Moses, saying,

11 ¶ Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was zealous for me (ake among them): therefore I haue not consumed the children of Israel in my iudgement.

12 Wherefore say to him, Behold, I giue unto him my covenant of peace,

13 And he shall haue it, and his seede after him, even the covenant of the Priests of Isaac for ever, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelitish slaine, which was killed with the Midianitish woman, was Timri the sonne of Baali, prince of the family of the Simeonites.

15 And the name of the Israelitish woman was Cozbi the daughter of a prince of Edy, who was head over the people of his fathers house in Edy.

16 ¶ Again the Lord sayde unto Moses, saying,

17 ¶ Wece the Midianites, and smite them:

18 For they trouble you with their wives, wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Edy, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

1 The Lord commandeth to number the children of Israel in the plains of Moab from twenty years old and above. 2 The Levites and their families. 3 Names of them, that were numbered in Sinai go into Canaan, save Caleb and Iosua.

¶ And so after the plague, the Lord sayde unto Moses, & to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel from twenty years old and above throughout their fathers houses, all p goe forth to warre in Israel.

3. 1. 3. 2.

Thus the wicked burden God when they can not compasse their wicked enterprises.

Chr. counsell. h He gave also wicked counsell to caule the Israelites to sinne, that thereby God might forsake the Ch. 31. 16.

i Meaning, Christ. k That is, the prices. l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites. n The Amalekites first made warre against Israel, as Chap. 14. 45.

o Make thy selfe as strong as thou canst. p Some reades, Oh, who shall not perish, when the enemy, that is, Antichrist, shall see himselfe vp as God?

q The Grecians, and Romanes. r Meaning Eber, or the Tewes, for rebelling against God.

2. 1. 3. 4.

a With the women. b Worshipped the idole of the Moabites, which was in the hill Peor.

d Let him see execution done of them that are vnder his charge

e Repenting that they had offended God.

f Psal. 106. 30. 1. Mar. 2. 24.

g Or, jawling.

h Or, in her tent. i Ch. 1. 1. 2. 4. in her secret.

j Cor. 10. 6.

k Psal. 106. 30.

l He was zelous to maintaine my glorie.

m Eccl. 45. 24. 1. Mar. 2. 24.

n He hath pacified Gods wrath

o Chr. of the house of his father.

Chap. 31. 2. h Causing you to commit both corporal & spiritual fornication by Balaams counsel. Chap. 31. 16. reuel. 2. 14.

b Where the river is necre to Jericho.

Chap. 1. 1.

Gen. 46. 8.

Exod. 6. 14.

1. Chron. 5. 1

† Reuben.

Chap. 16. 2.

c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmur & rebel against God's ministers.
† Simeon.

† Gad.

† Judah.

e Before Iacob went into Egypt, Gen. 38. 3, 7, 10. & 46. 12.

Gen. 46. 12.

† Issachar.

3 Of Moses and Eleazar the Priest spake unto them in the plynne of Moab, by Jordan^b toward Jericho, saying,

4 From twentie pere olde & above ye shall number the people, as the * Lord had commaunded Moses, & the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first boie of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, & of Vallu the family of the Valluities.

6 Of Gerson, the familie of the Gersonites: of Carri, the familie of the Carrites.

7 These are the families of the Reubenites: and they were in number thre and foure ty thousand, seuen hundred and thirtie.

8 And the sonnes of Vallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan & Abiram were famous in the congregation, and * stroude against Moses and against Aaron in the assemblie of Kozah, when they stroude against the Lord.

10 And the earth opened her mouth, and swallowed them up with Kozah, when the congregation dyed, what time the fire consumed two hundred & fiftie men, who were d for a signe:

11 Notwithstanding, all the sonnes of Kozah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Jamin, the familie of the Jaminites: of Jachin, the familie of the Jachinites:

13 Of Zerach, the familie of the Zerachites: of Shaul, the familie of the Shanites.

14 These are the families of the Simeonites: two & twentie thousand and two hundred.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Yaggi, the familie of the Yaggites: of Shuni, the familie of the Shunites:

16 Of Dini, the familie of the Dinites: of Eri, the familie of the Erites:

17 Of Rod, the familie of the Rodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundred.

19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan dyed in the lande of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharezites: of Zerah, the familie of the Zerahites.

21 And the sonnes of * Pharez were: of Herson, the familie of the Hersonites: of Hamul, the familie of the Hamulites.

22 These are the families of Judah, after their numbers, seentie and six thousand and five hundred.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Puites:

24 Of Issachar, the familie of the Issacharites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, thre scope and foure thousand and thre hundred.

26 ¶ The sonnes of † Zabulon, after their families were: of Sered, the familie of the Serdites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

27 These are the families of the Zabulonites after their numbers, thre scope thousand and five hundred.

28 ¶ The sonnes of Joseph, after their families were: of Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Gadi, the familie of the Gadirites: and of Machir begate Gilead: of Gilead came his familie of the Gileadites.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Elek, the familie of the Elekites:

31 Of Aziel, the familie of the Azielites: of Shechem, the familie of the Shechemites:

32 Of Shemida, the familie of the Shemidaites: of Ghepher, the familie of the Ghepherites.

33 ¶ And * Zelophehad the sonne of Heser had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Pahlah, and Noah, Hoglah, Melchah and Thersah.

34 These are the families of Manasseh, & the number of them two and fiftie thousand and seuen hundred.

35 ¶ These are the sonnes of † Ephraim after their families: of Shushelah came the familie of the Shushelahites: of Bescher, the familie of the Basherites: of Tashan, the familie of the Tashanites.

36 And these are the sonnes of Suthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand & five hundred. these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Benjamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiranites:

39 Of Shupham, the familie of the Shuphamites: of Yupham, the familie of the Yuphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamanites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourtie thousand and six hundred.

42 ¶ These are the sonnes of † Dan after their families: of Shunham came the familie of the Shunhamites: these are the families of Dan after their households.

43 All the families of the Shunhamites were after their numbers, thre scope and four thousand, and four hundred.

44 ¶ The sonnes of Asher after their families were: of Imnah, the familie of the Imnaites: of Ishui, the familie of the Ishuities:

† Zabulon.

† Manasseh.

1. Chron. 17. 1.

Chap. 27. 1.

† Ephraim.

† Benjamin.

† Asher.

of Geriah, the familie of the Geritites.
45 The families of Geriah were, of Yeber the familie of the Yeberites: of Shalchiel, the familie of the Shalchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, thise and hisie thousand and foure hundredeth.

† Naphtali.

48 ¶ The sonnes of Naphtali, after their families were: of Jahzeel, the familie of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Iezerites: of Shilem, the familie of the Shilemites.

50 These are the families of Naphtali according to their bondholders, & their number, five and fourtie thousand and foure hundredeth.

† This is the third time that they are nombred.

51 These are the numbers of the children of Israel: six hundredeth and one thousand, seven hundredeth and thirtie.

52 ¶ And the Lord spake unto Moses, saying.

53 Unto these the lande shalbe deuised for an inheritance, according to the number of names.

Expositio.
Chap. 33. 54.

54 ¶ To many thou shalt giue the more inheritance, & to fewe thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

Isa. 11. 23.
and 14. 2.

55 For which standing, the land shalbe deuised by lot: according to the names of the tribes of their fathers ther shall inherit.

56 According to the lot shall the possession thereof be deuised betwene many and fewe.

Exo. 16. 17.
18. 9.

57 ¶ These also are the numbers of the Levites, after their families: of Gerihon came the familie of the Gerihonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Levi, the familie of the Ithunites: the familie of the Yehonites: the familie of the Shabites: the familie of the Shushites: the familie of the Kohites: & Kohath begate Amram.

Exo. 12.
and 13.

59 And Amrams wife was called Jochebed the daughter of Levi, which was boyne vnto Levi in Egypt: and she bare vnto Amram Karabi, and Moses, and Miriam his sister.

60 And vnto Aaron were boyne Nadab, and Abihu, Eleazar and Ithamar.

Exo. 10. 3.
and 14.
1. Chron. 23. 1.

61 ¶ And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were thise & twentie thousande, all males from a moneth olde and aboue: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

† Wherein appeareth great power of God, that is wonderfully increased the people.

63 ¶ These are the numbers of Moses, and Eleazar the Priest, which nombred the children of Israel in the plaine of Moab, nere Jordan, toward Iericho.

64 And among these there was not a man of them, & whome Moses and Aaron the Priest nombred, when they told the children of Israel in the wilderness of Sin.

65 For the Lord said of them, ¶ They shal dye in the wilderness: in there was not left a man of them, save Caleb the sonne of Iephunneh, and Ithyna the sonne of Nun.

C H A P. XXVII.

The law of the heritage of the daughters of Zelophehad, 1. The land of promise is shew'd vnto Moses. 18 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his steade.

¶ Then came the daughters of Zelophehad, the sonne of Hephher, the sonne of Gilead, the sonne of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Phalah, Phah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the companie of Korah, but dyed in his

4 sinne, and had no sonnes.

5 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne: giue vs a possession among the brethren of our father.

¶ Then Moses brought their cause before the Lord.

¶ And the Lord spake vnto Moses, saying, The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

¶ Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.

¶ And if he haue no brethren, ye shall giue his inheritance vnto his brethren.

¶ And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

¶ And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shalbe vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moses.

¶ ¶ Again the Lord sayde vnto Moses, ¶ Go vp vnto this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

¶ And when thou hadst seene it, thou shalt be gathered vnto the people also, as Aaron thy brother was gathered.

¶ For ye were disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. ¶ That is the water of Meribah in the wilderness of Zin.

¶ ¶ Then Moses spake vnto the Lord, saying,

¶ Let the Lord God of the spirits of all flesh appoint a man over the Congregation.

¶ ¶ Who may go out and in before thee.

X.ii.

and as 1. Chron. 10.

Chap. 14. 28, 29.
1. Chron. 10. 5, 6.Chap. 26. 33.
1. Chron. 17. 3.Chap. 14. 35.
and 26. 64, 65.a According as
all men die, for
as much as they
are sinners.b That is, their
matter to be
judged, to know
what he should
determine, as he
did all hard mat-
ters.c Meaning, an
ordinance to
judge by.
Deut. 32. 49.Chap. 20. 24.
Exo. 17. 7.

Or, strife.

d Who as he
hath created, sohe gouerneth
the hearts of alle That is, go-
uerne them, and
do his duece,

f And so appoint him gouernour.

g Commende him to the people as mee for the office, & appointed by God. *Exod. 28. 30.*

h According to his officesignifying that the ciuill magistrate could execute nothing but that which he knewe to be the will of God.

i How he should gouerne himselfe in his office.

and leade them out and in, that the Congregation of the Loyde be not as sheepe, which haue not a shepherde.

18 And the Loyde spake vnto Moses, Take thee Ioshua the sone of Nūn, in whom is the spirit, & put thine hands vpon him.

19 And let him befoze Eleazar the Priest, and befoze all the Congregation, and giue him a charge in their sight.

20 And s gaue him of the glory, that al the Congregation of the chyliden of Israel may obey.

21 And hee shall stand befoze Eleazar the Priest, who shal aske counsell for him * by the iudgement of Wyim befoze the Loyd: at his wyde they shall go out, and at his wyde they shall come in, both he, and all the chyliden of Israel with him and al the Congregation.

22 So Moses did as the Loyde had commaunded him, and heooke Ioshua, and set him befoze Eleazar the Priest, and befoze all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Loyd had spoken by the hand of Moses.

CHAP. XXVIII.

4 The dayly sacrifices. 9 The sacrifices of the Sabbath, 11 Of the Moonth, 16 Of the Passouer, 26 Of the first frutes.

1 And the Loyd spake vnto Moses, saying.

2 Command the chyliden of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and my bread, for my sacrifices made by fire for a sweete sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire which ye shall offer vnto the Loyd, two lambes of a pere olde without spot, dayly for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an Egin of beaten ople.

6 This shall be a dayly burnt offering, as was made in mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Loyd.

7 And the drinke offering thereof the fourth part of an Egin for one lambe: in the holy place canse to powze the drinke offering vnto the Loyd.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, & as the drinke offering thereof shalt thou prepare this * for an offering made by fire of sweete sauour vnto the Loyd.

9 * But on the Sabbath day ye shall offer two lambes of a pere olde, without spot, and two tenth deales of fine flour for a meate offering mingled with ople, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbar, besides the continuall burnt offering, and drinke offering thereof.

11 * And in the beginning of your moonths, ye shall offer a burnt offering vnto

the Loyd, two pong bullockes, & a ram, & seuen lambes of a pere olde, without spot,

12 And three tenth deales of fine flour for a meate offering mingled with ople for one bullocke, and two tenth deales of fine flour for a meate offering, mingled with ople for one ramme,

13 And a tenth deale of fine flour mingled with ople for a meate offering vnto one lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Loyd.

14 And their drinke offerings shalbe halfe an Egin of wine vnto one bullocke, & the third part of an Egin vnto a ram, and the fourth part of an Egin vnto a lambe: this is the burnt offering of euery moonth, throughout the moonths of the pere.

15 And one hee goat for a sinne offering vnto the Loyd shalbe prepared, besides the continuall burnt offering, & his drinke offering.

16 * Also the fourteenth day of the first moonth is the Passouer of the Loyd.

17 And in the fifteenth day of the same moonth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the first day shalbe an holy commocation, ye shal do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Loyd, two pong bullockes, one ram, & seuen lambes of a pere olde: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with ople: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, vnto the seuen lambes.

22 And an hee goat for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt offering.

24 After this maner ye shall prepare throughout all the seuen dayes, for the maintaining of the offering made by fire for a sweete sauour vnto the Loyd: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day ye shall haue an holy commocation, wherein ye shall do no seruile worke.

26 * Also in the dayes of your first frutes, when ye bring a new meate offering vnto the Loyd, according to your weekes ye shall haue an holy commocation, and ye shall do no seruile worke in it.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Loyd, two pong bullockes, a ramme, and seuen lambes of a pere olde,

28 And their meate offering of fine flour mingled with ople, three tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goat to make an atonement for you:

31 Ye shall doe this besides the continuall burnt offering, and his meate offering: the

e That is, the wine that shalbe poured vpon the sacrifice.

Exod. 12. 36, and 23. 15. leuit. 23. 5.

f Or solemn assembly.

"Ebr. bud,

g In coming seuen weekes from the Passouer to Whitside, as *Leuit. 23. 15.*

"Ebr. yaghab

Exod. 16. 36. Leuit. 2. 1. Exod. 29. 40.

a By bread, he meaneeth all manner of sacrifice. *Exod. 29. 38.*

b The meate offering and drinke offering of the euening sacrifice.

c Of the measure Ephah, d Which was offered euery day at morning and at evening.

a W
eier
Sept
part
Leuit.

b W
be off
begin
very m
e Wh
morning
eodine
Leuit.
e 19.
d Wh
feast of
harison.
Leuit. 23.

e That
euery m
and cuc

f Meane
feast of
beuacul

g The fe
of the fe
Taberna

they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the Iewish law, to wit, the feast of trumpets, 2 The feast of dedication, 3 And the feast of Tabernacles.

1 **M**oreouer, in the first day of the seventh month, ye shall haue an holy convocation: it shall be a day of blowing of trumpets vnto you.

2 And ye shall make a burnt offering for a sweet savour vnto the Lord: one pong bullocke, one ramme, and seven lambs of a yere olde, without blemish.

3 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme.

4 And one tenth deale vnto oyle, for the seven lambs.

5 And an hee-goate for a sinne offering to make an atonement for you.

6 Beside the burnt offering of the seventh month, and his meate offering, and the continual burnt offering, and his meate offering and the drinke offerings of the same, according to their manner, for a sweet savour: it is a sacrifice made by fire vnto the Lord.

7 And ye shall haue in the tenth day of the seventh month, an holy convocation: and ye shall not haue your outdoore workes therein.

8 But ye shall offer a burnt offering vnto the Lord for a sweet savour: one pong bullocke, a ramme, and seven lambs of a yere olde: for they be without blemish.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme.

10 One tenth deale vnto every lambe, throughout the seven lambs.

11 An hee-goate for a sinne offering, (beside the sinne offering to make the atonement and the continual burnt offering and the meate offering thereof) and their drinke offerings.

12 In the fifteenth day of the seventh month, ye shall haue an holy convocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seven dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweet savour vnto the Lord thirteene pong bullocks, two rammes, and fourteene lambs of a yere olde: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto every bullocke of the thirteene bullocks, two tenth deales to either of the two rammes.

15 And one tenth deale vnto eche of the fourteene lambs.

16 And one hee-goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

17 In the seconde daye ye shall offer twelue pong bullocks, two rammes, fourteene lambs of a yere olde without blemish,

18 With their meate offering & their drinke offerings for the bullocks, for the rammes, & for the lambs according to their number, after the manner.

19 And an hee-goate for a sinne offering, beside the continual burnt offering and his meate offering, and their drinke offerings.

20 In the third daye ye shall offer eleven bullocks, two rammes, & fourteene lambs of a yere olde without blemish.

21 With their meate offering & their drinke offerings for the bullocks, for the rammes, and for the lambs, after their number according to the manner.

22 And an hee-goate for a sinne offering, beside the continual burnt offering, and his meate offering and his drinke offering.

23 And in the fourth daye ye shall offer ten bullocks, two rammes, & fourteene lambs of a yere olde without blemish.

24 Their meate offering and their drinke offerings for the bullocks, for the rammes, and for the lambs according to their number, after the manner.

25 And an hee-goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

26 In the fifth daye also ye shall offer nine bullocks, two rammes, and fourteene lambs of a yere olde without blemish.

27 And their meate offering & their drinke offerings for the bullocks, for the rammes, and for the lambs according to their number, after the manner.

28 And an hee-goate for a sinne offering, beside the continual burnt offering, and his meate offering and his drinke offering.

29 And in the sixth daye ye shall offer eight bullocks, two rammes, & fourteene lambs of a yere olde without blemish.

30 And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambs according to their number, after the manner.

31 And an hee-goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

32 In the seventh daye also ye shall offer seven bullocks, two rammes, and fourteene lambs of a yere olde without blemish.

33 And their meate offering and their drinke offerings for the bullocks, for the rammes, & for the lambs according to their number, after their manner.

34 And an hee-goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

35 In the eighth daye, ye shall haue a solemn assembly: ye shall doe no seruile worke therein.

36 But ye shall offer a burnt offering, a sacrifice made by fire of sweet savour vnto the Lord, one bullock, one ram, & seven lambs of a yere olde without blemish.

37 Their meate offering and their drinke offerings for the bullocke, for the ram, and for the lambs according to their number, after the manner.

38 And an hee-goate for a sinne offering, beside the continual burnt offering, and his meate offering, and his drinke offering.

Which containeth part of September, and part of October. Leviticus 23:34.

Which must be offered in the beginning of every month. e Which is for morning and evening. Leviticus 23:35. f Which is the feast of record-keeping. Leviticus 23:36.

That is, offered every morning and evening.

f Meaning, the feast of the Tabernacles.

The second day of the feast of Tabernacles.

The third day.

According to the ceremony as appointed thereunto.

The fourth day.

The fifth day.

The sixth day.

The seventh day.

The eighth day.

Isa. 37. 36.
Tharic, at the
own children,

Isa. 49. 11.

Isa. 49. 11.
Isa. 49. 11.

Isa. 49. 11.
Isa. 49. 11.

Isa. 49. 11.
Isa. 49. 11.

Isa. 49. 11.
Isa. 49. 11.

Isa. 49. 11.
Isa. 49. 11.

among the Congregation of the Lord.
17 And thou therefore, say all the males among the children, and kill all the women that have known man by carnall copulation.
18 But all the women children that have not known carnall copulation, keepe as live for your selves.
19 And ye shall remaine without the hoste seven daies, all that have killed any person, and all that hath touched any dead, and purifie both your selves & your yfours the third day and the seventh.
20 Also ye shall purifie every garment and all that is made of skins and all woike of goates heare, & all things made of wood.
21 And Eleazar the Priest said unto the men of warre, which went to the battell, This is the ordinance of the law which the Lord commanded Moses,
22 As for golde, and silver, brasse, yron, tinne, and lead:
23 Even all that may abide the fire, ye shall make it go through the fire, and it shall cleane: yet it shall be purified with the water of purification: and all that suffeth not the fire, ye shall cause to passe by the water.
24 Ye shall wash also your clothes the seventh day, and ye shall cleane: and afterward ye shall come into the hoste.
25 And the Lord spake unto Moses, saying,
26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the three fathers of the Congregation.
27 And divide the praye betweene the souldiers that went to the warre, and all the Congregation.
28 And thou shalt take a tribute unto the Lord of the men of warre, which went out to battell: one person of five hundredth, both of the persons, and of the beasts, & of the asses, and of the sheepe.
29 Ye shall take of their halfe and give it unto Eleazar the Priest, as an heave offering of the Lord.
30 But of the halfe of the children of Israel: thou shalt take one, taken out of fiftie, both of the persons, of the beasts, of the asses, and of the sheepe, even of all the cattell: and thou shalt give them unto the Levites, which have the charge of the Tabernacle of the Lord.
31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.
32 And the booty, to wit, the rest of the praye which the men of warre had spoiled, was five hundredth sheepe and five thousand sheepe,
33 And severie & two thousand oxen,
34 And three score and one thousand asses,
35 And two and thirtie thousand persons in all of women that had been by no man.
36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundredth seven and thirtie thousand, and five hundredth.
37 And the Lord's tribute of the sheepe was five hundredth and severie and five,

38 And the beasts were five & thirtie thousand, whereof the Lord's tribute was severie and two.
39 And the asses were thirtie thousand and five hundredth, whereof the Lord's tribute was three score and one.
40 And of persons severie thousand, whereof the Lord's tribute was two and thirtie persons.
41 And Moses gave the tribute of the Lord's offering unto Eleazar the Priest, as the Lord had commanded Moses.
42 And of the halfe of the children of Israel, which Moses divided from the men of warre,
43 For the halfe that perteyned unto the Congregation, was three hundredth thirtie and seven thousand sheepe and five hundredth.
44 And five and thirtie thousand oxen,
45 And thirtie thousand asses, and five hundredth.
46 And severie thousand persons.
47 Moses, I say, took of the halfe that perteyned unto the children of Israel, one taken out of fiftie, both of the persons and of the cattell, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.
48 And when the captaines which were over thousands of the hoste, the captaines over the thousands, and the captaines over the hundreds came unto Moses:
49 And said to Moses, The servants have taken the summe of the men of warre which are under our authority, and there lacketh not one man of us.
50 We have therefore brought a present unto the Lord, what every man found of jewels of golde, bracelets, and cheynes, rings, eare rings, and ornaments of the legs, to make an atonement for our souls before the Lord.
51 And Moses & Eleazar the Priest took the golde of them, and all brought Jewels.
52 And all the gold of the offering that they offered up to the Lord (of the captaines over thousands & hundreds) was severie thousand seven hundredth & fiftie shekels.
53 (For the men of warre had spoiled every man for him selfe)
54 And Moses & Eleazar the Priest took the golde of the captaines over the thousands, and over the hundreds, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.
CHAPTER XXXII.
The request of the Reubenites and Gadites, 1. And a Reuben came their promys unto Moses. 2. Moses granteth their of Leah, & Gad request. 3. The Gadites, Reubenites, and halfie of Zilpah her tribe of Manasse, compare and build cities on this handmaide side Jordan. 4. Which moun-
4 And the children of Reuben, & the children of Gad had an exceeding med of sheepe great multitude of cattell: and they of stone that saw the land of Jazer, & the land of Gilead, made an oath, that it was an apt place for cattell, a signe of covenant. 5. Then the children of Gad, & the children of Reuben came, and spake unto Moses him and Laban, J. iii. and Gen. 31. 49.

Meaning of the maydes, or virgins which had not been married with man.

Of that part which was given unto them, in dividing the spoile.

Which had not been at warre.

Heb. under our hands.

The captaines by the free offering, acknowledging the ledge the great benefice of God in preserving his people.

And gave no portion to their captaines. That the Lord might remember the children of Israel.

h That is the
villages of Iair.

called them * Hanoth Iair.

42 Also Shobab went and tooke Kenath,
with the villages thereof, and called it
Shobab, after his owne name.

CHAP. XXXIII.

1 Two and foure iourneys of Israel are numbered. 52
They are commanded to kill the Canaanites.

a From whence
they departed,
and whither
they came.

These are the iourneys of the childre
of Israel, which went out of the land
of Egypt according to their bandes
vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by
their iourneys according to the command-
ment of the Lord: so these are the iour-
neys of their going out.

End. 13. 37.

3 Nowe they departed from Kameses
the first moneth, euen the fifteenth day of
the first moneth, on the morowe after the
Passouer: & the children of Israel went
out with an hie hand in the sight of al the
Egyptians.

4 (For the Egyptians buried all their first
borne, which the Lord had smitten among
them: vpon their gods also the Lord dis-
cretion.)

b Either mean-
ing their Idoles
or their men of
authority.
End. 13. 38.

5 And the children of Israel remoued from
Kameses, and pitched in Succoth.

6 And they departed from Succoth, and
pitched in Etham, which is in the edge
of the wilderness.

7 And they remoued from Etham, and
turned againe vnto Pi-hahiroth, which
is before Baal-zephon, and pitched be-
fore Migdol.

8 And they departed from before Hahiroth,
and went through the middes of the
Sea into the wilderness, and went
three dayes iourney in the wilderness of
Etham, and pitched in Parah.

9 And they remoued from Parah, and
came vnto Elim, & in Elim were twelue
fountaines of water, and seuentie palme
trees, and they pitched there.

10 And they remoued from Elim, and
camped by the red Sea.

11 And they remoued from the red Sea,
and lay in the wilderness of Sin.

12 And they toke their iourney out of the
wildernesse of Sin, and set vp their tents
in Dophkah.

13 And they departed from Dophkah, and
lay in Mith.

14 And they remoued from Mith, and lay
in Kephidim, where was no water for
the people to drinke.

15 And they departed from Kephidim, and
pitched in the wilderness of Sinai.

16 And they remoued from the desert of
Sinai, and pitched in Ruboth Hata-
rauah.

17 And they departed from Ruboth Hata-
rauah, and lay at Hazeroth.

18 And they departed from Hazeroth, and
pitched in Kithmah.

19 And they departed from Kithmah, &
pitched at Rimmon Paras.

20 And they departed from Rimmon Pa-
ras, and pitched in Libnah.

21 And they remoued from Libnah, and
pitched in Kithab.

22 And they iourneyed from Kithab, and

pitched in Kibethathah.

23 And they went from Kibethathah, and
pitched in mount Shapher.

24 And they remoued from mount Sha-
pher, and lay in Haradah.

25 And they remoued from Haradah, and
pitched in Shakheloth.

26 And they remoued from Shakheloth, &
lay in Tabath.

27 And they departed from Tabath, and
pitched in Tarah.

28 And they remoued from Tarah, and
pitched in Spithkah.

29 And they went from Spithkah, and pi-
ched in Hahmonah.

30 And they departed from Hahmonah,
and lay in Haheloth.

31 And they departed from Haheloth, and
pitched in Bene-iaaah.

32 And they remoued from Bene-iaaah,
and lay in Hoi-hagidgab.

33 And they went from Hoi-hagidgab, &
pitched in Iotbathah.

34 And they remoued from Iotbathah,
and lay in Ebronah.

35 And they departed from Ebronah, and
lay in Zion-gaber.

36 And they remoued from Zion-gaber,
and pitched in the wilderness of Zin,
which is Madeth.

37 And they remoued from Madeth, and
pitched in mount Hoi, in the edge of the
land of Edom.

38 (And Aaron the Priest went by into
mount Hoi at the commandment of the
Lord, and died there, in the fourth pre
after the children of Israel were come
out of the lande of Egypt, in the first day
of the fifth moneth.)

39 And Aaron was an hundred, & three
and twentie yere olde, when he died, in
mount Hoi.

40 And King Aduz the Canaanite, which
dwelt in the South of the lande of Cana-
an, heard of the coming of the children
of Israel.)

41 And they departed from mount Hoi,
and pitched in Zalmonah.

42 And they departed from Zalmonah,
and pitched in Shimon.

43 And they departed from Shimon, and
pitched in Oboth.

44 And they departed from Oboth, and
pitched in Iie-abarim, in the borders of
Moab.

45 And they departed from Iie, and pi-
ched in Dibon-gad.

46 And they remoued from Dibon-gad,
and lay in Shimon-biblahaim.

47 And they remoued from Shimon-bibla-
haim, and pitched in the mountaines of
Abarim before Hebo.

48 And they departed from the mountaines
of Abarim, and pitched in the plaine of Or-felds.

Moab, by Jordan towards Jericho.

49 And they pitched by Jordan, from
Beth-jeshimon vnto Abel-shittim in the
plaine of Moab.

50 And the Lord spake vnto Moses in
the plaine of Moab, by Jordan towards
Jericho, saying,

51 Nowe

(chap. 30. 39.
dnt. 32. 50.)

d Which the
Hebrewes call Ab,
and answereth to
part of Iuly and
part of August.
Chap. 32. 1.

Chap. 32. 4. 10.

Chap. 32. 13.

Chap. 32. 1.

Dout. 7. 2.

Josh. 11. 11, 12.

e Which were
set up in their
high places to
worship.

Chap. 36. 53, 54.

Josh. 13. 13.

Judg. 2. 3.

Or, Quines.

a Meaning, the
description of
the land.

Josh. 13. 1.

Or, ascending up
of Gilead.

b Which was
Nileus, or as some
thioke, Rhino-
corura.

c Which is called
Mediterraneum.

d Which is a
mountaine neere
Tyre and Sidon,
and not that
Hor in the wil-
dernesie, where
Aaron died.

e Which in the
Gospel is called
the lake of Gen-
naxareth.

- 51 Speake vnto the chyliden of Israel, and say vnto them, When pee are come ouer Iordan to enter into the land of Canaan.
- 52 Ye shall then diuise out all the inhabitants of the lande before you, and destroy all their pictures, and breake asunder all their images of metall, & plucke downe all their high places.
- 53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.
- 54 And pee shall inherite the lande by lot according to your families: to the moze pee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.
- 55 But if ye will not diuise out the inhabitants of the lande before you, then those which pee let remaine of them, shall bee as prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.
- 56 Whereouer, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

CHAP. XXXIII.

- 3 The castles and borders of the lande of Canaan. 37 Certaine men are assigned to decide the land.
- 1 And the Lord spake vnto Moses, saying,
- 2 Command the chyliden of Israel, and saye vnto them, When ye come into the lande of Canaan, this is the lande that shall fall vnto your inheritance: that is, the lande of Canaan with the coastes thereof.
- 3 And your Southquarter shall be from the buildernesse of Zen to the boyders of Edom: that your Southquarter shall be from the salt Sea coast Eastward.
- 4 And the boyder shall compass you from the South to Spaalet-akrabim, and reache to Zen, and goe out from the South to Rabeth-benea: thence it shall stretch to Iazar-addar, and goe along to Zimon.
- 5 And the boyder shall compass from Zimon vnto the riuer of Egypt, and shall goe out to the Sea.
- 6 And your Westquarter shall bee the great Sea: euen that boyder shall bee the West coast.
- 7 And this shall be your Northquarter: ye shall make out your boyder from the great Sea vnto mount Zion.
- 8 From mount Zion ye shall point out till it come vnto Yamath, and the end of the coast shall be at Zedad.
- 9 And the coast shall reach out to Kiphion, and goe out at Iazar-enai. this shall be your Northquarter.
- 10 And ye shall make out your Eastquarter from Iazar-enai to Shepham.
- 11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Zen; and the same boyder shall descende and goe out at the side of the sea of Chinnereth Eastward.
- 12 Also that boyder shall goe downe to

Jordan, and leaue at the salt sea. this shall be your land with the coastes thereof round about.

- 13 Then Moses commanded the chyliden of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.
- 14 For the tribe of the chyliden of Reuben according to the householdes of their fathers, and the tribe of the chyliden of Gad, according to their fathers houses, halfe the tribe of Manasseh, haue receiued their inheritance.
- 15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Iericho full East.
- 16 I againe the Lord spake to Moses, saying,
- 17 These are the names of the men which shall decide the land vnto you: Eleazar the Priest, & Ioshua the sonne of Nun.
- 18 And ye shall take also a prince of euerie tribe to decide the land.
- 19 The names also of the men are these of the tribe of Iudah, Caleb the sonne of Iephunneh.
- 20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Numishub.
- 21 Of the tribe of Benjamin, Elad the sonne of Chilon.
- 22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.
- 23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Garsiel the sonne of Ephod.
- 24 And of the tribe of the sonnes of Ephraim, the prince Kenuel, the sonne of Shiphthan.
- 25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Barnach.
- 26 So of the tribe of the sonnes of Issachar, the prince Balteil the sonne of Azan.
- 27 Of the tribe also of the sonnes of Asher, the prince Shihub, the sonne of Shelomit.
- 28 And of the tribe of the sonnes of Naphtali, the prince Pedabel, the sonne of Numishub.
- 29 These are they, whome the Lord commanded to decide the inheritance vnto the chyliden of Israel, in the lande of Canaan.

CHAP. XXXV.

Vnto the Levites are giuen cities and suburbs. 11 The cities of refuge. 16 The lawe of murder.

For cities manne will not be condemned. Josh. 17. 1.

- 1 And the Lord spake vnto Moses in the plague of spoor by Iordan, toward Iericho, saying,
- 2 Command the chyliden of Israel, that they giue vnto the Levites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities rounde about them.
- 3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beastes.
- 4 And the suburbs of the cities, which of God and his

Chap. 32. 13.
Josh. 14. 2, 3.

f One of the
heads of chieft
men of euerie

tribe.

Josh. 13. 1.

g And be-
cause ouer euerie
piece of ground

that should fall
to any by lot, so

the inrent that
all things might
be done ordi-
nary

and without
contention.

Josh. 17. 1.

h Because they
had no inheri-
tance assigned

them in the land
the land, becau

the people
might be pre-
served by them
in the obedience

of God and his
lawe.

So that in all
were threethou-
sand and in the
space of these
two thousand
they might pla-
ce and flowe.

Deut. 4. 4.
Num. 30. 2. & 11. 3

Exod. 31. 13.
Deut. 19. 2.
Num. 30. 1.

Meaning, from
the next of the
killed, who
ought to pursue
the cause.

e Among the
Reubenites, Ga-
dites, and halfe
the tribe of Ma-
nasseh, Deut. 4. 41
Deut. 19. 7.
"Or among them

Exod. 31. 14.
I willingly, and
willingly.

g That with a
bigge and dan-
gerous stone,
in fight with a
stone of his hand.

Deut. 19. 31.

Or, suddenly;
Exod. 31. 13.

ye shall give unto the Levites, from the
wall of the citie outward, shal be a thou-
sand cubites round about.

5 And ye shall measure without the citie of
the Eastside, two thousand cubites: and
of the Southside, two thousand cubites:
of the Westside, two thousand cubites:
and of the Northside, two thousand cu-
bites: and the citie shal be in the middes.
this shalbe the measure of the suburbs of
their cities.

6 And of the cities which ye shal give vnto
the Levites, * there shalbe six cities for
refuge, which ye shal appoynt, that he
which killeth, may flee thither: & to them
ye shal adde two and fourtie cities mo.

7 With the cities which ye shal give to the
Levites, shal be eight and fourtie cities:
them shal ye give with their suburbs.

8 And concerning the cities which ye shal
give, of the possession of the children of
Israel: of many ye shal take moe, and of
few ye shal take lesse: euery one shal give
of his cities vnto the Levites, according
to his inheritance, which he inheriteth.

9 And p^r the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and
say vnto them, * When ye be come ouer
Jordan into the land of Canaan,

11 Ye shal appoynt you cities, to be cities
of refuge for you, that the slayer, which
slapeth any person vnawares, may flee
thither.

12 And these cities shal be for you a refuge
from the auenger, that he which killeth,
dye not, vntill hee stand before the Con-
gregation in iudgement.

13 And of the cities which ye shal give, six
cities shal ye haue for refuge.

14 Ye shal appoynt thre: * on this side
Jordan, and ye shal appoynt thre cities
in the land of Canaan which shalbe ci-
ties of refuge.

15 These six cities shal be a refuge for the
children of Israel, & for the stranger, and
for him that dwelleth among you, that
euery one which killeth any person vn-
awares, may flee thither.

16 * And if one smite another with an in-
strument of yron so he die, he is a murder-
er, & the murderer shal die the death.

17 Also if he smite him by casting a stone,
wherewith he may be slaine, and hee die,
he is a murderer, & the murderer shal
die the death.

18 Or if hee smite him with an hand wea-
pon of wood, wherewith he may be slaine,
if hee die, he is a murderer, and the mur-
derer shal die the death.

19 The reuenger of the blood himselfe shal
slay the murderer: when hee meeteth him,
he shal slay him.

20 But if the churist him * of hate, or hurle
at him by laying of waite, that he die,

21 Or smite him through enmitie, with his
hand, that he die, hee shal smite him shal
die the death: for he is a murderer: the
reuenger of the blood shal slay the mur-
derer when hee meeteth him.

22 But if hee pushed him * vnaduisely,
and * not of hatred, or call vpon him, any

thing, without laying of waite,
23 Or any stone (wherewith hee might be
slaine) and slay him not, nor caused it to
fall vpon him, and hee die, & was not his
enemie, neither sought him any harme,
24 Then the Congregation shal iudge be-
tweene the slayer & the auenger of blood
according to these lawes.

25 And the Congregation shal deliuer the
slayer out of the hand of the auenger of
blood, and the congregation shal restore
him vnto the citie of his refuge, whither
he was fled: and he shal abide there vnto
the death of p^r his Priest, which is as-
nointed with the holy oyle.

26 But if the slayer come without p^r boys-
ders of the citie of his refuge, whither he
was fled,

27 And the reuenger of blood finde him
without the borders of the citie of his re-
fuge, and the reuenger of blood slap the
murderer, he shalbe guiltles,

28 Because hee shoud haue remained in
the citie of his refuge, vntill the death of
the p^r Priest: and after the death of the
p^r Priest, the slayer shal retorne vnto the
land of his possession.

29 So these things shalbe a law of iudge-
ment vnto you, throughout your gene-
rations in all your dwellings.

30 Whosoener killeth any person, the Iudge
shal slay the murderer, though * witness-
les: but * one witness shal not testifie as-
gainst a person to cause him to die.

31 Whosoener ye shal take no recompence for
the life of the murderer, which is * woth-
tie to die: but he shal be put to death.

32 Also ye shal take no recompence for him
that is fled to the citie of his refuge, that
he should come againe, and dwell in the
land, before the death of the p^r Priest.

33 So ye shal not pollute the land wherin
ye shal dwell: for blood defileth the land:
and the land can not be * cleined of the
blood that is shed therein, but by p^r blood
of him that shed it.

34 Defile not therefore the land which ye
shal inhabit, for I dwell in the middes
therof: for I the Lord dwell among the
children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zo-
lophad. 7 The inheritance could not be giuen from
one tribe to another.

1 When the chiefe fathers of the familie
of the sonnes of Gilead, the sonne of
Zachir, the sonne of Shunasseth, of the
families of the sonnes of Joseph, came,
and spake before Moses, and before the
princes, the chiefe fathers, of the children
of Israel,

2 And said, * The Lord commanded b^r imp
to giue the land to inherit by lot to
the children of Israel: and my lord was
commanded by the Lord, to giue the in-
heritance of Zolophad our brother vnto
his daughters.

3 If they be married to any of the sonnes
of the other tribes of the children of Is-
rael, then shall their inheritance be taken
away from the inheritance of our fathers,

"Ebr. infrumens.

h That is, his
next kinsman.

i Vnder this fi-
gure is declared,
that our finnes
could not be re-
mitted, but by
the death of the
p^r Priest Iesus
Christ.
k By p^r sentence
of the Iudge.

l A law to iudge
murders done,
either of purpose
or vnaduisely.
Dist. 17. 6.
k 19. 15.
Math. 18. 16.
2 cor. 13. 1.
m Which pur-
posely hath co-
mitted murder.

n Or, murdres.
n So God is
mindefull of the
blood wrongfully
shed, that he ma-
keeth his dumme
creatures to de-
mand vengeance
thereof.

a It remeth
that the tribes
contended who
might marrie
the these daughters
to haue their in-
heritance: and
therefore the
sonnes of Ioseph
propounded the
matter to Moses
Chap. 27. 1.
iust. 17. 3. ad
b Meaning
Moses.

AND

e Signifying ⁴ at no time it could returne, for in the libid all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue ben aboli-
coated soother

and shalbe put vnto the inheritance of the tribe whereof they shalbe: so that it be taken away from the lot of our inheritance.

Also when the ⁴ libid of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so that their inheritance be taken away from the inheritance of the tribe of our fathers.

Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph shall live ⁴ well.

This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wives, to whom they thinke best, onely to the familie of the tribe of their father shall they marie:

So shall not the inheritance of the children of Israel remove fro tribe to tribe, for euery one of the children of Israel shall possesse him selfe to the inheritance of the tribe of his fathers.

And euery daughter that posseseth any

inheritance of the tribes of the children of Israel, shalbe wife vnto one of the sons of the tribe of her father: that the inheritance of the children of Israel map enioy euery man the inheritance of their fathers.

Neither shall the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

As the Lord commanded Moses, so did the daughters of Zelophehad.

For Mahlah, Tirzah, and Hoglah, and Shiloh, & Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

They were wives to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

These are the commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Jordan towarde Jericho.

f Touching the ceremonial and iudicial lawes.

The fifth booke of Moses called *Deuteronomie.

THE ARGUMENT.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandments.

The wonderful loue of God towards his Church is liuely set forth in this booke. For albe it through their ingratitude and sundry rebellions against God, for the space of fourtie yeres, Deu 9.7. they had deserued to haue ben cut off from the number of his people, and for euery Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people: by his word he would gouerne his Church, & by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darkenes, ignorance from knowledge, & his owne people from all other nations and infidels: reaching them thereby to refuse and detest, destroy & abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man, And for this cause God promised to raise vp Kings and gouernours, for the setting forth of his word, & perseruacion of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willett to exercise themselves diligently in the continual study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes & vice, and whatsoever offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining, both to his spirituall seruice, & also for the maintenance of that societie which is betwene men: so he precribeth here anewe, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate and degree their charge and dutie: as wel, how to rule & liue in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening with all, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

2 A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reprimeth the people for their incredulitie. 44 The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.

a In the country of Moab. b So that y willemesse was betweene the Sea & this plaine of Moab.

These be the wordes which Moses spake vnto al Israel, on this side Jordan in the wilderness, in the plaine, betweene against the red Sea, betweene Paran and Tophel, and Laban,

and Hazereth, and Di-zahab.

There are eluen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

And it came to passe in the first day of the eleuenth moneth, in the fourth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them, After that yee had daine ⁴ not borne, or had not iudgement, & by these examples of Gods iudgement their mindes are prepared to receive the Law.

c In Horeb Sinai, foure yeres before this law was giuen: but because all were then of age and iudgement, were now dead, Moses repeated the same to the youth, which then were

King

King of the Amozites which dwelt in Geshon, and Ag king of Sathan, which dwelt at Nitharoth in Ediri.

5 On this side Jordan in the land of Moab began Moyses to declare this law, saying,

6 The Lord our God spake unto vs in Moyses, saying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and go vnto the mountaine of the Amozites, and vnto all places nere therunto: in the playne, in the mountaine, or in the valley: both Southward, & to the Sea side, to the land of the Canaanites, & vnto Lebanon: euen vnto the great river, the river Euphrat.

8 Beholde, I haue set the land before you: goe in and possess that land which the Lord haue vnto your fathers, Abihah, Ishak, and Jaakob, to giue vnto them and to their seede after them.

9 And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many more as ye are, & blessed you, as he hath promised you)

12 Nowe can I alone beare your cumbrance and your charge, and your strife:

13 Bring you men of wisdom and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and sayde, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes wise and knowen men, and made them rulers ouer you, captaynes ouer thousands, and captaynes ouer hundreds, and captaynes ouer fiftie, and captaynes ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies betwene your brethren, and iudge righteously betwene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, but shall heare the small as well as the great: ye shall not feare the face of man: for iudgement is Gods: and the cause that is too harde for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Moyses, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amozites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, We are come vnto the mountaine of the Amozites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath said the land before thee: go in & possess it, as the Lord thy God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto mee euery one, and saide, We will send men before vs, to search vs out the lande and to bring vs wordes againe, what way we must go by, and vnto what cities we shall come.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 ¶ Who departed, and went by into the mountaine, and came vnto the river Euphrat, and searched out the land,

25 And tooke of the fruite of the lande in their hands, and brought it vnto vs, and brought vs wordes againe, and sayd, It is a good lande, which the Lord our God doeth giue vs.

26 Notwithstanding, ye would not go by, but were disobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, & sayd, Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hands of the Amozites, and to destroy vs.

28 Whither shall we go by? brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled by to heauen: and moreover we haue seene the bones of the Amozites there.

29 But I sayde vnto you, Dread not, nor be afraide of them.

30 The Lord your God, who goeth before you, he shall fight for you, according to all that he had vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene howe the Lord thy God bare thee, as a man doeth beare his borne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God.

33 ¶ Who went in the way before you, to searche you out a place to pitch your tents in, in fire by night, that ye might see what way to go, & in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and swaue, saying,

35 Surely there shall not one of these men of this froward generation, see that good lande, which I sware to giue vnto your fathers.

36 Saue Caleb the sonne of Iephunnah: he shall see it, and to him will I giue the lande that he hath troden vpon, and to his children, because he hath constantly folowed the Lord.

37 ¶ Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the sonne of Nun which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherite it.

39 Moreover, your children, which ye sayd should be a pray, and your finnes, which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it,

o Reade Nomb. 13. 1, 3.

Nomb. 13. 2, 4. Or, valley of the cluster of grapes.

p To wit, Caleb, and Ioshua: Moyses preferreth the better parte to the greater, that is, two to tenne.

q Such was the Lewes vnthankfulness, that they counted Gods especiall loue, harred.

r The other ten, not Caleb and Ioshua. Nomb. 13. 29.

s Declaring that to renounce our owne force, and constantly to followe our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

Exod. 13. 21.

Nomb. 14. 29.

1osh. 14. 6.

Nomb. 20. 22. and 27. 14.

t Which minister vnto the Lord. u Which were vnder twentie yeere olde, as Nomb. 14. 32.

all

¶ The second time.

¶ In the second year, and second moeth, Nomb. 10. 11.

¶ Expires.

Gen. 15. 18, & 17. 7.

¶ By the counsell of Iethro my father in law, Exod. 18. 19. h Not so much by the counsell of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people, k Whole godlines & righteousness is known.

l Declaring what sort of me ought to haue a public charge, read Exod. 18. 21.

1osh. 7. 24.

Leuit. 19. 15. chap. 16. 19. 1. sam. 16. 7. 1. sam. 14. 23. 1. sam. 14. 23. 1. sam. 14. 23. m And you are his lieutenants.

n So that the fault was in the. felices that they did not sooner possesse the inheritance promised.

and they shall possess it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red Sea.

41 Then he answered and sayde vnto me, We haue sinned against the Lord, we will goe by, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to go by into the mountaine.

42 But the Lord sayde vnto me, Say vnto them, Go not by, neither fight, for I am ynto among you) least ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commandment of the Lord, and were presumptuous, and went by into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, & chased you (as bees use to doe) and destroyed you in Seir, even vnto Hoinah.

45 And when ye came agayne, ye wept before the Lord, but the Lord would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Hesbion is discomfited.

Then we turned, & toke our iourney into the wilderness, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

42 And the Lord spake vnto me, saying, 3 Pe haue compassed this mountaine long enough: turne you southward.

4 And warne thou the people, saying, Pee shall goe through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed therfore.

5 Ye shall not provoke them: for I will not give you of their lands so much as a foote breadth, because I haue given mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eat, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the wayes of thine hand: hee knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, & thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, through the way of the plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not erre Moab, neither provoke them to battell: for I will not give thee of their land for a possession, because I haue given it vnto the children of Lot for a possession.

10 The Amnims dwell therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whome the Moabites call Enimims.

12 The Horims also dwell in Seir beforetime, whome the children of Esau chased out & destroyed them before them, and dwell in their steade: as Israel shall doe vnto the land of his possession, whiche the Lord hath given them.

13 Nowe rise by, sayde I, and get you over the river * Zered: and we went over the river Zered.

14 The space also wherein we came from Kadesh barna, vntill we were come over the river Zered, was eight and thurtie yeeres, vntill all the generation of the men of warre were waied out from among the hoste, as the Lord swaie vnto them.

15 For in dede the hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of warre were consumed and deade from among the people:

17 Then the Lord spake vnto me, saying, 18 Thou shalt goe through it the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor make warre against them: for I will not give thee of the land of the children of Ammon any possession: for I haue given it vnto the children of Lot for a possession.

20 That also was taken for a land of giants: for giants dwell therein aforetime, whome the Ammonites called Enimimims:

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succumbed them in their inheritance, & dwell in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwell in their steade vnto this day.

23 And the Amnims which dwell in Iazariim even vnto * Asah, the Caphtorims which came out of Caphtor destroyed them, and dwell in their stead.

24 Rise by therfore, said the Lord: take your iourney, and passe over the river Arnon: behold, I haue given into thy hand Sihon the Amorite, king of Hesbion, and his land: begin to possess it and provoke him to battell.

25 This day will I beginne to sende thy feare and thy dread vpon all people vnder the whole heauen, whiche shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Medemoth vnto Sihon king of Hesbion, with wordes of peace, saying,

27 * Let

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth. y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocricie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them. b Eight & thirtie yeere, as verse 34.

c This was the second time: for before they had caused the Israelites to returne, Nomb. 20. 11. Gen. 36. 8.

d And given thee meanes wherewith thou mayest make recompence: also God will direct thee by his providence, as he hath done. * Or, wilderness.

* Or, besiege. e Which were the Moabites & Ammonites.

f Signifying, that as these Syrians were driven out for their sinnes, so the wicked when their sinnes are ripe, cannot auoide Gods plagues. Gen. 36. 20.

g He sheweth hereby, that God is true in his promises: so his threatnings are not in vaine. h His plague & punishment destroy all that were twentie yeere old, and above.

i Who called themselves Bo-phraims: that is, physicians, or physicians to heale & restore vices: but were in deede Zammims, that is, wicked and abominable.

k According to his promise made to Abraham, Gen. 15. 11. I will sende thee to be made father to many nations.

l Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

m Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

n Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

o Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

p Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

q Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

r Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

s Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

t Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

u Sihon king of Hesbion, and his land: begin to possess it and provoke him to battell.

Nom. 31. 22.

27 ¶ Let me passe through thy land: I will goe by the hie way: I will neither turne unto the right hand nor to the left.

28 Thou shalt let me meate for money, for to eat, and shalt give me water for money for to drinke: onely I will go through on my foot.

Because neither intertreat nor examples of others could move him, he could not complain of his iust destruction.

29 ¶ As the children of Esau which dwel in Seir, and the Moabites which dwel in Ar, did unto me) until I be come ouer Iordan, into the land which the Lord our God giueth vs.

God in his election and reprobation doeth not only appoint the ends, but the manner tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord our God had hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord said unto me, Beholde, I haue begun to giue Sihon and his land besyde thee: begin to possesse and inherit his land.

Nom. 31. 23.

32 ¶ Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

2d. Ioseph vs.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and al his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and women, and children: wee let nothing remaine.

God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserved.

35 Onely the cattel we tooke to our selues, and the spoyle of þ cities which we tooke.

For our hand.

36 From Aroer, which is by the banke of the river of Arnon, & from the citie that is vpon the river, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered by all besyde vs.

For our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the river Iabbok, nor vnto the cities in the mountains, nor vnto whatsoeuer the Lord our God forbade vs.

For our hand.

CHAP. III.

¶ Og King of Bashan is slaine, 11 The bignes of his bed. 18 The Reubenites & Gadites are commanded to go ouer Iordan armed before their brethren. 21 Joshua is made captain. 27 Moses permitted to see the land, but not to enter, albeit he desired it.

Nom. 31. 33.

1 ¶ Then we turned, and went by by the way of Bashan: and came out against vs, hee, and all his people to fight at Edrei.

Therefore because the commandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, & al his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto Sihon King of the Amorites, which dwelt at Heshbon.

Nom. 31. 34.

3 So the Lord our God deliuered also vs to our hand, Og the King of Bashan, and all his people: and wee smote him, until none was left him aliue.

Nom. 31. 35.

4 And we tooke al his cities þ same time, neither was there a citie which we tooke not from them, euen thre score cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie

walles, gates and barres, bridle wayes as villages & small townes.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heshbon, destroying euery citie, with men, women, and children.

7 But all the cattel and the spoyle of the cities we tooke for our selues.

8 ¶ Thus wee tooke at that time out of the hand of two kings at that time the land that was on this side Iordan from þ river of Arnon vnto mount Hermon: (Which Hermon the Sidonians call Schirion, but the Amorites call Schenir)

9 All the cities of the plaine, & all Gilead, & all Bashan vnto Salchah, & Edrei, citie of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, whose bed was a bed of yron: is it not at Kadesh among the children of Ammon: the length thereof is nine cubites, and foure cubites the brydth of it, after the cubite of a man.

12 And this land which we possessed at that time, from Aroer, which is by the river of Arnon, and halfe mount Gilead, & the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, & al Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with al Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke al the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, Hamoth Jair vnto this day.

15 And I gaue part of Gilead vnto Manasse.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the river of Arnon, halfe the river and the borders, euen vnto þ river Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iordan, & the borders from Chinnereth euen vnto þ Sea of the plaine, to wit, the salt Sea vnder the syngings of Misgah Eastward.

18 ¶ And I commanded s vpon the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed besyde your brethren the children of Israel, al men of warre.

19 Your houses onely and your children, and your cattel (for I knowe that ye haue much cattel) shall abide in your cities, which I haue giuen you.

20 Until the Lord haue giue rest vnto your brethren as vnto you, and that they also possesse the lande, which the Lord your God hath giuen them beyond Iordan: then shall ye returne euery man vnto his possession which I haue giuen you.

21 ¶ And I charged Joshua þ same time, saying, Thine eyes haue seene al that the Lord your God hath done vnto these two kings: so shall the Lord doe vnto all the kingdomes whither thou goest.

22 ¶ See that thou feare them: for the Lord

Because this was Gods appointment, therefore it may not be iudged cruel.

The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

Nom. 32. 32.

Nom. 32. 47. e Meaning, when he wrote this historie.

f Which separateth the Ammonites from the Amorites. Or, at Ajdash, pishah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nom. 32. 22.

Iosh. 22. 4. Nom. 27. 18, 19.

h So that the victories came not by your owne wisdom, strēged of multitude. Iosh. 1. 5. & 10. 2.

Exhortations.

Deuteronomic.

Against images

¶ He speaketh according to the common & corrupt speech of them which attribute y power vnto idoles that onely apperteine: h vnto God.

k He meaneth
 Zion, where the
 temple should
 be built, & God
 honoured.
 l As before he
 saw by the spirit
 of prophetic the
 good mountaine
 which was Zion:
 so here his eyes
 were lifted vp a-
 boue the order
 of nature to be-
 hold all the plen-
 titifull land of Ca-
 naan.

your God, he shall fight for you.
23 And I besought the Lord the same time, saying,
24 O Lord God thou hast begun to shewe thy seruant thy greatness and thy might: thy hand: for where is there a God in heauen or in earth, that can doe like thy wonders, and like thy power?
25 I pray thee let me go ouer and see the good land that is beyond Iordan, that goodly mountaine, and Lebanon.
26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.
27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, & Southward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iordan:
28 But charge Ioshua, & encourage him, and bolden him: for he shall go before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley over against
Beth-Deor.
CHAP. IIIL.

CHAP. IIIL

1 An exhortation to obserue the Law without adding
thereto or diminishing. 6 Therein standeth our wife-
dome. 9 VV^e must teach it to our children. 15 No
image ought to be made to worship. 26 Threatning
against them that forsake the lawes of God. 37 Go
chose the seed because he loved their fathers. 43 The
three cities of refuge.

a For this doctrine standeth not in bare knowledge, but in practise of life
Chap. 12. 32.
b Thinke not to be more wise then I am.

e God wil not be
serued by halues
but wil haue ful
obedience.
d Gods iudge-
ments executed
vpon other ido-
laters ought to
serue for our in-

struction, read
Nom. 25. 3, 4.
e And were not
idolaters.
f Because al men
naturally desire
wisdome, he
sheweth how to
attaine vnto it.

g Helping vs, &
deliuering vs
out of al dāgers,
as 2. Sam. 7. 23.
h He addeth al
these wordes to
shew that we cā
neuer be careful
inough to keepe
the law of God,
& to teach it to
our posteritie.

Now therefore hearken, O Israel, unto the ordinances & to the laws which I teach you to do, that ye may live and go in, & possesse the land, which the Lord God of your fathers giveth you.

2 * Pe thall þur nothing vnto tje woꝝde
which 3 command þou, neither ſhal yee
take 3 ought therefrom, þ ꝑee map keꝑe
the commandements of the Loꝝde þour
God which 3 command þou.
3 Þour^d eꝑes haue ſene what the Loꝝde
did becauſe of Baal-Deor: for al the men
that followed Baal-Deor, the Loꝝde thy
God hath deſtroyed euery one from a-
mong þou.

4 But ye that did cleave vnto the Loyde
pouir God, are allme euerp one of you this
day,
5 Behold, I haue taught you ordinances,
as lawes, as the Loyd my God commaun-
ded me, that ye should be euen to withyn
the land whither ye go to possesse it.
6 Keepe them therefore, and do them: for
that is your wisdome, & your vnder-
standing in the sight of the people, which
shall heare all these ordinances, and shall
say, "Woe! this people is wise, & of vnder-
standing, and a great nation."

7 For what nation is so great, unto whom
the gods come so nēere unto them, as thou
Lord our God is neere vnto vs, in all that
we call vnto him for?
8 And what nation is so great, þ̄ hath o-
bediēce & labors so rigorous, as all this
Law, which I set before you this day?
9 But take heede to thy selfe, and þ̄ heere
the people diligently, that thou forget not

the things which thine eyes have seen,
 & that they depart not out of thine heart,
 all the days of thy life : but teach them
 thy sonnes, and thy sonnes sonnes ;
 10 Forget not the day that thou standest be-
 fore the Lord thy God in Horeb, when
 the Lord laid unto me, Gather me a peo-
 ple together, and I will cause them hear
 my words, that they may learn to feare
 me all the days that they shall live upon
 the earth, and that they may teach their
 children :

11 Then came you neere and * stood vnder
the mountaine, & the mountaine i burnt
with fire vnto the middes of heauen, and
there was darkenesse, cloudes and mist.

12 And the Lord spake vnto pou out of the
middles of the fire, & pee heard the voyce
of the wordes, but sawe no similirnde,
saue a voyce.

13 Then he declared vnto pou his couenant which he commanded pou to ^a doe, euen the ten ^a commandements, & wrote them vpon two tables of stone.

14 ¶ And the Lorde commaunded me that
saime tyme, þ I should reach you ordina-
ces and lawes, which ye should obserue
in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your
 "selues: for ye shal not haue an image in the day
 that the Lorde shal speake vnto you in Joye
 out of the iniddes of the fire:

16 That ye corrupt not your selues, and
make you a graven image or representa-
tion of any figure; whether it be the likes-
nes of male or female,

17 The likenes of any beast þat is on earth,
or the likenes of any fethered foule that
flieth in the aire:

18 Or þe likenes of any thing that creeperth
on the earth, or the likenes of any fish that
is in the waters beneath the earth,
19 And leaſt thou liſt any thing enea unto

heauen, & when thou seest the sunne
and the moone & the starres with al the hoste
of heauen, shouldest be diuinen to worship
them and serue them, which the Lord thy
God hath distributed to all people vnder
the whole heauen.

20 But the Lord hath taken you & brought
you out of the ^a p^rison foynace : out of E^g
gypt to be vnto him a people and inheri^t
tance, as appeareth this day.

21 And the Lord was angrie with me for
your wordes, & sware that I should not
goe ouer Jordan, and that I should not
go in vnto that good land, which the Lord
thy God giuerh thee for an inheritance.

22 For I must die in this land, & shal not
goe ouer Iordain: but o ye shal goe ouer,
and possesse that good land.

23 Take hede vnto your selues, lest ye forsake

get the covenant of the Loyde your God
which he made with you, & leaſt ye make
you any graven image, or likenes of any
thing, as the Loyde thy God hath char-

24 For the Lord thy God is a consuming
fire, and a jealous God.

25 ¶ When thou shalt beget children and
childrens children, & shalt haue remained
long

Exod. 19.18.
i The law was
given with fear-
ful miracles to
declare both that
God was the au-
thor thereof, and
also that no man
was able to with-
stand the rigour
of the same.
k God joyntly
this condition of
his covenant, and
the people made

"Ebr. *sanlet*,
1 Signifying the
destruction is
prepared for
them that make
any image to
represent God.

1. *Phragmites* (Common Reed)

m He hath
pointed the
to serue man.

n He hath deli-
uered you out
of most miser-
able flauerie, and
freely choſen
you for his chil-
dren.
o Moſes good
affliction appe-

reth, in that
he, being dep
ued of such an
excellent trea
sure, doth ne
entue them th
must enioy it
p To those th
come not vnt
him with love
and reuerenc
but rebel again
him. Heb. 12.4

q Mean
 by all
 and con
 of the
 tice of
 r Thon
 would a
 you, per
 fectible
 gures sh
 nefits of
 d Job
 f So th
 curie th
 his form
 tings of
 gress.

t Nor w
 the
 remon
 with a
 fession
 of sin
 f. *Ex. in
 deys.*

u Tocce
 the mor
 affurance
 their fal
 a Man
 gence is
 came th
 knoweth
 God.

y By los
 pnotes
 could do
 thereof.

z He sh
 canie, w
 wrought
 miracles

a Freely
 of their

b God p
 feth rew
 for our
 but to in
 vs, & to
 eat our
 shall not

q Meaning here-
by all supersticio
and corruption
of the true fer-
uice of God.

r Though men
would oblige
you, yet the in-
ferable crea-
tures shalbe wit-
nesses of your
disobedience.
s So that his
curse shall make
his former bless-
ings of none
effect.

t Not with out-
ward show or ce-
remony, but
with a true con-
fession of thy
faultes.

u Drinke the bitter
dregs.

v To certifie the
the more of the
assurance of thy
saluation,
a Mans negli-
gence is partly
causeth that he
knoweth not
God.

y By so manifest
proofes if none
could doubt
thereof.

z He sheweth
cause, why God
would theire
miseries.

a Freely, & not
of their desertes.

b God promi-
seth reward not
for our merites,
but to incourage
vs, & to assure
that our labour
shall not be lost.

long in p land, if ye corrupt your selves,
& make any graven image, or likeness of
any thing, & worke cut in the sight of the
Lord thy God, to prouoke him to anger,
16 I will heauen & earth to record against
you this day, that ye shall shortly perish
from the land, wherunto ye go ouer Ior-
den to possesse it: ye shall not prolong your
daies therein, but shall utterly be destroyed.
17 And the Lord thy God shall scatter you among
the people, & ye shall be left fewe in num-
ber among the nations, whether p Lord
shall bring you:

18 And there ye shall serue gods, even the
work of mans hand, wood, & stone, which
neither see, nor heare, nor eate, nor smell.

19 But if from thence thou shalt seeke the
Lord thy God, thou shalt finde him, if
thou seeke him with all thine heart, and
with all thy soule.

20 When thou art in tribulation, & at these
things are come vnto thee, "at the length,
if thou returne to the Lord thy God, and
be obedient vnto his voyce,

31 For the Lord thy God, is a mercifull
God) he will not forsake thee, neither des-
trop thee, nor forget the covenant of thy
fathers, which he sware vnto them.

32 For inquire now of the daies that are
past, which were before thee, since the day
that God created man vpon the earth, &
aske from the one ende of heauen vnto
the other, if there came to passe such a
great thing as this, or whether any such
like thing hath bene heard.

33 Woe ener people heare the voyce of God
speaking out of the iudges of a fire, as thou
hast heard, and liuest?

34 Wh hath God assayed to goe & take him
a nation from among nations, by reuolu-
tions, by signes, and by wonders, & by
warre, & by a mighty hand, & by a stre-
tched out arme, and by great feare, accom-
panying vnto all that the Lord your God
did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou
mightest know, that the Lord he is God,
and that there is none but he alone.

36 Out of heauen he made thee heare his
voyce to instruct thee, and vpon earth he
shewed thee his great fire, & thou heardest
his voyce out of the middes of the fire.

37 And because hee looued thy fathers,
therefore he chose their seede after them, &
hath brought thee out of Egypt in his
sight, by his mightie power,

38 To thrust out nations greater & mighti-
er then thou, before thee, to bring thee
in, and to giue thee their land for inheri-
tance: as appeareth this day.

39 Understand therefore this day, & con-
sider in thine heart, that the Lord, he is
God in heauen above, & vpon the earth
beneath: there is none other.

40 Thou shalt keepe therefore his comma-
ndments, and his commandments which I
command thee this day, that it may go
well with thee, and with thy children af-
ter thee, and that thou mayst prolong thy
daies vpon the earth, which the Lord thy
God giveth thee for ever.

41 Then Moses separated three cities on
this side of Iordē toward p sunne rising:
42 That p soper should see thither, which
had killed his neighbour at vnwares, &
hated him not in time past, might flee, I
say, vnto one of those cities, and liue:

43 That is, vnto the wilderness, in the
plaine countrey of the Kenedites: and
Karnoth in Gilead among the Gadites:
and Golan in Bashan among them of
Manasse.

44 So this is the lawe which Moses set
before the children of Israel.

45 These are the witnesses, and the ordi-
nances, and the lawes which Moses de-
clared to the children of Israel after they
came out of Egypt.

46 On this side Iorden, in the valley ouer
against Beth-peor, in the land of Shon
King of the Amozites, which dwelt at
Bethboor, whom Moses and the children
of Israel smote, after they were come
out of Egypt:

47 And they possessed his land, & the land
of Ag King of Bashan, two Kings of
the Amozites, which were on this side
Iorden toward the sunne rising:

48 From Aror, which is by the banke of
the river Arnon, euen vnto mount Sion,
which is Hermon,

49 And all the plaine by Iorden East-
ward, euen vnto the Sea of the plaine
vnder the springings of Pithah.

C H A P. V.

5 Moses is the meane betwene God and the people, 6
The Law is repeated, 23 The people are as yet
at Gods voyce, 29 The Lord wisheth that the people
would feare him. 32 They must neither decline
to the right hand nor left.

1 Then Moses called all Israel, and said
vnto them, Heare O Israel the ordi-
nances & the lawes which I pro-
pse to you this day, that ye may learne
them, and take heed to obserue them.

2 The Lord our God made a covenant
with vs in Horeb.

3 The Lord made not this covenant
with our fathers, onely, but with vs, euen
with vs all here alme this day.

4 The Lord talked with you face to face
in the mount, out of the iudges of the fire.

5 At that time I stood betwene the Lord
and you, to declare vnto you the word of
the Lord: for ye were afraid at the sight of
the fire, & went not by into the mount,
and he said,

6 I am the Lord thy God, which haue
brought thee out of the land of Egypt,
from the house of bondage.

7 Thou shalt haue none other gods be-
fore my face.

8 Thou shalt make thee no graven image,
or any likeness of that that is in heauen: as
beast, or which is in the earth beneath, or
that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto
them, nor serue them: for I the Lord thy
God am a jealous God, visiting the in-
iquitie of the fathers vpon the children, e-
uen vnto the third and fourth genera-
tion of them that hate me:

Leu. 20. 8.

c The articles
and poyntes of
the covenant.

Num. 21. 24
chap. 1. 4.

Num. 21. 33.
chap. 3. 3.

d That is, the
salt sea.
chap. 3. 17.

e Ebr. I spake in
your eares.

Exod. 19. 5, 6.
a Some reade,
God made not
this covenant,
that is, in such
ample sort and
with such signes
and wonders,
b So plainly
tharyou neede
not to doubt
thereof.

Exod. 20. 2.
Leu. 26. 1.
Psal. 97. 7, 9.
c God binderh
vs to serue him
onely, without
superstition and
idolatry.

Exod. 34. 7.
Leu. 24. 18.
d That is, of his
honour, not per-
mitting it to be
giuen to other.

e The first degree to keepe the commandements is, to loue God.

f Meaning, since God permitteth fixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shewe, but with true obedience, and due reuerence.
Mat. 23.
Luk. 18.30.
Rom. 13.9.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content wth his worde, and adde nothing thereto.

Exod. 19.19.

Exod. 4.33.

Or, man.

Exod. 30.19.

10 And shewing mercie vnto thousandes of them that loue vs, & keepe in p^r commandements.

11 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltles, that taketh his name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as p^r the Lord thy God hath commanded thee.

13 Six dayes thou shalt labour, & shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, & that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therfore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour the father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, & p^r it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou conuert thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all p^r multitude in the mount out of the middes of the fire, the cloud, & the darkness, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glorie and his greatnes, and * we haue heard his voyce out of the middes of the fire: we haue seene this day that God doth talke with man, and he * lieth.

25 Now therefore, why should we die? for this great fire will consume vs: we heare the voyce of the Lord our God any moze, we shall die.

26 For what * kessy was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 Goe thou nere, and heare all that the Lord our God sayeth: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the

Lord said vnto me, I haue heard p^r voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Wh^{er} that there were such an heart in them to feare me, & to keepe all my commandements alway: that it might go well with them, & with their children for euer.

30 Soe, sape vnto them, Returne pou into your tents.

31 But stande thou here with me, & I will tell thee all the commandements, and the ordinances, & the lawes, which thou shalt reach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye doe as the Lord your God hath commanded pou: I turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded pou, that ye may = liue, & that it may go well with pou: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

An exhortation to feare God, & keepe his commandements, 5 VVhich is, to loue him with all thine heart, 7 The same must be taught to the posteritie, 16 Not to tempt God, 25 Righteousnes is contented in the Lawe.

1 These now are the commandements, ordinances, and * lawes, which the Lord your God commanded mee to teach you, that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest = feare the Lord thy God, and keepe all his ordinances, & his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to do it, that it may go well with thee, and that ye may increase mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, * with all thy soule, and with all thy might,

6 * And these wordes which I commande thee this day, shall be in thine heart,

7 And thou shalt = rehearse them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, & as thou walkest by the way, and when thou liest downe, & when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hande, and they shall be = as frontlesse betweene thine eyes.

9 Also thou shalt write the vpon p^r postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into p^r land, which he sware vnto thy fathers, Abraham, Isaac, and Iacob, to giue to thee, with great and goodly cities which thou haddest not,

11 And houses full of all manner of goodes, which thou diddest not, & well digged which

k He requieth of vs nothing but obedience, shewing also of our selues we are vnnilling therunto.

l Ye shall neither adde nor diminish, Chap. 4. m As by obedience, God p^r ueth vs all felicity: so of al obeying God proceede all our miseries.

Or, iudgments

n A reuerent feare & loued God, is the first beginning to keepe Gods commandements.

o Which hath abundance of all things appertaining to mans life.

Math. 22.37. mar. 12.19, 30. Luk. 10.27. Chap. 11.18.

p Some read, thou shalt write them vpon thy children: to wit, that they may print them more deeply in memorie.

Or, signifi-
memoranda.
d That when thou enterest in thine house, thou mayest remember them.

q Let no one of these hurt mercies, by thine hearted miserie, f We must God, seru only, and telle his which is shewing fully, g By doing his p^r faling la means, sing his h Here demerit man go: tations

i God re-
ues ouer
we serue
our life,
that we
payne the
posteritie
for forth-
rie.

k Nocht
ought to
vi more
obedienc
the great
fieri which
haue rece
God.
l But be
none cou
obey the
must haue
recounte
Christ to
filled by

Chap. 31.8
l Into th
power.
Exod. 13.
and 34.12

a Let not welth
and ease cause
thee forget gods
mercies, where-
by thou wast de-
livered out of
miserie.

f We must feare
God, serve him
only, and con-
fesse his Name,
which is done by
fearing law-
fully.

g By doubting
of his power, re-
fusing lawfull
means, & abus-
ing his graces.

h Here he con-
demneth all
man's good in-
tentions.

i God requireth
not onely that
we serve him,
but also
that we take
poynt that our
politicie may
serue his glo-
rie.

k Nothing
ought to moue
vs more to true
obedience then
the great bene-
fits which we
haue receiued of
God.

l But because
none could fully
obey the law, we
must haue our
recourse to
Christ to be in-
fused by faith.

which thou biggest not, vineyardes and
olive trees which thou plantest not, and
when thou hast eaten and art full,

12 * Beware lest thou forgett the Lord, which
brought thee out of the lande of Egypt,
from the house of bondage.

13 Thou shalt feare the Lord thy God, and
serue him, & shalt sweare by his Name.

14 He shall not walke after other gods, after
any of the gods of the people which are
round about you.

15 (For the Lord thy God is a ielous God
among you:) lest the wrath of the Lord
thy God be kindled against thee, and des-
troy thee from the face of the earth.

16 ¶ He shall not tempt the Lord your God,
as he did tempt him in Balaam.

17 But he shall keepe diligently the com-
mandements of the Lord your God, and
his testimonies, & his ordinances which
he hath commanded thee.

18 And thou shalt doe that which is right
and good in the sight of the Lord: that
thou mayest prosper, & that thou mayest
goe in, and possesse that good lande which
the Lord swaie vnto thy fathers.

19 To cast out all thine enemies before thee,
as the Lord hath said.

20 When the Lord thy God shall aske thee in time
to come, saying, What meane these testi-
monies, and ordinances, and Lawes,
which the Lord our God hath commaun-
ded you?

21 Then thou shalt say vnto thy sonne, We
were Pharaohs bondmen in Egypt: but
the Lord brought vs out of Egypt with
a mighty hand.

22 And the Lord shewed signes and won-
ders great and euill vpon Egypt, vpon
Pharaoh, and vpon all his household, be-
fore our eyes.

23 And he brought vs out from thence, to
bring vs in, to give vs the lande which
he swaie vnto our fathers.

24 Therefore the Lord hath commanded
vs, to do all these ordinances, and to feare
the Lord our God, that it may goe eu-
er well with vs, and that he may perse-
uerie vs alme as at this present.

25 Whereouer, this shall be our righteou-
nes before the Lord our God, if we take
heede to keepe all these commandements,
as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gen-
tiles. 5 They must destroy the idoles. 8 The deli-
uery dependeth on the free love of God. 19 The expe-
rience of the power of God ought to confirme vs.
To auoid all occasion of idolatry.

1 When the Lord thy God shall bring
thee into the lande whither thou
goest to possesse it, & shall re-
store thee many nations before thee: the
Hittites, and the Girgathites, and the
Amorites, and the Canaanites, and the
Perizzites, and the Hivites, and the
Iebusites, seven nations greater and
mightier then thou.

2 And the Lord thy God shall give them
before thee, then thou shalt smite them:
thou shalt utterly destroy them: thou shalt
make no covenant with them, nor haue

compassion on them,
Neither shalt thou make marriages with
them, neither give thy daughter vnto his
sonne, nor take his daughter vnto thy
sonne.

3 For they will cause thy sonne to turne
away from mee, and to serue other gods:
then will the wrath of the Lord be kindled
against you, and destroy thee suddenly.

4 But thus ye shall deale with them, ye
shall ouertthrow their altars, and breake
downe their pillars, & ye shall cut downe
their grones, and burne their graven
images with fire.

5 For thou art an holy people vnto the
Lord thy God, the Lord thy God hath
chosen thee, to be a pious people vnto
himselfe, above all people that are vpon
the earth.

6 The Lord did not set his loue vpon you,
nor chuse you, because ye were more in
number then any people: for ye were the
fewest of all people.

7 But because the Lord loued you, & be-
cause he would keepe the othe which he
had sworne vnto your fathers, the Lord
hath brought you out by a mighty hand,
and deliuered you out of the house of bon-
dage from the hande of Pharaoh king of
Egypt.

8 That thou mayest know, that the Lord
thy God, he is God, the faithfull God,
which keepeth covenant and mercy vnto
them that loue him, & keepe his commaun-
dements, euen to a thousand generations.

9 And rewardeth them in their face that
hate him, to bring them to destruction: he
will not deferre to reward him that hat-
eth him, to his face.

10 Keepe thou therefore his commandments,
and the ordinances, and the lawes, which
I command thee this day to do them.

11 For if ye hearken vnto these lawes,
and obserue and doe them, then the Lord
thy God shall keepe with thee the cove-
nant, and the mercy which he swaie vnto
thy fathers.

12 And he will loue thee, and blesse thee,
and multiplie thee: he will also blesse
the fruite of thy wombe, and the fruite of thy
land, thy corne and thy wine, and thine
oyle, and the increase of thy kine, and the
flocks of thy sheepe in the land, which he
swaie vnto thy fathers to give thee.

13 Thou shalt be blessed above all people:
there shall be neither male nor female
barren among you, nor among your cattell.

14 Whereouer, the Lord will take away from
thee all infirmities, and will put none of
the euill diseases of Egypt (which thou
knowest) vpon thee, but will sende them
vpon all that hate thee.

15 Thou shalt therefore consume all peo-
ple which the Lord thy God shall give
thee: thine eye shall not spare them, nei-
ther shalt thou serue their gods, for that
shall be thy destruction.

16 If thou say in thine heart, These na-
tions are more then I, how can I cast them
out?

17 Thou shalt not feare them, but res-
tore

Or, any of them.

b God would
haue his seruice
pure without all
idolatrious cere-
monies and su-
perstitions.

Chap. 12.3.
Chap. 14.2.
and 26.18, 19.
Exod. 19.5.

1. pet. 2.9.

c Freely, finding
no cause in you
more then in o-
thers so to doe.

d And so put
difference be-
tweene him and
idoloes.

e Meaning, ma-
nifestly, or in this
life.

f This covenant
is grounded vpon
his free grace
therefore in re-
compensing their
obedience he
hath respect
to his mercie &
not to their me-
rites.

Exod. 23.26.

Exod. 9.14.
and 15.26.

g We ought
not to be merci-
full where God
commandeth
seueritie.

Exod. 23.33.

Rest.

number

Chap. 11.8.

a I trust thy
power.
Exod. 11.12.
and 14.12.

Or, plague, or, trial, as cha. 29. 3. Exod. 15. 25. and 16. 4.

Exod. 23. 18. Job. 24. 12. h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promises so soone as you would with.

Chap. 12. 3. Exod. 23. 24. Job. 17. 51. 2. mac. 12. 40. k And be interested to idolatrie.

Chap. 13. 17.

a Shewing that it is not ynough to heare the word, except we expresse it by example of life. b Which is declared in afflictions, eyther by patience, or by grudging against Gods visitation. c Man lieth not by meate onely, but by the power of God, which giveth it strength to nourish vs. d As they that go bare footed. e So that his afflictions are signes of his fatherly loue toward vs.

member what the Lord thy God did vnto ^{to} Pharaoh, and vnto all Egypt:

19 The great tentations which thine eyes sawe, and the signes and wonders, and the mightie hand and stretcht out arme, wherby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

20 * For neuer, the Lord thy God will send ^h hojnets among them untill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou mayest not consume them at once, lest the beasts of ^h field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, untill they be brought to nought.

24 And hee shall deliuer their kings into thine hands, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, untill thou hast destroyed them.

25 The grauen images of thy gods shall we burne with fire, and couet not the silver and gold, that is on them, nor take it vnto thee, least thou be ensared therewith: for it is an abomination before the Lord thy God.

26 Wising not therefore abomination into thine house, lest thou be accursed like it, but utterly abhorre it, and count it most abominable: for it is accursed.

CHAP. VIII.

a God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart might not be proude for Gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

Yee shall keepe all the commandments which I commaund thee this day, for ^a to doe them: that penias line, and be multiplied, and goe in, and possesse the lande which the Lord sware vnto your fathers.

2 And thou shalt remember all the waye which ^h Lord thy God led thee this fourtie yeere in the wilderness, for to humble thee, and to ^b proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commaundements or no.

3 Therefore he humbled thee, & made thee hungry, and fed thee with MAN, which thou knowest not, neither did thy fathers knowe it, that he might teach thee that man lieth not by bread onely, but by euery worde that proceedeth out of the mouth of the Lord, both a man line.

4 The raiment waxed not olde vpon thee, neyther did thy foote swell those fourtie yeeres.

5 Knowe therefore in thine heart, that as a man nourereth his sonne, so the Lord thy God ^c nourereth thee.

6 Therefore shalt thou keepe the commaundments of the Lord thy God, that thou

mayest walke in his wayes, & feare him.

7 For the Lord thy God bringeth thee into a good lande, a lande in the which are riues of water and fountaines, and ^d depths that spring out of balles, and ^e mountaines:

8 A land of wheat and barley, and of vines, pappes, and figges, and pomegranates: a land of ople olue and of home:

9 A lande wherein thou shalt eate brade without scarcety, neither shalt thou lacke any thing therein: a land ^f whose stones are piron, and out of whose mountaynes thou shalt digge brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt ^g blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments, and his lawes, and his ^h ordinaunces, which I commaund thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast buyt goodly houses and dwelt therein,

13 And thy beakes, and thy sheepe are increased, and thy silver and gold is multiplied, and all that thou hast is increased,

14 Then thine heart ⁱ be lifted by and thou forget the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage,

15 Who was thy guyde in the great and terrible wilderness (wherein were fierp serpents, and scorpions, and drought, where was no water, ^j who brought forth water for thee: out of the rocke of flint:

16 Who fedde thee in the wilderness with MAN, which thy fathers knewe not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

17 Beware lest thou sape in thine heart, ^k My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which ^l giveth thee power to get substance to establish his covenant which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I ^m testifie vnto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so shall ye perish, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

a God doeth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The 10 tables are broken. 26 Moses prayeth for the people.

Hear O Israel, Thou shalt passe ouer Iorden this day, to go in and to possess nations greater and mightier then thy selfe, and cities great and walled by to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, ^b By the report of of whom thou hast heard say, Who of the spies can stand before the children of Anak? ^c Nomb. 13. 33

3 Understand therefore that this daye the Loyde thy God is he which goeth ouer before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Loyd hath sayd vnto thee.

4 Speake not thou in thine heart (after that the Loyde thy God hath cast them out before thee) saying, For my righteousnesse the Loyde hath brought me in, to possesse this land: but for the wickednes of these nations the Loyde hath cast them out before thee.

5 For thou entrest not to inherit their lande for thy righteousnesse, or for thy wyght heart: but for the wickednes of those nations, the Loyd thy God doeth cast them out before thee, and that he might perfourme the wyorde which the Loyde thy God swaue vnto thy fathers, Abraham, Ishak, and Jaakob.

6 Understand therefore, that the Loyd thy God giveth thee not this good lande to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 Remember, and forget not, howe thou pynokedst the Loyd thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, until he came vnto this place, ye haue rebelled against the Loyd.

8 Also in Moab ye pynoked the Loyde to anger, so that the Loyde was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to recite the tables of stone, the tables, I say, of the covenant, which the Loyde made with you: a Table in the mount fourtie dayes & fourtie nights, and I newther ate bread nor yet dranke water:

10 * Then the Loyde deliuered me two tables of stone, written with the finger of God, and in them was contayned according to all the wordes which the Loyd had sayd vnto you in the mount out of the middes of the fire, in the day of the assemblie.

11 And when the fourtie dayes and fourtie nights were ended, the Loyd gaue me the two tables of stone, the tables, I say, of the covenant.

12 And the Loyde sayd vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are gone turned out of the way, which I commaunded them: they haue made them a molten image.

13 Furthermore, the Loyde spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 Let me alone, that I may destroy the, and put out their name from vnder heaven, and I will make of thee a mightie nation, and greater then they be.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, and the two tables of the covenant were in my two hands)

16 Then I looked, and behold, ye had sinned against the Loyde your God: for ye

had made you a molten calfe, & had sinned quickly out of the way which the Loyd had commaunded you.

17 Therefore Iooke the two tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Loyde, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which ye had committed, in doing wickedly in the sight of the Loyde, in that ye pynoked him vnto wroth.

19 (For I was afraid of the wroth and indignation, wherewith the Loyde was moued against you, euen to destroy you) yet the Loyd heard me at that time also.

20 Likewise the Loyd was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And Iooke your sinne, I mean the calfe which ye had made, and burnt him with fire, and stamped him and grounde him small, euen vnto very dust: and I cast the dust thereof into the river, that desced out of the Mount.

22 Also in Taberah, & in Massah, and in Riboth-hattarah ye pynoked the Loyd to anger.

23 Likewise when the Loyd sent you from Rabelsh-barnea, saying, Go vp, and possesse the lande which I haue giuen you, then ye rebelled against the commaundement of the Loyd your God, and beloued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Loyd, since the day that I knewe you.

25 Then I fell downe before the Loyde: fourtie dayes and fourtie nights, as I fell downe before, because the Loyd had sayd, that he would destroy you.

26 And I prayed vnto the Loyd, & sayde, O Loyd God, destroy not thy people & thine inheritance, which thou hast redeemed through thy greatnes, whome thou hast brought out of Egypt by a mightie hand.

27 Remember thy seruants Abraham, Ishak, and Jaakob: looke not to the stubbes of this people, nor to their wickednes, nor to their sinne.

28 Least thou countreys, wherewith thou broughtest them, say, * Because the Loyde was not able to bring them into the land which he pynoked them, & because he hated them, he carped them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

The second tables put in the Ark. 8 The tribes of Levi is dedicated to the service of the Tabernacle. 13 What the Lords requirish of him. 16 The circumstances of the heart. 19 God regardeth not the person. 21 The Lords praise of Israel.

In the same time the Loyd sayd vnto me, Write thee two tables of stone, like vnto the first, & come vp vnto me into the Mount, & make thee an Ark of wood.

And I will write vpon the Tables the words

That is, from the Law: where- in he declareth what is the cause of our perdition.

Whereby he sheweth what danger they are in, that haue authority, & resist not wickednes.

m Horeb, or Sinai. Nomb. 11. 1, 2, 3. Exod. 17. 7. Nomb. 11. 34.

n At the returne of the spies,

o Whereby is signified that God requirith earnest continuance in prayer.

p The godly in their prayers ground on Gods promises, & confesse their finnes Nomb. 14. 16.

Exod. 34. 2.

c To guide thee & gouerne thee.

d Man of him selfe can deserue nothing but Gods anger, & if God spare any, it cometh of his great mercie.

e Like stubburn oxe which will not endure their malen yoke. f He pynoketh by the length of time, that their rebellion was most great, and intolerable.

Exod. 34. 18. and 34. 28.

Exod. 34. 28. g That is, miraculously, & not by the hand of man.

Exod. 34. 7.

h So sone as man declineth from the obedience of God, his wayes are corrupted.

i Signifying that the prayers of the faithfull are aboue to stay Gods anger, that he consume not all.

a Which wood is of long continuance.

b When you were assembled to receiue the lawe,

c This mountaine was also called Horeb, Nom. 10. 28.

d That is, to offer sacrifices and to declare the Lawes y^e people. e So God turned the curse of Iakob, Gen. 49. 7. vato blessing.

f For all our finnes and transgressions God requireth nothing but to turne to him & obey him,

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would he chuse none but you. h Cut off all your euil affections, Iere. 4. 4. 2. Cor. 13. 19. Rom. 1. 11.

h Chap. 6. 13. Gen. 4. 10.

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, and bewet two tables of stone like vnto the first, & went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandments, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assemblie) and the Lord gaue them vnto me.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel rooke their iourney from Berroth of the children of Iakhan to Gholera, where Aaron dyed, and was buried: and Eleazar his sonne became high priest in his steade.

7 ¶ From thence they departed vnto Gudgobah, & from Gudgobah to Iordah a land of running waters.

8 ¶ The same time the Lord separated the tribe of Levi to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to bless in his Name vnto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, fourtie dayes & fourtie nightes, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord laid vnto me, Arise, go forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandments of the Lord, & his ordinances, which I command thee this day, for thy wealthe.

14 Behold, heauen, and the heauen of heauens is the Lordes thy God, & the earth, with all that therein is.

15 ¶ Notwithstanding, the Lord set his desire in thy fathers to loue them, and did chuse their seed after thee, euen thou as thou art, as appeareth this day.

16 ¶ Circumcise therefore the foreskinne of your heart, & harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lordes, a great God, mighty, & terrible, which accepteth no persons, nor taketh reward.

18 Who doeth right vnto the fatherlesse and widow, and loweth the stranger, giuing him foode and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 ¶ Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleane vnto him, and shalt sweare by his Name.

21 ¶ He is thy people, & he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt with fewe persons, & now the Lord thy God hath made thee, as the starres of the heauen in multitude.

CHAP. XL.

1 An exhortation to loue God, and keepe his lawe, 10 The prayes of Canaan. 18 To meditate continually the word of God, 19 To teach it vnto the children, 26 Blessing, and cursing.

1 Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandments alway.

2 And consider this day (for I speake not to you children, which haue neyther known nor seene) the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arme.

3 And his signes, and his actes, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, when they hoped, & to their chariots, vnto the cause of the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vnto this place:

6 And what he did vnto Barhan & Abisram & Simeon of Eliab the sonne of Aisben, when the earth opened her mouth, & swallowed them with their householdes and their rentes, & all their substance that they had in the mids of all Israel.

7 For your eyes haue seene all the great signes, actes of the Lord which he did.

8 Therefore shall ye keepe all the commandments, which I command you this day, that ye may be strong, & goe in & possesse the land whither ye go to possesse it:

9 Also that ye may viouling your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seede, euen a land that floweth with milke and hony.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowest thy seede, and wateredst it with thy feet, as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and halles, & dyunketh water of the raine of heauen.

12 This land doeth the Lord thy God rage for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the peece, euen vnto the end of the peece.

13 ¶ If ye shall hearken therefore vnto my commandments, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue only heard of them.

b As wel concerning his benefices, as his corrections.

c Because ye haue felt both his chastisements, & his benefices.

d As by making gullees for the water to come out of the river Nilus to water the land.

e Or, labour.

f Mean.

Thou shalt

I By de

chap. 6.

chap. 4.

g As the

h Thus

chap. 1.

chap. 2.

k Her

l Mean

e In the seede
time, & toward
haruest.

in due time, & the first raine and the latter,
that thou mayest gather in thy wheate,
and thy wine, and thine oyle.

15 Also I will send grasse in thy fieldes for
thy cattell, that thou mayest eate, and haue
plough.

f By dwelling to
your selues too-
lish deuotions
according to
your owne fan-
talies.

16 But beware lest your heart deceiue you,
and least ye turne aside, and serue other
gods, and worship them,

17 And so the anger of the Lord be kindled
against you, and he shutt up the heauen,
that there be no raine, & that your lande
pride not her fruite, and ye perish quickly
from the good lande, which the Lord geueth
you.

Chap. 6. 6, 8.

18 ¶ Therefore shall ye laye vp these my
wordes in your heart and in your soule,
and binde them for a signe vpon your
hande, that they may be as a frontlet be-
tweene your eyes,

Chap. 4. 10.
and 6. 6, 7.

19 And ye shall teach them your children,
speaking of them, when thou sleepest in
thine house, and when thou walkest by
the way, and when thou liest downe, and
when thou risest vp.

20 And thou shalt write them vpon the
posts of thine house, & vpon thy gates,

21 That your dayes may be multiplied,
and the dayes of your children, in the lande
which the Lord sware vnto your fathers
to geue them, as long as the heauens
are aboue the earth.

g As long as
the heauens
endure.

22 ¶ For if ye keepe diligently all these
commandementes, which I commande
you to doe: that is, to loue the Lord your
God, to walke in all his wayes, and to
cleaue vnto him,

23 Then will the Lord cast out all these na-
tions before you, & ye shall possesse great
nations and mightier then you.

Iuk. 1. 7.
h This was soe
complished in
Dauid and Sa-
lomons time.
i Called Medi-
terracum.

24 ¶ All the places whereon the soles of
your feete shall treade, shall be yours:
your coast shall be from the wilderness and
from Leb. mon, and from the Kiuer, euen
the riuer Berath, vnto the uttermost Sea.

25 No man shall stand against you: for the
Lord your God shall call the feare & dread
of you vpon all the lande that ye shall
tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a
blessing and curse:

Chap. 28. 3.
and 30. 1.

27 ¶ The blessing, if ye obey the comman-
dements of the Lord your God which I
command you this day:

Chap. 28. 15.

28 And the curse, if ye will not obey the
commandementes of the Lord your God,
but turne out of the way, which I com-
maunde you this day, to go after other
gods, which ye haue not known.

k He reproveh
the malice of
men which leaue
that which is
certaine, to fol-
low that which
is vncertaine.

29 ¶ When the Lord thy God therefore
hath brought thee into the lande, whither
thou goest to possesse it, then thou shalt
put the blessing vpon mount Gerizim,
and the curse vpon mount Ebal.

Chap. 27. 12, 13.
and 33.
l Meaning, in
Samaria.
m Playes.

30 ¶ Ke thou not beyond Jordan on that
part, where the Iuue Jordan downe in
the land of the Canaanites, which dwell
in the playne ouer against Gilgal, beside
the groue of Aboih?

31 For ye shall passe ouer Jordan, to go in
to possesse the land, which the Lord your

God giueth you, and ye shall possesse it,
and dwell therein.

32 Take heede therefore that ye do all the
commandementes and the lawes, which
I set before you this day.

CHAP. XII.

To destroy the idolatrom places. §. 8 To serue God
where he commandeth, and as he commandeth, and
not as men fantasie. 19 The Levites must be num-
bered. 31 Idolaters burne their children to their gods.

1 These are the ordinances & the lawes,
which ye shall obserue and doe in the
land (which the Lord God of thy fa-
thers giueth thee to possesse it) as long as
ye liue vpon the earth.

2 ¶ Ye shall utterly destroy all the places
wherein the nations which ye shall pos-
sesse, serued their gods vpon the hilles,
and vnder trees, and vpon the highes,
and vnder any greene tree.

3 ¶ Also ye shall overthrow their altars, and
breake downe their pillars, & burne their
groues with fire: and ye shall hew
downe the grauen images of their gods,
& abolish their names out of that place.

4 Ye shall not so do vnto the Lord your God,
But ye shall serue the place which the Lord
your God shall chuse out of all your
tribes, to put his name there, & there to
dwell, and thither thou shalt come.

5 And ye shall bring thither your burnt
offerings, and your sacrifices, & your
tithes, and the offering of your hands,
and your fre offerings, & the first
fruits of your kine and of your sheepe.

6 And there ye shall eat before the Lord
your God, and ye shall reioyce in all that
Arke shall be put your hand vnto, both ye,
and your householdes, because the Lord
thy God hath blessed thee.

7 Ye shall not do after all these things that
we doe here this day: that is, euery man
whatcomer seeth him good in his
owne eyes.

8 For ye are not yet come to rest, and to
the inheritance which the Lord thy God
would be serued gueth thee.

9 But when ye goe ouer Jordan, & dwell
in the lande, which the Lord your God
hath giuen you to inherit, & when he
hath giuen you a rest from all your
enemies bene yough to round about,
and ye dwell in safety,

10 When there shall be a place which
the Lord your God shall chuse, to cause
his name to dwell there, thither shall ye
bring rest vnder his name: that I com-
maunde you: your burnt offerings,
and your sacrifices, your tithes, and the
offering of your hands, and all special
bowes which ye vowe vnto the Lord:

11 And ye shall reioyce before the Lord
your God, ye, and your sonnes & your
daughters, red cuer by the ters, and
your seruants, and your mays placing
of the dens, and the Leuit that is within
your gates.

12 ¶ For hee hath no paine nor
labour with you. Take heede that thou
offer not thy burnt offerings in euery
place that thou seest: But in the place
which the Lord shall place his name
in one of thy tribes, there thou shalt
build an altar, & there thou shalt
offer thy burnt offerings, thy sacrifices,
thy tithes, and the offering of thy hands,
and thy fre offerings, & the first fruits
of thy kine and of thy sheepe.

13 ¶ And there thou shalt eat and
dwell, because the Lord thy God shall
bless thee, and thou shalt increase
and multiply, as thou hast increased
and multiplied these dayes.

i As God hath
giuen thee power
and abilitie.
k Every one
might eate at
home, as wel the
beast appoynted
for sacrifice as
the other.
l Meaning, what-
soever was offered
to the Lord,
might not be
eaten, but where
he had appoynted.

Ecclui. 7. 32.

Gm. 28. 14.
chap. 19. 8.

hbr. be strong, or,
constant.
m Because the
life of beasts is in
their blood.

n That which
thou wilt offer in
sacrifice.

o God by pro-
mises bindeth
himselfe to doe
good to them
that obey his
word.

thalt offer thy burnt offerings, and there
thou shalt do all that I command thee.

15 Forwithstanding thou mayest kill and
eat flesh in all thy gates, whatsoever thine
heart desireth, according to the blessing
of the Lord thy God which he hath gi-
uen thee: both the uncleane and cleane
may eate thereof, as of the roe bucke,
and of the roe deer.

16 Onely ye shall not eate the blood, but
poure it vpon the earth as water.

17 Thou maiest not eat within thy gates
the 1 tythe of thy come, nor of thy wine,
nor of thine oyle, nor the first boyle of thy
kine, nor of thy sheepe, neyther any of thy
bowes which thou vowest, nor thy free
offerings, nor the offering of thine hands.
18 But thou shalt eate it before the Lord
thy God, in the place which the Lord thy
God shall chuse, thou, and thy sonne, and
thy daughter, and thy seruant, and thy
mayde, and the Levite that is within thy
gates: and thou shalt reioyce before the
Lord thy God, in all that thou puttest
thine hand to.

19 * Beware, that thou forsake not the
Levite, as long as thou liuest vpon the
earth.

20 ¶ When the Lord thy God shall enlarge
thy border, as he hath promised thee, &
thou shalt say, I will eate flesh, (because
thine heart longeth to eate flesh) thou
mayest eate flesh, whatsoever thine heart
desireth.

21 If the place which the Lord thy God
hath chosen to put his Name there, be
farre from thee, then thou shalt kill of thy
bullockes, & of thy sheepe which the Lord
hath giuen thee, as I haue commanded
thee, and thou shalt eate in thy gates,
whatsoever thine heart desireth.

22 Euen as the roe bucke and the hart is
eaten, so shalt thou eat them: both the un-
cleane & the cleane shall eat of them alike.
23 Onely be sure that thou eate not the
blood: for the blood is the life, and thou
mayest not eate the life with the flesh.

24 Therefore thou shalt not eat it, but poure
it vpon the earth as water.

25 Thou shalt not eate it, that it may goe
well with thee, and with thy children af-
ter thee, when thou shalt do that which
is right in the sight of the Lord.

26 But thine holie things which thou
hast, and thy bowes thou shalt take vp,
and come vnto the place which the Lord
thy God shall chuse.

27 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the al-
tar of the Lord thy God, and the blood of
thine offerings shall be poured vpon the
altar of the Lord thy God, and thou shalt
eate the flesh.

28 Take heede, and heare all these wordes
which I commande thee, that it may goe
well with thee, and with thy children
after thee for ever, when thou doest that
which is good and right in the sight of
the Lord thy God.

29 ¶ When the Lord thy God shall destroy
the nations before thee, whither thou

goest to possesse them, and thou shalt pos-
sesse them and dwell in their land,

30 Beware, lest thou be taken in a share
after them, after that they be destroyed
before thee, and lest thou aske after their
gods, saying, How did these nations serue
their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy
God: for all abomination, which þ Lord
hath, haue they done vnto their gods:
for they haue burned both their sonnes
& their daughters with fire to their gods.
32 Therefore whatsoever I command you,
take heede you do it: * thou shalt put no
thing thereto, nor take ought thercfrom.

CHAP. XIII.

The inter: idolatry must be slain, & seeme they
newer so holy, 6 So neere of friend or friendship,
13 Or great in multitude or power.

1 If there arise among you a prophet of a
dreamer of dreames, (and giue thee a
signe or wonder,

2 And the signe and the wonder, which he
hath told thee, come to passe) saying, Let
vs goe after other gods, which thou hast
not known, and let vs serue them,

3 Thou shalt not hearken vnto the wordes
of the prophet, or vnto that dreamer of
dreames: for the Lord your God * pro-
ueth you, to knowe whether ye loue the
Lord your God with all your heart, and
with all your soule.

4 Ye shall walke after the Lord your God
and feare him, and shall keepe his com-
mandements, & hearken vnto his voyce,
and ye shall serue him, & cleaue vnto him.

5 But that prophet, or that dreamer of
dreames, he shall be saine, because he
hath spoken to turne you away from the
Lord your God (which brought you out
of the land of Egypt, and deliuered you
out of the house of bondage) to thrust thee
out of the way, wherein the Lord thy
God commanded thee to walke: so shalt
thou take the euil away forth of the midst
of thee.

6 ¶ If thy brother, the sonne of thy mo-
ther, or thine owne sonne, or thy daugh-
ter, or the wife, that lieth in thy bosome, or
thy friend, which is as thine owne soule,
intise thee secretly, saying, Let vs goe and
serue other gods, (which thou hast not
known, thou, I say, nor thy fathers)

7 Any of the gods of the people which are
round about you, nere vnto thee or farre
off from thee, from the one ende of the
earth vnto the other:

8 Thou shalt not consent vnto him, nor
heare him, neither shalt thou epe vnto him,
nor shew mercie, nor keepe him secret:

9 But thou shalt enen kill him: * thine
hand shall be first vpon him to put him to
death, & then the hands of all the people.

10 And thou shalt stone him with stones,
that he dye (because he hath gone about
to thrust thee away from the Lord thy
God, which brought thee out of the land
of Egypt, from the house of bondage)

11 That * all Israel may heare and feare,
and do no more any such wickednesse as
this among you,

p By following
their supersti-
tions, & idola-
tries, & thinking
to serue me
thereby.

q They thought
nothing to deare
to offer to their
idols.

Chap. 4. 2.
10th. 1. 7.
p ouer. 30. 6.
reuel. 22. 18.

a Which sayd
that he hath
things reueiled
vnto him in
dreames.
b He sheweth
whereunto the
false prophes
tende.

c God ordey-
neth all these
things that he
may be knowne.

d Being con-
demned by
testimonies,
and condemned
by the iudge.

e All naturall
affections must
giue place to
Godes honour.
f Whom thou
lovest as thy life.

g As the wind
is charged,
Chap. 17. 7.

- 12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God hath given thee to dwell in)
- 13 ¶ Wicked men are gone out from among you, & haue dyalouen away þe inhabitants of their cities, saying, Let vs goe and serue other gods, which we haue not knowne,
- 14 Then þ thou shalt seeke, & make searche and enquire diligently: and if it be true, & the thing certaine, that such abomination is wrought among you,
- 15 Thou shalt euen slay the inhabitants of that cite with the edge of the sword: destroy it utterly, & all þ is therein, and the cattell therof with the edge of þ sword.
- 16 And thou shalt gather all the people of it into the middes of the streete thereof, and burne with fire the cite and all the people thereof euery whitt, vnto the Lord thy God: and it shall be an heape for euert: it shall not be built againe.
- 17 And there shall cleane nothing of the damned thing to thine hande, that the Lord may turne from the fiercenes of his wrath, and shewe thee mercie, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers:
- 18 When thou shalt obey the voyce of the Lord thy God, & keepe all his commandments which I commaunde thee this day, that thou doest that which is right in the eyes of the Lord thy God.

CHAP. xiiii.

1 The manner of the Gentiles in marking their seru for the dead, may not be followed. 4 VVhat meates are cleane to be eaten, and what not. 29 The tythes for the Leuite, stranger, fatherlesse, and widowe.

- 1 ¶ Ye are the children of the Lord your God. ¶ We shall not cut your felues, nor make pou any baldnesse betwene your eyes for the dead.
- 2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe aboue all the people that are vpon the earth.
- 3 ¶ Thou shalt eate no manner of abomination.
- 4 ¶ These are the beastes, which þe shall eate, the bee, the sheepe, and the goate.
- 5 The hart, and the roe bucke, and the buegle, and the wilde goate, and the unicorne, and the wilde orre, and the chamois.
- 6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall þe eate.
- 7 But these þe shall not eate, of them that chewe the cud, and of them that denide and cleane the hoofe onely: the camell, nor the hare, nor the cony: for they chewe the cudde, but denide not the hoofe: therefore they shalbe vncleane vnto pou.
- 8 Also the swyne, because he denideth the hoofe, and cheweth not the cud, shalbe vncleane vnto pou: þe shall not eate of their flesh, nor touch their dead carkeises.
- 9 ¶ These þe shall eat, of all that are in the waters: all that haue finnes and scales shall þe eate.
- 10 And whatsoeuer hath no finnes nor

- scales, þe shall not eate: it shalbe vncleane vnto pou.
- 11 ¶ All cleane birdes þe shall eate:
- 12 But these are they, whereof þe shall not eate: the eagle, nor the goshaweke, nor the osprey,
- 13 Nor the glede, nor the kite, nor the multure, after their kinde,
- 14 Nor all kinde of rauens,
- 15 Nor the ostriche, nor the night crow, nor the leameate, nor þe hauke after þe kinde,
- 16 Neether the hie owle, nor the great owle, nor the redshank,
- 17 Nor the pelican, nor the swanne, nor the cormorant:
- 18 The stoike also, & the heron in his kinde, nor the lapwing, nor the backe.
- 19 And euery creeping thing þe shew, shalbe vncleane vnto pou: it shall not be eaten.
- 20 But of all cleane foules þe may eate.
- 21 ¶ We shall eate of nothing that is vncleane, but thou shalt giue it vnto the stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not seethe a kid in his mothers milke.
- 22 Thou shalt giue the tithe of all the increase of thy seede, that cometh forth of the felde þeere by þeere.
- 23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his name to dwell there) the tythe of thy come, of thy wine, & of thyne oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.
- 24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farre from thee, where þe Lord thy God shall chuse to set his name, when the Lord thy God shall blesse thee,
- 25 Then shalt thou make it in money, & take the money in thine hande, & goe vnto the place which the Lord thy God shall chuse.
- 26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drink, or whatsoeuer thine heart desireth: & thou shalt eat it there before the Lord thy God, and reioyce, both thou, and thine household.
- 27 And the Leuite þ is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.
- 28 ¶ At the ende of thre yeere thou shalt bring forth all the tythes of thine increase of the same yere, and lay it by within thy gates.
- 29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the wayke of thine hand which thou doest.

CHAP. xv.

1 The yeere of releasing of debt. 5 God will visit them that keepe his commandments. 7 To helpe the poore. 12 The freedom of seruants. 19 The first borne of the cattell must be offered to the Lord.

children of Israel.

Which art appointed to see faults punished.

Signifying, that no holatice is so execrable, nor more grievously to be punished, then of them which once professed God. k Of the spoyle of that idolatrous and cursed cite, read Chap. 7. 36. and iud. 7. 11.

Lam. 19. 28.

Chap. 7. 6. and 26. 11. 29. a Therefore thou oughtest not to follow the superstitions of the Gentiles. b This ceremonial Law instructed the Iewes to seeke a spiritual purgation, even in their meate & drinke.

Gen. 11. 9.

Lam. 11. 19.

c Because their blood was not shed, but remaneth in them. d Which is not of thy religion. e xxi. 23. 19. and 34. 26. f The tythes were ordered for the maintenance of the Leuites, which had none inheritance.

g When he shall give thee ability. h Or, birds up.

i After the Priest hath received the Lords part.

h Besides the yeerely tythes that were giuen to the Leuites, these were layde vp in store for the poore.

- 1** At the terme of seven peeres thou shalt make a freedome.
- 2** And this is the maner of the freedome: erup creditor shall quite the lone of his hande which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of β Loyses freedome is proclaimed.
- 3** If a stranger thou mapst require it: but that which thou hast with thy brother, thine hand shall remite.
- 4** And when there shall be no poore with thee: for the Lord shall blesse thee in the land, which β Loyses thy God giueth thee, for an inheritance to possesse it.
- 5** So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements, which I commaund thee this day.
- 6** For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lende vnto many nations, but thou thy selfe shalt not borrowe, & thou shalt reigne ouer many nations, and they shall not reigne ouer thee.
- 7** If one of thy brethren with thee bee poore: with him any of thy gates in thy lande, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother.
- 8** But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.
- 9** Beware that there bee not a wicked thought in thine heart, to say, The seuerly peere, the peere of freedome is at hande: therefore I geueth thee to looke on thy poore brother, & thou giueth him nought, and he cry vnto the Lord against thee, so that sinne be in thee.
- 10** Thou shalt giue him, & let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.
- 11** Because there shall be euery some poore in the lande, therefore I commaunde thee, saying, Thou shalt open thine hand vnto thy brother, to thy neede, & to thy poore in thy land.
- 12** If thy brother an Chieue sell himselfe to thee, or an Chieue, and serue thee six peere, then in the seventh peere thou shalt let him go free from thee.
- 13** And when thou sendest him out free from thee, thou shalt not let him go away emptye.
- 14** But shalt giue him a liberall reward of thy shepe, and of thy coue, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.
- 15** And remember that thou wast a seruant in the lande of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.
- 16** And if he say vnto thee, I will not go away from thee, because he loneth thee & thine house, and because he is well wth thee.
- 17** Then shalt thou take a naile, & perce his eare through against the doore, and he shall be thy seruant: for euery & vnto thy

- mapst seruant thou shalt do likewise.
- 18** Let it not grieve thee, when thou lettest him go out free from thee: for he hath serued thee six peeres, which is the double worth of an hired seruant: & the Lord thy God shall blesse thee in all that thou doest.
- 19** All the first borne males that come of thy cattell, and of thy shepe, thou shalt sanctifie vnto the Lord thy God.
- 20** Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne shepe.
- 21** But if there be any blemish therein, as if it be lame, or blinde, or haue any cruel fault, thou shalt not offer it vnto the Lord thy God.
- 22** But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, as the roe bucke, and as the hart.
- 23** Whyp thou shalt not eat of blood thereof, but poyse it vpon the ground as water.

C H A P. XVI.

- 1** Of Easter, 10 VVithside, 13 And the feast of Tabernacles, 18 VVith officers ought to be ordered, 21 Idolatrie forbidden.
- 1** Thou shalt keepe β moneth of β Abib, a Reade Em, and thou shalt celebrate the Passouer 13 a ner vnto the Lord thy God: for in the moneth of β Abib β Loyses thy God brought thee out of Egypt by night.
- 2** Thou shalt therefore offer the Passouer vnto the Lord thy God, of shepe and bullockes: in the place where the Lord thy God shall choose to cause his name to dwell.
- 3** Thou shalt eate no leauened bread with it: but seven dayes shalt thou eate vncleanned bread therewith, even the bread of tribulation: for thou canst out of the land of Egypt in haste, that thou mapst remember the day when thou canst out of the land of Egypt, all the dayes of thy life.
- 4** And there shall be no leauen seene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the flesch vntill the morning which thou offerdest the first day at euen.
- 5** Thou mapst not offer the Passouer buchin any of thy gates, which the Lord thy God giueth thee.
- 6** But in the place which the Lord thy God shall chuse to place his name, there thou shalt offer the Passouer at euen, about the going downe of the sunne, in the season that thou canst out of Egypt.
- 7** And thou shalt roste and eate it in the place which β Loyses thy God shall chuse, and shalt returne on the morrowe, and go vnto thy tentes.
- 8** Six dayes shalt thou eate vncleanned bread, and the seventh day shall be a sabbath assemblie to the Lord thy God: thou shalt doe no worke therein.
- 9** Seuen weekes shalt thou count vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the com:
- 10** And thou shalt keepe the feast of weekes

For the hind
seruant serued
but three yeres,
and he first,
Exod. 21.19.
h For they are
the Lords,

Leuit. 22.29, 30
chap. 17.11
Leuit. 22.29, 30

i Thou shalt
well eate them,
as the roebuck,
and other wild
beastes,

b Thou shalt
eate the Easter
Lambe,
chap. 12.5.
Exod. 12.46.

c Which spe-
fied that
on which thou
hast in Egypt
lived.

d This was
chiefly accom-
plished, while
the Temple was
built,
e Which was
in the hope of
their deliuerance
out of Egypt: and
continue them
in the hope of
Iesus Christ.

f Beginning
the next morn-
ing after the
Passouer, Lev.
23.5, 6, 7, 8.

Chap. 28.13.

Or, any of thy
cities.

Mat. 5.43.
Leuit. 6.34.

e Chieue, one is
evil.

f Ebr, let not thine
heart be evil.

g Totrie your
charitie, Matth.
26.11.

h Thou shalt be
liberall.

Exod. 21.2.
Leuit. 24.14.

e In token that
thou dost ac-
knowledge the
benefite which
God hath giuen
thee by his la-
bours.

Exod. 21.6.
f To the yeere
of Iubile, Leuit.
25.40.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

unto the Lord thy God, even a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou and thy sonne, & thy daughter, and thy servant, and thy maide, and the leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there.

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven daies, when thou shalt gathered in thy corne and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy maide, and the leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven daies shalt thou keepe a feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall bless thee in all thine increase, and in all the woordes of thine handes, thou shalt in any case be glad.

16 ¶ Three times in the year shall all the males appeare before the Lord thy God in the place which hee shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which hee hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wilt not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and perverteth the wordes of the iust.

20 That which is iust and right shalt thou follow, that thou mayest live, and possesse the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees nere unto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the Iudge. 12 The controuersie must dure. 15 The election of the King. 16. 17. VVhat things he ought to auoid, 18 And what he ought to iudice.

1 Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is any blemish or any rucke favoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giveth

thee, man or woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his covenant, be excused by

3 And hath gone and serued other gods, the frailtie of and worshipped them: as the sunne, or the moon, or any of the hostes of heauen, which I haue not commanded, c Whereby hee condemneth al religion and ser-

4 And it be tolde vnto thee, and thou shalt heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abominable is wrought in Israel, which God hath not commanded.

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shalt thou be heard in the mouth of the Lord thy God, but at the mouth of one witness, thou shalt not die.

7 The hands of the witnesses shalt thou first lay vpon him, to kill him: and afterward the hands of al the people: to thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, they testified betweene plea and plea, betweene plague the truth, and plague, in the matters of controuersies: if within thy gates, then shalt thou as a common cōsent rise, and goe vnto the place, which the Lord thy God shall chuse, d Whereby they declared that

9 And thou shalt come vnto the priests of the leuites, & vnto the Iudge that shall be in those daies, and aske, and they shall sentence as the thewes thee the sentence of iudgement, e To signifie a common cōsent to maintaine Gods honour & true religion.

10 And thou shalt doe as coming to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Law, which they shall reach thee, & according to the iudgement which they shall tel thee, shalt thou doe: thou shalt not decline from it thing which they shall shewe thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, and hearkening vnto the priest (that standeth before the Lord thy God, to minister there) or vnto the Iudge, that man shall die, and thou shalt take away eni from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giveth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: thou shalt not choose thyne iniquities, least among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 ¶ In any wise hee shall not prepare him many horses, nor bring people against their iniuries, & to Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, your best horse shall henceforth goe no more againe. 1 King 10. that 28.

That is, the 15 day of the seventh moeth, Leuit. 13. 34.

Leuit. 13. 34.

Leuit. 13. 34.

According to the ability that God hath given him. He gaue authority to that people for a time to chuse themselves magistrates.

The magistrate must constantly followe the towne of the Law, and in nothing decline from iustice, nor maye.

Chap. 17. 21. ¶ Thou shalt make thee no God like as the heathen make, as the heathen doe.

Nom. 35. 30. chap. 19. 15. mar. 18. 16.

2 Cor. 13. 1.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

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Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

Chap. 19. 15. mar. 18. 16.

chased, & ouertake him, because the way is long, and slay him, although he be not worthy of death, because hee hated him not in time passed.

7. Wherefore I comãd thee, saying, Thou shalt appoynt out three cities for thee.

8 And when the Lorde thy God enlargeth thy coastes (as he hath swoyne vnto thy fathers) & giveth thee all the lande which he promised to giue vnto thy fathers.

9 If thou keepe all these commandementes
to do them, which I command thee this
day: to wit, that thou loue the Lorde thy
God, and walke in his wapes for euer)
*then shalt thou adde thre cities mo for
the besides those thre.

IO That innocent blood be not shed within
thy lande, which the Lord thy God giueth

11 ¶ But if a man hate his neighbour, and lay waite for him, and ryle against him, and smite any man that he die, & flee vnto any of these cities,

12 Then the Elders of his citie shall sende
and fet him thence, and deliuer him into
the hands of the auenger of the blood, that
he may die.

13 Thine eye shall not spare him, but thou shalt put away the crie of innocent blood fro Israel, that it may go well with thee.

14 Thou shalt not remoue thy neighbors marke, which they of olde tyme haue set in thine inheritance, that thou shalt inherite in the Land, which the Lord thy God giueth thee to possess it.

15 ¶ One witnesse shall not rise against a man for any trespassse, or for any sinne, or for any faulte that he offendeth in, *but at the mouth of two witnessses or at p'mouth of thre witnessses shall the matter bee established.

16 ¶ If a false witnesse rise by against a man
to accuse him of trespasse.

17 Then both the men which strite together, shall stand before the^b Lord, euen before the Priestres and the Iudges, which shalbe in those dayes.

18 And the Judges shall make diligent inquisition: & if the witness be founde false, and hath given false witness against his brother.

19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother : so thou shalt take euill awaie footi of the middes of the.

20 And the rest shall heare this, & feare, and
shal hencefoorth commit no more any such
wickednesse among you.

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAPTER XX.

3 The exhortation of the *Priest* when the *Israelites* go to battell. § The exhortation of the officers shewing who should go to battell. 10 *Peace* must first be proclaimed. 19 The tree: that beare fruits, must not be destroyed.

When thou shalt goe forth to
warre against thine enemies, and
shalt see horses and charets, and
people more then thou, bee not affrayde

of them: for the Lord thy God is with thee, which brought thee out of the lande of Egypt.

2 And when ye are come neere vnto the
battell, then the Priest shall come forth to
speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battel against pour enemies: * let not pour hearts faint, neither feare, noy be amased, noy a dread of them:

4 For the Loide your God ^b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it: let him goe and returne to his house, least he dye in the battell, and another man dedicate it.

6 And what man is there that hath plant-
ed a vineparde, & hath not^d eaten of the
fruit? let him go and returne againe vnto
his house, leaſt he die in the barrell, and an-
other eate the fruit.

7 And what man is there that hath betrothed a wife, & hath not taken her: let him go & returne againe vnto his house, least he die in battell, and another man take her.

8 And let the officers speake further vnto
the people, a say, * Whosoener is afrayde
and faunt hearted, let him goe and returne
vnto his house, least his byethjens heart
faunt like his heart.

9 And after that the officers haue made
an ende of speaking vnto the people, they
shall make capitaines of the armie to go-
uerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace,

II And if it answer thee againe * peaceable, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee,
but make warre against thee, then thou
shalt besiege it,

13 And the Lord the God shall deliver it
into thine hands, and thou shalt smite all
the males thereof with the edge of the
sword.

14. **O**riple the women, and the children, and the cattell, and all that is in the citie, even all the spoyle thereof shalt thou take unto thy selfe, and shalt eate the spoyle of thine enemies, which the Lorde thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities,
which are a great way off from thee,
which are not of the cities of these ¹ nation
ous here.

16 But of the cities of this people, which
the Lord thy God shall giue thee to inhe-
rite thou shalt save no person alive.

17 But shalt utterly destroy them: to wit,
the Hittites, and the Amorites, the Canaanites,
and the Perizzites, the Hivites,
and the Jebusites, as the Lord thy God
hath commanded thee.

18 That they teache you not to doe after
all their abominations, which they haue
done

Chap. 28.7

b Is present to defend you with his grace and power.

c For when they
entred first to
dwell in an
house, they gaue
thanks to God,
acknowledging
that they had
that benefite by
his grace.

d The Ebrewe
word signifieth
to make comm^o
or profane,
Leuit. 19. 25.
Indy. 7. 3.

Nomb. 21. 12.
chap. 2. 26.
e If it accept
peace.

Feb. 8. 3.

For God had appointed that the Canaanites should be destroyed, & made the Israelites executors of his will, Chap. 7.

DONE

done vnto their gods, and so he shoulde sinne against the Lord your God.

19 ¶ When thou halt besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by felling an are into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 ¶ Help those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the citie that maketh warre with thee, untill thou subdue it.

CHAP. XXL

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection. 18 The disobedient child. 23 The bodie may not haue all night.

a This lawe de-
clareth howe
horrible a thing
murder is, see-
ing that for one
man a whole
countrie shalbe
punished except
a remedie be
found.

b Or, rough.
b That blood
shed of the in-
nocent beast in
a solitarie place,
might make
them abhorre
the fact.

c This was the
prayer, which
the Priests made
in the audience
of the people.

d Signifying that
her former life
must be chan-
ged, before they
could be ioyned
to the people
of God.

e As hauing re-
nounced parents
and countrie.

f This only was
permitted in the
warres: other-
wise the Israe-
lites could not
marry strangers.

If one be founde a flaine in the lande, which the Lord thy God giueth thee to possess it, lying in the field; & it is not known who hath slaine him,

2 Then thine Elders and thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the flaine man, take out of the dioue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Levi (whome the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, and by their word shall all strife and plague be tresp.

6 And all the Elders of that citie that came nere to the flaine man, shall walke their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 ¶ Lord, be merciful vnto thy people Israel, whom thou hast redeemed, and lape no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shall deliver them into thine handes, and thou shalt take them captiues,

11 And shalt see among thy captiues a beaustifull woman, and shalt a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and the she shall haue her head, & pare her naples,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, & bewaile her father and her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou halt humbled her.

15 ¶ If a man haue two wiues, one lored, and another hated, and they haue borne him children, both the lored and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee appoynteth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne & disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, & they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall lay vnto the Elders of his citie, This our sonne is stubborne and disobedient, he is not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may feare it, and feare.

22 ¶ If a man also haue committed a trespass worthe of death, as is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherit.

CHAP. XXII.

1 Hee commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her young birds. 8 VVhy they should haue battellwatts. 9 Not to mixe diuers kindes together. 13 Of the wife not being founde a virgine. 23 The punishment of adulterie.

¶ Thou shalt not see thy brothers ore

nor his theepe goe allray, & withs draw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not nere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, untill thy brother heere after it: then shalt thou deliver it to him againe.

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his raps ment, and shalt so do with all lost thinges of thy brother, which he hath lost: if thou shalt finde them, thou shalt not bringe thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his

¶ This decla-
reth that the plu-
ralitie of wines
came of a con-
rupt affeccion.

Or, while the
sonne of the land
luneth,

h As much as
to two of the
others.

i Except he be
vnworthy, as
was Reuben
Laabobs sonne.

k For it is the
mothers duty
also to punish
her children.

¶ (Gen. 35.)

l Which doth
was also ap-
peared for blasphe-
mers and iuda-
izers: speake
disobey the pa-
rents is most
horrible.

m For Godh
by his death
satisfied, and na-
ture abhorre
crueltye.

Gal. 3.13.

n Meaning
thee, wh
the signes
of virginity

¶ For the
of the child
dismember
thame of the
remembrance
he was recei-
ued wh
was familie

Exod. 23.4.
a As though
thou wast
not.

b Shewing that
brotherly af-
feccion must be
shewed, not
only to them that
dwell nere vnto
us, but also to
them which are
farre off.

c Much more
are thou bound
to doe for thy
neighbour.

¶ (Leu. 20.)

no; his ore fal downe by the wap, and withiawhe the leise from them, but shalt lift them vp with him.

d For that were 5
to alter the or-
der of nature, &
to despise God.

6 ¶ The woman shall not weare þ which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination vnto þ Lord thy God.

7 ¶ If thou finde a birds nest in the wap, in any tree, or in the ground, whether they be pong of egges, & the dam sitting vpon the pong, or vpon the egges, thou shalt not take the dam with the pong,

e ¶ God detest
crueltye done to
little birds, how
much more to
man, made ac-
cording to his
image.

8 ¶ But shalt in any wise let the dam go and take the pong to thee, that thou maifest prosper and prolong thy dayes.

9 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lap not blood vpon thine house, if as no man fall thence.

f The temour of
this Lawe is, to
walk in simpli-
citic, and not to
be curious of
new inventions.

10 ¶ Thou shalt not sowe thy vineparde with diuers kinds of seedes, lest thou desile the increase of þ seede which thou hast sowed, and the fruite of the vineparde.

¶ (m. 15. 38.)

11 ¶ Thou shalt not plow with an ore and an asse together.

12 ¶ Thou shalt not weare a garment of diuers sortes, as of woollen & linen together.

g That is, be an
occasion that
thou be slandered.

13 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou conuertest thy leise.

14 ¶ If a man take a wife, & when he hath lien with her, hate her,

15 ¶ And lay a slanderous things vnto her charge and bring vp an euil name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

16 ¶ Then shall the father of the maide and her mother take and bring the signes of the maides virginite vnto the Elders of the cite to the gate.

17 ¶ And the maides father shall lay vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

18 ¶ And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginite: & they shall spread the vesture before the elders of þ cite.

h Meaning, the
sheete, wherein
the signes of her
virginite were.

19 ¶ Then the Elders of the cite shall take that man and chastise him,

20 ¶ And shall condemne him in an hundred shekels of silver, & giue them vnto the father of þ maide, because he hath brought vp an euil name vpon a maide of Israel:

i For the fault
of the childre re-
downed to the
flame of the pa-
rents: therefore
he was recom-
pensed when the
was faultlesse.

21 ¶ And he shall be his wife, and he may not put her away all his life.

22 ¶ But if this thing be true, þ the maide be not found a virgine,

23 ¶ Then they shall bring forth the maide to the doore of her fathers house, and the men of her cite shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whoie in her fathers house: so thou shalt put euil away from among you.

Leu. 20. 30.

24 ¶ If a man be found lying with a woman married to a man, then they shall die even both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israel,

25 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lie with her,

26 ¶ Then shall ye bring them both out vnto the gates of the same cite, and shall stone them with stones to death: the maide because she cried not, being in the cite, and the man, because hee hath humbled his neighbours wife, so thou shalt put away euil from among you.

¶ Or defiled.

27 ¶ But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

28 ¶ And vnto the maide thou shalt doe nothing, because there is in the maide no fault of death: for as when a man riseth against his neighbour & woundeth him to death, so is this matter.

¶ Or, no fault was
this death.

k Meaning, that
the innocent
can not be pun-
ished.

Exod. 23. 16.

29 ¶ For he found her in the field: the betrothed maide cried, & there was no man to succour her.

30 ¶ If a man finde a maide that is not betrothed, and take her and lie with her, and they be found,

31 ¶ Then the man that lay with her, shall giue vnto the maides father fiftie shekels of silver: and she shall be his wife, because he hath humbled her: hee can not put her away all his life.

l He shall not lie
with his stepmo-
ther: meaning
hereby alother
degrees forbid-
den, Leuit. 18.

32 ¶ No man shall take his fathers wife, no; his brother his fathers wife,

CHAP. XXIII.

¶ ¶ What men might not be admitted to office.

¶ ¶ What they ought to avoid when they go to warre.

¶ ¶ Of the fugitives against. ¶ ¶ To flee all kinds of whoredome. ¶ ¶ Of vsurie. ¶ ¶ Of vauze. ¶ ¶ Of his neighbours vine and corne.

¶ ¶ One that is hurt by bursting, or that hath his priue member cut off, shall enter into the Congregation of the Lord.

¶ ¶ A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into þ Congregation of the Lord.

¶ ¶ The Ammonites & the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer.

a Either he
beare office, or
to marie a wife

b This was to
cause them to
live chastly, that
their posteritie
might not be
reidied.

¶ ¶ Nebr. 13. 1.

c Herby he
condemneeth all
that further
the children of
God in their
vocation.

¶ ¶ Num. 12. 1.

¶ ¶ Because they met pon not with byrad and water in the wap, when ye came out of Egypt, and because they hired against thee Balaam the sonne of Beor, of Mesopotamia in Balaam-naharim to curse thee.

¶ ¶ Nevertheless, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loved thee.

d Thou shalt
have nothing to
do with them.

¶ ¶ Thou shalt not take their peace, nor their prosperitie all thy dayes for euer.

¶ ¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

e If the fathers
have renounced
their idolatrie,
and received
circumcision.

¶ ¶ The children that are begotten of them in their thirde generation, shall enter into the Congregation of the Lord.

¶ ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is unclean by that which cometh to him by night, he shall go out of the host, and shall not enter into the host.

11 But at euen he shall wash himself with water, and when the sunne is downe, he shall enter into the host.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort.

13 And thou shalt haue a pabbie among thy weapons, & when thou wouldst sit downe without, thou shalt digge there with, & returning thou shalt couer thine excrements.

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holp, that hee see no filch thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant unto his master, which is escaped from his master into thee.

16 Hee shall dwel with thee, euen among you, in what place he shall choise, in one of thy cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither buy the hire of a whore, nor the price of a dogge into the house of the Lord thy God for any votue: for euen both these are abomination unto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is ynto vsurie.

20 Vnto a stranger thou maiest lend vpon vsurie, but thou shalt not lende vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt borrow a borrow vnto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God wil surely require it of thee, and so it shoulde be sinne vnto thee.

22 But whē thou abstainest from borrowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for he hath spoken it to thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou shalt earrape as at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 When thou comest into thy neighbours vine, then thou shalt plucke & eare with thine hād, but thou shalt not moue a sickele to thy neighbours come.

CHAP. XXXII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 VV ages may not be retained. 16 The good must not be punished for the bad. 17 The care of the

stranger, fatherless and widewe.

1 ¶ When a man taketh a wife, & marrieth her, if so be he finde no fauour in his eyes, because he hath espied some filchinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And whē he is departed out of his house and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and sende her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherite.

5 ¶ When a man taketh a newe wife, he shall not goe to warfare, neither shall he be charged with any businesse, but shall be free at home one yeare, and ride with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shall thou put euill away from among you.

8 ¶ Take heede of the plague of leprosie, that thou observe diligently, and doe according to all that the priests of the Leuites shall teach you: take heede yee doe as I commanded them.

9 Remember what the Lord thy God did vnto ¶ Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, that bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge.

13 But thou shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse any hired seruant that is meek and poore, neither of thy brethren, nor of the stranger that is in thy land within the gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall his sunne goe downe vpon it: for he is poore, & therewith susteineth his life: least he cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take ouer them.

a w

f For the necessity of nature.

g Meaning here by that his people should be pure both in soule & body.

h This is ment of the heathen, who seld for their masters crueltye, and embraced the true religion.

i Forbidding hereby that any gaine gotten of euil things should be applied to the seruice of God, Micah. 1.7. Exod. 22. 25. leuit. 25. 36.

k This was permitted for a time for the hardness of their heart, l If thou shewe thy charitie to thy brother, God wil declare his love toward thee.

m If the vowe be lawfull and godly, n Being hired for labour.

o To bring home to thine house. Micah. 12. 1.

a Hereby God approcheth that light diuorcement is a auoide further inconueniencie. Math. 19. 7.

b Seeing that by dimming her, he adultereth to be ycleane and defiled.

c That they might learn know out of others codings and solemnes lue in goodly peace.

d Nor anything whereby a man getteth his living.

Leuit. 19. 28.

Nam. 12. 16.

e As though thou wouldst appoint what thou haue, but thou receiue what may spare.

f Though it would be to thankfull for God will not forget him.

g Because the world doth lacke of people, therefore God hath most care which miserie.

a widowes raiment to pledge.

18 But remember that thou wast a ser-
nant in Egypt, & how the Lord thy God
delivered thee thence. Therefore I com-
mand thee to doe this thing.

Leu. 19. 8
md. 3. 21.

19 ¶ When thou cuttest downe thine har-
nell in thy feld, & halt forgotten a sheafe
in the feld, thou shalt not go againe to
fet it, but it shalbe for the stranger, for the
fatherlesse, and for the widow: that the
Lorde thy God may bleesse thee in all the
woykes of thine hands.

Ex. 23. 10
md. 23.

20 When thou beatest thine olive tree,
thou shalt not go ouer þ bouges againe,
but it shalbe for the stranger, for the fa-
therlesse and for the widow.

Isa. 58. 10
md. 58. 10
Isa. 58. 10
md. 58. 10
Isa. 58. 10
md. 58. 10

21 When thou gatherest thy vineparde,
thou shalt not gather the grapes cleane
after thee, but they shall be for the stran-
ger, for the fatherlesse, and for the widow.

22 And remember that thou wast a ser-
nant in the land of Egypt: therefore I
command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise up fede to
the kinsman. 11 In what case a woman's hand must
be cut off. 13 Of iust weights and measures. 19 To
destroy the Amalekites.

¶ When there shall be strife betwene
men, & they shall come unto iudge-
ment, & sentence shalbe giuen
vpon them, and the righteous shalbe ius-
tified, and the wicked condemned.

2 Then if so be the wicked bee woythie to
be beaten, the Judge shall cause him to
lie downe, & and to be beaten before his
face, according to his trespassse, vnto a
certaine number.

3 Fourtie stripes shall hee cause him to
haue and not past, least if he byldue ex-
ceede and beat him above that with ma-
ny stripes, thy brother shoulde appeare des-
pised in thy sight.

4 ¶ Thou shalt not monsell the ore that
treaderth vnto the coyne.

5 ¶ If biethen dwell together, and one
of them die and haue no sonne, the wife
of the dead shall not marry without: that
is vnto a stranger, but his kinsman shall
go in vnto her, and take her to wife, and
doe the kinsmans office to her.

6 And the first boine which the beareth,
shall succede in the name of his biotyer
which is dead, that his name be not put
out of Israel.

7 And if the man will not take his kins-
woman, then let his kinswoman goe vp
to the gate vnto the Elders, and say, My
kinsman refuseth to raise vp vnto his
biotyer a name in Israel: he will not doe
the office of a kinsman vnto me.

8 Then þ Elders of his cite shall call him,
and commaune with him: if he stande and
say, I will not take her,

9 Then shall his kinswoman come vnto
him in the presence of the Elders, & loofe
his shoe from his foote, and spit in his
face, and answere, and say, So shall it be
done vnto that man, that will not build
vp his biotyers house.

10 And his name shall be called in Israel.

The house of him whose shoe is put off.

11 ¶ When men strue together, one with
another, if the wife of the one come neere,
for to rid her husband out of the handes
of him that smiteth him, & put forth her
hand, and take him by his pynities,

12 Then thou shalt cut off her hande: thine
eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge
two manner of "weights, a great and a
small,

14 Neither shalt thou haue in thine house
diuers "measures, a great and a small:

15 But thou shalt haue a right and iust
weight: a perfitte and a iust measure shalt
thou haue, that thy dayes may be long
thened in the land, which the Lorde thy
God giueth thee.

16 For all that do such things, and all that
doe vnrighteously, are abomination vnto
the Lord thy God.

17 ¶ Remember what Amalek did vnto
thee by the way, when he were come out
of Egypt:

18 How he met thee by the way, and smote
the hyndmost of thou, al that were feeble
behind thee, when thou wast fainte and
weary, and he feared not God.

19 Therefore when the Lord thy God hath
giuen thee rest from all thine enemies
round about, in the land which the Lorde
thy God giueth thee for an inheritance to
possesse it, then thou shalt put out the
remembrance of Amalek from vnder
heauen: forget not.

CHAP. XXVI.

3 The offering of the first frutes. 5 VVhat they must
protest when they offer them. 13 The rule of the
third yeere. 15 Their protestation in offering it. 19
To what honore God preferreth them which ac-
knowledge him to be their Lord.

¶ Also when thou shalt come into the
land which þ Lorde thy God giueth
thee for inheritance, and shalt possesse
it and dwell therein,

2 Then shalt thou take of the first of all
the fruit of the earth, and bring it out
monie they use
of the land that the Lord thy God giueth
thee, and put it in a basket, and goe vnto
the place which the Lorde thy God shall
choofe to place his Name there.

3 And thou shalt come vnto the Priest,
that shall be in those dayes, and say vnto
him, I acknowledge this day vnto the
Lord thy God, that I am come vnto the
countrey which the Lord swaue vnto our
fathers for to giue vs.

4 Then the Priest shall take the basket out
of thine hand, and set it downe before the
altar of the Lord thy God.

5 And thou shalt answere and say before
the Lord thy God, A Syrian was my fa-
ther, who being ready to perish for han-
ger, went downe into Egypt, and abideth
there with a small compaign, & grew their
bailers: and there vnto a nation great, mightie,
and strong.

6 And the Egyptians vexed vs, and promised
made trouble vs, and labored vs with cruel
bondage.

7 But when we were cryed vnto the Lorde
and Iacob.

c This lawe im-
porteth, that
godly shame-
fastnesse be pre-
served: for it is
an horrible
thing to see a
woman past
shame.

"Ebr. fons and

"Ebr. Ephah and

13. 36.

Exod. 17. 8.

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Exod. 17. 8.

God of our fathers, the Lord heard our voice, & looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought us out of Egypt in a mightie hand, and a stretched out arme, with great terribleiſſe, both in ſignes and wonders.

9 And he hath brought us into this place, and hath giuen vs this land, euen a land that floweth with milke and honie.

10 And now, lo, I haue brought the ſift fruites of the land which thou, O Lord, haſt giuen me, and thou ſhalt ſet it before the Lord thy God, & worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine houſholder, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an ende of thy thing all the tithes of thine increaſe, the third peece, which is the peece of tithing, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe and to the widow, that they may eate within thy gates, and be ſatiſfied,

13 Then thou ſhalt ſay, before the Lord thy God, I haue brought the halloweſt thing out of mine houſe, and alſo haue giuen it vnto the Leuites and to the ſtrangers, to the fatherleſſe, and to the widow, according to all thy commandements which thou haſt commanded me: I haue tranſgreſſed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor ſuffered ought to periſh: thoſe rough vncleanneſſe, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done as after all that thou haſt commanded me.

15 Looke downe ſecondly thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, & the land which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doeth command thee to doe theſe ordinances, and lawes: keepe them therefore and doe them with a whole heart, and with all thy ſoule.

17 Thou haſt ſet by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, & his commandements, & his lawes, and to hearken vnto his voice.

18 ¶ And the Lord hath ſet thee by this day, to be a precious people vnto him (as he hath promiſed thee) & that thou ſhouldeſt keepe all his commandements,

19 And to make thee high aboue all nations (which he hath made) in praiſe, & in name, & in glorie, & that thou ſhouldeſt be an holy people vnto the Lord thy God, as he hath ſaid.

CHAP. XXVII.

2 They are commanded to write the Lawe upon ſtones for a remembrance, 3 Alſo to build an altar, 13 The curſings are giuen on mount Ebal,

1 Then Moſes with the children of Iſrael commanded the people, ſaying, Keepe all the commandements, which I command you this day.

2 And when ye ſhall paſſe ouer Iordén into the land which the Lord thy God ſhall giue thee, thou ſhalt ſet thee up great ſtones, and plaſter them with plaſter.

3 And ſhalt write vpon them all the words of this Law, when thou ſhalt come ouer, that thou maieſt goe into the land which the Lord thy God ſhall giue thee: a land that floweth with milke and honie, as the Lord thy God hath promiſed thee.

4 Therefore when ye ſhall paſſe ouer Iordén, ye ſhall ſet up theſe ſtones, which I command you this day in mount Ebal, & thou ſhalt plaſter them with plaſter.

5 And there ſhalt thou build vnto the Lord thy God an altar, euen an altar of ſtones: thou ſhalt liſt none pſion inſtrument vpon them.

6 Thou ſhalt make an altar of ſtones of whole ſtones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there: a reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the words of this Law, & welſe plaſter.

9 ¶ And Moſes and the Elders of the Leuites ſpake vnto all Iſrael, ſaying, Take heede and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou ſhalt hearken therefore vnto the voice of the Lord thy God, and do his commandments and his ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Gerizim, to bleſſe the people when ye ſhall paſſe ouer Iordén: Simeon, and Levi, and Iudah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand vpon mount Ebal to a curſe: Reuben, Gad, and Aſſer, and Zabulon, Man, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loud voice,

15 ¶ Curſed be the man that ſhall make an carved or molten image, which is an abomination vnto the Lord, the worke of the handes of the craftsman, and putteth it in a ſecret place: And all the people ſhall anſwere, and ſay, So be it.

16 Curſed be he that curſeth his father & his mother: And all the people ſhall ſay, So be it.

17 Curſed be he that remoueth his neighbours mark: And all the people ſhall ſay, So be it.

18 Curſed be he that maketh the blinde go out of the way: And all the people ſhall ſay, So be it.

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, & the widow: And all the people ſhall ſay, So be it.

20 Curſed be he that ſpeth truly his neighbours

a As Gods miſter & charged with the ſame, 109. 4. 1.

b God would that his Lawe ſhould be ſer in the borders of the land of Canaan, that alſo looked there might knowe that the land was dedicated to his ſeruiſe. Exod. 30. 15. 109. 8. 31.

c The Altar ſhould not be ſo ſhould be ſeriously wrought, becauſe it ſhould conſtinue buſie a time: for God would haue but one Altar in Iſrael.

d That every one may well reade it, and ſo deſtand it.

e This cometh God hath hold thee vnto, that thou wilt be his people, thou mult keepe his lawes.

f Meaning E. phraim and Benjamin.

g Signifying that if they would not obey God for love, they ſhould be made to obey for feare.

h Vnder this line conteineth the corruption of Gods ſeruiſe, & the tranſgreſſion of the firſt table.

i Or, cernments & this apperth to the ſecond table.

k He condeſcendeth almighty and cauſeth.

l Meaning, that he helpeth not and counſelleth not his neighbours.

f In token of a thankfull heart, and mindfull of this benefite,

g Signifying, that God giueth vs not goods for our ſelues onely, but for their vſes alſo, which are committed to our charge.

h Without hypocriſie.

Chap. 14. 27.

i Of malice and contempt.

k Or for any neceſſitie.

l By putting them to any prophane vſe. m As farre as my unſull nature would ſuffer for elſe, as David and Paul ſay, there is not one juſt, Plalme 14. 3. rom. 3. 10.

n With a good and ſimple conſcience.

o Signifying, that there is a mutual bond betwene God and his people. Chap. 7. 6. & 14. 3. Chap. 4. 7. & 28. 1. Chap. 7. 6. & 14. 3.

m In committing violence against him, Le. 23. 10. chap. 23. 10. chap. 23. 10.

n Meaning his wifes mother.

o For God, that ſetteth in ſecret, will reuenge it. Ezek. 33. 13.

o For God, that ſetteth in ſecret, will reuenge it. Ezek. 33. 13.

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o For God, that ſetteth in ſecret, will reuenge it. Ezek. 33. 13.

o For God, that ſetteth in ſecret, will reuenge it. Ezek. 33. 13.

thera wife: for he hath conquered his father: ſhirt: And all the people ſhall ſay: So be it.

21 Curſed be he that ſpeeth with any deceit: And all the people ſhall ſay: So be it.

22 Curſed be he that ſpeeth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his mother in law: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his neighbour ſecretly: And all the people ſhall ſay: So be it.

25 Curſed be he that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 Curſed be he that confirmeth not all the wordes of this Law, to do them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 The promiſes to them that obey the commandments. 15 The threatenings to the contrary.

1 If thou ſhalt obey diligently the voice of the Lord thy God, and obſerve and doe all his commandments, which I command thee this day, then the Lord thy God will ſet thee on high above all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and ouertake thee, if thou ſhalt obey the voice of the Lord thy God.

3 Bleſſed ſhalt thou be in the citie, and bleſſed alſo in the ſeld.

4 Bleſſed ſhalt thou be the fruite of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhall be thy basket and thy dongh.

6 Bleſſed ſhalt thou be when thou comest in, and bleſſed alſo when thou goest out.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall ſlee before thee ſeuē wayes.

8 The Lord ſhall commande the bleſſing to be with thee in thy houſes, and in all that thou ſetteſt thine hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

9 The Lord ſhall make thee an holy people unto himſelfe, as he hath ſworne unto thee, if thou ſhalt keepe the commandments of the Lord thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the ſaue of the Lord is called upon ouer thee, and they ſhall be aſtounded of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers, to giue thee.

12 The Lord ſhall open unto thee his good treaſure, euen the heauen to giue rapine unto the land in due ſeaſon, and to bleſſe all the wayes of the land hand: and thou ſhalt ſende unto many nations, but ſhalt not be ſerued of any.

13 And the Lord ſhall make thee the head, and not the taile, and thou ſhalt be as a ſtrong city, and ſhalt not be ſerued, if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wordes, which I command you this day, euer to the right hande or to the left, to go after other gods to ſerue them.

15 But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commandments and his ordinances, which I commande thee this day, then all theſe curſes ſhall come upon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the ſeld.

17 Curſed ſhall thy basket be, & thy dongh.

18 Curſed ſhall be the fruit of thy body, and the fruit of the land, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou comest in, & curſed alſo when thou goest out.

20 The Lord ſhall ſend vpon thee curſing, trouble, & ſhame, in all that which thou ſetteſt thine hand to do, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickednes of thy wayes whereby thou haſt forſaken me.

21 The Lord ſhall make thee the peſtilence cleane vnto thee, vntill he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 The Lord ſhall ſmite thee with a conſumption, and with the ſeauer, and with a burning ague, and with ſeruent heat, and with the ſwoorde, and with blaſting, and with the midew, and they ſhall purſue thee vntill thou periſh.

23 And thine brethren that are ouer thine head, ſhall be thine, and the earth that is vnder thee, ſhall be thine.

24 The Lord ſhall giue thee for the raine of thy land, buſt and alhes: euen from heaue it ſhall come downe vpon thee, vntill thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt ſee ſeuē wayes before them, & ſhalt be ſcattered through all the kingdomes of the earth.

26 And thy carkeſſes ſhall be meat vnto all foules of the ayre, and vnto the beaſts of the earth, and thou ſhalt frap them away.

27 The Lord will ſmite thee with the botch of Egypt, and with the emeroids, & with the ſcabbe, and with the pteche, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe, and with blindness, and with aſtonyſhing of heart.

29 Thou ſhalt alſo grope at noon dayes, as which ſigne for the blind gropeth in darkeneſſe, & thou ſhalt not proſper in thy wayes: thou ſhalt be oppreſſed with wrong, & thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

30 Thou ſhalt betrothe a wife, and another man ſhall lie with her: thou ſhalt build an houſe, & thou ſhalt dwell therein: thou ſhalt plant a vineyard, & thou ſhalt not eat of the fruit.

31 Thine women ſhall be as the women of Sodom, & thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

32 Thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

33 Thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

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56 Thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

57 Thou ſhalt be ſerued of many nations, & no man ſhall ſuccour thee. euidēt and

31 Thine ore shall be staine before thine eyes, and thou shalt not eat thereof: thine alle shall be violently taken away before thy face, and shall not be restored to thee: thy sheepe shall be given unto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall be given unto another people, & thine eyes shall still looke for them, until till they fall out, & there shall be no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy lande and all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wylong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lorde shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: even from the sole of thy foote unto the top of thine head.

q As he did Mannaſſeh, Ioachim, Zedechias and others,

36 The Lorde shall bring thee and thy king (which thou shalt for ouer thee) unto a nation, which neither thou nor thy fathers haue knownen, and there thou shalt serue other gods: even wood and stone.

Ier. 24.9. and 25.9. 2. king. 9.7. Mich. 6.15. hag. 1.6.

37 And thou shalt be a wonder, a prouerbe and a common talke among all people, whither the Lorde shall carie thee.

38 Thou shalt carie out much seede into the field, and shalt gather but litle in: for the grasshoppers shall bestrope it.

39 Thou shalt plant a vineyard, & dyelle it, but shalt neuer drinke of the wine, nor gather the grapes: for the worms shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine olives shall fall.

Or, he shaken before they be ripe.

41 Thou shalt beget sonnes, & daughters, but shalt not haue them: for they shall go into captiuitie.

q Vnder one kinde he contemned all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

42 All thy trees and fruite of thy land shall the grasshopper consume.

43 The stranger that is among you, shall crie about thee by on his, and thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not lende him: he shall be the head, and thou shalt be the taile.

45 Moreover, all these curses shall come vpon thee, and thou shalt pursue thee & ouertake thee, till thou be destroyed, because thou obeyest not the voyce of the Lorde thy God, to keepe his commandments, & his ordinances, which he commanded thee:

46 And thou shalt be vpon thee for signes and wonders, & vpon thy seede for euer.

47 Because thou seruist not the Lorde thy God with iopfulness, and with a good heart for the abundance of all things.

r Gods plagues shall be euident signes that he is offended with thee.

48 Therefore thou shalt serue thine enemies which the Lorde shall send vpon thee, in hunger and in thirst, and in nakednes, and in neede of all things: and he shall put a yoke of yron vpon thy necke until hee haue destroyed thee.

49 The Lorde shall bring a nation vpon thee from farre, even from the ende of the world, flyinge (wilt as an Eagle: a nation whose tongue thou shalt not vnderstand:

Or, barbarous, cruel, or impudent.

50 A nation of a fierce countenance, which will not regard the person of the olde, nor

haue compassion of the yong.

51 The same shall eat the fruite of thy cattell, and the fruite of thy land until thou be destroyed, and hee shall leaue thee neither to hear, wine, nor oyle, neither the increase of thy kine, nor the flockes of thy sheepe, until hee haue brought thee to nought.

Or, first borne of thy bullocks.

52 And hee shall besiege thee in all thy cities, and hee shall take thee in all thy strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities throughout all thy land, which the Lorde thy God hath given thee.

Or, gates.

53 And thou shalt eat the fruite of thy bowels: euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath given thee, during the siege and straitnes wherein thine enemies shall inclose thee:

Leuit. 26.39. 2. king. 6.29. Ierem. 4.10. baruch. 3.2.

54 So that the man (that is tender and exceeding demy among you) shall be grieved at his brother, and at his wife, that lieth in his bowels, and at the remnant of his children, which he hath yet left,

Chap. 15.9.

55 For feare of giuing vnto any of them, of the flesh of his children, whome hee shall eat, because he hath nothing left him in that siege, and straitnes, wherewith thine enemies shall besiege thee in all thy cities.

56 The tender & demite woman among you, which neuer woulde venture to set the sole of her foote vpon the ground (for her softnesse and tendernes) shall be grieved at her husband, that lieth in her bowels, and at her sonne, & at her daughter, the Romanes besieged Ierusalem.

As came to passe in 7 dayes of Ierusalem, King of Ierusalem, 6.29. and when the Romanes besieged Ierusalem.

57 And at her afterbirth (that shall come out from betwene her feete) & at her children, which shee shall beare: for when all things lacke, shee shall eat them secretly, during the siege & straitnes, wherewith thine enemy shall besiege thee in thy cities.

Hunger shall bite her, that shee shall eat before it be deuoured.

58 If thou wilt not heare and do as all the wordes of this Lawe (that are written in this booke) & feare this glorious & fearefull name, THE LORD THY GOD,

For he that offendeth in one, is guilthy of all, Iam. 2.10.

59 Then the Lorde will make thy plagues wonderful, & the plagues of thy seed, euen great plagues & of long continuance, and sore diseases, and of long durance.

60 Moreover, hee will bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sickness, and euery plague, which is not written in the booke of this Lawe, will the Lorde heape vpon thee, until thou be destroyed.

x Declaring that God hath infinite means to plague the wicked, because them that are ordinarie or written.

62 And hee shall be left setue in number, where he were as the starres of heauen in multitude, because thou wouldest not obey the voyce of the Lorde thy God.

Chap. 10.23.

63 And as the Lorde hath reioiced ouer you, to do you good, and to multiply you, so hee will reioyce ouer you, to destroy you, and bring you to nought, and hee shall be rooted out of the land, whither thou goest to possesse it.

Signifying that it is a long last gift of God where as we worship God purely, and do not

64 And the Lorde shall scatter thee among all people, from the one ende of the world vnto the other, & there thou shalt serue other gods, which thou hast not knownen nor thy fathers, euen wood and stone.

Signifying that it is a long last gift of God where as we worship God purely, and do not

65 Also among these nations thou shalt cleare out a kinde and religion,

Signifying that it is a long last gift of God where as we worship God purely, and do not

finde no reft, neither fhall the foale of thy foote haue reft: for the Lord fhall gne thee there a trembling heart, and looking to returne till thine eyes fall out, and a foyow full minde.

66 And thy life fhall hang before thee, and thou fhalt feare both night and day, and fhalt haue none affurance of thy life.

67 In the morning thou fhalt fay, Would God it were evening, & at evening thou fhalt fay, Would God it were morning, for the feare of thine heart, which thou fhalt feare, and for the fight of thine eyes, which thou fhalt fee.

68 And the Lord fhall bring thee into Egypt againe with thy ships by the way, whereof I faid vnto thee, Thou fhalt fee it no more againe: and there ye fhall fell your felues vnto your enemies for bondmen & bonds women, and there fhall be no bper.

CHAP. XXIX.

1 The people are exhortet to obferue the commandments. 10 The whole people fpeake this heift to the Lord: I am comprehended vnder Gods covenant. 19 The punishment of him that faftereth himfelfe by his wickednes. 24 The caufe of Gods wrath againft his people.

1 These are the wordes of the covenant which the Lord commanded Moyses to make with the children of Ifrael in the land of Moab, befide the covenant which he had made with them in Horeb.

2 And Moyses called all Ifrael, and faide vnto them, Ye haue come al that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto al his feruants, and vnto al his land,

3 The great tentations which thine eyes haue feen, thofe great miracles & wonders:

4 Per the Lord hath not given you an heart to perceiue, and eyes to fee, & eares to heare, vnto this day.

5 And I haue led you fourtie yere in the wilderness: your clothes are not waxed olde vpon you, neither is the fhoor waxed olde vpon thy foote.

6 Ye haue eaten no bread, neither drunke wine, nor ftrong drinke, that ye might know, how that I am the Lord your God.

7 After, ye came vnto this place, & Sihon King of Heshbon, & Og King of Bashan came out againft vs vnto battell, and we fwe them,

8 And tooke their land, and gave it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manafsch.

9 Keep therefore the wordes of this covenant and doe them, that ye may profper in al that ye fhall doe.

10 Ye fhall feare the Lord your God: your heades of your tribes, your Elders and your officers, even al the men of Ifrael:

11 Your children, your wives, & thy ftranger that is in thy campe from the ftranger of thy wood: vnto the diuer of thy water,

12 That thou fhouldest paffe into the covenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day.

13 For to eftablifh thee this day a people

vnto him felfe, and that he may be vnto thee a God, as he hath fud vnto thee, and as he hath fwoyne vnto thy fathers, Abraham, Ifrah, and Iaakob.

14 Neither make I this covenant, & this othe with you onely,

15 But alweil with him that ftandeth here with vs this day before the Lord our God, as with him: that is not here with vs this day.

h Meaning, theit poffeffion.

16 For ye knowe, howe we haue dwelt in the lande of Egypt, and howe we paffed through the middes of the nations, which ye paffed by,

17 And ye haue feene their abominations and their doles (wood, and ftone, filuer, and gold) which were among them,

18 That there fhould be not be among you man nor woman, nor familie, nor tribe, which fhould turne his heart away this day from the Lord our God, to goe & ferue the gods of thofe nations, and that there fhould not be among you any roote that i

19 So that when he heareth the wordes of this curfe, he blesse himfelfe in his heart, faying, I fhall haue peace, although I ftroy you.

i Such finne, the bitter fruit thereof might choke and deftroy you.

20 The Lord wil not be merciful vnto him, but when the wrath of the Lord be and his ieloufie fhall fmoke againft that man, & every curfe that is written in this booke, fhall come vpon him, and the Lord fhall put out his name from vnder heauen,

Or, flatter.

21 And the Lord fhall feperate him vnto euil out of al the tribes of Ifrael, accor ding vnto al the curfes of the covenant, that is written in the booke of this Law.

k For as he that is thirftie, defireth to drinke much, fo be that followeth his appetites, feeketh by al means, & yet cannot be fatisfied.

22 So that the generation to come, even your children, that fhall rife by after you, and the ftranger, that fhall come from a farr land, fhall fay, when they fhall fee the plagues of this land, and the diftrefes thereof, wherewith the Lord fhall fmitte it:

l Gods plagues vpon them that rebel againft him, fhall be ftranges, that al ftrangers fhall beaftoned.

23 (For al that land fhall burne with brim ftone and falt: it fhall not be fowen, nor bring forth, nor any graffe fhall growe therein, like as in the overthrowing of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his wrath and in his anger)

24 Then fhall al nations fay, Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1. King. 9.8. ier. 22.8.

25 And they fhall anfwer, Because they haue forfaken the covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and ferued other gods and worfhipped them: even gods which they knewe not, and which had ginen them nothing.

27 Therefore the wrath of the Lord was kindled againft this land, to bring vpon it every curfe that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

Or, which had not ginen them a land to poffeffe.

And as a ftranger, that al ftrangers fhall beaftoned.

10. thou shalt be in the land of thy life.

k Recall they were vnto the miracle, when the Sea gave place for them to paffe through.

k That is, the ancles, or conditions.

b At the first giuing of the lawe, which was fourty yeres before.

e The proofes of my power. d He knoweth that it is not in mans power to vnderftand the myfteries of God: if he be not ginen him from above.

e Made by mans arte, but Mana, which is called e's bread of Angels.

Chap. 6. 1. Lev. 2. 3.

f Who knoweth your hearts, and therefore ye may not thinke to difsemble with him.

g Alluding to that when they made a fure covenant, & deuided a bea't in twaine, and pall beuene the parties deuied, Gen. 15. 10.

m Moses hereby
reprocheth their
curiositie, which
seek those things
that are onely
known to God:
and their negli-
gence y regard
not y, which God
hath recited
vnto them, as
the Lawe,

a By calling to
remembrance,
both his mercies
and his plagues,

b In true repen-
tance is none
hypocrite,

c Euen to the
worldes end.
d And bring
thee into thy
countrie,

e God wil purge
all thy wicked
affections: which
thing is not in
thine owne pow-
er to doe,

f If we wil haue
God to worke in
vs with his holy
Spirit, we must
turne againe to
him by repen-
tance,

g He meaneeth
not that God is
subiect to these
passions, to re-
ioyce or to be
sad: but he wileth
this manner of
speache to de-
clare the loue
that he beareth
vnto vs,

h The lawe is so
evident y none
can pretende ig-
norance,

i By heauen and
the sea he mea-
neth places most
famous & distant

greate indignation, y hath cast them into
an other land as appeareth this day.

29 The secret things belong to the Lord
our God, but the things reuealed belong
vnto vs, and to our children for euer, that
we may doe all the wordes of this lawe.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doth
circumcise the heart. 11 All excuse of ignorance is
taken away. 15, 19 Life & death is set before them.

20 The Lord vs in their life which obey him.
1 N Owe when all these things shall
come vpon thee, either the blessing
of the curse which I haue set before
thee, & thou shalt turne into thine heart,

among all the nations whither the Lord thy
God hath diuen thee,
2 And shalt returne vnto the Lord thy
God, and obey his voyce in all that I
commande thee this day: thou, and thy
children, with all thine heart and with
all thy soule,

3 Then the Lord thy God will cause thy
captiues to returne, & haue compassion
vpon thee, and wil returne, to gather thee
out of all the people, wher the Lord thy
God had scattered thee.

4 Though thou werest cast into the ut-
most part of heauen, from thence will
the Lord thy God gather thee, and from
thence will he take thee,

5 And the Lord thy God wil bring thee
into the land which thy fathers possessed,
and thou shalt possesse it, and he wil thew
thee fauour, and wil multiplie thee aboute
thy fathers.

6 And the Lord thy God will circumcise
thine heart, & the heart of thy seede, that
thou mayest loue the Lord thy God with
all thine heart, and with all thy soule, that
thou mayest liue.

7 And the Lord thy God will lay all these
curses vpon thine enemies, and on them,
that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the
voyce of the Lord, and doe all his com-
mandements, which I commande thee
this day.

9 And the Lord thy God will make thee
plenteous in euery waye of thine hande,
in the fruite of thy body, and in the fruite
of thy cattel, and in the fruite of the lande
for thy wealth: for the Lord thy God wil
turne as gaine and he reioyce ouer thee to doe
thee good, as he reioyce ouer thy fathers,

10 Because thou shalt obey the voyce of
the Lord thy God, in keeping his com-
mandements, and his ordinances, which
are written in the booke of this Lawe,
when thou shalt returne vnto the Lord
thy God with all thine heart and with
all thy soule.

11 ¶ For this commandement which I
commande thee this day, is not hid from
thee, neither is it farre off.

12 It is not in heauen, that thou shouldest
say, Who shall goe by for vs to heauen,
and bring it vs, and cause vs to heare it,
that we may doe it?

13 Neither is it beyond the sea, that
thou shouldest say, Who shall goe ouer the

sea for vs, and bring it vs, and cause vs to
heare it, that we may doe it?

14 But the word is very nare vnto thee:
it is in thy mouth and in thine heart, for
to doe it.

15 Beholde, I haue set before thee this day
life and good, death and euill,

16 In that I commande thee this day, to
loue the Lord thy God, to walke in his
lawes, & to keepe his commandements,
and his ordinances, and his lawes, that
thou mayest liue & be multiplied, & that
the Lord thy God may blesse thee in the
land, whither thou goest to possesse it.

17 But if thine heart turne away, so that
thou wilt not obey, but shalt be seduced
and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye
shall surely perish, ye shall not prolong
your dayes in the lande, whither thou
passest ouer Iordan to possesse it.

19 ¶ I call heauen and earth to receiue this
day against you, that I haue set before
you life and death, blessing and cursing.
therefore choose life, that both thou and
thy seed may liue,

20 By louing the Lord thy God, by obey-
ing his voyce, and by cleauing vnto him:
for he is thy life, & the length of thy dayes:
that thou mayest dwell in the land which
the Lord sware vnto thy fathers, Abrah-
ham, Isaac, and Iacob, to giue thee.

CHAP. XXXI.

2, 7 Moses preparing himself to dye, appointeth Joshua
to rule the people. 9 He giueth the Law to the
Leuites, that they should reade it to the people. 19 God
giueth them a song as a witness betwene him and
thee. 23 God confirmeth Joshua. 29 Moses shew-
eth them that they wil rebell after his death.

1 Then Moses went and spake these
wordes vnto all Israel.

2 And said vnto them, I am an hun-
dred and twentie yere old this day: I
can no more go out and in: also the Lord
hath sayd vnto me, Thou shalt not goe
ouer this Iordan.

3 The Lord thy God he wil go ouer before
thee: he wil destroy these nations before
thee, & thou shalt possesse them, Joshua,
he shal goe before thee, as the Lord hath
sayd.

4 And the Lord shal doe vnto them, as he
did to Sihon, and to Ag kings of the A-
mojites, and vnto their lande whome he
destroyed.

5 And the Lord shal giue them before
you that ye maye put vnto them accord-
ing vnto euery commandement, which
I haue commanded you.

6 Bludge by your hearts therefore, and
be strong: dread not, nor be afrayde of
them: for the Lord thy God him selfe
doeth go with thee: he wil not faile thee,
nor forsake thee.

7 ¶ And Moses called Joshua, and sayde
vnto him in the sight of all Israel, These
people hath the Lord thy God brought
out of Egypt, & thou shalt see that they
are a good courage and strong: for thou
shalt goe with this people vnto the land
which the Lord hath sworne vnto their
fathers, to giue thee, & thou shalt giue
it vnto them in heritage,

8 And

k Euen the law
and the Gospel,
l By faith in
Christ.

m So that to
loue and obey
God, is onely life
and felicity.
n He addeth
these promises
to signifye that it
is for our profit
that we loue
him, and not
his.

o That is, he
and obey God
which thing
not in man
er, but God
Spirit onely
keth is in his
lect.

a I can no longer
execute
mine office.

¶ Num. 32. 13
chap. 3. 16
Num. 32. 18

Num. 11. 24

b Into your
hands.

¶ Chap. 7. 2

c Or, be of good
courage.

c For he hath
made good
people, hath
need to be re-
liant to re-
vice, & confirm
to maintain
vertue.

d Signifying, that man can never be of good courage, except he be persuaded of Gods favour and assistance.

Heb. 1. 1. Chap. 15. 1.

e Before the Ark of the covenant, which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was given.

By promissory men.

g In a cloude that was facinor like a pillar.

h That is, I will take my favour from them: as to turne his face toward vs, is to shew vs his favour.

i To preserve you and your children from idolatrie, by remembering Gods benefits.

k For this is the nature of death, no longer to obey God, but to obey the world.

8 And the Lord himselfe doth goe before thee; he will be with thee: he will not forsake thee, neither forsake thee: feare not therefore, nor be discouraged.

9 And Moses wrote this Lawe, and delivered it unto the Priestes the sonnes of Levi (which bare the Arke of the Covenant of the Lord) and unto all the Elders of Israel.

10 And Moses commanded them, saying, Every seventh yeere when the yeere of freedome shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, & feare the Lord your God, and keepe, and observe all the wordes of this Lawe.

13 And that their children which have not knowne it may heare it, and learne to feare the Lord your God, as long as ye live in the land, whither ye goe over Iordan to possesse it.

14 ¶ When the Lord said unto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stand pr in the Tabernacle of the Congregation that I may give him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood over the doore of the Tabernacle.

16 ¶ And the Lord said unto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise up, and goe a whoring after the gods of a strange lande (whither they goe to dwell therein): and will forsake me, and breake up covenant which I have made with them.

17 Wherefore my wrath will waxe hot against them at that daye, and I will forsake them, and will hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so their thy will save Me not these troubles come upon me, because God is not with me?

18 But I will surely hide my face in that daye, because of all the evill, which they shall commit, in that they are turned unto other gods.

19 Nowe therefore write pe this song for you, and teach it the children of Israel: put it in their mouthes; that this song may be my witnesse against the children of Israel.

20 For I will bring them into the lande (which I sware unto their fathers) that floweth with milke and hony, and they shall eat, and fill themselves, and waxe fatte: & then shall they turne unto other gods, and serve them, and contemne me, and breake up covenant.

21 And then when many adversities and tribulations shall come upon them, this song shall I and verse them to their face as I have said: for I shall not be forgotten out of the mouthes of their posteritie: for I upon them, because they forget their imagination, which they goe about even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same daye, and taught it the children of Israel.

23 And God gave Ioshua & some of him a charge, and sayde, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware unto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke until he had finished them,

25 Then Moses commanded the Levites, which bare the Arke of the Covenant of the Lord, saying,

26 Take the booke of this Lawe, and put it in the side of the Arke of the Covenant of the Lord your God, that it may be there for a witnesse against thee.

27 For I know thy rebellion and thy stiff necke: beholde, I bring yet a new with you this daye, ye are rebellious against the Lord: how much more then after my death?

28 Gather unto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heaven and earth to recorde against them.

29 For I am sure that after my death ye will directly be corrupt & turne from the way, which I have commanded you: therefore will I come upon you at the length, because ye will commit evill in the sight of the Lord, by provoking him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all, and worshipping the Congregation of Israel the wordes of this song, until he had ended them.

CHAP. XXXII.

The song of Moses containing 7 Gods benefits toward the people, 15. and their ingratitude towards him, 20. Gods wrath against them, 21. and speaketh of the vocation of the Gentiles, 46. Moses commandeth to teach the Lawe to the children, 49. God forewarneth Moses of his death.

1 Harken, ye heavens, & I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall droppe as the raine, and my speache shall sit as the dewe, as the shower upon the herbes, and as the great raine upon the grass.

3 For I will publish the name of the Lord: give ye glory unto our God: perfect is the worke of his mighty God: for all his wayes are indurment: God is true, and without wickednesse: just, and righteous is he.

4 They have corrupted themselves: they warde him by their vice, not being his children, but a froward and treacherous generation.

5 Doe ye so reward the Lord, who hath stant in his promise.

Job. 1. 6.

m Of thine idolatrie, when thou shalt turne away from the doctrine connected thereto.

n As governors, judges, and magistrates.

o By idolatrie, of this peoples ingratitude, b He desireth that he may speake to Gods glorie, and that the people, as greene grasse, may receive the dewe of his doctrine.

c The Hebrews worde is rocke: noting that God only is mighty, faithfull, & constant in his promise.

d Not according to the common creation; but he hath made thee a new creature by his Spirit,

e When God by his providence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To reach them to life.

g Meaning, of the land of Canaan, which was his in respect of Egypt.

h That is, abundance of all things even in the very rocks.

i He sheweth what is the principall end of our vocation.

k By changing his service for their superstitions.

l Scripture calleth newe, what neuer man inuented, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignity they are fallen.

n Which I have not forsaken, nor given my lawes vnto them.

people and his wife: is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

9 I remember the dayes of olde: consider the peeces of so many generations: aske thy father, and he will shewe thee: thine elders, and they will tell thee.

10 When the most high God desired to the nations their inheritance, when he separated the families of Adam, he appointed the borders of the people, according to the number of the children of Israel.

11 For the Lords portion is his people: Jacob is the lot of his inheritance.

12 He found him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

13 As an eagle stretcheth by her nest, stretcheth out her wings, taketh them, and beareth them on her wings,

14 So the Lord alone led him, and there was no strange god with him.

15 He carved him up to the hie places of the earth, that he might eate the fruits of the fieldes, and he caused him to sucke the borne out of the stone, and oyle out of the hard rocke.

16 Winter of hime, and milke of the shepe with fat of the lambs, and raunnes fedde in Bashan, and goates, with the fat of the graines of wheate, and the red licour of the grape hast thou drunke.

17 But he that should haue bene upright, when he waied fatte, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore he forsooke God that made him, and regarded not the strong God of his saluation.

18 They prouoked him with strange gods: they prouoked him to anger with abominations.

19 They offered vnto deuils, not to God, but to gods whom they knew not: new gods that came newly up, whom their fathers feared not.

20 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that sould thee.

21 The Lord then sawe it and was angry, for the prouocation of his sonnes and of his daughters.

22 And he sayd, I will hide my face from them: I will see what they ende shall be: for they are a frowarde generation, children in whom is no faith.

23 They haue moued mee to iustisie with that which is not God: they haue prouoked mee to anger with their vanities: I will moue them to iustisie with those which are no people: I will prouoke them to anger with a foolish nation.

24 They are kindled in my wrath, as shall burne vnto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

25 I will send plagues vpon them: I will bestowe mine arrows vpon them.

26 They shall burne with hunger, and

consumed with heat, and with bitter destruction: I will also sende the reeth of heastes vpon them, with the venime of serpents creeping in the dust.

27 The sword shall kill them without, and in the chambers feare: both the pong man and the pong woman, the sucking with the man of grasp heare.

28 I haue sayde, I would scatter them as chode: I would make their remembrance to cease from among men.

29 But that I feared the furie of the enemies, lest their aduersaries should reuenge, and lest they should lay hand and not the Lord hath done all this.

30 For they are a nation void of counsell, neither is there any understanding in them.

31 Whither that they were wise, then they would understand this: they would consider their latter ende.

32 How should one chase a thousand, and two put ten thousande to flight, except their strong God had sold them, and the Lord had shut them vp?

33 For their god is not as our God, even our enemies being iudges.

34 For thy time is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

35 Their wine is the popson of dragons, and the cruel gall of asps.

36 Is not this layde in store with me, and scaled by among my treasures?

37 Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make halte.

38 For the Lord shall iudge his people, and reuenge toward his seruants, when hee seeth that their power is gone, and none shutt up in holde, nor left abroad.

39 When men shall say, Where are their gods, their mightie God in whom they trusted.

40 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

41 Beholde now, for I, I am he, and there is no gods with me: I kill, and give life: I wounde, and I make whole: no man can deliuer out of my hand.

42 For I lift by mine hande to heauen, and say, I will for euer.

43 I will whet my glittering sword, and mine hande shall hold an iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

44 I will make mine arrows burne with blood, (and my sword shall eat flesh) for the blood of the dayne, and of the captiues, when I began to take vengeance of the enemies.

45 The nations, maple his people: for hee will anenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people,

o They shall slaine both in the field and at home.

p Reioicing to see the godly afflicted, and abiding that to theelines which is wrought by Gods hand.

q They would consider the sentence, that was prepared for them, if they had obeyed.

r God.

s Or, shewed them to their shame.

t The fruit of the wicked as payson, desirable to God, dangerous to man.

u Eccles. 1. 1. rem. 12. 19. hbr. 10. 30.

v Or, change in mind.

w When neither strong nor weak in a man's maiesty.

x That is, I sweare, reade Gen. 1. 1.

y I will for euer.

z One of the children of God, though hee be dimmed in his family.

aa Signifying that he should obtaine promises.

ab Gen. 1. 1.

ac Gen. 1. 1.

ad Gen. 1. 1.

ae Gen. 1. 1.

W. 1. 1. 1.

Chap. 33.
and 11. 1.I for I will per-
ceive my pro-
mise unto you,
Ila. 55. 10.
Rom. 9. 12.Gen. 15. 8.
Rom. 20. 25. 18.
and 33. 36.Rom. 20. 25. 13.
and 33. 36.
y. Ye were not
cursed and con-
demned to main-
tain mine ho-
nour.a This blessing
concerneth not
only a simple
prayer, but an af-
firmance of the
effect thereof.
b Meaning in-
finite Angels,
c Ebe his fainter,
that is the chil-
dren of Israel.
d As thy disci-
ples.
e To visit and our
successors.
f Or, Moses.
g Or, Israel.
h Reuben shalbe
one of the tribes
of Gods people,
though for his
sins his honour
be diminished &
his familie but
small.
i Signifying that
he should hardly
obtaine Iacob's
promises. Gene-
1. 49. 8.
and 33. 36.

44 ¶ Then Moses came and spake all the
wordes of this song in the audience of the
people, he & Joseph the sonne of Sum.

45 When Moses had made an end of speak-
ing all these wordes to all Israel,

46 Then he spake vnto them, * Set your
hearts vnto all the wordes which I tes-
tifie against you this day, that ye may
command them vnto your children, that
they may observe and doe all the wordes
of this law.

47 For it is no vaine word concerning
you, but it is your life, and by this word
ye shall prolong your dayes in the lande,
whither ye goe ouer Jordan to possesse it.

48 * And the Lord spake vnto Moses the
selfe same day, saying,

49 Goe vp into this mountaine of Abar-
rim, vnto the mount Sebo, which is in
the lande of Moab, that is ouer against
Iericho: and behold the land of Canaan,
which I giue vnto the children of Israel
for a possession,

50 And die in the mount which thou goest
vp vnto, and thou shalt be gathered
vnto thy people, * as Aaron thy brother
died in mount Hor, and was gathered
vnto his people.

51 Because ye * trespasses against me as
mong the children of Israel, at the wa-
ters of Meribah, at Kadesh in the wil-
dernes of Zin: for ye sanctified me not
among the children of Israel.

52 Thou shalt therefore see the lande before
thee, but shalt not goe thither, I meane, into
the land which I giue the children of Is-
rael.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Is-
rael. 26 There vnto God like to the God of Israel:
29 For any people like vnto his.

1 Now this is the * blessing wherewith
Moses the man of God blessed
the children of Israel before his
death, and said,

2 The Lord came from Sinai, and rose vp
from Seir vnto them, and appeared
clearly from mount Paran, and he came
with ten thousandes of Saintes, and at
his right hand a fire lawe for them.

3 Though he loue the people, yet * all thy
Saintes are in thine handes: and they
are humbled at thy feet, to receive thy
wordes.

4 Moses commaunded vs a lawe for an
inheritance of the Congregation of Ja-
akob.

5 Then * he was among the * righteous
people, as King, when the heades of
the people, and the tribes of Israel were as-
sembled.

6 ¶ Let Reuben liue, and not die, though
his men be a small number.

7 ¶ And thus he blessed Iudah, and sayde,
Hearce, O Lord, the voyce of Iudah, and
bring him vnto his people: his handes
shalbe sufficient for him, if thou helpe
him against his enemies.

8 ¶ And of Levi he said, Let thy * Thum-
min and thine Urim be with thine Word
vnto, whome thou didst promise in Ma-
dash,

& didst cause him to strue at the waters
of Meribah.

9 Who sayde vnto his father and to his
mother, * I haue not feared him, neither
knew he his brethren, nor knew his owne
children: for they observed thy word, and
kept thy covenant.

10 They shall teache Iakob thy iudge-
ments, and Israel thy lawe: they shall
put incense before thy face, and the burnt
offering vpon thine altar.

11 Bless, O Lord, his substance, and accept
the worke of his handes: Unite through
the loynes of them that rise against him,
and of them that hate him, that they ryle
not againe.

12 ¶ Of Benjamin he sayd, The beloued of
the Lord shall dwell in safety by him:
the Lord shall come him all the day long,
and dwell between his shoulders.

13 ¶ And of Joseph he sayd, Blessed of
the Lord is his land for the sweetnesse of hea-
uen, for the dewe, and for the * depth
lying beneath.

14 And for the sweete increase of the sunne,
and for the sweete increase of the moone,

15 And for the sweetnesse of the top of the
ancient mountaines, and for the sweete
nesse of the olde hills.

16 And for the sweetnesse of the earth, and
abundance thereof: and the good will of
him that dwelt in the * bush, shall come
vpon the head of Joseph, and vpon the
top of the head of him that was * sepa-
rated from his brethren.

17 His beautie shall be like his first boine
bullocke, and his * homes as the homes
of an unicorne: with them he shall unite
the people together, when the endes of
the world: these are also the ten thousandes
of Ephraim, and these are the thousandes
of Manasse.

18 ¶ And of Zebulun he sayde, Reioyce,
Zebulun, in thy * going out, and thou,
Issachar, in thy tentes.

19 They shall call the people vnto the
mountaine: there they shall offer the sac-
rifices of righteousness: for * they shall
sucke of the abundance of the sea, and of
the treasures hid in the land.

20 ¶ And of Gad he sayde, Blessed be he
that enlargeth Gad: he dwelleth as a lion,
that catcheth for his prey the arme
with the head.

21 And he looked to him selfe at the begin-
ning, because there was a position of the
lawe giuen him: yet he shall come with
the heades of the people, to execute the
iustice of the Lord, and his iudgements
with Israel.

22 ¶ And of Dan he sayde, Dan is a
whelp: he shall leape from Bashan.

23 ¶ And of Naphtali he sayde, O Naphtali,
satisfied with fauour, and filled with
the blessing of the Lord, possess the
West and the South.

24 ¶ And of Asher he sayde, Asher shall be
blessed with children: he shalbe accepta-
ble vnto his brethren, and shall dippe his
foote in oyle.

25 Thy thoores shall bee open, and brass,
and Iosh. 9. 9.

h He preferred
Gods glory to
all naturall af-
fection, Exod.
33. 29.

i He declareth
that the mini-
sters of God
haue many ene-
mies, and there-
fore haue neede
to be prayed for.
k Because the
temple shoulde
be built in Zion,
which was in the
tribe of Benia-
min, he sheweth
that God shoulde
dwell with him
there.

l Or, Iustitias.

m Which was,
God appearing
vnto Moses,
Exod. 3. 2.
Gen. 49. 26.

n Or, strength.

m In thy pro-
fession viages
vpon the sea,
Gen. 49. 13.
Or, mount Zion.
n The tribe of
Zebulun.

o So that the
portion of the
Gadites, and o-
thers on this side
Iordens was Gods,
though it was
not so known.
p Meaning,
neere the sea.

q Thou shalt be
strong, or thy
countrie full of
merall. It seem-
eth that Sime-
on is left out, be-
cause he was van-
der Iudah, and
his portion of his
inheritance,
and Iosh. 9. 9.

and thy strength shall continue as long as thou livest.

26 ¶ There is none like God, & righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: he shall cast out the enimie before thee, and will say, Destroy them.

r Who was plentiful in issue as a fountaine.

28 Then Isaac the fountaine of Iacob shall dwell alone in safetie in a lande of wheate and wine: also his haucens shall drop the dewe.

f Thine enemies for feare shall lie and faine to be in subiection.

29 Blessed art thou, O Israel, who is like vnto thee, O people saued by the Lord, the shield of thine helpe, & which is the word of thy glory: therefore thine enemies shall be in subiection to thee, and thou shalt treade vpon their hie places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan, 5 He dyeth, 8 Israel weepeth, 9 Ioshua succedeth in Moses roules, 10 The praise of Moses.

n Which was a part of mount Abarim, Nomb. 27.42.

chap. 3.27.

3. msc. 2.4.

b Called Mediterraneanum.

1 Then Moses went from the plaine of Moab vnto mount Abarim vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him all the land of Gilead, vnto Dan,

2 And all Asaphrati and the lande of Ephraim and Manasse, and all the lande of Iudah, vnto the vniuersall sea:

3 And the South, and the plaine of the valley of Iericho, the cite of palm-trees, vnto Zoar.

4 And the Lord sayde vnto him, ¶ This is the lande which I sware vnto Abraham,

5 And to Isaac, and to Iacob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

6 So Moses the seruant of the Lord dyed there in the lande of Moab, according to the word of the Lord.

7 And he buried him in a valley in the lande of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto this day.

8 And Moses was now an hundredth & thirtie yeere olde when he dyed, his eye was not dimme, nor his naturall force abated.

9 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

10 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, as bid as the Lord had commaunded Moses.

11 But there arose not a prophet since in Israel like vnto Moses (whome the Lord knewe face to face)

12 In all the miracles & wonders which the Lord sent him to doe in the lande of Egypt before Pharaoh, and before all his seruants, and before all his land,

13 And in all that mightie hande and all that great feare, which Moses wrought in the sight of all Israel.

The booke of Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whome he willeth to obey, Deut. 18. 15: so he sheweth him selfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he rayseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adomed with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defende them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So he ouercometh all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinance, and putteth them in remembrance of Gods manifold benefices, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are contained 2576 yeeres. For from Adam vnto the flood are 1656. From the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576 yeeres.

CHAP. I.

2 The Lord incourageth Ioshua to invade the lande, 4 The borders and limits of the land of the Israelites, 5 The Lord promisseth to assist Ioshua, if he obey his words, 11 Ioshua commaundeth the people to prepare them selves to passe ouer Iordan, 12 And exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last Chapter of Deut. which was written by Ioshua as a preparation to his histoure.

¶ Due after the death of Moses the Lord spake vnto Ioshua the sonne of Nun, Moses my seruant is dead: nowe therfore arise, goe ouer this Iordan, thou, and all this people, vnto the lande which I giue thee, that is, to the children of Israel.

3 ¶ Every place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

4 ¶ From the wilderness and this Iordan non euen vnto the great riuier, the riuier Euphrat: all the lande of the Chanaanites, euen vnto the great sea towards the westward.

5 ¶ Moses my seruant is dead: nowe therfore arise, goe ouer this Iordan, thou, and all this people, vnto the lande which I giue thee, that is, to the children of Israel.

6 ¶ Every place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

7 ¶ From the wilderness and this Iordan non euen vnto the great riuier, the riuier Euphrat: all the lande of the Chanaanites, euen vnto the great sea towards the westward.

8 ¶ I have caused thee to see it with thine eyes, but thou shalt not go ouer thither.

9 So Moses the seruant of the Lord dyed there in the lande of Moab, according to the word of the Lord.

10 And Moses was now an hundredth & thirtie yeere olde when he dyed, his eye was not dimme, nor his naturall force abated.

11 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

12 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, as bid as the Lord had commaunded Moses.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Spokes, so wil I be with thee: I wil not leave thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou denide the land for an inheritance, which I sware unto their fathers to give them.

7 Dwell be thou strong, and of a most valiant courage, & thou maest observe and do according to all the Law which Spokes my servant hath commanded thee: thou shalt not turne away from it to the right hand, nor to the left, that thou maest prosper whither soever thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day & night, that thou maest observe & do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

9 Have not I commanded thee, saying, Be strong & of a good courage, feare not, nor be discouraged: for I the Lord thy God wil be with thee, whither soever thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,
11 Passe through the host, and command the people, saying, Prepare you traitors: for after three dayes ye shal passe over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

12 ¶ And unto the Kenbenites, and to the Gadites, and to halfe the tribe of Manasse spake Ioshua, saying,

13 Remember the word, which Spokes the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 ¶ Four times, your children, and your cattel shall remaine in the lande which Spokes gave you on this side Jordan: but ye shall goe over before your brethren armed, all that be men of warre, and shall helpe them,

15 Untill the Lord have given you rest, as well as you, & until they also shall possess the land, which the Lord your God giveth them: then shall ye returne unto the lande of your possession and shal possess it, which land Spokes the Lordes servant gave you on this side Jordan toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded us, we will doe, and whither soever thou sendest us, we wil goe.

17 As we obeyed Spokes in all things, so wil we obey thee: onely the Lord thy God be with thee, as he was with Spokes.

18 Whosoever that rebel against thy commandment, & wil not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong, and of good courage.

C H A P. I I.

1 Ioshua sendeth men to spy Jericho, whome Rahab hideth, 21 She confesseth the God of Israel. 12 She

requirith a signe for her deliverance. 21 The spies returne to Ioshua with comfortable tidings.

1 Then Ioshua the sonne of Nun sent out of Shittim two men to spy secretly, saying, Go, view the land, and also Jericho: and they went, & came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the King of Jericho, saying, Behold, there came men further to night, of the children of Israel, to spy out the countrey.

3 And the King of Jericho sent unto Rahab saying, b Bring forth the men that are come to thee, & which are entred into thine house: for they be come to searche out all the land.

4 But the woman had taken & two men, and hid them: Therefore sayd she thus, There came men unto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickly, for ye shal overtake them.

6 But they had brought them up to the roofe of the house, and hid them with the stalkes of flaxe, which shee had spied as theyd upon the roofe.

7 And certaine men pursued after them, & swap to Jordan, unto the forddes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were a sleepe, shee came up unto them upon the roofe,

9 And said unto the men, I know that the Lord hath given you the land, and that the feare of you is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard, how the Lord dried up the water of the Red Sea before you, when you came out of Egypt, and what you did unto the two Kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og, whom ye bitterly destroyed:

11 And when we heard it, our hearts did faint, and there remained no more rage in any because of you: for the Lord your God, he is God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare unto me by the Lord, that as I have shewed you mercie, ye will also shew mercie unto my fathers house, and give me a true token,

13 And that ye will save alive my father, my mother, & my brethren, and my sisters, and all that they have: and that ye will deliver our souls from death.

14 And the men answered her, Our life for you to die, if ye utter not this our busines: when the Lord hath given us the land, we will deale mercifully & truly to thee.

15 Then she let them down by a cord through the window: for her house was upon the towne wal, and she dwelt upon the wall.

16 And she sayd unto them, Go ye into the mountaine, least the pursuers meete with you, & hide your selves there three dayes.

a Which place was in the plaine of Moab neere unto Iorden. Heb. 11. 31.

1 Sam. 2. 25. Or, I am here house, or house.

b Though the wicked see the hand of God upon them, yet they repeat not, but seeke howe they may by their power and policie resist his working.

c Meaning, upon then their houses were flat as a boue, so that they might do their busines whereupon.

d For so God promised, Deut. 28. 7. chap. 5. 1. Exod. 14. 11, 22. Chap. 4. 23.

Nem. 21. 24.

Or, mistred. Or, spirit.

e Herein appeareth the great mercie of God, that in this common destruction he would drawe a most miserable sinners to repent.

f Confesse Name.

Or, I am. Or, I am here.

g Which was neere unto the bayes.

Mal. 3. 5. Am. 3. 33.

Is. 40. 31. Ps. 138. 12.

Is. 40. 31. Ps. 138. 12.

e The sheweth wherein consisteth true prophesie, even to obey the worde of God. f Showing that it was not possible to overcome without minial studie of Gods worde. Or, I am here.

g Meaning from the day that this was proclaimed, Chap. 1. 2.

Nem. 21. 24.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan. Or, beyond Jordan from Iericho.

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him, but to helpe to punish all that rebel against him.

h We shall be discharged of our othe, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shall be gilty of his owne death.

k So that other should thinke to escape by the same meanes

l Charles coloured.

l To wit, the next Iorden,

a Which according to the Hebrewes was in March, & about 40 dayes after Moyses death.

b Which time was given for to prepare them vitales, Chap. 1. 11.

Or, a mile.

Leuit. 20. 7. num. 11. 18. chap. 7. 13. 1. Sam. 16. 5.

dayes, until the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, **h** We will be blamelesse of this thine crye, which thou hast made vs swear.

18 Behold, when we come into the lande, thou shalt binde this robe of red thread in the window, wherby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doth go out at the doores of thine house into the streete, his blood shall be vpon his head, and wee will be gilty: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touche him:

20 And if thou utter this our matter, we will be quite of thine oth, which thou hast made vs swear.

21 And she answered, Accorbing vnto your wordes so be it: then she sent them away, and they departed, and she bound the red robe in the window.

22 And they departed, and came into the mountaine, and there abode thre dayes, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, & descended from the mountaine, & passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Ioyde hath deliuered into our handes all the land: for euery one of the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commanded them to depart when the Arke remoueth, **7** The Lords promise to exalt Ioshua before the people.

4 Ioshuas exhortation to the people. **16** The waters part a sunder whiles the people passe.

1 Then Ioshua rose very early, & they remoued from Shittim, and came to Iorden, here, and all the children of Israel, and lodged there, before they went ouer.

2 And after thre dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the Couenant of the Lord your God, and the Priests of the Levites bearing it, ye shall depart from your place, and goe after it.

4 For there shall be a space betwene you and it, about two thousand cubites by measure: ye shall not come nere vnto it, that ye may know the way, by which ye shall goe: for ye haue not gone this way in times past.

5 Now Ioshua had said vnto the people, Sanctifie your selues: for to morrow the Lord will do wonders among you.

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they took vp the Arke of the Couenant, and went before the people.

7 Then the Ioyde sayde vnto Ioshua, This day will I begin to magnifie thee

in the sight of all Israel, which shall know that **a** as I was with Moyses, so will I be with thee.

8 Then shall therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 Then Ioshua said vnto the children of Israel, come hither, & heare the wordes of the Lord your God.

10 And Ioshua sayde, **d** Herby ye shall know that plining God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Gergashites, and the Hivites, and the Jebusites.

11 Behold, the Arke of the Couenant of the Lord of all the wayde passeth before you into Iorden.

12 Nowe therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the wayde) shall stand in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 **e** Then when the people were departed from their tentes to goe ouer Iorden, the Priests bearing the Arke of the Couenant, went before the people.

15 And as they that beare the Arke came vnto Iorden, and the feete of the Priests bare the Arke were dipped in the brink of the water, (**f** for Iorden bled to fill all his banks all the time of harvest)

16 Then the waters that came downe from aboue, stayed & rose vp on an heape and departed farre from the cite of Adam, that was beside Xaratan: but the waters that came downe toward the Sea of the wilderness, euen the Salt sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that beare the Arke of the Couenant of the Lord, stood drye within Iorden: ready prepared, & all the Israelites went ouer drye, until all the people were gone cleane ouer through Iorden.

CHAP. IIIII.

1 God commanded Ioshua to set twelue stones in Iorden. **18** The waters returne to their olde course.

20 Other twelue stones are set vp in Gilgal. **21** This Miracle may be declared to the posterity.

A And when all the people were wholly gone ouer Iorden, (after the Ioyde had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place, where the Priests stood in a readines, twelue stones, which ye shall take away with you, & leaue them in the lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of

c Euen in the chanel, where the streake lay, as verily as by this miracle in draining the water.

e Which he set vp twelue stones in remembrance of the benefite.

f Psalms 124.

g Allu. 7. 4.

1. Chron. 12. 15.

ecclui. 24. 30.

h Because the river was swollen at that time to bein the miracle much the greater.

i Either till the people were past, or as some say, sure, as though they had ben vpon the dry land.

Dem. 17. 3.

a As Chap. 1. 15.

b Meaning the place where they should

a God's death, that only we felix pro his wonder works, & our posses may knowe that he is glorious Name.

d Besides twelue which we ed by the and set vp Gilgal.

e Meaning the preface of the first of the 12.

f That is, the Arke.

g Oppositi

h Because the Arke testifies Gods presence, and the lawe of God, and therefore God's presence is toward him.

i Called or Nilam, being part of March, or of Agall.

of Israel out of every tribe a man,

5 And Joshua layde vnto them, Doe ouer before the Ark of the Lord your God, euen though the mides of Iordén, and take vp every man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut off before the Ark of the Covenant of the Lord: for when it passed through Iordén, the waters of Iordén were cut off: therefore these stones are a memoriall vnto your children of Israel for euer.

8 Then the children of Israel did euen so, as Joshua had commanded, and tooke vp twelve stones out of the mides of Iordén, as the Lord hath sayd vnto Joshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Joshua set vp twelve stones in the mides of Iordén, in the place where the sette of the Priests, which bare the Ark of the Covenant, stood, and there haue they continued vnto this day.

10 So the Priests, which bare the Ark, stood in the mides of Iordén, untill euer thing was finished that the Lord had commanded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people halted and went ouer.

11 When all the people were cleane passed ouer, the Ark of the Lord went ouer also, and the Priests before the people.

12 And the sonnes of Ruben, and the sonnes of Gad, and halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousande prepared for warre, went before the Lord vnto batell, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Joshua, saying, 16 Command the Priests that beare the Ark of the Testament, to come vp out of Iordén.

17 Joshua therefore commanded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Ark of the Covenant of the Lord were come vp out of the mides of Iordén, and as soon as the soles of the Priests sette were let on the dry land, the waters of Iordén returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 So the people came vp out of Iordén the tenth daye of the first moneth, and pitched in Gilgal, in the East side of Jericho,

20 After the twelue stones, which they tooke out of Iordén, did Joshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and saye, What meane these stones?

22 Then ye shall shewe your children, and say, Israel came ouer this Iordén on drye land:

23 For the Lord your God dyed by the waters of Iordén before you, untill they were gone ouer, as the Lord your God did the red Sea, which he dyed by before vs, till we were gone ouer.

24 That all the people of the world may knowe that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites, 2 Circumcision is commanded the seconde time. 30 The Passouer is kept. 32 Manna ceaseth. 33 The Angel appeareth vnto Joshua.

Now when all the kings of the Amorites, which were beyonde Iordén Westwarde, and all the Kinges of the Canaanites, which were by the Sea, heard that the Lord had dyed by the waters of Iordén before the children of Israel untill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 That same time the Lord sayde vnto Joshua, Make thee harpe kniues, and returne, and circumcise the sonnes of Israel the second time.

3 Then Joshua made him harpe kniues and circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Joshua circumsised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumsised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumsised.

6 For the children of Israel walked fourtie yeres in the wilderness, and all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whome the Lord sware, that he woulde not shewe them the land, which the Lord had sworn vnto their fathers, that he woulde giue vs, euen a lande that flows with milke and hony.

7 So their sonnes whome he raysed vp in their steade, Joshua circumsised: for they were vncircumsised, because they circumsised them not by the way.

8 And when they had made an ende of circumsising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord sayd vnto Joshua, This

Exod. 14. 21. 22. Gods benefite: serue for a further condemnation to the wicked, & stirre vp his reverence him, and obey him.

Exod. 4. 25. For now they had left it off, about 40. yeres,

Exod. 4. 25. For they looked daily to remove at the Lords commandment: which thing they that were new circumsised, could not doe without great danger.

Num. 14. 23. For their sore was so grievous, that they were not able to rest day nor

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God's commandment, that not only we our selves profite by his word, but that our posteritie may knowe the cause thereof, and glorifie his Name.

Before the twelve stones which were caried by the tribes and set vp in Gilgal.

A meaning, in the presence or sight of the people. Num. 31. 27, 30.

That is, before the Ark.

Unarmed.

Because the Ark testified Gods presence, and the tables of the lawe contained therein, signified Gods will towards his people.

Called Abib, or Nisan, concerning part of March, and part of April.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or f forelkinne, whereby you were like to the Egyptians.

day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day. 10 And the children of Israel abode in Gilgal, and kept the feast of the Passover the fourteenth day of the month at euen in the plaine of Jericho.

11 And they did eate of the coyne of the land, on the moynowe after the Passouer, vntreached bread, and parched coyne in the saue day.

12 And the MAN ceased on the moynowe after they had eaten of the coyne of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 And when Joshua was by Jericho, he lift up his eyes & looked: and beholde, there stood a man against him, hauing a sworde drawen in his hand: & Joshua went vnto him, and sayde vnto him, Art thou on our side, or on our aduerariates?

14 And he sayde, Nay, but as a capitaine of the hoste of the loyde am I nowe come: then Joshua fell on his face to the earth, and did worship, and sayde vnto him, What saith my loyd vnto his seruante?

15 And the capitaine of the loyds hoste said vnto Joshua, * Loose thy shoe off thy foote: for the place wheron thou standest, is holy: and Joshua did so.

CHAP. VI.

3 The Lord instructeth Joshua what he should doe, as touching Jericho. 6 Joshua commandeth the Priests and warriors what to doe. 20 The walls fall. 23 Rahab is saved. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

NOW Jericho was shut by, & beclosed, because of the children of Israel: none might go out nor enter in.

2 And the loyd said vnto Joshua, Behold, I haue giuen into thine hande Jericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going rounde about the citie once: thus shall you do sise daies:

4 And seven Whiestes shall beare seven trumpets of raimnes hoynes before the Arke: and the seventh day ye shall compass the citie seven times, & the Whiestes shall blowe with the trumpets.

5 And when they make a longblast with the raimnes hoine, & ye heare the sounde of the trumpet, all the people shall shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascende vp, euery man straight before him.

6 Then Joshua the sonne of Nun called the Whiestes and said vnto them, Take up the Arke of the covenant, and let seven Whiestes beare seven trumpets of raimnes hoynes before the Arke of the loyd.

7 But he said vnto the people, Go & compass the citie: and let him that is armed, goe forth before the Arke of the loyd.

8 And when Joshua had spoken vnto the people, the seven Whiestes beare the seuen

trumpets of raimnes hoynes, and went forth before the Arke of the loyd, & blew with the trumpets, and the Arke of the covenant of the loyd followed them.

9 And the men of armes went before the Whiestes, that blew the trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Nowe Joshua had commanded the people, saying, Ye shall not shoute, neither make any noyse with your voyce, neyther shall a woide procede out of your mouth, vntill the day that I saye vnto you, shoute, then shall ye shoute)

11 So the Arke of the loyd compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

12 And Joshua rose early in the moynow, and the Whiestes beare the Arke of the loyd:

13 Also seven Whiestes beare seven trumpets of raimnes hoynes, and went before the Arke of the loyd, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the loyd, as they went and blew the trumpets.

14 And the seconde day they compassed the citie once, and returned into the hoste: thus they did sise daies.

15 And when the seventh day came, they rose early, euen with the dawning of the day, & compassed the citie after the same manner seven times: onely that day they compassed the citie seuentimes.

16 And when the Whiestes had blowen the trumpets the seventh time, Joshua sayde vnto the people, Shoute: for the loyd hath giuen you the citie.

17 And the citie shalbe an execrable thing, both it, and all that are therein, vnto the loyd: onely Rahab the harlot shall liue, she, and all that are with her in the house: for she hid the messengers that we sent.

18 Forwithstanding, be ye ware of the execrable thing, least ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all silver, and golde, and vessels of brasse, and yron shalbe consecrate vnto the loyd, and shall come into the loyds treasure.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: & the wall fell downe flat: so the people went up into the citie, euery man straight before him: & they tooke the citie.

21 And they utterly destroyed all that was in the citie, both man and woman, yong, and olde, and ore, and sheep, and asse, with the edge of the sword.

22 But Joshua had sayde vnto the two women that had spied out the countrey, Go into the harlots house, & hyng our thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

Exod. 23. 21.

g In that that Joshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth him selfe the Lords capitaine, he declareth himselfe to be Christ. Ex. 3. 5. iust. 4. 7. alit. 7. 33.

a That none could go out. b That none could come in. i e. For feare of the Israelites.

d Enery day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly ment by f Reubenites, Ga'ites, & halfe the tribe of Manasseh.

a For lawfulners to mong lies, tiweward, m. o. Mea Tabern. p. For married moos, p. thern. dah, M. q. Hele. k. itio the fion of stocke, thing w led in Beth-el. 16. 34.

i The ribed Dan was led, because marched all, and gathered whatfores was left of othen.

k Besides every day once for the space of six dayes.

l That is, appointed wholly to be destroyed. Chap. 2. 4.

Leuit. 27. 31. nomb. 31. 2.

dem. 1. 3. 15. 19. m And therefore can nothe put to any private vie, but must be first molten, & then serue for the tabernacle. Heb. 11. 30. 2. Mac. 12. 15. 16.

Chap. 3. 14. heb. 11. 31.

a For lawfulners to mong lies, tiweward, m. o. Mea Tabern. p. For married moos, p. thern. dah, M. q. Hele. k. itio the fion of stocke, thing w led in Beth-el. 16. 34.

b In to which mande destroy Chap. 2. 4. b This citie of ierusalem was called so after the first An. Ait.

e God this ou make earne out and the fin mured.

d This of his feth ho iacine ture to e. Wh enemio blasphe and say wall n defend them.

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the holte of Israel.

24. After they burnt the citie with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse, & iron, they put vnto the treasure of the house of the Lord.

25. So Joshua saved Rahab the harlot, and her fathers householde, & all that she had, and she dwelt in Israel euen vnto this day, because shee had hid the messengers, which Joshua sent to spy out Jericho.

26. ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth this citie Jericho: he shall lay the foundation thereof in his eldest sonne, and in his pongest sonne shall he set by the gates of it.

27. So the Lord was with Joshua, and he was famous through all the world.

CHAP. VII.

1. The Lords ire was kindled against Achans. ¶ They of Ai put the Israelites to flight. 2. Joshua prayeth to the Lord.

3. Joshua inquireth out him that sinned, and stoneth him and all his.

4. Wee children of Israel committed a trespass: in that we have communicated thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah took of the communicated thing: wherefore the wrath of the Lord was kindled against the children of Israel.

5. And Joshua sent men from Jericho to Ai, which is beside Bethaen, on the East side of Beth-el, and spake vnto the, saying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai.

6. And returned to Joshua, and sayde vnto him, Let not all the people goe vp, but let as it were two of thee thousand men goe vp, and smite Ai, & make not all the people to labour thither, for they are fewe.

7. So they went vp thither of the people about thre thousand men, and they slew before the men of Ai.

8. And the men of Ai smote of them vpon a thirtie and fixe men: for they chased the from before the gate vnto Shebarim, and smote them in the going downe: wherfore the hearts of the people melted away like water.

9. ¶ Then Joshua rent his clothes, and fell to the earth vpon his face before the Lord of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

10. And Joshua sayde, Alas, O Lord God, wherefore hast thou brought this people ouer Jordan, to deliver vs into the hande of the Amorites, & to destroy vs? wouldst thou we had bene content to dwell on the other side Jordan.

11. ¶ And he said, What shall I say, when Israel turne their backs before their enemies? For the Canaanites, and all the inhabitants of the lande shall heare of it, & shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie name?

12. ¶ And the Lord sayd vnto Joshua, Get thee vp: wherefore liest thou thus vpon thy face?

13. ¶ Israel hath sinned, and they haue transgressed my covenant, which I commanded them: for they haue euen taken of the communicated thing, & haue also stolen, and dissembled also, and haue put it euen with their olue stuffe.

14. ¶ Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye destroy the communicated thing from among you.

15. ¶ Up therefore, sanctifie the people, & sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

16. ¶ In the morning therefore ye shall come according to your tribes, & the tribe which the Lord taketh, shall come according to families: and the familie which the Lord shall take, shall come by man.

17. ¶ And he that is taken with the communicated thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought foile in Israel.

18. ¶ So Joshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

19. ¶ And he brought the families of Iudah, and took the familie of the Zarithes, and he brought the familie of the Zarithes, man by man, and Zabdi was taken.

20. ¶ And he brought his householde, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

21. ¶ Then Joshua sayde vnto Achan, My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession din to him, & shewe me now what thou hast done: hide it not from me.

22. ¶ And Achan answered Joshua, & sayd, In deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

23. ¶ I saw among the spoyle a goodly Babylonish garment, & two hundred shekels of silver, and a wedge of golde of fiftie shekels weight, and I coveted them, and tooke them: and behold, they lie hid in the earth in the mudders of my tent, and the silver under it.

24. ¶ Then Joshua sent messengers, which ranne vnto the tent, and beholde, it was hid in his tent, and the silver under it.

25. ¶ Therefore they took them out of the tent, and brought them vnto Joshua, & vnto all the children of Israel, and laide them before the Lord.

26. ¶ Then Joshua took Achan the sonne of Zerah, and the silver, & the garment, and the wedge of golde, and his sonnes, and his

f Then, to suffer wickednesse unpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guilty, either by lots, or by the iudgement of Vrims, Nom. 27. 21.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a riche garment, as the flates of Babylon did weare, Or, Nephews.

l Some reade, & plateothers, a red, and some a tongue.

m This iudgement, onely apperteyneth to God, & to whom he wil reueile it.

n To man he hath commanded not to punish his child for the fathers faulte, Deut. 24. 16.

n For it was not lawful for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For he was married to Salmo, prince of the tribe of Iudah, Mart. 1. 5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

d In taking that which was commanded to be destroyed. Chap. 21. 20. 2. Sam. 2. 7.

e This was a citie of the Amorites, where another so called among the Ammonites, Iere. 49. 3. The first Ai is called Aijah, Isa. 40. 18.

e God would by this overthrow make the more earnest to search out and punish the sinne committed.

d This infirmity of his faith sheweth howe we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, thou art not able to defend vs from them.

his daughters, and his eyes, and his axes, and his shepe, and his rent, and all that he had: and all Israel by him brought them into the valley of Jehoshaphat.

18 He declareth that this is Gods judgement, because he had offended, and caused others to be slain.

19 And Joshua said, "In as much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel shall stone at him, and bound them with fire, and stoned them with stones."

20 And they cast upon him a great heap of stones unto this day: and to the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Jehoshaphat, unto this day.

CHAPTER VIII.

1 The siege, 19 And winning of Ai. 29 The King thereof was hanged. 30 Joshua setteth up an altar, 32 He writeth the law upon stones, 35 And readeth it to all the people.

1 After the Lord said unto Joshua, "A" "Fare not, neither be ye faint hearted: take all the men of warre with thee and arise, go up to Ai: behold, I have given into thine hand the King of Ai, and his people, and his citie, and his land."

2 And thou shalt do to Ai and to the King thereof, as thou didst unto Jericho, and to the King thereof: inure thyself to the people thereof: and the cattell thereof shall ye take unto you for a prey: thou shalt lie in wait against the citie on the backside thereof.

3 When Joshua arose, and all the men of warre to goe up against Ai: and Joshua chose out thirtie thousand strong men, & valiant, and sent them away by night.

4 And he commanded them, saying, "Behold, ye shall lie in wait against the citie on the backside of the citie: I give not very far fro the city, but ye be at it in readines."

5 And I and all the people be with me, will appoynt ye unto the citie: and when they shall come out against us, as they did at the first time, then will we flee before them."

6 For they will come out after us, till we have brought them out of the citie: for they will say, They flee before us as at the first time: so we will flee before them."

7 Then you shall rise up from lying in wait, and destroy the citie: for the Lord your God will deliver it into your hand."

8 And when ye have taken the citie, ye shall set it on fire: according to the commandment of the Lord shall ye do: behold, I have charged you."

9 Joshua then sent them forth, and they went to lie in wait, and abode between Beth-el and Ai, on the Westside of Ai: but Joshua lodged that night among the people."

10 And Joshua rose up early in the morning, and numbered the people: and hee and the Elders of Israel went up before the people against Ai."

11 Also all the men of warre that were with him went up: and drew nere, and came against the citie, & pitched on the Southside of Ai: and there was a valley between them and Ai."

12 And hee took about five thousand men, & set them to lie in wait between Beth-el and Ai, on the Westside of the citie."

13 And the people set at the hoste that was on the Northside against the citie, & the liers in wait on the West, against the citie: and Joshua went the same night into the midst of the valley."

14 And when the King of Ai saw it, then the men of the citie halted & rose up early, and went out against Israel to battle, he and all his people at the time appointed, before the plaine: for hee knewe not that any lay in wait against him on the backside of the citie."

15 Then Joshua and all Israel as he beaten before them, fled by the way of the wilderness."

16 And all the people of the citie were called together, to pursue after them: and they pursued after Joshua, and were drawn away out of the citie."

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, & pursued after Israel."

18 Then the Lord said unto Joshua, "Stretch out the spear that is in thine hand, toward Ai: for I will give it into thine hand, and Joshua stretched out the spear that he had in his hand, toward the citie."

19 And they that lay in wait, arose quickly out of their place, and came as some as hee had stretched out his hand, and they entered into the citie, and took it, and destroyed, and set the citie on fire."

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended by to heaven, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe upon the pursuers."

21 When Joshua and all Israel sawe that they that lay in wait, had taken the citie, and that the smoke of the citie ascended up, then they turned againe and slew the men of Ai."

22 Also the other issued out of the citie against them: so were they in the midst of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remaine to escape."

23 And the King of Ai they took alive, and brought him to Joshua."

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is in the wilderness, where they chaled them, & when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned unto Ai, and smote it with the edge of the sword."

25 And all that fell that day, both of men and women, were twelue thousand, even all the men of Ai."

26 For Joshua drew not his hand backe againe which hee had stretched out with the spear, until hee had utterly destroyed all the inhabitants of Ai."

27 And hee took the cattell and the spoile of this citie, Israel took for a prey unto them selves."

Chap. 8. 21.

Deut. 20. 14.

a Meaning, on the Westside, as ver. 9.

b God would not destroy Ai by miracle, as Jericho, to intent that other nations might feare the power and policie of his people.

c Or, draw out (the inhabitants) of the citie.

e With the rest of the armie.

d That is, viewed or mulstred them, and set them in aray.

e Hee sent these few, that the other which lay in ambush might not be discovered.

f To the intent that they in the citie might be better discover his armie.

g As they which followe him for looke.

h Or, like a banner, so hee when the shall invade the citie.

i Or, towardly heaven. Or, glass.

j Which out of the bulle.

Deut. 7. 1.

k For the first, which they had before set in the citie, was made to consume it, but Joshua that they were entred.

Numb. 31. 32. as ver. 12.

selues, according vnto the wordes of the Lord, which he commaunded Ioshua.

28 And Ioshua burnt it, and made it an heape for ever, & a wilderness vnto this day.

29 And the king of it he hanged on a tree, vnto the evening. And as soon as the sunne was downe, Ioshua commaunded that they shoulde take his carkepes downe from the tree, and cast it at the entering of the gate of the cite, and lape thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal.

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a reherfall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel and their Elders, & officers & their iudges stood on this side of the Arke, & on that side, before the witnesses of the Hittites, which bare the Arke of the Covenant of the Lord: as well the stranger, as he that is borne in the country: halfe of them were ouer against Mount Gerizim, and halfe of them ouer against Mount Ebal, as Moses the seruant of the Lord had commaunded before, that they shoulde blesse the children of Israel.

34 Then afterward he read all the wordes of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conueriant among them.

CHAP. IX.

1 Diuers Kinges assemble them selues against Ioshua. 2 The craft of the Gibeonites. 3 Ioshua maketh a league with them. 25 For their craft they are condemned to perpetual slavery.

¶ And when all the Kinges that were beyond Jordan, in the mountaines and in the valleys, & by all the coasts of the great Sea ouer against Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hittites, and the Jebusites) heard thereof,

2 They gathered them selues together to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, & to Ai.

4 And therefore they wrought craftily: for they went, & sained them selues rubeabbours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent & bound vp.

5 And olde shoes & clouted vpon their

feete: also the raiment vpon them was olde; and all their provision of heat was dried, and moulded.

6 So they came vnto Ioshua into the hoste of Gibeon, & said vnto him, & vnto the men of Israel, We be come hither a faire contrie: now therefore make a league with vs.

7 Then the men of Israel sayde vnto the Hittites, It may be that thou dwellest among vs, holue then can I make a league with thee?

8 And they sayd vnto Ioshua, We are thy seruants. Then Ioshua sayd vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very faire contrie the seruants are come: for the name of the Lord thy God: for we haue heard his name and all that he hath done in Egypt.

10 And all that he hath done to the Kings of the Amorites that were beyond Jordan, to Sihon King of Hesbon, and to Og King of Bashan, which were at Hitharothe.

11 Wherefore our Elders, and all the inhabitants of our country spake to vs, saying, Take vitayles (with you) for the journey, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

12 This ouerheard we while we were with the Hittites out of our hostes, the day we departed to come vnto you: but now behold, it is before you, and it is in our hand.

13 Also these bottels of wine which we filled, were new, and so, they be rent, & these our garments and our shoes are olde, by reason of the exceeding great journey.

14 ¶ And the men accepted their tale concerning their vitayles, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to dwell: also the Hittites of the Congregation were vnto them.

16 ¶ But at the ende of thre dayes, after they had made a league with them, they heard that they were their neyghbours, and that they dwelt among them.

17 And the children of Israel took their journey, and came vnto their cities the third day, & their cities were Gibeon, and Chephirah, & Beeroth & Kirjath-earim.

18 And the children of Israel stue them not, because the Hittites of the Congregation had swayne vnto them by the Lord God of Israel: wherefore at the Congregation murmured against the Hittites.

19 Then all the Hittites sayde vnto all the Congregation, We haue swayne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, & let them live, least the warre be vpon vs because of the oath which we sware vnto them.

21 And the Hittites said vnto them againe, Let them live, but they shall hew wood, and drabe water vnto all the Congregation, as the Hittites appoynt them.

22 Ioshua then called them, & talked with them, & said, Wherefore haue ye beguiled them, & said, Wherfore haue ye beguiled

d For the Gibeonites and the Hittites were all one people.

e When the Idollaters for feare of death wil pretend to honour true God, & receive his religion

f Eln in your hand

f The wicked lack no arte nor spare no lyes to set forth their policie, when they wil deceive the seruants of God.

g Some thinke that the Israelites ate of their vitayles, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercie towards his, which would not punish them for this fault.

i That it could neuer be built againe.

m According as it was commaunded, Deut. 31. 33. Chap. 7. 35, 36.

noul. 30. 37, deul. 37. 5.

Meaning, the ten commandments, which are the summe of y whole Lawe.

Deut. 11. 39. & 27. 13. 15.

Deut. 31. 12. o Soeuerther young nor olde, man nor woman were exempted from hearing y word of y Lord.

a In respect of the plaine of Moab. b The maine sea called Mediterraneanum.

c Eln, one month, I. Sam. 11. 1.

e Because they were all women.

us, saying, We are very scarce from you: when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be freed from being bonds-men, and brewers of wood, and brewers of water for the house of my God.

1 For the vices of the Tabernacle, & of the temple when it shall be built.
Deut. 7. 1.

24 And they answered Joshua, and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruants Moses to give you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it seemeth good and right in thine eyes to doe unto us.

26 Then to did hee vnto them, and deliuered them out of the hand of the children of Israel, that they shew them not.

27 And Joshua appointed them that same day to be brewers of wood, and brewers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAPTER X.

1 Five Kings make warre against Gibeon whome Joshua discourageth. 11 The Lord rained hailstones and slew many. 12 The sunne standeth as Joshua prayeth. 16 The five Kings are hanged. 19 Many cities and kings are destroyed.

1 Now when Adoni-zedek King of Ierusalem had heard how Joshua had taken Ai and had destroyed it, (* for as he had done to Jericho, & to the King thereof, so he had done to Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, & vnto Desbir King of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Joshua and with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, & the King of Eglon gathered themselves together, and went vp, they with all their hostes, & besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Joshua, euen to the hoste to Gilgal, saying, Withdawe not thine hand from thy seruants: come vp to vs quickly, and save vs, & helpe vs: for all the Kings of the Amorites which dwell in the mountaynes, are gathered together against vs.

7 So Joshua ascended from Gilgal, he, & all the people of warre with him, and all the men of might.

8 And the Lord said vnto Joshua, Feare them not: for I haue given them into

thine hand: none of them shall stande against thee.

9 Joshua therefore came vnto them secretly: for he went by from Gilgal all the night.

10 And the Lord discouraged them before Israel, & sate them with a great slaughter at Gibeon, and chased them along the way so they went vp to Beth-horon, & smote them to Hekeah and to Makkebah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, until Hekeah, & they dyed: they were more that dyed with the hailstones, then they whome the children slew with the sword.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he saide in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the sunne abode, & the moone stood still, until the people avenged themselves vpon their enemies: (Is not this written in the booke of * * * * *) So the sunne abode in the middes of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, for the Lord heard the voice of a man: for the Lord fought for Israel.

15 After, Joshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five Kings fled and were hid in a caue at Makkebah.

17 And it was tolde Joshua, saying, The five Kings are founde hid in a caue at Makkebah.

18 Then Joshua said, Roll e great stones vpon the mouth of the caue, and let men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost: suffer them not to enter into their cities: for the Lord your God hath given them into your hand.

20 And when Joshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, & the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Joshua at Makkebah in peace: no man moued his tongue against the children of Israel.

22 After, Joshua said, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five Kings vnto him forth of the caue, euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the King of Eglon.

24 And when they had brought out those kings vnto Joshua, Joshua called for all the men of Israel, & saide vnto the chiefe of the men of warre, which went with him. Come nere, set your feet vpon the necks of these kings: & they came nere and set their feet vpon their neckes.

Who were minded to put them to death for feare of Gods wrath. That is, for the sacrifices of the temple, as verse 33.

Chap. 6. 15, 21. Chap. 8. 3, 18, 19.

That is, Lorde of iustice: so tyrants take to the selues glorious names, when in deede they be very enemies against God and iustice.

So enuious the wicked are, whē any depart from their band, e Least Joshua should haue thought for God had sent him for his vnlawfull league with the Gibeonites, the Lord here sheweth him.

So we seeke all things sent to execute Gods vengeance against the wicked. 1/a. 2. 21. ecci. 46. 45.

Somereade, the booke of the righteous, naming Moses Chaldei text: death, in a booke of the Law: it is like that it was a booke the named which now lost. f By taking away the enemies hearts, and destroying them with hailstones.

Esai. 54. 17. their traine, as a ryle.

Or, in silence, so that none gaue them as much as an ord words.

Signifying what should be come of the rest of Gods enemies seeing that they themselves were not spared.

b After that the enemies are overcome.

c In Jordan.
d In Shihor.
e Upon the face of Egypt.

f In Mesopotamia.

g In the plain of Gilead.

h Read Chap. 13.

i In 13. 33.
j In 13. 13.
k In 13. 4.

l In valley.

m In 13. 17.
n In 13. 4.

o Because they destroyed not all as God had commanded, they that remained, were smitten and picked to hurt them. Num. 33. 51. chap. 33. 13. moses 2. 1. e Levi shall live by the sacrifices. Num. 18. 21.

p In the plain of Gilead.

in age, & there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Amorites, & all Gilead,

3 From Shihor which is in Egypt, even unto the borders of Ekron southward: this is coſted of the Canaanites, even five lordships of Amorites, the Hittites, and the Amorites, the Canaanites, the Gittites, and the Ekronites, and the Amorites:

4 From the South, all the land of the Canaanites, and the cause that is beside the Amorites, unto Hephk, and to the borders of the Amorites:

5 And the land of the Gileadites, and all Lebanon, towards the fume rising from Bahal-gad under mount Hermon, until one come to Hamath,

6 All the inhabitants of the mountains from Lebanon unto Ephraim, and all the Amorites, I will cast them out from before the children of Israel: only denote thou it by lot unto the Israelites, to inherit, as I have commanded thee.

7 Nowe therefore denote this land to inherit, unto the nine tribes, & to the half tribe of Manasse,

8 For with half thereof the Reubenites & the Gadites have received their inheritance, which Moses gave them beyond Jordan Eastward: even as Moses the servant of the Lord had given them,

9 From Arer that is on the bynke of the river Arnon, and from the cite that is in the middes of the river, and all the plaine of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, & all mount Hermon, with all Bashan unto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Heshroth and in Edrei: (who remained of the rest of the giants) for these did Moses smite, & cast them out.

13 But the children of Israel repelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites even unto this day.

14 Nowe unto the tribe of Levi he gave none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said unto him.

15 Moses then gave unto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Arer, that is on the bynke of the river Arnon, and from the cite that is in the middes of the river, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth-baal-meon:

18 And Jahazay, and Kedemoth and Mesphaay:

19 Kirathaim also, and Sibmah, and Lesarethahar in the mount of Atrak:

20 And Beth-peor, and Ahdodh-pigah, and Beth-jeshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whose Moses smote with the princes of Edrei, and Keren, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

22 And Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Jordan with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 Also Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and half the lande of the children of Ammon unto Aroer, which is before Habbah:

26 And fro Heshbon unto Ramoth, Mesephe, and Betonim: and from Mahanaim unto the borders of Beir:

27 And in the valley Beth-araim, & Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, unto Jordan and the borders even unto the Sea coast of Emmereth, beyond Jordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 Also Moses gave inheritance unto the half tribe of Manasse: and this belonged to the half tribe of children of Manasse according to their families.

30 And their border was from Mahanaim, even all Bashan, to wit all the kingdome of Og king of Bashan, and all the townes of Jair which are in Bashan, these are the cities.

31 And half Gilead, and Heshroth, and Edrei, cities of the kingdome of Og in Bashan, were given unto the children of Machir the sonne of Manasse, to half of the children of Machir after their families and muliers.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jordan, toward Jericho Eastward.

33 But unto the tribe of Levi Moses gave none inheritance: for the Lord God of Israel is their inheritance, as he said unto them.

CHAP. XIII.

1 The land of Canaan was divided among the nine tribes and the half. 6 Caleb requireth the heritage that was promised him. 13 Sichon was given him.

These also are the places which the children of Israel inherited in the land of Canaan, which Eleazar the priest, & Joshua the sonne of Nun and the chiefe fathers of the tribes of the children

o In the valley.
p In 13. 17.

q In 13. 2.

r So that both they which obeyed wicked counsell and the wicked counsell perished by the iust judgement of God.

s That is, in the land Moab.

t Meaning his nephews and posteritie.

u In 13. 7.
v In 13. 20.

w In 13. 17.

Nom. 26. 55. &
33. 54.

a As Reuben &
Gad & half the
tribe of Manas-
seh, Nom. 32. 33.
b So though
Leui lacked, yet
were there still
twelve tribes by
this means.

Nom. 35. 2.
chap. 21. 3.

c Which was,
that they two
only should en-
ter into y land,
Nomb. 14. 24.

d Which were
the ten other
spies.

Eccl. 4. 6. 9.

e Ebr. to go out
and come in.

Or, ymanti.

e This he spake
of modestie, and
not of doubting.

Chap. 21. 12.
1. smc. 2. 56.

Chap. 15. 13.

f Either for his
power or person.

byen of Israel, distributed to them,
2 * By the lot of their inheritance, as the
Loyde had commanded by the hande of
Moses, to giue to the nine tribes, and the
halfe tribe.

3 For Moses had giuen inheritance, vnto
two tribes and an halfe tribe, beyonde
Ioyden: but vnto the Leuites he gaue
none inheritance among them.

4 For the children of Joseph were two
tribes, Manasseh and Ephraim: there-
fore they gaue no part vnto the Leuites
in the land, save cities to dwell in, with
the suburbs of the same for their beastes
and their substance.

5 * As the Loyde had commanded Moses,
so the children of Israel did when they
deuided the land.

6 ¶ When the children of Iudah came vnto
Ioshua in Gilgal: and Caleb the sonne
of Iephunneh the Kenesite sayde vnto
him, Thou knowest what the Loyde sayd
vnto Moses the man of God, concerning
me and thee in Kadesh-barnea.

7 Fourtie yere olde was I, when Mos-
ses the seruant of the Loyde sent me from
Kadesh-barnea to espie the land, and I
brought him word againe, as I thought in
mine heart.

8 But my brethren that went up with
me, discouraged the heart of the people:
yet I followed still the Loyd my God.

9 Wherefore Moses sware the same day,
saying, Certainly the lande whereon
thou fette haue troden, shall thine inhe-
ritance, and thy childrens for euer, be-
cause thou hast followed constantly the
Loyd my God.

10 Therefore beholde now, the Loyd hath
kept me alive, as he promised: this is the
fourtie and fifth yere since the Loyd spake
this thing vnto Moses, while the children
of Israel wandered in the wilderness: and
nowe loe, I am this day fourefortye and
foure yere olde:

11 And yet am I as strong at this time, as
I was when Moses sent me: as strong
as I was then, so strong am I now, ei-
ther for warre, or for gouernement.

12 Now therefore giue me this mountaine
whereof the Loyde spake in that day (for
thou heardest in that day, howe the Ma-
nakims were there, and the cities great
and walled): if so be the Loyd will be with
me, that I may drine them out, as the
Loyd sayd.

13 Then Ioshua blessed him, and gaue vnto
Caleb the sonne of Iephunneh, Hebron
for an inheritance.

14 * Hebron therefore became the inheri-
tance of Caleb the sonne of Iephunneh
the Kenesite, vnto this day: because he fol-
lowed constantly the Loyd God of Israel.

15 And the name of * Hebron was before-
time, Kirjath-arba: which Arba was a
great man among the Anakims: thus
the land ceased from warre.

CHAP. XV.

¶ The lot of the children of Iudah, and the names of
the cities and villages of the same. 13 Caleb's por-
tion. 18 The request of Achish.

¶ This then was the lot of the tribe of
the children of Iudah by their fami-
lies: euen * to the boier of Edom & the
wildernesse of * Zin, Southwarde on
the South coast.

2 And their South boier was the salt
Sea coast, from the point that looketh
Southward.

3 And it went out on the Southside to-
ward Akathth-akrabbin, and went as
long to Zin, & ascended by on the South
side vnto Kadesh-barnea, & went along
to Hebron, and went up to Adar, and set
a compass to Arkhaa.

4 From thence went it along to Azmon,
and reached vnto the riuer of Egypt, and
the ende of that coast was on the West
side: this shalbe your South coast.

5 Also the East boier shalbe the salt Sea,
vnto the * ende of Ioyden: and the boier
on the Northquarter from the point of
the Sea, and from the ende of Ioyden.

6 And this boier goeth up to Beth-ho-
gla, and goeth along by the Northside of
Beth-arabah: so the boier from Edom
goeth up to the * Stone of Bohan the sonne
of Reuben.

7 Again this boier goeth up to Bebit
from the valley of Achor, & Northward,
turning toward Gilgal, that lieth before
the going up to Adummin, which is on
the Southside of the riuer: also this boier
goeth up to the waters of * En-thes-
meth, and endeth at * En-rogel.

8 Then this boier goeth up to the val-
ley of the sonne of Ginnom, on the South
side of the Jebusites: the same is Ierusa-
lem. also this boier goeth up to the
top of the mountaine that lieth before
the valley of Ginnom Westward, which
is by the end of the valley of the * graues
Northward.

9 So this boier compasseth from the top of
the mountaine vnto the fontaine of the
water of Shephoth, & goeth out to the
cities of moit Ephraim: & this boier draweth
to Baalah, which is Kirjath-earum.

10 Then this boier compasseth from Bas-
alah Westwarde vnto mount Seir,
and goeth along vnto the side of mount Iera-
rim, which is Chesalon on the North
side: so it cometh downe to Beth-thes-
meth, and goeth to Timnah.

11 Also this boier goeth out vnto the side
of Ekron Northwarde: and this boier draweth
to Shicron, and goeth along to
moit Baalah, and stretcheth vnto Jab-
neel: and the endes of this coast are to
the Sea.

12 And the West boier is to the great sea:
so this boier shal be the boundes of the
children of Iudah round about, accor-
ding to their families.

13 ¶ And vnto Caleb the sonne of Iephun-
neh did Ioshua giue a part among the
children of Iudah, as the Loyd com-
manded him, euen * Kirjath-arba of the father
of Anak, which is in Hebron.

14 And Caleb & Ioshua thence theye sonnes
of Anak, Shephai, & Ahiman, and Cal-
anai the sonnes of Anak,

a The Hebrew
worde signifieth
tongue, whereby
is meant either
the arme of the
Sea that cometh
into the land, or
a rocke or cape
that goeth into
the Sea.

b Meaning the
mouth of the ri-
uer where it
runneth into the
salt Sea.

c Which was a
marke to part
their countrey.

d Or, the fountain
of the summe,
1. King. 1. 31.

e Ebr. Tephaim

f Or, the cities
of waters.

g Meaning the
ward Syria.

h Chap. 14. 15.
i This was done
after the death
of Ioshua, Iosh.
1. 19. 20.

15 And he went by thence to the inhabitants of Debir : and the name of Debir beforetime was Kirjath-sepher.
16 Then Caleb said, Ye that lineth Kirjath-sepher, and take it, even to him will I give Achsah my daughter to wife.
17 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it : and he gave him Achsah his daughter to wife.
18 And as she went in to him, she moov'd him, to aske of her father a field : and she lighted off her asse, and Caleb sayde unto her, What wilt thou?
19 Then she answered, Give mee a blessing : for thou hast given me the South countrey : give me also springs of water, and he gave her the springes above and the springes beneath.
20 Thus shalbe the inheritance of the tribe of Judah according to their families.
21 And the utmost cities of the tribe of the children of Judah, toward the coastes of Edom Southwarde were Kadyzeel, and Eder, and Jagur,
22 And Kinab, and Dinnabah, & Wadabab,
23 And Kedeih, and Hazor, and Ichman,
24 Ziph, and Eleim, and Bealoth,
25 And Hazor, Hadrathah, and Merioth, Heston (which is Hazor)
26 Aniam, and Shrina, and Apolabah,
27 And Hazar, Gadbab, and Bethmon, and Beth-palet,
28 And Hazar-thial, and Beertheba, and Biziothiah,
29 Baalah, and Tim, and Azeim,
30 And Etrolah, & Cheil, & Hormah,
31 And Eklag, and Madinanna, & Sansannah,
32 And Iebaoth, and Shilshim, and Ain, and Rimmon : all these cities are twentie and nine with their villages.
33 ¶ In the lowe countrey were Eshthol, and Zorah, and Anahab,
34 And Zanoah, and En-gannim, Tappuah, and Enaim,
35 Jacimuth, and Buzlam, Socoh, and Aschah,
36 And Sharaïm, and Adithaim, and Gederah, and Gederorham : fourtene cities with their villages.
37 Kenaim, and Hadashah, & Migdal-gad,
38 And Wdram, and Bispel, & Joktheel,
39 Echalib, and Bozath, and Eglon,
40 And Gabbon, & Lahnam, and Kirjath, and Gederob, Beth-dagon, and Aamamah, and Spakredah : sixtene cities with their villages.
42 Lebna, and Epher, and Ahsan,
43 And Ziphrah, and Ashnah, and Mesib,
44 And Kirjath, and Mesib, and Sparehah : nine cities with their villages.
45 Ekron with her towne and her villages,
46 From Ekron, even unto the Sea, all that lieth about Ashdod with their villages.
47 Ashdod with her towne and her villages : Uzah with her towne and her villages, unto the river of Egypt, and the great Sea was their coast.
48 ¶ And in the mountains were Shamir,

and Tattir, and Socoh,
49 And Dannah, and Kirjath-gammath, (which is Debir)
50 And Kinab, and Ahtemah, and Anin, and Gethen, and Holon, and Gilead : eleven cities with their villages.
52 And Arad, and Dumah, and Elehan,
53 And Janum, and Beth-tappuah, and Apherah,
54 And Himmah, & Kirjath-arba, (which is Hebron) and Zior : nine cities with their villages.
55 Shon, Carinel, and Zipp, and Juttah,
56 And Zeeel, and Jokdeam, & Zanoah,
57 Main, Gideah, and Emma : ten cities with their villages.
58 Hailul, Beth-jur, and Gedor,
59 And Sharaah, and Beth-anoth, and Elekon : six cities with their villages.
60 Kirjath-baal, which is Kirjath-rasrim, and Kabbah : two cities with their villages.
¶ In the wilderness were Beth-arabah, Shiddin, and Secacah,
62 And Ribshan, and the citie of salt, and En-gebi : six cities with their villages.
63 Heretsele, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVII.

1 The lotte or part of Ephraim. 10 The Canaanites dwelled among them.
1 And the lot fell to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, and to the wilderness that goeth up from Jericho by the mount Beth-el.
2 And goeth out from Beth-el to Luz, and nineth along unto the borders of Merchatroth,
3 And goeth downe Westward to the coast of Raphleri, unto the coast of Beth-hojon the nether, and to Gezer : and the endes thereof are at the Sea.
4 So the children of Joseph, Manasseh, & Ephraim, took their inheritance.
5 ¶ Also the borders of the children of Ephraim according to their families, even the borders of their inheritance on the Eastside were Atroth-addar, unto Beth-hojon the upper.
6 And this border goeth out to the Sea unto Michmethah on the Northside, and this border returneth Eastward unto Gaanath-shiloh, & passeth it on the Eastside unto Janovah,
7 And goeth downe from Janovah to Atroth, and Maarat, & cometh to Jericho, and goeth out to Jordan.
8 And this border goeth from Tappuah Westward unto the river Kanah, and the endes thereof are at the Sea : this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh : all the cities with their villages.
10 And they call not on the Canaanites

Which is also called Kirjath-sepher, verse 15.

Chap. 14. 15.

1 Of this citie the salt sea hath his name.
m That is, vicerly, though they stole the most part, and burnt their citie, Iudg. 1. 8.

a That is, to Ephraim and his children : for Manasse's portion followeth. Iud. 1. 26.

b Of ther inheritance.
c Generally, first Ephraim, & then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had more cities.

Or, cause

f Because her husband taryed too long.
g Because me this portion.
g Because her countrey was barren, the desired of her father a field that had springs, Iudg. 1. 14. 15.

h Which before was called Zephath, Iud. 1. 17.

i Edomites.

i Meaning, N. Iud. chap. 13. 14.

that dwelt in Gazer, but the Canaanites dwelt among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

- 1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph, to wit, of Rachel the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Basan.

2 And also of the rest of the sonnes of Manasseh by their families, of the sonnes of Abieser, and of the sonnes of Helek, & of the sonnes of Asriel, and of the sonnes of Shechem, & of the sonnes of Ephraim, and of the sonnes of Shimon: these were the males of Manasseh, the sonne of Joseph according to their families.

3 ¶ But Zelophehad the sonne of Ephraim, the sonne of Gilead, the sonne of Rachel, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Aslah, and Shegiah, and Hephlah, and Milcah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the Lord, hee gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the lande of Gilead & Basan, which is on the other side of Jordan. 6 Because the daughters of Manasseh did inherit among his sonnes: Manasseh's other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Asher to Ephraim: that is, from the border of Ephraim to the border of Asher, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe unto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, & the endes of it are at the Sea.

10 The South pertaineth to Ephraim, & the North to Manasseh, & the Sea is his border: and they met together in the Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of Endor with the townes thereof, and the inhabitants of Canaan with her townes, and the inhabitants of Kedon with the townes of the same, even these countreys.

12 But the children of Manasseh consider

not destroy those cities, but the Canaanites dwelt still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Ioshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee up to the wood, and cut trees for thy selfe there in the lande of the Perizzites, & of the giants, if mount Ephraim be too narrow for thee.

16 Then the children of Joseph sayde, The mountaine will not be pioush for us: & all the Canaanites that dwell in the lowe countrie have charrets of iron, and they in Beth-shean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, & hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cutte it downe: and the endes of it shall be thine, and thou shalt cast out the Canaanites, though they have iron charrets, & though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the lands to the seven tribes. 11 The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set by the Tabernacle of the Congregation there, after the land was subiect unto them.

2 Now there remained among the children of Israel seven tribes, to whom the lot had not devised their inheritance.

3 Therefore Ioshua sayd unto the children of Israel, How long are ye to slacke to enter and possesse the lande which the Lord God of your fathers hath given you?

4 Come from among you for every tribe three men, that I may sende them, and that they may rise, & walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may divide it unto them, into seven partes, Judah shall abide in one, his coast at the South, and the house of Joseph shall stand in their coastes at the North.

6 He shall describe the lande therefore into seven partes, and shall bring them hither to me, and I will cast lottes for you here before the Lord our God.

7 But the Levites shall have no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasse have receyved their inheritance beyond Jordan Eastward, which Moses the servant of the Lord gave them.

8 Then the men arose, and went their way: & Ioshua charged them that went to describe the lande, saying, Depart, and

h According to my father Laban's prophecy, Gen. 48. 19. i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed it from Gilgal and set it up in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Judah, Ephraim and half of Manasseh.

c That is, into seven portions, to every tribe.

d For these shall their inheritance already appointed.

e Before I Ake of the Lord. f That is, the sacrifices and offerings, Chap. 13. 14.

Gen. 46. 20. and 41. 51. and 50. 23. ment. 32. 39.

Numb. 26. 29. a For the other halfe tribe had their portion beyonde Jordan.

Numb. 26. 33. and 27. 11. and 36. 3. 11.

b Among them of our tribe.

c In the land of Canaan: due to the males, and other due to the daughters of Zelophehad.

d Meaning, the cite it selfe.

e Or, the brooke of river.

f That is, toward the maine sea.

g In the tribe of Asher, and tribe of Issachar.

h For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandment.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Judah and Joseph.

k Which was in the tribe of Benjamin: another Beth-el was in the tribe of Benjamin.

l Or, the Sea.

m Or, Ephraim.

n Or, Jerusalem.

o Which is in the tribe of Ephraim. Chap. x. 6.

p To the very fountains, where the river runneth into the salt Sea.

goe through the lande, & describe it, and returne to me, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, & passed through the lande, and described it by cities into seven partes in a booke, and returned to Ioshua in the campe at Shiloh.

10 ¶ Then Ioshua^h cast lottes for them in Shiloh before the Lord, and there Ioshua divided the land unto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jordan, and the border went by to the side of Jericho on the Northpart, and went by through the mountaine Westwarde, and the endes thereof are in the wilderness of Beth-anen:

13 And this border goeth along fro thence to Luz, even to the Southside of Luz (the same is^k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southwarde, from the mount that lieth before Beth-horon Southwarde: and the endes thereof are at Kirjath-baal (which is Kirjath-earim) a cite of the children of Judah: this is the Westquarter.

15 And the Southquarter is from the ende of Kirjath-earim, and this border goeth out^l Westwarde, and cometh to the fountaine of waters of Shephoth.

16 And this border descendeth at the ende of the mountaine, that lieth before the balley of Ben-minion, which is in the balley of the^m giants Northwarde, and descendeth into the balley of Ginnom by the side ofⁿ Jebusi Southwarde, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth south to En-thermel, and stretcheth to Geliloth, which is toward the going by unto Adammim, and goeth downe to the^o stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northwarde, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: & the endes thereof, that is of the border, reacheth to the pount of the salt Sea Northward, & to the^p ende of Jordan Southwarde: this is the South coast.

20 Also Jordan is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coasts thereof round about according to their families.

21 Nowe the cities of the tribe of the children of Benjamin according to their families, are Jericho, & Beth-hoglah, and the balley of Keziz,

22 And Beth-arabah, and Zenaraim, and Beth-el,

23 And Kinn, and Parah, and Ophrah,

24 And Chephar, Kinnonai, & Syphai, and Gaba: twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Gibeon, and Chephirah, & Wosah,

27 And Bethel, and Irpeel, and Taralah,

28 And Tala, Eleph, and Jebusi, (which is

Jerusalem) Gibeath, and Kirjath: foure cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The possession of Iudah.

1 And the seconde lot came out to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was in the middes of the inheritance of the children of Judah.

2 Now they had in their inheritance, Bersheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Hezem,

4 And Etolad, and Bethul, and Hoyimath,

5 And Ziklag, and Beth-niaboth, and Hazar-imath,

6 And Beth-lebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Kinnon, and Ether, and Ushan: foure cities with their villages.

8 And all the villages that were round about these cities, unto Baalathbeer, and

Ramah Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too^b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the thirde lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth by^c Westward, even to Haralah, and reacheth to Dabshalheth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Sarid Eastward toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Dabshalheth, and ascendeth to Tappha,

13 And fro thence goeth along Eastwarde toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth south to Kinnon, and turneth to Sarah.

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the balley of Tiptah-el,

15 And Kartath, & Nahallal, & Shimon, and Idalah, and^d Beth-legen: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, even for the children of Issachar according to their families.

18 And their coast was Jezreel, & Chesulloth,

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Isaaks prophetic, he should be scattered among the other tribes, Gen. 49. 7.

b Or, Remains.

b But this large portion was given them by Gods providence to declare their increase in time to come.

c Meaning toward the great Sea.

d There was another Beth-legen in the tribe of Iudah.

- saloth, and Shunem,
 19 And Gabbataim, and Sihon, and Mas-
 harath,
 20 And Harabith, and Kithion, and Abez,
 21 And Kemerah, and En-gamim, and
 En-haddah, and Beth-pazzez,
 22 And this coast reacheth to Taboz, and
 Shabazimath, and Beth-ihemeth, and
 the endes of their coast reach to Jozer:
 these are cities with their villages.
 23 This is the inheritance of the tribe of the
 children of Issachar, according to their fam-
 ilies: that is, the cities, and their villages.
 24 Also the fifth lot came out for the tribe
 of the children of Asher according to their
 families.
 25 And their coast was Helcath, and Gali,
 and Beten, and Achlah,
 26 And Hammelech, and Hamad, and Shi-
 sheal, and came to Carmel Westward,
 and to Shihoh Libnath,
 27 And turneth toward the sunne rising
 to Beth-dagon, and cometh to Zebu-
 lun, and to the valley of Jiphthah-el, toward
 the southside of Beth-cirek, and Ariel,
 and goeth out on the left side of Cabul,
 28 And to Ebron, and Kechob, and Hammon,
 and Kanah, unto great Zidon.
 29 Then the coast turneth to Kanah and
 to the strong cite of a Roj, and this bor-
 der turneth to Hoshah, and the endes thereof
 are at the Sea from Gebel to Achzib,
 30 Dinniah also, and Kyppek, and Kechob: two
 and twentie cities with their villages.
 31 This is the inheritance of the tribe of the
 children of Asher according to their fami-
 lies: that is, these cities and their villages.
 32 The sixth lot came out to the children of
 Naphtali, even to the children of Napht-
 ali according to their families.
 33 And their coast was from Helcath, and
 from Hilon in Zaananim, and Hamis-
 nekeb, and Zabdun, even to Lakum, and
 the endes thereof are at Jozer.
 34 So this coast turneth Westward to
 Knoch, taboz, and goeth out from thence
 to Hukkok, and reacheth to Zebulun on
 the Southside, and goeth to Asher on the
 Westside, and to Judah by Jozer to
 ward the sunne rising.
 35 And the strong cities are Ziddim, Zer,
 and Hamunath, Kakkath, and Emmereth,
 36 And Adanah, and Kanah, and Hazor,
 37 And Hebrath, and Echei, and En hazor,
 38 And Iron, and Migdal-el, Jozer,
 and Beth anah, and Beth-ihemeth: nine
 and nine cities with their villages.
 39 This is the inheritance of the tribe of
 the children of Naphtali according to
 their families: that is, the cities and their
 villages.
 40 The seventh lot came out for the tribe
 of the children of Dan according to their
 families.
 41 And the coast of their inheritance was
 Zorah, and Eshtaol, and Jer-ihemeth,
 42 And Shalabbin, and Hailon, and
 Ithlah,
 43 And Elon, and Tannathah, and Ekron,
 44 And Etekeh, and Gibbethon, and
 Baalah,

- 45 And Jeshub, and Bene-berak, and Gar-
 rimon,
 46 And He-iarkon, and Kakkon, with the
 border that lieth before Japho.
 47 But the coastes of the children of Dan
 fell out too litle for them: therefore the
 children of Dan went up to fight against
 Leshem, and tooke it, and smote it with
 the edge of the sword, and possessed it, and
 dwelt therein, and called Leshem, Dan,
 after the name of Dan their father.
 48 This is the inheritance of the tribe of
 the children of Dan according to their fam-
 ilies: that is, these cities and their vil-
 lages.
 49 When they had made an ende of des-
 cribing the lande by the coastes thereof,
 then the children of Israel gave an inher-
 itance unto Joshua the sonne of Nun
 among them.
 50 According to the word of the Lord they
 gave him the cite which he asked, even
 Timnath-serah in mount Ephraim:
 and he built the cite and dwelt therein.
 51 These are the heritages which Eleazar
 the Priest, and Joshua the sonne of Nun,
 and the chiefe fathers of the tribes of
 the children of Israel deuised by lot in Shi-
 lo before the Lord at the doore of the Ta-
 bernacle of the Congregation: so they
 made an ende of deviding the countrey.
 CHAP. XX.
 The Lord commandeth Joshua to appoint cities of
 refuge. 3 The use thereof. 7 And their names.
 The Lord also spake unto Joshua,
 saying,
 2 Speake to the children of Israel,
 and say, Appoint you cities of refuge,
 wherof I spake unto you by the hand of
 Moses,
 3 That the slayer that killeth any person
 by ignorance, and unwittingly, may flee
 thither, and they shalbe pour refuge from
 the auenger of blood.
 4 And he that doeth flee unto one of those
 cities, shall stand at the entering of the gate
 of the cite, and shall shew his cause: to
 the Elders of the cite: and they shall receive
 him into the cite unto them, and give him
 a place, that he may dwell with them.
 5 And if the auenger of blood pursue af-
 ter him, they shall not deliuer the slayer
 into his hande, because he smote his
 neighbour ignorantly, neither hated he
 him before time:
 6 But he shall dwell in that cite until he
 stand before the Congregation in Iudges
 ment: or until the death of the hie Priest,
 that shalbe in those dayes: then shall the
 slayer returne, and come unto his owne
 cite, and unto his owne house, even unto
 the cite from whence he fled.
 7 Then they appointed Kedesh in Gas-
 lil in mount Naphtali, and Shechem in
 mount Ephraim, and Kiriat-arba,
 (which is Hebron) in the mountaine of
 Judah.
 8 And on the other side Jozer toward
 Jericho Eastward, they appointed
 Bezer in the wilderness vpon the
 playne, out of the tribe of Reuben, and
 Ramoth

f Toyneth to the
 tribe of Zebu-
 lun, which lay
 more Eastward.

g Which was
 Tyrus a strong
 cite in the Sea.

h These cities
 were in the coun-
 trey of Zaanan-
 nim.

i Or, even unto
 Jozer.

i Of the which
 the lake of Gen-
 nezareth had
 his name.

k Called Ioppa.

l According to
 Iakob had pro-
 phetied, Gen. 48
 17.
 Ind. 133.

Chap. 34. 16

Numb. 34. 17

Exod. 21. 13.
 Num. 35. 6, 11, 14
 Deut. 19. 2.

a As vnto him
 bearing him
 grudge.

b Ebr. in the
 of the elders.

b That is, the
 nearest kinde
 of him that
 slaine.

c Till his end
 were proce-
 Numb. 35. 34.

Or, Gilead

Deut. 4. 41.
 Leuit. 24. 14

Karnoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

These were the cities appointed for all the children of Israel, for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

The cities given to the Levites, in number eight & fourtie. The Lord said according to his promise gave the children of Israel rest.

Then came the principall fathers of the Levites unto Eleazar the Priest, and unto Joshua the sonne of Nun, and unto the chiefe fathers of the tribes of the children of Israel,

And spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded us by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

So the children of Israel gave unto the Levites out of their inheritance at the commandment of the Lord these cities with their suburbs.

And the lot came out for the families of the Kohathites; and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirtene cities.

And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

Also the children of Gershon had by lot out of the families of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirtene cities.

The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here named.

And they were the children of Aaron being of the families of Kohathites, and of the sonnes of Levi, (for theirs was the first lot)

So they gave them Miriath-arba the father of Anok (which is Hebron) in the mountaine of Judah, with the suburbs of the same round about it.

(But the land of the city, & the villages thereof, gave they to Caleb the sonne of Iephunneh to be his possession)

Thus they gave to the children of Aaron the Priest, a city of refuge for the slayer, even Hebron with her suburbs, and Kirjath with her suburbs,

And Tattir with her suburbs, & Ethrimon and her suburbs,

And Holon with her suburbs, and Debir with her suburbs,

And Ain with her suburbs, & Juttath with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

And out of the tribe of Benjamin they gave Gibeon with her suburbs, & Geba with her suburbs,

And Anathoth with her suburbs, & Almon with her suburbs: foure cities.

All the cities of the children of Aaron Priests, were thirtene cities with their suburbs.

But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

They gave them the citie of refuge for the slayer, Shechem with her suburbs in mount Ephraim, & Gezer with her suburbs,

And Kirjath with her suburbs, and Beth-hojon with her suburbs: foure cities.

And out of the tribe of Dan, Eltekeh with her suburbs, & Bethon with her suburbs,

And Ramoth with her suburbs, & Gath-rimmon with her suburbs: foure cities.

And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

All the cities for the other families of the children of Kohath were ten with their suburbs.

Also unto the children of Gershon of the families of the Levites, they gave out of the halfe tribe of Manasseh, the citie of refuge for the slayer, Golan in Bashan with her suburbs, and Bezer with her suburbs: two cities.

And out of the tribe of Asher, Bithan with her suburbs, & Bederah with her suburbs,

And Iarmuth with her suburbs, & En-gannim with her suburbs: foure cities.

And out of the tribe of Asher, Mishal with her suburbs, & Abdon with her suburbs,

And Helkai with her suburbs, and Keshub with her suburbs: foure cities.

And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in Galilee with her suburbs, and Hammoth-doz with her suburbs, and Kartan with her suburbs: three cities.

All the cities of the Gershonites according to their families, were thirtene cities with their suburbs.

Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zabulon, Joknean with her suburbs, and Kartah with her suburbs,

And Dimnah with her suburbs, & Mahalal with her suburbs: foure cities.

And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

And Kedemoth with her suburbs, and Nepephath with her suburbs: foure cities.

And out of the tribe of Gad they gave

The suburbs were a thousand cubites from the wall of the cities round about, Num. 35-4.

That were not Priests,

Hebron and Shechem were the two cities of refuge under the Kohathites

Which dwelt in Canaan.

Golan & Kedesh were the cities of refuge under the Gershonites,

Or, Galilee

They are here called the rest, because they are last numbered, & Merari was the youngest brother,

Gen. 46. 11. Bezer & Ramoth were the cities of refuge under the Merarites and beyond Jordan,

Chap. 30. 8.

One of the tribe of Manasseh beyond Jordan

Before the judges

the chiefs of the fathers

Num. 35. 2. By Moses, by whose minister God shewed his power.

Hebron & Shechem, for these were the two cities of refuge under the Kohathites

For Aaron came of Kohath and therefore the Priest's office remained in that familie.

Chap. 14. 14. 1 Chron. 6. 56. e That is the Priest of the families of the Kohathites, of whom Aaron was chief,

for a citie of refuge for the slayer, Basmoth in Gilead with her suburbs, and Shaphanaim with her suburbs,

39 Bethbon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So at the cities of the children of Shapharim according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.

n Thus according to Iacob's prophetic, they were scattered throughout the country, which God vied to this end, that his people might be instructed in the true religion by them.

41 And at the cities of the Levites within the possession of the children of Israel, were eight and fouerty in their suburbs.

42 These cities lay enery one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gave unto Israel all the land, which he had swoyne to give unto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about according to all that he had swoyne unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

Chap. 23. 14, 15. 45 * There failed nothing of all the good things which the Lord had said unto the house of Israel, but all came to passe.

CHAPTER XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possession. 10 They build an altar for a memoriall. 15 The Israelites reprove them 21 Their answer for defence of the same.

a After that the Israelites enjoyed the land of Canaan.

b Which was to go armed before their brethren, Num. 32. 29.

2 And Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

3 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, & have obeyed my voice in all that I commanded you:

4 And now the Lord hath given rest unto your brethren as hee promised them: therefore now returne ye and go to your tents, to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan.

Rem. 32. 33. chap. 13. 8.

5 But take diligent heede, to doe the commandment and Law, which Moses the servant of the Lord commanded you: that is, * that ye love the Lord your God, and walke in all his waies, and keepe his commandments, and cleave unto him, and serve him with all your heart and with all your soule.

Dent. 10. 12. c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God and prayed for them.

6 So Ioshua blessed them and sent them away, and they went unto their tents.

7 ¶ Now unto one half of the tribe of Manasseh Moses had given a possession in Bashan: and unto the other halfe thereof Ioshua among their brethren on this side Jordan Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus hee spake unto them, saying, Re-

turne ye much riches unto your tents, & with a great multitude of cattel, with silver and with golde, with brasse & with

iron, and with great abundance of raiment: divide the people of your enemies with your brethren.

9 ¶ So the children of Reuben, & the children of Gad, & halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go unto the country of Gilead to the lands of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, & the children of Gad, & the halfe tribe of Manasseh have built an altar in the forefront of the land of Canaan upon the borders of Jordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole congregation of the children of Israel gathered them together at Shiloh to go up to warre against them.

13 Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, saying, What hast thou done, O Eleazar the Priest,

14 And with him ten princes: of every chief house a prince, according to all the tribes of Israel: for every one was chief of their fathers householde among the thousands of Israel.

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, unto the land of Gilead, & spake to them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turne away this day from the Lord, in that ye have built upon an altar for to rebel this day against the Lord?

17 Have we too little for the wickednes of Israel, whereof we are not cleansed unto this day, though a plague came upon the Congregation of the Lord?

18 ¶ Now are turned away this day from the Lord: & facing ye rebel to day against the Lord, even to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be unclean, come ye over unto the land of the possession of the Lord, wherein the Lords tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel not against us in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, & many things fell on * all the Congregation of Israel: and this man alone * perished not in his wickednes.

21 ¶ Then the children of Reuben and the children of Gad, and the halfe tribe of Manasseh,

e Which remained at home were not in the warre, Num. 32. 1. 1 Sam. 31. 2.

f Ebr. Gilead, which country was called Canaan after the Amorites dwelling there were called Canaanites.

g That is, beyond Jordan sometime the whole country on both sides of Jordan is meant by Canaan.

h Such were their seals, that they would lose their lives, then into the true religion to be changed, or corrupted.

Or, multitude.

i Not only of the princes, but also of the common people.

k In your impiety. l To vie with the service of God hath appointed, as it is said against God, 1 Sam. 1. 11.

m Signifying that if many be freed for one mans fault, for the fault of many children should suffice.

children of Gad, and halfe the tribe of Manasse answered, and sayde unto the heads ouer the thousands of Israel,

22 The Loyde God of gods, the Loyde God of gods, he knoweth, and Israel him selfe shall knowe: if by rebellion, or by transgression against the Loyde we haue done it, saue thou vs not this day.

23 If we haue build vs an altar to returne away from the Loyde, either to offer there on burnt offering, or meate offering, or to offer peace offerings thereon, let the Loyde himselfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, what haue ye to doe with the Loyde God of Israel?

25 For the Loyde hath made Iordan a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Loyde: so shall your children make our children to cease from feareing the Loyde.

26 Therefore we sayd, We will not go about to make vs an altar, nor for burnt offering, nor for sacrifice.

27 But it shalbe a witness betwene vs and you, and betwene our generations after vs, to execute the seruice of the Loyde before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children shoulde not say to our children in time to come, Ye haue no part in the Loyde.

28 Therefore sayde we, If so be that they shoulde so say to vs of our generations in time to come, then will we answer, Beholde the faction of the altar of the Loyde, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that we shoulde rebel against the Loyde, and turne this day away from the Loyde to build an altar for burnt offering, or for meate offering, or for sacrifice, like the altar of the Loyde our God, that is before his Tabernacle.

30 And when Bithnah the Shileh, and the princes of the Congregation & heads ouer the thousands of Israel which were with him, heard the words, that the children of Reuben, and children of Gad, & the children of Manasse spake, they were well content.

31 And Bithnah the sonne of Eleazar the Shileh sayde vnto the children of Reuben and to the children of Gad, and to the children of Manasse, This day we perceive that the Loyde is among vs, because ye haue not done this trespass against the Loyde: now ye haue deliuered the children of Israel out of the hande of the Loyde.

32 Then Bithnah the sonne of Eleazar the Shileh with the princes returned fro the children of Reuben, and from the children of Gad, out of the laude of Gilead, vnto the land of Amana, to the children of Israel, and brought them auer.

33 And the saying pleased the children of

Israel: and the children of Israel blefled God, and numbered not to goe against them in battell, for to destroye the lande, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar Ed: for it shalbe a witness betwene vs, that the Loyd is God.

CHAP. XXIII.

Ioshua exhorteth the people, that they ioyne not them selves to the Gentiles, That they name not their idoles. 14. The promise, if they feare God, 15 And threatning, if they forsake him.

As a long season after that the Loyd had giuen rest vnto Israel from all their enemies round about, & Ioshua was olde, and stricken in age,

Then Ioshua called all Israel, and their Elders, and their heads, and their iudges, and their officers, and sayde vnto them, I am olde, and stricken in age.

Also ye haue seene all that the Loyd your God hath done vnto all these nations: before you, how the Loyd your God him selfe hath fought for you.

Beholde, I haue deuided vnto you by lot these nations that remaine, to be all inheritance according to your tribes, from Iordan, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

And the Loyd your God shall expell them before you, & cast them out of our sight, and ye shall possesse their lande, as the Loyd your God hath sayd vnto you.

Be ye therefore of a valiant courage, to obserue and doe all that is writen in the booke of the Lawe of Moyses, that ye turne not therefrom to the right hande nor to the left.

Neither companie with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor canse to sweare by them, neither serue them nor bowe vnto them:

But sticke fast vnto the Loyd your God, as ye haue done vnto this day.

For the Loyde hath said vnto you, great nations and mightie, and no man hath stand before your face hitherto.

Wierman of you shal chase a thousand: for the Loyd your God, he fighteth for you, as he hath promised you.

Take good heede therefore vnto your selves, that ye loue the Loyd your God. Else, if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make riages with them, and goe vnto them, and they to you,

Know ye for certain, that the Loyd your God will cast out no more of these nations from before you: but they shall be a snare, and destruction vnto you, and a whippe on your sides, and thornes in your eyes, vntill ye perish out of this good lande, which the Loyd your God hath giuen you.

And beholde, this day doe I enter into

^{Or, praised.}
led God, and "numbered not to goe against them in battell, for to destroye the lande, wherein the children of Reuben and Gad dwelt.

^{Or, witness.}
it shalbe a witness betwene vs, that the Loyd is God.

^{Or, witnesses.}
it shalbe a witness betwene vs, that the Loyd is God.

^{Or, witnesses.}
it shalbe a witness betwene vs, that the Loyd is God.

^{Or, witnesses.}
it shalbe a witness betwene vs, that the Loyd is God.

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it shalbe a witness betwene vs, that the Loyd is God.

^{Or, witnesses.}
it shalbe a witness betwene vs, that the Loyd is God.

^{Or, witnesses.}
it shalbe a witness betwene vs, that the Loyd is God.

Let him pay
vnto.

Or, to turne
backe from the
old God.

See. 31. 41.
chap. 24. 17.
verse 34.

They signifie
a wonderful care
that they bore
towards their
promise, that
they might live
in the true ser-
uice of God.

God

Or, it was good
to say so.

By preferring
wand power.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

Or, if ye
had offended, he
would haue pun-
ished with you.

^{Or, commencing}
to you.

^{Or, your eyes}
bearing witness.
^{Or, over the}
these nations.

^{Or, at the funeral}
sit.
Which yet
remaine and are
not overcome,
as chap. 1. 3. 2.

^{Or, 5. 33.}
and 28. 14.

^{Or, And not yet}
subdued.
^{Or, Psal. 16. 4.}
Let not the
Iudges admit
of the, which any
shall sweare by
their idoles.

^{Or, 26. 8.}
Leuit. 26. 8.

^{Or, 33. 30.}
Exod. 33. 30.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 7. 16.}
Leuit. 7. 16.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

^{Or, 33. 55.}
Leuit. 33. 55.

g Most certainly.
Chap. 23. 45.

h Or, promissory.

i Or, threatening, as
chap. 24. 20.

h He sheweth
that no euill can
come vnto man,
except he offend
God by disobedience.

the way of all the world, and ye know in
all your hearts and in all your souls,
that nothing hath failed of all the good
things which the Lord your God promised
you, but all are come to passe vnto
you: nothing hath failed thereof.

15 Therefore as all good things are come
vpon you, which the Lord your God promised
you, so shall the Lord your God promise
you euery euill thing, vntill he haue de-
stroyed you out of this good land, which
the Lord your God hath given you.

16 When ye shall transgresse the covenant
of the Lord your God, which he coman-
ded you, and shall go to serue other gods, &
bowe your selues to them, then shall the
wrath of the Lord ware hote against you,
and ye shall perishe quickly out of the
good land which he hath given you.

CHAP. XXIIII.

i Joshua rehearseth Gods benefites, 14. and exhorteth
the people to feare God. 25. The league renewed be-
tweene God & the people. 29. Ioshua dyeth. 32. The
bones of Iosaphat are buried. 33. Eleazar dyeth.

I Joshua assembled againe all the
tribes of Israel to Shechem, and
called the Elders of Israel, & their
heads, and their iudges, and their offi-
cers, and they presented them selues be-
fore him.

2 Then Joshua lapde vnto all the people,
Thus saith the Lord God of Israel,
Your fathers dwelt beyond the flood
in olde time, euen Terah the father of
Abraham, and the father of Nachor, and
serued other gods.

3 And I tooke your father Abraham from
beyond the flood, and brought him thro-
ough all the land of Canaan, and multi-
plied his seed, and I gaue him Ishak.

4 And I gaue vnto Ishak, & Iacob and
Esau: and I gaue vnto Esau mount
Seir to possesse it: but Iacob and his
children went downe into Egypt.

5 I sent Moses also and Aaron, & I plas-
gued Egypt: and when I had so done a-
mong them, I brought you out.

6 So I brought your fathers out of Eg-
ypt, and ye came vnto the Sea, and the
Egyptians pursued after your fathers
with chariots and horsemen vnto the red
sea.

7 Then they cryed vnto the Lord, and he
put a darkness betwene you and the
Egyptians, and brought the Sea vpon
them, & couered them: so your eyes haue
sene what I haue done in Egypt: also
ye dwelt in the wilderness a long season.

8 After, I brought you into the lande of
the Amorites, which dwelt beyond Jor-
den, and they fought with you: but I
gaue them into your hand, and ye posses-
sed their countrey, and I destroyed them
out of your sight.

9 Also Balak the sonne of Zipzor King
of Moab arose and warred against Isra-
el, and sent to call Balaam the sonne of
Beor, for to curse you: but I
gaue him into your hand, and ye destroyed
him.

10 But I would not heare Balaam: there-
fore hee blessed you, and I deliuered you
out of his hand.

11 And ye went ouer Jordan, and came
vnto Jericho, and the men of Jericho
fought against you, the Amorites, and
the Perizzites, and the Canaanites, and
the Hittites, and the Girgashites, the
Hivites, and the Jebusites, and I deliuered
them into your hand.

12 And I sent your hoynets before you, which
call them out before you, euen the two
kings of the Amorites, and not with the
sword, nor with the bow.

13 And I haue given you a lande, where-
in ye did not labour, and cities, which ye
built not, and ye dwell in them, and eat
of the vineyardes and olue trees, which
ye planted not.

14 Nowe therefore feare the Lord, and
serue him in vprightnes, and in truth,
and put away the gods, which your fa-
thers serued beyond the flood and in
Egypt, and serue ye the Lord.

15 And if it seeme euill vnto you to serue
the Lord, chuse you this day whome ye
will serue, whether the gods which your
fathers serued (that were beyond the
flood) or the gods of the Amorites, in whose
land ye dwell: & but I and mine house
will serue the Lord.

16 Then the people answered & said, God
forbid, that we should forsake the Lord,
to serue other gods.

17 For the Lord our God, he brought vs
& our fathers out of the lande of Egypt,
from the house of bondage, and he did
those great miracles in our sight, & pre-
serued vs in all the way that we went,
and among all the people through whom
we came.

18 And the Lord did cast out before vs all
the people, euen the Amorites, which
dwelt in the lande: therefore will we also
serue the Lord, for he is our God.

19 And Joshua lapde vnto the people, Ye
can not serue the Lord: for he is an holy
God: he is a ielous God: he will not par-
don your iniquitie nor your finnes.

20 If ye forsake the Lord and serue strange
gods, then he will returne and brynge
euill vpon you, and consume you, after
that he hath done you good.

21 And the people said vnto Joshua, Nay,
but we will serue the Lord.

22 And Joshua lapde vnto the people, Ye
are witnesses against your selues, that
ye haue chosen you the Lord, to serue
him: and they said, We are witnesses.

23 Then put away now, said he, the strange
gods which are among you, and bowe
your hearts vnto the Lord God of Israel.

24 And the people said vnto Joshua, The
Lord our God will we serue, & his doc-
trine will we obserue.

25 So Joshua made a covenant with the
people the same day, and gaue them an
observance and lawe in Shechem.

26 And Joshua wrote these wordes in the
booke of the Lawe of God, and tooke a
great stone, and pitched it there vnder an
oke that was in the Sanctuary of the
Lord.

27 And Joshua lapde vnto all the people,
Beholde,

a That is, 9 nine
tribes and the
half.

b Before 3 Ark,
which was
brought to She-
chem, when they
went to burie Ios-
eph's bones.
Gen. 50. 25.

c Euphrates in
Mesopotamia,
Gen. 11. 31.

d Gen. 11. 31.
Gen. 15. 36.
Gen. 16. 8.
Gen. 46. 6.

Exod. 3. 10.

Exod. 13. 37.

Exod. 14. 9.

Or, a cloud.

d Euen fourtie
yeeres.

Numb. 21. 29.

Numb. 22. 5.
Deut. 23. 4.

This readeth
vs, that if all the
world would go
from God, ye
euery one of
us particularly
is bound to cleaue
vnto him.

h How much
more are we
bound to cleaue
to God in Christ,
by whom we
haue receiued
the redemption
of our foules
Chap. 13. 45.

i If you do
the contrary, you
owne mouths
shall condemne
you.
k Out of your
hearts & obedi-
ence.

l By joining
God & the peo-
ple together
also hee representeth
the promises and
threatnings of
the lawe.
Or, lawe.

Chap. 13. 37.
a Such are
people com-
ing from
their
idolatry.

Chap. 19. 30.
b Such are
people com-
ing from
their
idolatry.

l By the hol-
iness of Christ
made Exod. 13.
prouen. 27. 31.
Liam. 2. 16.
m Who shall
we examine?
n For the tri-
bune of
conscience
within the tri-
bune of
Isaiah. 1. 10.
19. 1.

Or, lawe.
l By joining
God & the peo-
ple together
also hee representeth
the promises and
threatnings of
the lawe.
Or, lawe.

Chap. 33. 27.
in Kadesh then
proue defuncti-
on should not
be punished, the
duene crea-
tures shal cri-
be vengeance.

Chap. 19. 30.
July 2. 9.
A both are the
people comon-
in their rulers
25.

Behold, this stone shalbe a witness vnto vs: for it hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witness against you, lest ye denie your God.

28 Then Ioshua lett the people depart, & uery man vnto his inheritance.

29 And after these things Ioshua & sonne of Nun, the seruaut of the Lord, died, being an hundred and ten yeres olde.

30 And they buried him in a border of his inheritance in Timnath-herah, which is in mount Ephraim, on the southside of mount Gaath.

31 And Israel serued the Lord all the dayes

of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iacob bought of the

Gen. 50. 25.
Exod. 13. 19.

Gen. 33. 19.

sonnes of Hamor the father of Shechem, for an hundred pieces of silver, & the childre of Ioseph had the in their inheritance.

33 Also Eleazar the sonne of Aaron died, whome they buried in the hill of Whinias his sonne, which was giuen him in mount Ephraim.

42 Ebr. Gibeah
Phinias

The booke of Iudges.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the truth of Gods promes performed, in stead of acknowledging his great benefices & giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrarie to their solemn promes made vnto Ioshua, & so prouoked his vengeance (as much as in them stode) to their vter destruction, Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slaerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shewe that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourtene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377. yeres. In this booke are many notable poynts declared, but two especially: first, the battell of the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that common welch is in, when as God giueth not a magistrate to retaine his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek taken. 14 The request of Achish. 16 The children of Guni. 23 The Canaanites are made tributaries, but not destroyed.

1 After that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall go vp for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shal goe vp: behold, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his brother, Come vp with me into mp lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord destroyed the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his handes and of his feete.

7 And Adoni-bezek sayde, Seruentie kings

hauing the thumbs of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me: so they brought him to Ierusalem, and there he died.

8 Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countries.

10 And Iudah went against the Canaanites, that dwelt in Gethon, which Heron before time was called Kiriat-arba: and they slew Shephai, and Achiman and Tahmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriat-sepher.

12 And Caleb sayd ye that smiteth Kiriat-sepher, and taketh it, euen to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother took it, to whom he gaue Achish his daughter to wife.

14 And when he came to him, she moued him to alke of her father a field, and she lighted off her asse, and Caleb sayd vnto her, What wilt thou?

e Which was afterward built againe, & possessed by the Jebusites, 2 Sam. 5. 6.

12. 15. 14. f These three were gyants, and the children of Anak.

g Reade, Iosh. 15. 18.

35 And

Why the Indige-
nes of Yrim
made Iudah, 31.
proue 27. 11.
Iosh. 15. 6.
Who shalbe
our captaine?
For the tribe
of Simeon had
their inheritance
within the tribe
of Iudah, Iosh.
19. 1.

Why the Lords
of Ioshua
1. This was
Ioshua, in the
ty-
picall sense
Ioshua, that as
he had done, so
he had receiued,
Iosh. 24. 19, 30.

h This was one of the names of Moses father in law, reade Num. 10. 29.

Num. 21. 3.

i These cities & others were afterward possessed of the Philistines, 1 Sam. 6. 17.

Num. 14. 24.
Josh. 14. 13.
& 15. 14.

k For after that the tribe of Judah had burnt it, they built it againe.

Gen. 28. 19.

Josh. 1. 14.

Josh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4.
Josh. 16. 10.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

15 And he answered him, Give me a blessing: for thou hast given me a South country, give me also springs of water: and Caleb gave her the springs above and the springs beneath.

16 ¶ And the children of Beniamin dwelt among the Canaanites that dwelt among the palm trees with the children of Judah, that lieth in the South of Arab, & went and dwelt among the people.

17 But Judah went to Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, & called the name of the citie *Hormah.

18 Also Judah took to Asahel the coastles thereof, & Ashkelon with the coastles thereof, and Ekron with the coastles thereof.

19 And the Lord was with Judah, and he possessed the mountaines: for he could not drive out the inhabitants of the valleys, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as *Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that ^k inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ They also that were of the house of Joseph, went up to Beth-el, & the Lord was with them.

23 And the house of Joseph caused to brieve Beth-el, and the name of the citie before time was *Luz.

24 And the spies saw a man come out of the citie, and they said unto him, Shewe vs, we pray thee, the way into the citie, and we will shewe thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie and called the name thereof Luz, which is the name thereof unto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her towne, nor Taanach with her towne, nor the inhabitants of Doi with her towne, nor the inhabitants of Tieleai with her towne, neither the inhabitants of Megiddo with her towne: but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwell in Gezer among them.

30 ¶ Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Achish, nor the inhabitants of Sidon, nor of Ahlab, nor of Achziv, nor of Tybath, nor of Achik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shehem, and of Beth-anath became tributaries unto them.

34 And the Amorites dwelt among the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites dwell still in mount Heres in Aialon, and in Shaalbim, and when the hand of Josephs familie prevailed, they became tributaries:

36 And the coast of the Amorites was from Shechem, Akkathub, and from Shechem, and upward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Iphis death. 14 They are delivered into the enemies hands. 16 God delivereth them by Judges. 21 VVhy God suffered idolaters to remaine among them.

¶ **A**ngel of the Lord came up from Beleg to Bochim, and said, I made you to go up out of Egypt, & have brought you into the land which I had sworn unto your fathers, & said, I will never breake my covenant with you.

¶ **P**er also shall make no covenant with the inhabitants of this land, but shall break down their altars: but ye have not obeyed my voice. Why have ye done this? Wherefore, I said also, I will not cast them out before you, but they shall be as thornes unto your sides, and their gods shall be your destruction.

¶ And when the Angel of the Lord spake these words unto all the children of Israel, the people lift up their voice, & wept. Therefore they called the name of that place, Bochim, & offered sacrifices there unto the Lord.

¶ **I**shua when Joshua had sent the people away, the children of Israel went every man into his inheritance to possess the land.

¶ And the people had served the Lord all the dayes of Joshua, and all the dayes of Elders that outlived Joshua, which had seen all the great workes of the Lord that he did for Israel.

¶ But Joshua the sonne of Nun the servant of the Lord dyed, when he was an hundred and ten yeres olde:

¶ And they buried him in the coastes of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

¶ And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

¶ Then the children of Israel did wickedly in sight of the Lord, & served Baalim, &

12 And forsooke the Loyde God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, & bowed unto them, and provoked the Loyd to anger.

13 So they forsooke the Loyde, and served Baal, and Ashtaroth.

14 And the wrath of the Loyd was kindled against Israel, & he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 & Whithersoever they went out, the hand of the Loyd was against them, as the Loyd had said, and as the Loyd had sworn unto the: so he punished the lose.

16 Forwithstanding, the Loyd raised up Judges, which delivered them out of the hands of their oppressors.

17 But yet they would not obey their Judges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Loyd: they did not so.

18 And when the Loyd had raised them by Judges, the Loyd was with the Judge, & delivered them out of the hands of their enemies all the dayes of the Judge: for the Loyd "had compassion of their groanings," because of them that oppressed them and tormented them.

19 Yet when the Judge was dead, they returned, and "did worse then their fathers, in following other gods to serve them and worship them: they ceased not from their owne inventions, nor from their rebellious way."

20 Wherefore the wrath of the Loyde was kindled against Israel, and he said, Because this people hath transgressed my covenant which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more raise out before them any of the nations, which Joshua left when he dyed,

22 That though them I may "proue" Israel, whether they will keepe the way of the Loyde, to walke therein, as their fathers kept it, or not.

23 So the Loyde left those nations, & byome them not out immediately, neither delivered them into the hand of Joshua.

CHAP. III.

1 The Canaanites were left to trye Israel. 9 Othniel delivered Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

1 These now are the nations which the Loyde left, that he might proue Israel by them: (even as many of Israel as had not knowen all the warres of Canaan,

2 Such to make the generations of the children of Israel to knowe, and to teacheth their warre, which doubtlesse their predecessors knew not)

3 Five princes of the Philistims, & all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon,

from mount Baal permon until one come to Hamath.

4 And these remained to proue Israel up them, to wit, whether they would obey the commandments of the Loyde, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,

6 And they took their daughters to be their wives, and gave their daughters to their sonnes, and served their gods.

7 So the children of Israel did wickedly in the sight of the Loyd, & forgot the Loyde their God, & served Baalim, & Ashtaroth.

8 Therefore the wrath of the Loyde was kindled against Israel, and he sold them into the hands of Chushan rishathaim King of Aram-Naharaim: and the children of Israel served Chushan rishathaim eight yeeres.

9 And when the children of Israel cried unto the Loyd, the Loyde stirred up a saviour out to the children of Israel, and he saved them, even Othniel the sonne of Kenaz, Calebes younger brother.

10 And the Spirit of the Loyd came upon him, and he judged Israel, & went out to warre: and the Loyd delivered Chushan rishathaim King of Aram into his hand, and his hand prevailed against Chushan rishathaim.

11 So the land had rest fourety yeeres, and Othniel the sonne of Kenaz dyed.

12 Then the children of Israel againe committed wickednesse in the sight of the Loyd: and the Loyd stirred up Eglon King of Moab against Israel, because they had committed wickednesse before the Loyd.

13 And hee gathered unto him the children of Ammon, and Amalek, and worne and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel served Eglon king of Moab eightye yeeres.

15 But when the children of Israel cried unto the Loyd, the Loyd stirred them up a saviour, Ehud the sonne of Gera a sonne of "Jemini, a man" I am of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud made him a dagger with two edges of a cubit length, & he did gird it under his raiment by his right thigh,

17 And hee presented the gift unto Eglon king of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, he sent away the people that bare the present,

19 But he turned againe frō the "quarrie," that were by Gilgal, and said, I have a secrett errand unto thee, O King. Who said, I am "a slave": and as that he came about him, he cut off his right hand.

20 Then Ehud came unto him, (and hee sat alone in a solitary place, which he had) and Ehud said, Behold a message unto

c Contrarie to Gods comendement, Deut. 7. 3.

d Trees of woods erected for idolatrye.

e Or, Mesopotamia

f He was stirred up by the Spirit of the Lord.

g Or, Syria.

i That is, i. vnder it shew, and eight vnder Othniel. g So that the enemies of Gods people have no power over thee, but by Gods appointment.

Or, Benjamin. Or, left handed.

Or, caused a dagger to be made.

A Or, as some read, from the place of dolos. It all be departed.

Chap. 10. 6. f These were idols, which had the forme of an ewe of cheese among the Sidonians. g In all their enterprises. h The vengeance. i Or, Maytraas. k Or, Samah.

i Meaning, from the true religion.

m Or, as some read, k Seeing their enemies.

Chap. 1. 2. l Or, as some read, thus.

l As the Hittites, Jebusites, Amorites, &c. m So that both outward enemies and false prophets are but a trial to proue our faith. Deut. 31. 1. & Ch. 1. 1.

a Which were authorized by the hand of God, & not by the power of man. b For they trusted in God and his strength for their defence.

unto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and took the dagger from his right thigh, & thrust it into his bellie,

22 So that the haft went in after his blade, and the fat closed about the blade, so that he could not drawe the dagger out of his bellie, but the dirt came out.

Or, balls.

23 Then Ehud gate him out into his porch, and shut the doores of the parlar upon him, and locked them.

Ehr, he converteth his fate.

24 And when he was gone out, his servants came: who seeing that the doores of the parlar were locked, they said, Surely he doeth his easement in his summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlar, they rooke the key, and opened them, and beholde, their lord was fallen dead on the earth.

26 So Ehud escaped (while they tarped) and was passed the quarries, and escaped unto Bethrah.

Or, caused the trumpet to be blown, Num. 10. 3. 3.

27 And when hee came home, he blew a trumpet in mount Ephraim, & the children of Israel wnt downe with him from the mountaine, & he went before them.

28 Then said he unto them, Followe me: for the Lord hath delivered your enemies, even Moab unto your hands. So they went downe after him, and took the passages of Joyden towarde Moab, and suffered not a man to passe over.

Or, strong, and big bodied.

Ehr, I am blest. k Meaning, the Israellites, I so that it is not the number, nor the means that God regardeth, when he will get the victorie.

29 And they slew of the Moabites the same time about ten thousand men, all Idenites, and all were warriours, & there escaped not a man.

30 So Moab was subdued that day, under the hand of Israel: and the land had rest foure score yeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines sixe hundred men with an oxe goade, and he also delivered Israel.

CHAP. IIII.

1 Israel sinned, and are given into the hands of Iabin. 4 Deborahudgeth Israel and delivereth Barak to deliver the people. 15 Sisera fleeth, 27 and is killed by Iael.

And the children of Israel began againe to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hands of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cryed unto the Lord: (for he had nine hundred charrets of ppon, and twentie peeres he had beere the children of Israel very sore)

4 And at that time Deborah a prophesse telle the wiffe of Lapidoth a Iudged Israel. And this Deborah dwelt under a palme tree, betwene Ramath and Beth-el in mount Ephraim, & the children of Israel came up to her for iudgement.

5 Then she sent & called Barak the sonne of Abinoam out of Kedeth of Naphtali,

6 and said unto him, Hath not the Lord God of Israel commanded, saying, Go, & drawe out towarde mount Tabor, & take with thee ten thousand men of the children of Naphtali, and of the children of Zabulon?

7 And I will drawe unto thee to the river Kishon, Sisera, the captaine of Iasars army with his charrets, & his multitudes, & will deliver him into thine hand.

8 And Barak sayde unto her, If thou wilt not goe with me, I will not go.

9 Then she answered, I will surely goe with thee, but this iourne that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hands of a woman. And Deborah arose and went with Barak to Kedeth.

10 And Barak called Zabudim & Naphtali to Kedeth, and he went up on his feet with ten thousand men, and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, & pitched his tent (until the plains of Zaanaim, which is by Kedeth)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone up to great part of that countrey.

13 And Sisera called for all his charrets, even nine hundred charrets of ppon, & all the people that were in him from Harosheth of the Gentiles, unto the river Kishon.

14 Then Deborah said unto Barak, & say to this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? so Barak went downe from mount Tabor, & ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, & all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But Barak pursued after the charrets, and after the host unto Harosheth of the Gentiles: and all the hoste of Sisera fell upon the edge of the sword: there was not a man left.

17 Now he that fled away on his feete to the tent of Iael the wiffe of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, & said unto him, Turne in, my lord, turne in to me: feare not. And when he had turned in unto her into her tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drinke: for I am thirstie. And she opened a bottle of milke and gave him drinke, and covered him.

20 Againe he said unto her, Stande in the door of the tent, & when any man doeth come a enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife took a nagle of the tent, and took an hammer in her hand, and went softly unto him, & smote

Or, blanket.

Or, blanket.

Or, blanket.

Or, blanket.

Or, blanket.

Or, blanket.

2 (m. 10. 3.)
chap. 3. 17.

o The family of
Abiezer, where-
of he was.

p This request
proceeded not
of infidelity, but
that he might
be confirmed in
his vocation.

fm. 18. 32.

q Whereby he
was assured that
it was a miracle
of God.

149. 3. 35.

r Es. 6. 10.

s Dr. Hammoth.

t God will not
suffer any creature
despise him of
his gloire.
Dan. 10. 3.
1. 4. 3. 56.

u I will give thee
a proof to know
them, that shall
goe with thee.

v Let them de-
part, as vomitee
for this cause.
ps. 124.

Gideon, * and he blew a trumpet, and

33 * Abiezer was joined with him.
And he sent messengers throughout all
Manasseh, which also was joined with
him, and he sent messengers unto Asher,
and to Zebulun, & to Naphtali, and they
came up to meete them.

36 Then Gideon said unto God, * If thou
wilt save Israel by mine hand, as thou
hast said,

37 Beholde, I will put a fleece of wool in
the threshing place: if it dew come on the
fleece onely, & it be dry upon all the earth,
then shall I be sure, that thou wilt save
Israel by mine hand, as thou hast said.

38 And so it was: for he rose up early on
the morrow, and thrust the fleece together,
and wringed the dew out of the fleece, &
filled a bowle of water.

39 Again, Gideon said unto God, Be not
angry with me, that * I may speake once
more: let me prove once againe, I pray
thee, with the fleece: let it now be dry
onely upon the fleece, and let dew be upon
all the ground.

40 And God did so that same night: for it
was dry upon the fleece onely, and there
was dew on all the ground.

CHAP. VII.

1 The Lords commandeth Gideon to send away a
great part of his companie. 22 The Midianites are
discomfited by a wonderfull sort. 25 Oreb and Zeeb
are slayne.

1 **T**HEN * Jerubbaal (who is Gideon)
rose up early and all the people that
were with him, & pitched beside * the
well of Harod, so that the hoste of the Mi-
dianites was on the southside of them,
in the valley by the hill of * Moze.

2 And the Lord said unto Gideon, * The
people that are with thee, are too many
for me to give the Midianites into their
hands, lest Israel make thee * vaunt
against me, and say, mine hand hath sa-
ved me.

3 Nowe therefore proclaim in the audi-
ence of the people, & say, * Who so is ri-
morous or fearefull, let him returne, & de-
part early fro mount Gilead. And there
returned of the people which were at
mount Gilead, two and twenty thousand:
so ten thousand remained.

4 And the Lord said unto Gideon, * The
people are yet too many: bring the downe
unto the water, and I will * trie them for
thee: and of whomsoever I say unto thee,
This man shall goe with thee, the same
shall goe with thee: and of whomsoever I
say unto thee, This man shall not goe with
thee, the same shall not goe.

5 So he brought downe the people unto
the water. And the Lord said unto Gideon,
As many as laype the water with their
hands, as a dogge lappeth, they put by
themselves, and every one that shall bow
downe his knees to * drink, put apart.

6 And the number of them that lapped by
putting their handes to their mouthes,
were three hundred men: but all the rem-
nant of the people kneeled downe upon
their knees to * drink water.

7 **T**hen the Lord said unto Gideon, * 23
these three hundred men that lapped,
will I save thee: & he sent all the Midianites
into their hands: and let all the other * 24
people goe every man unto his place.

8 **S**o the people tooke vitales * with
them, and their trumpets: and he sent all
the rest of Israel, every man unto his re-
treat, * and retreped the three hundred men:
and the hoste of Midian was beneath
him in a valley.

9 **A**nd the same night the Lord said unto
him, Arise, * get thee downe unto the hoste:
for I have delivred it into thine hand.

10 But if thou feare to goe downe, then go
thou, and Phurah thy servant downe to
the hoste.

11 And thou shalt hearken what they say,
and so shall thine handes be strong to goe
downe unto the hoste. He went he downe
and Phurah his servant unto the outside
of the fouldiers that were in the hoste.

12 **A**nd the Midianites, & the Amalekites
and all * the people of the East, lay in the valley
like grasshoppers in multitude, and their
camels were without number, as the sand
which is by the sea side for a multitude.

13 And when Gideon was come, behold,
a man tolde a dreame unto his neigh-
bour, and sayde, Beholde, I dreamed a
dreame, and loe, a * cake of barley brade
tumbled from above into the host of Mi-
dian, and came unto a trine, and smote it:
that it fell, and overturned it, that the
tent fel downe.

14 And his fellowe answered, and sayde,
This is nothing else save the sword of
Gideon the sonne of Joash a man of Is-
rael: for into his hand hath God deliv-
red Midian and all the host.

15 **W**hen Gideon heard the dreame told,
and the interpretation of the same, he
was worshipped, & returned unto the host of
Israel, & said, * Woe for the Lord hath deli-
vered into your hand the host of Midian.

16 And he divided the three hundred men
into three bandes, and gave every man a
trumpet in his hande with empty pit-
chers, & * lampes * within him pitchers.

17 And he said unto them, Look on me, & h
doe likewise, when I come to the side of
the hoste: run as I doe, so doe you.

18 When I blow with a trumpet and all
that are with me, blowe likewise with
trumpets also on every side of the hoste, & say,
him.

19 **F**or the Lord, and for Gideon.

20 **S**o Gideon & the hundred men that
were with him, came unto the outside of
the hoste in the beginning of the middle
watch, & they raised up the watchmen, &
they blew with their trumpets, & brake
the pitchers that were in their handes.

21 And the three companies blew with
trumpets, and brake the pitchers, & helde
the lampes in their left handes, and the
trumpets in their right handes to blowe
withall: and they cryed, The * sword of
the Lord and of Gideon.

22 And they stood, every man in his place
round about the host: and all the hoste
* ranne, and cryed, and fled.

h. iii.

22 And

d That is, the
one and thirtie
thousand, and
seven hundred
and threescore
and six.

e Dr. in their
hands.

f Or, encouraged.

g Thus the Lord

by divers means

doeth strengthen

him, that he

faint not in so

great an enter-
prise.

h Chap. 6. 33.

i Some reade, a

trembling noyse

of barley bread:

meaning, that

one of no repu-
tation should

make thee

of great armie to
tremble.

g Or, gave God

thanks, as it is in

the Chaldee text.

h Or, firebrands.

i That is, the

voice shalbe

deans his serva-
nt.

k Shall destroy

the enemies,

l Or, broke their

aray.

156.94.

1 The Lord caused the Midianites to kill one another.

22 And the three hundred blew with trumpets, and the Lord let every mans sword upon his neighbour, and upon all the hoste: so the hoste fled to Beth-barah in the wilderness, and to the border of Abimeholah, unto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Danahy pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters unto Beth-barah, & Jordan. Then all the men of Ephraim gathered together, and tooke the waters unto Beth-barah, and Jordan.

25 And they tooke two princes of the Midianites, Oreb and Zeb, & slew Oreb upon the rocke Zeb, & slew Zeb at the winepresse of Zeb, & pursued the Midianites, & brought the heads of Oreb and Zeb to Gideon beyond Jordan.

C H A P. VIII.

1 Ephraim mourneth against Gideon, 2 Who appeaseth them. 4 He passeth the Jordan. 16 He reuengeth himselfe on them of Succoth & Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons formes and of his death.

1 Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpe.

2 To whom he sayd, What haue I now done in comparison of you? is not the gleaning of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 And Gideon came to Jordan to passe ouer, he, and the three hundred men that were wth him, wearp^g yet pursuing them.

5 And he sayde vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people: that follow me: for they be weary: that I may followe after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then sayde, Therefore when the Lord hath deliuered Zebah & Zalmunna into mine hands, I will reare your flesh with thornes of the wilderness and with hypers.

8 And he went by thence to Penuel, and waite vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Peniel, When I come againe in peace, I will breake downe this towre.

10 I shaloe Zebah and Zalmunna were in Karcho, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for

there was slaine an hundred and twentp thousand men, that blew swords.

11 And Gideon went through them that dwelt in tabernacles on the Eastside of the Jordan, and Togbeah, and Anore the hostes for the hoste was careless.

12 And when Zebah and Zalmunna fled, he followed after them, and tooke the two kings of Midian, Zebah & Zalmunna, and discomfited all the hoste.

13 So Gideon the sonne of Joash returned from battel, the sunne being yet hie, and tooke a seruant of the men of Succoth, & inquired of him: and he wrote to him the princes of Succoth and the Elders thereof, euen sententie & seven men.

14 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whome ye vphaided me, saying, Are the hands of Zebah and Zalmunna alie ready in thine hands, that we should giue bread vnto thy wearp^g men?

15 Then he tooke the Elders of the citie, & thornes of the wilderness, and hypers, and did reare the men of Succoth with them.

16 Also he brake downe the towre of Penuel, and slew the men of the citie.

17 Then said he vnto Zebah & Zalmunna, What manner of men were they, whome ye slew at Tabor? and they answered, As thou art, so were they: every one was like the children of a king.

18 And he sayd, They were my brethren, euen my mothers children: as the Lord kth liueth, if ye had saved their liues, I would not slay you.

19 Then he said vnto Jether his first borne sonne, Up, and slaye them: but the boy drew not his sword: for he feared, because he was yet young.

20 Then Zebah and Zalmunna said, Rise thou and fall upon vs: for as the man is, so is his strength. And Gideon arose, & slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

21 Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

22 And Gideon sayde vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you, but the Lord shall reigne ouer you.

23 Againe Gideon sayd vnto them, I would desire a request of you, that you would giue me enery man the earrings of his pay (for they had golden earrings because they were Amaleites).

24 And they answered, we will giue them. And they spread a garment, and did cast therein enery man his earrings of his pay, as God had commanded.

25 And the weight of the golden earrings that he required, was a thousande and seven hundred shekels of gold, beside collers, & iuwels, & purple raiment that was on the kings of Midian, and beside the chapines that were about their camels neckes.

m Meaning, the passages or the footes, that they should not escape.

Psal. 83. 11.

156.10.26.

n These places had their names of the actes that were done there.

a They began to caule, because he had the glorie of the victorie.

b Which haue slayne two princes, Oreb and Zeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.

d Or, some small portion. *Ebr. that are at my side.*

e Because thou hast overcome me handfull, thinkest thou to haue overcome the whole? *Ebr. beat is in plura.*

f Having gotten the victorie. g A citie Eastward beyonde Jordan.

h Hewen by the wilderness where the Arabians dwell in tents.

i Some read, before the hoste rose vp. *Or, as I said.*

k *Ebr. break in pieces, as one sheweth come.* *2. King. 22. 3.*

l *Or, they were like unto thee.*

k We came all out of one body therefore I will be reuenged.

1 Meaning, that they would be rid out of their paine at once, els to haue a liant man to put them to death.

Or, collers. *Or, that is, by posteritie.*

1 In His intention to show himselfe thankful for this victory by restoring of religion, which was not according as God had commanded to be done. *Or, as I said.*

o That is, such things as pertained to the vie of the Tabernacle. Of Ephod, looke more, Exod. 28. 4. & 1. Sam. 2. 18. & 2. Sam. 6. 14. chap. 17. 6.

27 And Gideon made an Ephod thereof, and put it in Ephraim his cite: and all Israel went a whooring there after it, which was the destruction of Gideon and his house.

28 Thus was Ephraim brought lowe because of the children of Israel, so that they lift up their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

¶ *For, which came out of his thigh.*

30 And Gideon had seentie sonnes begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

¶ Which cite belonged to the familie of the Ezerites.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ephraim, of the father of the Ezerites.

¶ That is, Raal, to whom they had bound them selves by oenement.

33 But when Gideon was dead, the children of Israel turned away and went a whooring after Baalim, & made Baal-berith their god:

¶ They were vniuersall of God, & vniuersall toward him, by whose they had receiued so great a benefite.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 ¶ After this shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdom, and putteth his brethren to death. 7 Iotham proposeth a parable.

23 Hatred betweene Abimelech and the Shechemites, 26 Gaal cōspireth against him, & is ouercome.

53 Abimelech is wounded to death by a woman.

¶ To practise with his knif-filkes for the murthering of the kingdom.

¶ Then Abimelech the sonne of Jerubbaal wote of Shechem vnto his mothers brethren, and commended with them, and with all the familie, & house of his mothers father, saying,

¶ Of your kindred by my mothers side.

2 Saye, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sommes of Jerubbaal, which are sentient persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimelech: for sayde they, He is our brother.

¶ Or, his followers and vnderhand.

4 And they gaue him sentient pieces of siluer out of a house of Baal-berith: wherewith Abimelech hired vapne and light fellows which followed him.

¶ These tyrants, to establish their vspied power, spare not the innocent blood.

5 And he went vnto his fathers house at Ephraim, & slew his brethren, the sommes of Jerubbaal, about sentient persons vpon one stone: per Iotham the yongest sonne of Jerubbaal was left: for he hid himselfe.

¶ Which was as the towne house or common hall, which he called the towne of Shechem, 2. Chron. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the house of Abimelech, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

¶ And when they tolde it to Iotham, hee

7 And when they tolde it to Iotham, hee

went and stood in the top of mount Ezerim, and lift up his voyce, & cryed, and sayde vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a king ouer them, and sayde vnto the olive tree, Reigne thou ouer vs.

9 But the olive tree sayde vnto them, Should I leane my farnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees sayde to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good owne fruite, and goe to aduance me aboue the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leane my wine, wherewith I reare God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the hyssop, Come thou, and reigne ouer vs.

15 And the hyssop said vnto the trees, If ye will inuade anoint me king ouer you, come, and put your trust vnder my shadowe: and if not, the fire shall come out of the hyssop, and consume the cedars of Lebanon.

16 Now therefore, if ye do truly & vncorruptly to make Abimelech king, and if ye haue dealt well with Jerubbaal and with his house, & haue done vnto him according to the deserting of his hands,

17 (For my father fought for you, and aduanced his life, and deliuered you out of the handes of Ephraim.)

18 And ye are risen vp against my fathers house this day, & haue slaine his children, about sentient persons vpon one stone, & haue made Abimelech the sonne of his maide seruant, king ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Jerubbaal, and with his house this day, then a reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, & consume the men of Shechem and the house of Abimelech: also let a fire come forth from the men of Shechem, and from the house of Abimelech, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yeres ouer Israel.

23 But God sent an emill spirit betwene Abimelech, & the men of Shechem: and the men of Shechem bryke their promise to Abimelech.

24 That the crueltie toward the sentient sommes of Jerubbaal & their blood might come, and be layde vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had apyed him to kill his brethren.

¶ By this parable, he declarereth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction, and on and others, trees.

¶ Or, shifles, as byer.

¶ Abimelech shall destroy the nobles of Shechem.

¶ That he is your king, and you his subiects.

¶ Because the people consented with the king in shedding innocent blood: therefore God destroyed both the one and the other.

25 So þ men of Shechem set men in waite for him in the tops of the mountaines: who robbed all that passed that waie by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes and troade them, and made merie, and went into the house of their gods, & did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that we shoulde serue him? Is hee not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why shoulde we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine armie, and come out.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech, primly, saying, Beholde, Gaal the sonne of Ebed & his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lye in waite in the feldes.

33 And rise early in the morning as soone as the sunne is vp, and assaile the citie: and when he and the people that is with him, shall come out against thee, do to him what thou canst.

34 And Abimelech rose vp, and all the people that were with him by night: and they laye in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out, and stood in the entering of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The shadowe of the mountaines seme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe "by the middle of the land, and another bande cometh by the way of the plaine of Shechemim.

38 Then sayde Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we shoulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him: and many were overthrowen and wounded, euen vnto the entering of the gate.

41 And Abimelech digged at Arunah: and

Zebul thrust out Gaal and his brethren that they shoulde not dwell in Shechem.

42 And on the morowe, the people went out into the feldes: which was tolde Abimelech.

43 And he took the people, and deuised them into thre bandes, and layd waite in the feldes, and looked, and beheld, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, & stoode in the entering of the gate of the citie: & the two other bandes ran vpon all the people that were in the feld and slew them.

45 And when Abimelech had fought against the citie al that day, he took the citie, and slew the people that were therein, and destroied the citie & sowd it salt in it.

46 And when all the men of the towne of Shechem heard it, they entered into an hold of the house of the god Yherib.

47 And it was told Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: & Abimelech tooke axes with him and cut downe boughes of trees andooke them, and bare them on his shoulders, & saide vnto the folke that were with him, What ye haue seene me doe, make haste, and do like me.

49 Then al the people also cut downe euerie man his bough, and folowed Abimelech, and put them to the hold, and set the holde on fire with them: so al the men of the towne of Shechem dyed also, about a thousand men and women.

50 And then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towne within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the toppes of the towne.

52 And Abimelech came vnto the towne and fought against it, and went hard vnto the doore of the towne to set it on fire.

53 But a certaine woman call a piece of a millstone vpon Abimelechs head, and brake his braine panne.

54 Then Abimelech called hastily his page that bare his harness, and said vnto him, Wraue thy sword & slay me, that men say not of me, A woman slew him. And his page thrust him through, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euerie man vnto his owne place.

56 Thus God reuenged the wickednesse of Abimelech, which hee did vnto his father, in slaying his seruante brethren.

57 Also al the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the curse of Jotham the sonne of Jerubbaal.

CHAP. X.

Tola dieth, 5 Iar also dyeth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16 And hee haue pitie on them,

Which were of his companie,

o That it should be vnfruitfull & neuer serue to any vse.
p That is, of Baal-berith, as chap. 8. 33.

q Meaning, that all were destroyed, as well they in the towne as the other.

a. Sam. 11. 21;

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making a tyrant their King.

1 After

Before they were afraid of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though he had bene present, or to his captaine Zebul.

"Ebr. craftily.

"Ebr. what things hand can finde,

l Thou art afraid of a shadowe.

"Ebr. by the name,

"Or, by name,

m As their expiation,

1 After Abimelech there arose to despise Israel, Tola, the sonne of Doobah, the sonne of 'Dobob, a man of Issachar which dwelt in Shamir in mount Ephraim.

2 And he buried Israel three and twenty yeeres, and died, & was buried in Shamir.

3 And after him arose Iair a Gileadite, and indged Israel two & twenty yeeres.

4 And he had thirtie sonnes that rode on thirtie assecoltes, and they had thirtie cities, which are called 'Yanoth-Iair unto this day, and are in the land of Gilead.

5 And Iair dyed, & was buried in Ramon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim & 'Ashtaroth, and the gods of 'Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsooke the Lord, and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and he 'solde them into the hands of the Philistines, & into the hands of the children of Ammon:

8 Who from that peece vered & oppressed the children of Israel eightene yeeres, euen all the children of Israel that were beyonde Iordan, in the land of the Amorites, which is in Gilead.

9 Wherefore, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore troubled.

10 Then the children of Israel 'crped vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord 'saw vnto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon and from the Philistines?

12 The Zidonians also, and the Amalekites, & the Ammonites did oppress you, and ye crped to me, and I saued you out of their hands.

13 Yet ye 'haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Soe, and crpe vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: only we pray thee to deliuer vs: this day.

16 Then they put alway the strange gods from among them, and 'serued the Lord: and 'his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Shispeh.

18 And the people and princes of Gilead sayde one to another, Whosoever wil beginne the battell against the children of

Ammon, the same shalbe * head ouer all the inheritance of Gilead.

CHAP. XI.

1 Iphrah being chased away by his brether, & as after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vow.

1 Then Gilead begate Iphrah, & Iphrah the Gileadite was 'a valiant man, but the sonne of an 'harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphrah, and sayd vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a 'strange woman.

3 Then Iphrah fledde from his brethren, and dwelt in the land of 'Tob: and there gathered idle fellows to Iphrah, and went out with him.

4 ¶ And in pcesse of time the children of Ammon made warre with Israel.

5 And when the childre of Ammon fought with Israel, 'the Elders of Gilead went to see Iphrah out of the land of Tob.

6 And they said vnto Iphrah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphrah then answered the Elders of Gilead, Did not ye hate me, and 'expell me out of my fathers house: howe then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead sayde vnto Iphrah, Therefore we turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphrah sayde vnto the Elders of Gilead, If ye hying me home againe to fight against the children of Ammon, If the Lord giue them before me, shall I see your head?

10 And the Elders of Gilead said to Iphrah, The Lord 'be witness betwixen vs, if we do not according to thy words.

11 Then Iphrah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphrah rehearsed all his wordes before the Lord in Shispeh.

12 ¶ Then Iphrah sent messengers vnto the king of the children of Ammon, saying, What halt thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphrah, 'because Israel tooke my land, when they came up from Egypt, from Arnon vnto Iabok, and vnto Iordan: now therefore restore those lands 'quietly.

14 Yet Iphrah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphrah, 'Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came by fro Egypt, and walked through the wilderness vnto the red Sea, then they came to Kadesh.

17 ¶ And Israel sent messengers vnto the King

* Ebr. a man of mightie force. Or, visialar.

a That is, of an harlot, as verse 1.

b Where the gouernour of the countrey was called Tob.

c Toyned with him, as some thinke, against his brethren.

d Or, ambassadors, sent for that purpose.

e Men oft times are constrained to desire helpe of them, whome before they haue refused.

f Oft times those things, which men reject, God chooseth to do great enterprises by.

* Ebr. by the hand.

Nomb. 21.13.

* Ebr. in peace.

Dent. 2.9.

Nom. 20.14, 26 King

Or, his uncle,

Or, returned.

Signifying, they were men of authority. Or, the sonnes of Iair, as Dent. 3.14. Chap. 11. & 3.7. and 4.1. and 6.1. and 13.1. Chap. 3.13. Or, Syria.

Or, deliuered.

b As the Reubenites, Gadites, & halfe the tribe of Manasse.

c They prayed to the Lord and confessed their finnes.

d By hiring the vp some Prophet, as Cha. 6.8.

Dent. 32.15. Ierem. 13.

e That is, from this present danger.

f This is true repentance, to put away the euill, and to serue God aright. Or, repined.

King of Edom, saying, Let me, I praye thee, go through thy land: but the King of Edom would not consent: and also they sent vnto þe King of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the lande of Edom, and the lande of Moab, and came by the Eastside of the lande of Moab, and pitched on the other side of Arnon, & came not within the coast of Moab: for Arnon was the boier of Moab.

Num. 21. 13. and 22. 24.

Deut. 2. 26.

19 Also Israel sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel sayde vnto him, Let vs passe, we pray thee, by thy lande vnto our place.

Or, country.

g He trusted them not to goe thorow his country.

20 But Sihon consented not to Israel, that he should go through his coast: but Sihon gathered all his people together, & pitched in Jahaz, & fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the handes of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country:

Deut. 2. 36.

22 And they possessed all the coast of the Amorites, from Arnon vnto Iabbok, & from the wilderness euen vnto Iordan.

23 Nowe therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whosoener the Lord our God diuerty out before vs, them will we possesse.

h For we ought more to beleue and obey God, then thou thine idoles.
Num. 23. 2. deut. 31. 4. Job. 24. 9.

25 And art thou nowe farre better then Balak the sonne of Bippoz King of Moab? did not he strine with Israel, & fight against them?

26 When Israel dwelt in Heshbon and in her townes, and in Arer and in her townes, and in all the cities that are by the coastes of Arnon, thre hundredth perces: why didst thou not reconer them in that space?

i Meaning, their townes.
k To punish the offender.

27 Wherefore, I haue not offended thee: but thou dost me wrong to warre against me. The Lord the Judge be iudge this day betwene the children of Israel, and the children of Ammon.

l That is, the spirit of strength & zeale.
m As the Apostle comendeth Iphthah for his worthy enterprise in deliueing the people, Heb. 11. 31. by his rash vow and wicked performance of same, his victorie was defaced: & here we see that the finnes of the godly do not verry extinguish their faith,

28 Yowber the King of the children of Ammon hearkened not vnto the wordes of Iphthah, which he had sent him.

29 Then the Spirit of the Lord came vpon Iphthah, and he passed ouer to Gilead and to Danaseth, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphthah vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine handes,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from þe children of Ammon, shall be the Lordes, and I will offer it for a burnt offering.

32 And so Iphthah went vnto the children of Ammon to fight against them, and the

Lord deliuered them into his handes.

33 And he smote them from Arer, euen till thou come to Dimeth, twentie cities, and so forth to Abel of the vinepares, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 Now when Iphthah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with timbels and dances, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victorie.
o Being ouercome with blind zeale, and not considering whether the vowe was lawfull or no.

35 And when he saue her, he rent his clothes, and sayde, Alas my daughter, thou hast brought me lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And he sayde vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath avenge of thee of thine enemies the children of Ammon.

37 Also he sayd vnto her father, Doe this much for me: suffer me two moneths, that I may go to the mountaines, & be with my virginite, I and my fellows.

p For it was counted a shame in Israel, to be without children, and therefore they reioyced to be married.

38 And he sayd, Go: and he sent her away with two moneths: so she went with her companions, and launred her virginite vpon the mountaines.

39 And after the end of two moneths, they turned againe vnto her father, who had married with her according to his vowe which he had vowed, and he had known no man. And it was a custome in Israel:

40 The daughters of Israel went pere pere to launre the daughter of Iphthah the Gileadite, foure daies in a pere.

C H A P. XII.

6 Ephraimkilleth two and fourtie thousand Ephraimites. 8 After Iphthah succedeth Iezabab, 11 Elen, 13 And Abdon.

And the men of Ephraim gathered themselves together, & went forthwards & said vnto Iphthah, Wherfore wentest thou to fight against the children of Ammon, and didst not call vs to goe with thee? we will therefore burne thine house vpon thee with fire.

a After they had passed Iordan.
b Thus ambition enuieeth God, as they did also against Gideon, Chap. 8.

2 And Iphthah sayd vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.

3 So when I saue that ye deliuered mee not, I put my life in mine handes, and went vnto the children of Ammon: so the Lord deliuered them into mine handes. Wherfore then are ye come vpon mee now to fight against me?

c That is, I ventured my life, when man help failed, I put my trust only in God.

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayde, Ye Gileadites are rinnagates of Ephraim among the Ephraimites, and among the Danasites.

d Yeran from vs, & chose Gilead, and now in ad, and now in vs, are nothing.

5 Also the Gileadites toke the passages of Iordan before the Ephraimites, and respect of vs, when the Ephraimites that were escaped, sayde, Let me passe, then the men of Gilead sayde vnto him, Art thou an Ephraimite?

Which hath the waters of care of co

f Some that this is the hand of R

8 Ephraim

Chap. 11. 7 & 4. 1. 10. 10.

a Signify their del came one God and man por him 6. 3.

1 Sam. 3. b Shon should be raz from world and ate to C

c If he able to a fight of a low mne the pres God! d He th him selfe to obey will and how say

Which signi-
fies the fall of
waters, or an
eare of corne.

I Some thinke
that this was
Ruth the hus-
band of Ruth.

Whom some
say, Ibban.

Chap. xiiij. c. 3.
764-1. 6. 6. 1.
c. 104.

signifying that
their deliverance
came onely of
God and not by
mans power,
Am. 6. 3.

I Sam. xij.
b meaning, he
should be sepa-
rate from the
people and dedi-
cate to God.

c If he be not
able to abide
the sight of an angel,
how much less
the presence of
God!

d He sheweth
himselfe readie
to obey Gods
will, and there-
fore desirous to
know further.

pharisee: if he said, Nay,
6 Then sayde they vnto him, Say nowe
Siddoloth: and he sayd, Siddoloth: for
he could not so pronounce: then they toke
him, & selue him at the passages of Jor-
den: and there sel at that time of the Es-
phraimites two and fourty thousand.
7 And Iphrah iudged Israel five yeres:
then died Iphrah the Gileadite, and was
buried in one of the cities of Gilead.
8 ¶ After him Ibban of Beth-lehem ind-
ged Israel,
9 Who had thirtie sonnes & thirtp daugh-
ters, which he sent out, and tooke in thirtp
daughters from abroad for his sonnes,
and he iudged Israel seven yeres.
10 Then Ibban died, and was buried at
Beth-lehem.
11 ¶ And after him iudged Israel Elon, a
Zebulonite, & he iudged Israel ten yeres.
12 Then Elon the Zebulonite died, and
was buried in Aialon in the countrey of
Zebulun.
13 ¶ And after him Abdon the sonne of
Nisai the Pirathonite iudged Israel,
14 And he had fourty sonnes & thirtp
pheelas that rode on leuents: aftercoltes:
and he iudged Israel eight yeres.
15 Then died Abdon the sonne of Nisai the
Pirathonite, & was buried in Pirathon,
in the land of Ephraim, in the mount of
the Amalechites.

C H A P. XIII.

1 Israel for their wickednes is oppressed of the Phil-
istines. 2 The Angel appeareth to Manoahs wife.
3 The Angel commendeth him to sacrifice vnto
the Lord. 4 The birth of Samson.
¶ **B**UT the children of Israel continued to
commit wickednes in the sight of the
Lord, & the Lord deliuered them into
the hands of the Philistines fourtie yeres.
2 ¶ Then there was a man in Zorah of the
familie of the Danites, named Manoah,
whose wife was barren, and bare not.
3 And the Angel of the Lord appeared vnto
the woman, & sayd vnto her, Beholde
now, thou art barren and bearest not: but
thou shalt conceive, and beare a sonne.
4 And now therefore beware, that thou
dinke no wine, nor strong drinke, neither
eate any vncleane thing.
5 For loe, thou shalt conceive and beare a
sonne, and no rasor shall come on his
head: for the childe shalbe a Nazarite
vnto God from his birth: and he shal be-
gin to saue Israel out of the hands of the
Philistines.
6 ¶ Then the wife came, and told her hus-
band, saying, A man of God came vnto
me, and the facion of him was like the
facion of the Angel of God exceeding
fearfull, but I asked him not wherein
he was, neither tolde he me his name.
7 But he said vnto me, Behold, thou shalt
conceive and beare a sonne, & now thou
shalt drinke no wine, nor strong drinke,
neither eate any vncleane thing: for the
childe shalbe a Nazarite to God from
his birth to the day of his death.
8 Then Manoah prayed to the Lord and
sayde, I pray thee, my Lord, let the man

of God, whom thou sentest, come againe
nowe vnto vs, & teach vs what we shall
doe vnto the childe when he is borne.
9 And God heard the voyce of Manoah,
and the Angel of God came againe vnto
the wife, as he late in the field, but Ma-
noah her husband was not with her.
10 ¶ And the wife made haste and raine,
and shewed her husband and sayde vnto
him, Beholde, the man hath appeared
vnto me, that came vnto me to day.
11 And Manoah arose and went after his
wife, and came to the man, and sayd vnto
him, Art thou the man that spaketh vnto
the woman? and he sayde, Yea.
12 Then Manoah said, Nowe let thy say-
ing come to passe: but how shal we order
the childe, and doe vnto him?
13 And the Angel of the Lord sayde vnto
Manoah, The woman must beware of
all that I sayd vnto her.
14 She may eate of nothing that cometh
of the vine: for she shal not drinke wine,
nor strong drinke, nor eate any vncleane
thing: let her observe all that I haue com-
manded her.
15 Manoah then sayde vnto the Angel of
the Lord, I pray thee, let vs retaine
thee, till we haue made ready a kid for
thee.
16 And the Angel of the Lord sayde vnto
Manoah, Though thou make me abide,
I will not eate of thy bread, and if thou
wilt make a burnt offering, offer it vnto
the Lord: for Manoah knewe not that
it was an Angel of the Lord.
17 Againe Manoah sayde vnto the Angel
of the Lord, What is thy name, that when
thy saying is come to passe, we may pub-
lish thy name?
18 And the Angel of the Lord sayde vnto
him, Why askest thou thus after my
name, which is secret?
19 Then Manoah toke a kid with a meat
offering, & offered it vpon a stone vnto the
Lord: and the Angel did wondrously,
whilens Manoah and his wife looked on.
20 For when the flame came by toward
heaven from the altar, the Angel of the
Lord ascended by in the flame of the al-
tar, and Manoah and his wife beheld it,
and fel on their faces vnto the ground.
21 (So the Angel of the Lord did no more
appeare vnto Manoah & his wife.) Then
Manoah knewe that it was an Angel of
the Lord.
22 And Manoah said vnto his wife, We
shall surely die, because we haue seene
God.
23 But his wife sayde vnto him, If the
Lord woulde kill vs, hee woulde not haue
received a burnt offering, and a meat of-
fering of our hands, neither woulde hee
haue shewed vs all these things, nor are
we now here to tell of any such.
24 ¶ And the wife bare a sonne and called
his name Samson: and the childe grew,
and the Lord blessed him.
25 And the Spirit of the Lord began to
strengthen him in the hostes of Dan, be-
twene Zorah, and Ethaol.

e It seemeth
the Angel ap-
peared vnto her
twice in one day.
f He calleth
him mā, because
he fo seemed, but
he was Christ
eternal word,
which at his
time appointed
became man.

g Any thing for-
bidden by the
Lawe.

h Shewing that
he sought not his
owne honour,
but Gods, whose
messenger he
was.

i Or, maruiled

j God sent fire
from heauen to
consume their
sacrifice, to con-
sume their faith
in his promise.

k Exod. 33. 10.

chap. 6. 23.

l These graces
that we haue re-
ceiued of God, &c
his accepting of
our obedience,
are sure tokens
of his loue to-
ward vs, so that
nothing can
hurt vs.

m Or, to come upon
him at diuine
times.

C H A P. XIII.

- 3 Samson desireth to have a wife of the Philistims.
6 He killeth a Lyon. 12 He propoundeth a riddle.
19 He killeth thirty. 20 His wife forsaketh him and taketh another.

NOW Samson went down to Timnath, & saue a woman in Timnath of the daughters of the Philistims,
2 And hee came up and tolde his father and his mother, and sayd, I haue scene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

^a Ebr. take her for me to wife.

^a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, vers. 4.

^b To fight against them for the deliuerance of Israel.

^c Whereby he had strength & boldnesse.

3 Then his father & his mother sayd vnto him, Is there neuer a wife among the daughters of thy brethren, and among al my people, that thou must go to take a wife of the uncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleasech me well.

4 But his father & his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 Then went Samson & his father and his mother downe to Timnath, & came to the vineyardes at Timnath: and beholde a ponge upon roared vpon him.

6 And the Spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

^a Or, to take her to his wife.

8 And within a fewe daies, when he returned to receiue her, hee went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and honie in the body of the lion.

9 And he took thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honie out of the body of the lion.

^d Meaning, when he was married.
^e That is, her parents or friends.

10 So his father went downe vnto the woman, & Samson made there a feast: for to vse the ponge men to doe.

11 And when they saw him, they brought thirtie companions to be with him.

^f To weare at feastes, or solemne dayes.

12 Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it me within fewe daies of the feast, and finde it out, I will giue you thirtie thirties, and thirtie change of garments:

13 But if you can not declare it me, then shall ye giue me thirtie thirties and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three daies expound the riddle.

^g Or, drew nere: for it was the fourth day.

15 And when the seventh day was come, they sayde vnto Samsons wife, Entice thine husband, that hee may declare vs

the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs to possesse vs: is it not so?

^h Or, is it impossible?

16 And Samsons wife wept before him, and sayd, Surely thou hatest me & lourst me not: for I haue put forth a riddle vnto thee: the children of my people, and hast not tolde it me. And hee sayd vnto her, Beholde, I haue not tolde it my father, nor my mother, and shall I tell it thee?

ⁱ Vnto them which are of my nation.

17 Then Samsons wife wept before him seven daies, while their feast lasted: and when the seventh day came, he tolde her, because she was importunate vpon him: so he tolde the riddle to the children of her people.

^j Or, to the seventh day, beginning at the fourth.

18 And the men of the citie sayd vnto him the seventh day before the sunne went downe, What is sweeter then honie? and what is stronger then a lion? Then said he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

^k If ye had used the heifer of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe to Achkelon, and slewed thirtie men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

^l Which was one of the chief cities of the Philistims.

20 Then Samsons wife was given to his companion, whome he had vsed as his friend.

C H A P. XV.

4 Samson tieth firebrandes to the foxe tails. 6 The Philistims burnt his fathers house and his wife. 15 VVith the saw bone of an asse he killeth a thousand men. 19 Out of a great tooth in the saw God gaue him water.

BUT within a while after, in the time of wheat harvest, Samson visited his wife with a kid, saying, I will go in to my wife into the chamber: but her father would not suffer him to goe in.

^m That is, I will vse her as my wife.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her ponger sister sauer then she? take her, I pray thee, in steade of the other.

3 Then Samson said vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

ⁿ his father in lawes occasion.

4 And Samson went out, and take thre hundred foxes, and tooke firebrandes, and burned their tails, to tails, and put a firebrand in the middes betwene two tails.

^o he was moued and againe to take vengeance of the Philistims.

5 And when he had set the bands on fire, he sent them out into the standing corne of the Philistims, and burnt by both the eckes and the standing corne with the vineyardes and olives.

^p Or, what which was reaped and gathered.

6 Then the Philistims sayde, Who hath done this? And they answered, Samson: because hee had taken his wife, & giuen her to his companion. Then the Philistims came thither, but for by and burnt her, & her father with fire, feare of danger.

^q Or, the citizens of Timnath.

7 And Samson sayd vnto them, Though ye haue done this, yet will I be avenged of you, and then I will cease.

^r Or, her father and

8 So he smote them hippe & thigh with a mighty

a nighty plager: then he went & dwelt in the top of the rocke Etain.

9 ¶ Then the Philistines came vp, and pitched in Iudah, and were spread abroad in Beth.

10 And the men of Iudah sayde, Why are ye come by vnto vs? and they answered, To binde Samson: are we come by, & to do to him, as he hath done to vs.

11 Then these thousande men of Iudah went to the top of the rocke Etain, and sayde to Samson, Knowest thou not that the Philistines are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they sayde vnto him, We are come to binde thee, & to deliuer thee into the hands of the Philistines. And Samson sayde vnto them, Swear vnto me, that ye will not fall vpon myne owne selues.

13 And they answered him, saying, No, but we will binde thee and deliuer thee into their hands, but we will not kill thee. And they bounde him with two newe cordes, and brought him from the rocke.

14 When he came to Beth, the Philistines shouted against him, & the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes looked from his handes.

15 And he founde a newe iawebone of an asse, and put forth his hande, and caught it, and snewe a thousande men therewith.

16 Then Samson sayde, With the iawebone of an asse are deapes vpon heapes: with the iawebone of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hande, and called that place, Ramath-Leih.

18 And he was soys a third, and called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hands of thy seruant: and nowe shall I die for thirst, and fall into the hands of the vncircumcised.

19 Then God bryke the cheeke tooth, that was in the iawebone, and water came therout: and when he had drunk, his Spirit came againe, and he was renimed: wherefore the name thereof is called, En-hakkore, which is in Beth vnto this day.

20 And he was iudged in the dayes of the Philistines twentie yeres.

CHAP. XVI.

3 Samson caught an ag the gates of Azah, 18 He was decied by Delilah. 30 He pulleth down the house vpon the Philistines, and dyeth with them.

¶ Then went Samson to Azah, and laye there an harlot, and went in vnto her.

2 And it was told to the Azahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the cite, & were quiet all the night, saying, Abide till the morning sacrey, and we shall kill him.

3 And Samson slept till midnight, & arose

at midnight, and tooke the doores of the gates of the cite, and the two postes, and lift them away with the barres, and put them vpon his shouders, & carped them by to the toppes of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by the name of Sorah, whose name was Delilah.

5 Vnto whome came the Princes of the Philistines, and sayde vnto her, Entice him, and see wherein his great strength lyeth, and by what meane we may ouercome him, that we may binde him, and punish him, and enery one of vs shall giue thee eleven hundred & shckels of silver.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lyeth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seven greene cordes, that were neuer dyed, then shall I be weake, and be as another man.

8 And the princes of the Philistines brought her seven greene cordes that were not dyed, and she bound him therewith.

9 ¶ And she had men lying in wayte with her in the chamber. Then she sayde vnto him, The Philistines be vnder thee, Samson. And he bryke the cordes, as a threde of tow is broken, when it seeth fire: & so his strength was not known.

10 ¶ After, Delilah sayde vnto Samson, See, thou hast mocked me and tolde me lies. I pray thee now, tell me wherewith thou mightest be bound.

11 ¶ Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke newe ropes, and bounde him therewith, and sayde vnto him, The Philistines be vpon thee, Samson: (and men laye in waite in the chamber) and he bryke them from his armes, as a threde.

13 ¶ Afterward Delilah sayde to Samson, Whither thou hast beguiled me, and tolde me lies: tell me howe thou mightest be bound. And he sayde vnto her, If thou plattest seven lockes of mine head with the thredes of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistines be vpon thee, Samson. And he awoke out of his slepe, and went away with the pinne of the webbe and the woofe.

15 Again she sayde vnto him, Howe canst thou say, I loue thee, when thine heart is not with me? Thou hast mocked mee these three times, and hast not tolde mee wherein thy great strength lyeth.

16 And because he was importunate vnto him with her wordes continually, and wicked woman, dyed him, his sowe was yamied vnto the death.

17 Therefore he told her all his heart, and lent gifts, and sayde vnto her, There neuer came rayso become slane vpon mine head: for I am a Nazarite vnto God from my nist yers: wouldest thou therefore slay me.

10 Or playne.

c Of the value of a shckel, reade Gen. 23.15.

d Or, as we wish.

e Certaine Philistines in a keret chamber.

f When fire cometh neere it.

g Though her falschoode tended to make him lose his life, yet his affection so blinded him, that he could not beware.

h It is impossible, if we giue place to our wicked affections, but as length we shall be decied.

i For this Samson vowed to say, I loue thee. I thus his immoderate affections towards a wicked woman, caused him to lose Gods excellent gifts.

therefoze if I be shaven, my strength will goe from me, and I shalbe weakke, and be like all other men.

18 And when Delilah saw that he had told her all his heart, the sent, and called for the pynces of the Philistims, saying, Come by once againe: for he hath shewed me all his heart. Then the pynces of the Philistims came by unto her, & brought the money in their handes.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shawe off the seven lockes of his head, and he began to deceyve him, and his strength was gone from him.

20 Then the Lord, The Philistims be vpon ther, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefoze the Philistims tooke him, & put out his eyes, & brought him downe to Bzath, and bounde him with fetters: and he did grinde in the prison house.

22 And the heare of his head beganne to growe againe after that it was shaven.

23 Then the pynces of the Philistims gathered them together for to offer a great sacrifice vnto Wagon their god, and to restore: for they said, Our god hath deliuered Samson our enemye into our handes.

24 Also when the people sawe him, they praised their god: for they sayd, Our god hath deliuered into our handes our enemye and destroyer of our cuntry, which hath slayne many of vs.

25 And when their hearts were merie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson said vnto a seruant that led him by the hande, Leade me, that I may touch the pillars that the house standeth vpon, so that I may leane to them.

27 (Now the house was full of men & women, and there were all the pynces of the Philistims: also vpon the rooffe were as about thre thousande men & women that behelde while Samson played)

28 Then Samson called vnto the Lord, & sayde, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be as at once auenged of the Philistims for my two eyes.

29 And Samson layde holde on the two middle pillars wherewith the house stood, and on which it was boyned by: on the one with his right hand, and on the other with his left.

30 Then sayde Samson, Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the pynces, and vpon all the people that were therein, so the dead which he slawe at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of

his father came downe and tooke him, and brought him by and buried him betwene Tzah and Eshraol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeres.

CHAP. XVII.

Michah mother according to her vow made her some two idoles, 5 He made him some a pruss for his idoles, 10 And after he hired a Leuite.

1 Here was a man of mount Ephraim, whose name was Michah, And he said vnto his mother, The eleue hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakest it, euen in mine hearing, behold, the silver is with me, I tooke it. Then his mother sayde, Blessed be my some of the Lord.

2 And when he had restored the eleue hundred shekels of silver to his mother, his mother sayd, I had dedicate the silver to the Lord of mine hande for my some, to make a grauen and molten image. Now therefore I will giue it thee againe.

3 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue them to the founder, which made therof a Terse both of grauen and molten image, and it was in the house of Michah.

4 And this man Michah had an house of gods, and made an Ephod, & a Teraphim, and a consecrated one of his sonnes, who was his Priest.

5 In those dayes there was no king in Israel, but every man did that, which was good in his owne eyes.

6 There was also a porg man out of Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there.

7 And the man departed out of the citie, who even out of Beth-lehem Iudah, to dwell where he coulde finde a place: and as he iourned, he came to mount Ephraim vnto the house of Michah.

8 And Michah sayde vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

9 Then Michah sayde vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee tenne shekels of silver by yere, and a suite of apparell, and thp meate and drynke. So the Leuite went in.

10 And the Leuite was content to dwell with the man, and the porg man was vnto him as one of his owne sonnes.

11 And Michah consecrated a Leuite, and was the porg man was his Priest, and was in the house of Michah.

12 Then said Michah, Now I knowe that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

13 Sooke the true worshipping of God for to make the false worshipping of idoles to be detestable. I Thus the idolaters perswade them selves of Gods wor, when in deede he doth detest them.

CHAP.

k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called ypo God, and reconciled him selfe.

m Thus by Gods iust iudgements they are made slaves to infels which neglect their vocation in defending the faithfull.

n Or, was mockyd.

o Ebr. take on vengeance. n According to my vocation, which is to execute gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling himselfe forneglecting his office & the offence thereby giuen.

a Some think this historic in the time of Orbnel, or a Iosephus wrote, immediately after Iosiah. b Contrary to the commandment of God k true religion practised under Iosiah, they had sooke the Lords and sell to idoles vrie. c Chap. 8. 37. d He would be Terse both of God and idoles. e Gen. 31. 19. f hyl. 3. 44. g By Teraphim some vendicall certain idoles, hauing the likenes of a man, but others vendicall thereby, all manner of things and instruments, longing vnto those, who sought for any answer at God hands, as Chap. 18. 5. h Ebr. Michah hand of some. i Chap. 31. 36. k For where there is no magistrare fearing with me, God, there can be no true religion, nor order. l Which Beth-lehem was in that tribe of Iudah. m For in those dayes the service of God was corrupted in Beth-lehem, and the Leuites were not loial vnto. n Not considering that he by worshipping of idoles was perswading them to make the true worshipping of God for to make the false worshipping of idoles to be detestable. i Thus the idolaters perswade them selves of Gods wor, when in deede he doth detest them.

a Meaning ordinarie Magistrate, to all rise at day to Gods worde.

b For the p which Iosiah gave them, we sufficient all their tri e They kn him by his speech that was a theore tian.

a Thus G growth of idoles & me their quets to idoles delight in d'r. made shamed.

i Lofy goods occ through bountiful

o The p r Don. l Because before he had pored his they wor should be encourage bearing things.

C H A P. XVIII.

3 The children of Dan send men to search the land,
11 Then come the five hundredth and take the gods,
and the Priest of Michah away. 27 They destroy
Lash. 38 They build it againe, 30 And set up
Idolatry.

1 Meaning no
ordinarie Ma-
gician, so pe-
nally accor-
ding to Gods
word.

2 For the por-
tion which In-
dian
people then, was
not sufficient for
all their tribe.
3 They knowe
him by his
speech that he
was a stranger
there.

4 Thus God
gathers the
strangers to-
gether, and
their re-
spects to their
education that
delight in errors
* He made them
strangers.

5 Lofte this
good occasion
through your
kindness?

6 For the first
of Dan.
7 Because they
before had had
good success,
they would that
their brethren
should be en-
couraged by
hearing of same
things.

4 In those dayes there was no king in
Israel, and at the same time the tribe of
Dan sought them an inheritance to
dwell in: for unto that time all their inhe-
ritance had not fallen unto them among
the tribes of Israel.

2 Therfore the children of Dan sent of their
familie, five men out of their coastes, even
men expert in warre, out of Zorah and
Eshtaoel, to viewe the land and searche it
out, and sayd unto them, ^b Go, and search
out the land. Then they came to mount
Ephraim to the house of Michah, & lodged
there.

3 When they were in the house of Michah,
they knew the voice of the young man ^b
Leuite: and being turned in thither, they
said unto him, Who brought thee hither?
or what makest thou in this place? and
what hast thou to doe here?

4 And he answered them, Thus and thus
dealeth Michah with me, and hath hired
me, and I am his ^b Idole.

5 Againe they sayd unto him, Aske coun-
sel now of God, that we may know whe-
ther the way which we goe, that be pro-
sperous.

6 And the Idole sayd unto them, ^d Go in
peace: for the Lord guideth your way
which ye goe.

7 Then the five men departed and came to
Lash, and saw the people ^b were therein,
which dwelt careless, after the manner of
the Xidonians, quiet and sure, because no
man made any trouble in the land, or
surpassed any dominion: also they were
farre from the Xidonians, and had no
business with other men.

8 So they came again unto their brethren
to Zorah & Eshtaoel: and their brethren
said unto them, What haue ye done?

9 And they answered, Rise, that we may
goe up against them: for wee haue seen
the land, and surely it is very good, and
doe yet still: be not doubtfulfull to go and
enter to possesse the land:

10 (If ye will go, ye shall come unto a care-
lesse people, and the countrey is large) for
God hath giuen it into your hande. It is
a place which doeth lacke nothing that
is in the world.

11 Then they departed thence of the sa-
mile of the Danites, from Zorah & from
Eshtaoel, five hundred men appoynted
with instruments of warre.

12 And they went up, and pitched in Kiris-
ath iearim in Iudah: wherefore they cal-
led that place, ^b Nabatheth-Dan unto this
day: and it is behinde Kirith iearim.

13 And they went thence unto mount
Ephraim, & came to the house of Michah.

14 Then answered the five men, that went
to spy out the countrey of Lash, and said
unto their brethren, I knowe ye not, that
there is in these houses an Ephod, & Ter-

raphim, & a graven and a molten image?
Now therfore consider what ye haue to do.
15 And they turned thitherward and came
to the house of the young man the Leuite,
even unto the house of Michah, and salu-
ted him peaceably.

16 And the five hundred men appoynted
with their weapons of warre, which were
of the children of Dan, stood by the en-
tring of the gate.

17 Then the five men that went to spy out
the land, went in thither, and took the
graven image and the Ephod, and the
Teraphim, and the molten image: and
the Idole stood in the entring of the gate
with the five hundred men, that were
appoynted with weapons of warre,

18 And the other went into Michahs house
and sette the graven image, the Ephod,
and the Teraphim, & the molten image.
Then sayd the Idole unto them, What
doe ye?

19 And they answered him, Holde thy
peace: lay thine hand vpon thy mouth,
and come with vs to be our father and
Idole. Whether is it better that thou
shouldest be a Idole vnto ^b house of one
man, or that thou shouldest be a Idole
vnto a tribe and to a familie in Israel?

20 And the Idole heart was glad, and he
took the Ephod & the Teraphim, and the
graven image, & went among ^b people.

21 And they turned and departed, and put
the children, and the cattell, and the sub-
stance before them.

22 ¶ When they were farre off from the
house of Michah, the men that were in
the houses next to Michahs house, ga-
thered together, & pursued after the chil-
dren of Dan.

23 And cried unto the children of Dan: who
turned their faces, & sayd vnto Michah,
What aileth thee, that thou makest an
outrage?

24 And he sayd, For haue taken away my
gods, which I made, & the Idole, & go
your wayes: what haue I more? how
then say ye vnto me, What aileth thee?

25 And the children of Dan sayd vnto him,
Let not thy voice be heard among vs, lest
angry fellows runne vpon thee, and
thou lose the life with the lines of thine
householde.

26 So the children of Dan went their
wayes: and when Michah saw that they
were too strong for him, he turned, and
went backe vnto his house.

27 And they took the things which Mi-
chah had made, and the Idole which hee
had, and came vnto Lash, vnto a quiet
people and without mistrust, and smote
them with the edge of the sword, & burnt
the citie with fire:

28 And there was none to helpe, because
Lash was farre from Xidon, and there
had no business with other men: also it
was in the balley that lieth by Beth-re-
hob. After, they built the citie, and dwelt
therein.

29 * And called the name of the Citie Dan,
after the name of Dan their father, which
was

2 So superstition
blinded them,
& they thought
Gods power
was in these
doles, and that
they should
haue good suc-
cess by them,
though by vio-
lence and sed-
ition they did
take the way.

h With the five
hundred men.

i Suspecting that
that did pursue
them.

k This decla-
reth what opi-
nion the Idola-
ters haue of
their idoles.
* For, who haue
their hearts bitten.

l Meaning, the
idoles, as ver-
se 18.
m Whichaker
was called Cesa-
sea Philippi.

Lash. 19. 20.

n Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, and honoured them therefore.
o That is, til the Arke was taken, 1. Sam. 5. 1.

was borne vnto Israel: howbeit h name of the curie was laith at the beginning.

30 Then the children of Dan set them by the *grauen image: and Jonathan the sonne of Gerhohn, the sonne of Shaphan: and his sonnes were the *Duites in the tribe of the Danites vnto the day of the captiuitie of the land.

31 So they set them by the grauen image, which Ephiah had made, all the while the house of God was in Shiloh.

C H A P. XIX.

1 A Leuite wife being an harlot forsoke her husband, and he took her againe. 25 At Gibeah she was most villainously abused to the death. 29 The Leuite cutteth her in pieces & sendeth her to the twelue tribes.

1 Also in those daies, when there was no king in Israel, a certaine Leuite dwelt on h side of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Iudah,

2 And his concubine plaied h whores there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake *frembly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and he brought him vnto her fathers house, and when the pong womans father saw him, he reioiced of his coming.

4 And his father in law, the pong womans father retained him: and hee abode with him thre daies: so they did eate & drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the pong womans father said vnto his sonne in law, Come: for thyne heart with a morsell of breadye, and then go pour way.

6 So they sat downe, and did eate and drinke both of them together. And the pong womans father said vnto h man, Be content, I pray thee, & tarie all night, and let thine heart be merse.

7 And when the man rose vp to depart, his father in law was earnest: therefore he returned, and lodged there.

8 And he arose vp early the fifth day to depart, and the pong womans father said, Comfort thine heart, I pray thee: and they tarped vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the pong womans father said vnto him, Behold now, the day hath comen toward euen: I pray you, tarpe al night: behold, the sunne goeth to rest: lodge here, that thine heart may be merse, & to morrow get you early vpon your way, and goe to thy tent.

10 But the man would not tarpe, but arose and departed, and came ouer against Ierusalem, (which is Ierusalem) and his two asses laden, and his concubine were with him.

11 Whenthey were nere to Jebus, the day

was soye spent, and the seruant said vnto his master, Come, I pray thee, and let vs riene into this cite of the Jebusites, and lodge all night there.

12 And his master answered him, We will not turre into the cite of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw nere to one of these places, & we may lodge in Gibeah or in Ramah.

14 So they went forwarde vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Beniamin.

15 Then they turned thither to go in and lodge in Gibeah: and when he came, he saw him downe in a streete of the cite: for there was no man that tooketh them into his house to lodge.

16 And beholde, there came an olde man from his wayke out of the feldes at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Benjamin.

17 And wh he had lift vp his eyes, he saw a waiting man in the streetes of the cite: then this olde man said, Whither goest thou, and whence comest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto h side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiveth me to house.

19 Although we haue strawe & pmonder for our asses, & also bread and wine for me and thine handmaide, and for the boy that is in the seruant: we lacke nothing.

20 And the olde man said, Peace be with thee: as for all that thou lackest, shall thou finde with me: let thou abide not in h streete all night.

21 So he brought him into his house, and gaue fodder vnto the asses: and they was fixed their fete, and did eate and drinke.

22 And as they were making their hearts merr, beholde, the men of the cite, wicked men beset the house round about, and s lnoote at the dooze, & spake to this olde man the master of h house, saying, Bring forth the ma that came into thine house, that we may knowe him.

23 And this man the master of the house went out vnto them, & said vnto them, Alas, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them wil I bring out now, & I humile them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abused her al the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, & fell downe at the dooze of the mans house where her Lord was, till the

Or, was down

d Though in these daies there were most horrible contrayndies, yet verie neede shew could not compell them to haue to doe with them that professed not the true God.

Or, gathered them.

e That is, of the tribe of Benjamin.

Or, a man who

f To Shiloh: Michah, where the Ark was.

Or, he of good comfort.

g Ebr. men of the land, that is, men to all wickedness.

h To the intent they might breake in.

Gen. 19. 4.

i That is, about them, as Gen. 19. 8.

j The fel downe dead, as Gen. 37.

Chap. 17. 6. & 18. 1.

Gen. 25. 6.

Or, besides him: to wit, with others

Or, to her heart.

Or, at his meeting.

Or, rose up.

Or, strengthen.

a That is, his concubines father.

Or, compelled him.

b Meaning, that he should refresh him selfe with meat as verily,

c Ebr. it weaketh. Or, the day lodgeth.

c To wit, to the towne or cite where he dwelt.

the night day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay upon the threshold.

28 And he said unto her, Why and let us go: but she answered not. Then he took her by upon the asse, & the man rose up, and went unto his place.

29 And when he was come to his house, he took a knife, & lapde hand on his concubine, and deuised her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done of leue since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Levites declareth his wrong. 13 They sent for them that did this villanie, 25 The Israelites are twise overcome, 48 And at length get the victory.

1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan to Beer sheba, with the land of Gilead, unto the lord in Mizpeh.

2 And the chief of all the people, and all the tribes of Israel assembled in the congregation of the people of God four hundred thousand footmen & diuise sword.

3 And the children of Benjamin heard that the children of Israel were gone vp to Mizpeh: then the children of Israel said, How is this wickedness committed?

4 And the same Levite, the womans husband that was slaine, answered, & sayd, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the men of Gibeah arose against me, & beset the house round about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any come into his house.

9 But now this is that thing which we will doe to Gibeah: we will see vp by lot as gainst it.

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousande, and a thousande of ten thousande to bring a visitation for the people that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that is hath done in Israel.

11 So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men through all the tribes of Benjamin, saying, What is this wickedness is this that is committed among you?

13 Now therefore deliver vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered them selues together out of the citie vnto Gibeah, to come out & fight against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the citie four and twentie thousande men that diuise sword, beside the inhabitants of Gibeah, which were numbered ten thousande men.

16 Of all this people were seuen hundred chosen men, being left handed: all these coulde sling stones at an heare breadth, & not faile.

17 Also the men of Israel, beside Benjamin, were numbered foure hundred thousand men that diuise sword, euen all men of warre.

18 And the children of Israel arose, & went up, to the house of God, & asked of God, saying, Which of vs shall goe by first to fight against the children of Benjamin?

And the lord sayd, Judah shall be first.

19 Then the children of Israel arose by early and camped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in aray to fight as gainst them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and stood downe to the grounde of the Israelites that day: two hundred thousand men.

22 And the people, the men of Israel placed by their bratts, and set their battell againe in aray in the place where they put them in aray the first day.

23 For the children of Israel had gone up and wept before the lord vnto the evening, and had asked of the lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the lord sayd, Go ye up against them.

24 Then the children of Israel came nere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and stood downe to the ground of the children of Israel againe eightene thousand men: all the other coulde handle the sword.

26 Then all the children of Israel went by & all the people came also vnto the house of God, and wept and fasted that day vnto the evening, and offered burnt offerings and peace offerings before the lord.

27 And the children of Israel asked the lord (for there was the ark of the covenant of God in those dayes).

28 And Phinehas the sonne of Eleazar,

Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all iustly punished.

Chap. 13.

That is, to the Aike, which was in Shiloh. I me thinke in Mizpeh, as verse 4.

This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this means punish their sinnes.

48 He, altho they drawing the sword.

in Towit in Shiloh.

n Or, served in the Priests office at those dayes: for the Lewes write, that he liued three hundred yeres.

the sonne of Aaron: stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? and the Lord said, Go up: for I will deliver them into your hand.

29 And Israel set men to spe in waite round about Gibeah.

30 And the children of Israel went up against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were divided from the citie: and they began to smite of the people and kill as at other times, even by the waies in the helde (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirtie men of Israel.

32 ¶ For the children of Benjamin sayde, They are fallen before vs, as at the first. But the children of Israel sayde, Let vs see and plucke them away from the citie vnto the hie p waies.

33 And all the men of Israel rose up out of their place, and put themselves in aray at Beth-el-tamar: the men that lay in waite of the Beniamites came forth of their place, even out of the embowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knewe not that the euill was nere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same daye five and twentie thousand: and an hundred men: all theie could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah. And they that lay in waite hastied, and brake forth toward Gibeah, and the embowment drew themselves along, and smote all the citie with the edge of the sword.

37 Also the men of Israel had appointed a certaine time with the embowments, that they should make a great flame, and smoke rise vp out of the citie.

38 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

39 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, & behelde, the flame of the citie began to ascende vp to heauen.

40 Then the men of Israel turned againe, & the men of Benjamin were astonished: for they saw that euill was nere vnto them.

41 Therefore they fled before the men of Israel vnto the wap of the wilderness, but the battell overtook them: also they which came out of the citie, sawe them: & among them.

42 Thus they compassed the Beniamites about, and chased them at ease, and ouer-

ranne them, enen ouer against Gibeah on the Eastside.

44 And there were slayne of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rock of Rimmon: & the Israelites gained of them by the waye five thousand men, & pursued after them vnto Gibeah, & slew two thousand men of them, one, as they were scattered abroad.

46 So that all that were slaine that daye of Benjamin, were five and twentie thousand men that drew the sword, which were all men of warre.

47 ¶ But five hundred men turned and fled to the wilderness vnto the rock of Rimmon, and abode in the rock of Rimmon four moneths.

48 Then the men of Israel returned vnto the children of Benjamin, & smote them with the edge of the sword from the men of the citie vnto the heales, and all that came to hande: also they set on fire all the cities that they could come by.

CHAP. XXI.

The Israelites swaue that they will not marrie their daughters to the Beniamites. 10 They slayeth of Labish Gilead, & give their virgins to the Beniamites.

1 The Beniamites take the daughters of Shiloh. 10 Discover, the men of Israel: swaue a This oath came in Ephraim, saying, None of us shall of rathnes, and give his daughter vnto the Beniamites: not of iudgement for after they

2 And the people came vnto the house of brake, in the God, & abode there till euen before God, and list by their voyces, and wept with great lamentation.

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that this daye ten, one tribe of Israel should want?

4 ¶ And on the morrow the people rose up and made there an altar, & offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not by with the Congregation vnto the Lord: for they had made a great othe concerning him that came not by to the Lord to Ephraim, saying, Let him dye the death.

6 And the children of Israel were sayd for Benjamin their brother, & sayd, There is one tribe cut off from Israel this daye.

7 Now shall we doe for virgins to them that remaine, seeing we haue sworne by the Lord, that we will not give them of our daughters to wives?

8 Also they sayd, Is there any of the tribes of Israel that came not by to Ephraim to the Lord? and behold, there came none of Labish Gilead vnto the hoste and to the Congregation.

9 ¶ For when the people were gathered, behold, none of the inhabitants of Labish Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of them, most valiant, and commaunded them, saying, Go, and smite the inhabitants of Labish Gilead with the edge of the sword, both women and children,

x They slew them by one and one, as they were scattered abroad. y Besides that hundred that had bene slaine in the former battels. Chap. 21. 13

x If they belonged to the Beniamites.

b According to their custome, when they would consule with the Lord.

c Or, represent that they had destroyed their brethren, as appeared, vnto the

d Concerning them to be sinners of vice, which we had put their hand to punish it.

e Or, killing throughly.

20. 31. 17.

11 * And this is it that ye shall doe: ye shall utterly destroy all the males and all the women that haue liuen by men.

12 And they found among the inhabitants of Iabesh Gilead four hundred maidens, virgins that had known no man by lying with any male: and they brought them into the hoste to Shiloh, which is in the lande of Canaan.

2 To wit, about
four moneths
after the dis-
cussure,
Chap. 30. 47.
10. 31. 17.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably unto them:

14 And Beniamin came againe at þe time, & they gaue them wiues which they had saved aline of þe wombe of Iabesh Gilead: but they had not so pnnough for them.

1 For there lacked
two hun-
dred.

15 And the people were loyie for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayd, Howe shall we do for wiues to the remnant of for the women of Beniamin are destroyed.

2 Beniamin
must be refer-
red to haue the
right portion in
the inheritance
of Iacob.

17 And they said, There must be an inheritance for them: þe be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sware, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they sayd, Behold, there is a

feast of the Lord euery year in Shiloh in a place, which is on the southside of Beth-el, and on the Eastside of the way that goeth by from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Go, and lie in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euery man a wife of þe daughters of Shiloh, & go into the land of Beniamin.

22 And when their fathers or their brethren come unto us to complaine, we will say unto them, Haue yee on them for our sakes, because we reuered not euen man his wife in the warre, and because ye haue not giuen unto them husbands, ye haue sinned.

23 And the children of Beniamin did so, & tooke wiues of them: þe danced according to their manner: which they took, & went away, and returned to their inheritance, and repaired the cities & dwelt in them.

24 So þe children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

h He describeth
the place where
the maidens vied
yercely to dance,
as the manner
then was, and to
sing Psalmes and
songs of Gods
workes among
them.

i Though they
thought hereby
to persuade men
that they kept
their othe, yee
before God it
was broken.

k Meaning, two
hundred.

Chap. 17. 6.
and 18. 1.
and 19. 1.

The booke of Ruth.

THE ARGUMENT.

This booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth þe state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto us thereby that the Gentiles should be sanctified by him, & ioyned with his people, and that there should bee but one shepefold, and one shepherd. And it seemeth that this historie appertayneth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

1 **I**n the time that the Iudges ruled, there was a dearth in the lande, and a man of Beth-lehem ⁶ Judah went for to sojourn in the countrey of Moab, he, and his wife, and his two sonnes.

2 And the name of þe man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, & Chilion, Ephraimites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remanepd with her two sonnes,

4 Which tooke them wiues of the Moabitess: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres,

5 And Orpah and Chilion died also both

twaine: so the woman was left desolate of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the lande of Judah.

8 Then Naomi said vnto her two daughters in law, Go, returne eche of you vnto her owne mothers house: for the Lord hath fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you, that you may finde rest, either of you in the house of your husband. And when she kissed them, they lust by their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi sayde, Turne againe, my daughters: for what cause will you goe with me? are there any more sonnes in

d By sending
them plentie
again.

e Hereby it ap-
peareth that
Naomi by dwell-
ing among ido-
laters was waxen
cold in the true
zeale of God,
which rather
hath respect to
the ease of the
bodie, then to
the comfort of
my soule.

* *Shiloh*,
a In the land of
Canaan.
b In the tribe of
Judah, which
was also called
Beth-lehem B-
phraiah, be-
cause there was
another cite so
called in þe tribe
of Zebulun.
c By this won-
derfull provi-
dence of God
Ruth became
one of Gods
householde, as
where Christ
came.

¶ ii.

my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: pea, if I had boyne sonnes.

13 Would ye carie for them, till they were of age? would ye be deferred for them from taking of husbands: nay my daughters: for it groweth nicke much for your sakes that the hande of the Loyde is gone out against me.

14 Then they lift up their voyce and wept againe, and Orpah kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi sayde, Beholde, thy sister in lawe is gone backe vnto her people and vnto her gods: & returns thou after thy sister in lawe.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dwellest, will I die, and there will I be buried: the Loyd do so to me and more also, if I should see death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was nopsed of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Loyd hath caused me to returne empty: why call ye me Naomi, seeing the Loyd hath humbled me, and the Almighty hath brought mee vnto aduersitie?

22 So Naomi returned & Ruth the Moabitresse her daughter in lawe with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

¶ Ruth gathereth corne in the fieldes of Boaz. & The gentleness of Boaz toward her.

1 ¶ When Naomis husbände had a kind man, one of great power of family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitresse said vnto Naomi, I pray thee, let me goe to the fielde, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Doe my daughter.

3 ¶ And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that the mee which the portion of the field of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Loyd be with you: & they answered him, The Loyd bless thee.

5 ¶ Then sayde Boaz vnto his seruant that

was appointed ouer the reapers, Whose name is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitresse name, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me glean and gather after the reapers: among the sheaves: so she came, and hath continued from that time in the morning vnto now, save that she tarped a little in the house.

8 ¶ Then sayde Boaz vnto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide hereby my maidens.

9 ¶ Let thine eyes be on the fielde that they doe reape, and goe thou after the maydens, heede in what place I not charged the seruants, & they shal touche thee not: Whoeouer when thou reape,

art a thrist, goe vnto the vessels, & drinke of that which the seruants haue drunke.

10 ¶ Then she fell on her face, and bowed her selfe to the ground, & said vnto him, How haue I founde fauour in thine eyes, that thou shouldest know me, seeing I am a stranger?

11 And Boaz answered, and said vnto her, all is tolde and shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, & howe thou hast left thy father & thy mother, and the land where thou wast boine, & art come vnto a people which thou knewest not in time past.

12 The Loyd recompence thy worke, and a full reward be giuen thee of the Loyd God of Israel, vnder whose wings thou art come to trust.

13 ¶ Then she said, Let me finde fauour in thine sight, my lord: for thou hast comforted me, & spoken comfort vnto thy maid, though I be not like to one of thy maids.

14 And Boaz sayde vnto her, At the meale time come thou hither, & eat of the bread, and dip thy morsell in the vineger. And she late beside the reapers, and he reached her parched corne: and she did eate, and was sufficed, and left thereof.

15 ¶ And when he arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not lawe rebuke her.

16 Also let fall some of the sheaves for her, and let it be, that she may gather it up, and rebuke her not.

17 So she gleaned in the fielde vntil evening, & she shewed that she had gathered, and it was about an ephah of barley.

18 ¶ And sheooke it up, and went vnto the citie, and her mother in lawe saue what she had gathered: Also sheooke footstap, and gaue to her that which she had reserved, when she was sufficed.

19 ¶ Then her mother in lawe said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in lawe, with who she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in lawe,

Or, more than you

f When she tooke leaue and departed.

g No perswasions can preuaile to turne them back from God, whome he hath chosen to be his.

h Whereby appeareth that she was of a great familie and of good reputation
Or, beautiful.
Or, bitter.

i Which was in the month Nissan, that containeth part of March and part of April.

a Both for vertue, authoritie and riches,

b This her humilitie declareth her great affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their livinges.

Or, certaine handfull.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that she shal not want any thing if she put her trust in God and liue vnder his protection.

f Which she brought home to her mother in lawe.

Exod. 16. 36.

g To wit, of her baggage, as is in the Chaldee.

f Or, of the citie where he remained.

g Ephrathah & Beth lehem are both one. Gen 38. 29.

h He shal leave a continual possession.

the wife of Ephraim, haue I brought to be my wife, so thine by the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rachel & like Leah, which twaine did build the house of Israel: and that thou mayst do worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez: whom Tamar bare unto Judah (of the seede which the Lord shal giue thee of this pong woman).

13 So Boaz took Ruth, and she was his wife: & when he went in vnto her, the Lord gaue, that she conceived, & bare a sonne.

14 And the women sayde vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, & his

name shalbe continued in Israel. 15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath boyned vnto him, and she is better to thee then ten sonnes.

16 And Naomi tooke the childre, and layed it in her lap, and became nouer vnto it. 17 And the women her neighbours gaue it a name, saying, There is a childe boyned to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Saluiah,

21 And Saluiah begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

Meaning, many sonnes.

1 Chron. 2. 4.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGUMENT.

According as God had ordeined Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations & in a great assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preferre and keepe them. And therefore he punisheth the ingratitude of his people, and fendeth them continually warres both at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towards him, but rather disobeyed the worde of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, & dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hannah was barren and prayed to the Lord. 15 her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

6 There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and prophets.

Drw. 16. 16.

h For the Arke was thereat that time.

i Some reade, a portion with. and heavy, cheere.

There was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euery yeere, to worship & to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Phophi and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions.

5 But vnto Hannah he gaue a worthie portion: for he loued Hannah, and the

Lord had made her barren.

6 And her aduersarie vexed her sore, so as much as the vphaided her because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lord, thus he vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepst thou? & why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stole by one of the postes of the Temple of the Lord):

10 And she was troubled in her minde, & prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt take on the trouble of thine handmaide, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then I will giue him vnto the Lord all the daies of his life. & there shall no razor come vpon his head.

d Let this suffice thee, that I loue thee no less, if thou haddest many children. e That is of the house, where the Arke was.

12 And

- 12 And as the cottineth wyaping before the Lord, Eli marked her mouth.
- 13 For Hannah spake in her heart: her lips did moone onely, but her voyce was not heard: therefore Eli thought she had bene drunken.
- 14 And Eli saide vnto her, How long wilt thou be drunken? Put away thy dynmennes from thee.
- 15 Then Hannah answered and said, Nap my loyde, but I am a woman: troubled in spirit: I haue dynke neither wine nor strong dynke, but haue polued out my soule before the Lord.
- 16 Count not thine handmaid for a wiche woman: for of the abundance of my complaint and my griefe haue I spoken hiterto.
- 17 Then Eli answered, and sayde, Goe in peace, and the God of Israel graunt thy petition that thou hast asked of him.
- 18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eat, and looked no more sad.
- 19 ¶ Then they rose vp early, and wayshipped before the Lord, & returned, and came to their house to Ramah. Now Eli knewe Hannah his wife, and the Lord remembered her.
- 20 For in proccesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, saide she, I haue asked him of the Lord.
- 21 ¶ So the man Elihanah and all his house went by to offer vnto the Lord the peere sacrifice, and his vowe.
- 22 But Hannah went not by: for she said vnto her husbande, I will tarie vntill the childe be weaned, then I will bring him, that he may appeare before the Lord, and there abide for euer.
- 23 And Elihanah her husband sayde vnto her, Do what seemeth thee best: tarie vntill thou hast weaned him: only the Lord accomplish his voyde. So the woman abode, and gaue her sonne sucke vntill she weaned him.
- 24 ¶ And when she had weaned him, sheooke him with her with three bullockes and an Ephah of flour and a burrell of wine, & brough him vnto the house of the Lord in Shiloh, & the childe was pong.
- 25 And they slew a bullocke, and brough the childe to Eli.
- 26 And the saide, Oh my lord, as thy soule lieth, my loyde, I am the woman that stood with thee here wyaping vnto the Lord.
- 27 I prayed for this childe, & the Lord hath giue me my desire which I asked of him.
- 28 Therefore also I haue giuen him vnto the Lord: as long as he lieth he shall be giuen vnto the Lord: and he will worship the Lord there.

CHAP. II.

- 1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The wiche customes of the Priests. 18 Samuel ministrer before the Lord. 20 Eli blisseth Elihanah and his wife. 23 Eli reproveth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chauping his children.

- 1 **A**nd Hannah wyaped, & sayde, Mine a After that the heart reioyceth in the Lord, mine had obteneid a boyne is exalted in the Lord: my mouth is enlarged ouer mine enemies, the gaue thanks, because I reioyce in thy saluation.
- 2 There is none holp as the Lord: peare there is none besides thee, and there is no god like our God.
- 3 Sprake no more presumptuously: let Lord not arrogancie come out of pome mouth: for the Lord is a God of knowledge, and them by him enterprises are establishid.
- 4 The bolwe and the mightie men are broken, & the wreake haue girded themselves with strength.
- 5 They that were full, are hired scooth for bread, and the hungrie are no more hired, so that the barren hath boyne: seuen; and she that had many children, is feeble.
- 6 The Lord killeth & maketh aliu: bringeth downe to the graue and rapseth vp.
- 7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.
- 8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dounghill, to set them among princes, and to make them inherite the seate of glory: for the pillars of the earth are the Lordes, and he hath set the world vpon them.
- 9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.
- 10 The Lordes aduersaries shall be destroyed, and out of heauen shall he thunder vpon them: the Lord shall iudge the ends of the world, & shall giue vnto his King, and exalt the holme of his Anointed.
- 11 And Elihanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.
- 12 ¶ Nowe the sonnes of Eli were wicked men, & knew not the Lord.
- 13 For the Priestes custome towarde the people was this: when any man offered sacrifice, the Priestes boy came, while the flesh was seething, and a fleshyooke with three reth in his hand.
- 14 And thus it into the kettie, or into the caldron, or into the pan, or into the pot: all that the fleshyooke brought vp, the Priestooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.
- 15 ¶ And before they burnt the fat, the priestes boy came a sapde to the man that offered, & giue me flesh to roast for the Priest: for he will not haue lodeb flesh of thee, but raw.
- 16 And if any man said vnto him, Let them first to haue burnt the fat according to the custome, bene offered to thee take as much as thine heart desireth: then he woulde answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.
- 17 Therefore the sinne of the pong men was very great before the Lord: for they abhorred the offering of the Lord.
- 18 ¶ Nowe Samuel being a pong childe ministrer before the Lord, girded with a horrible abut linen Ephod.
- 19 And his mother made him a little reate, &

¶ In thy wine.

¶ Eli, of an hard heart. 17. 41. 5.

¶ For a daughter of Shiloh.

¶ That is, pray vnto the Lord for me.

¶ According to her petition.

¶ This Elihanah was a Leuite, 1. Chron. 6. 27. & as some write, once a yere they accustomed to appeare before the Lord with their families.

¶ Because her prayer tooke effect, therefore it was called the Lords promise, Exod. 16. 36.

¶ For a childe.

¶ That is, most certainly.

¶ The last.

¶ Meaning, Eli giue thanks to God for her.

a I can answer them, I reprove my barrenesse. d In that ye condemn my barrenesse, ye shewe your pride against God. e They sel their labours for necessary foode, Or many. f I will praise thee to honour and putteth downe according to his owne will though mans iudgement be contrary. g Therefore he may dispose all things according to his will, Chap. 7. 10. h She grounded her prayer on Iesus Christ which was to come. i In all that Eli commanded him. k That is, they neglected his ordinance, Or summe. l Transgressing the order appointed in the Law, Leuit. 7. 32. m Which was commanded them first to haue bene offered to God. n Not passing for their owne profite, & that was very great before the Lord: for they abhorred the offering of the Lord. o Seeing the ministrer before the Lord, girded with a horrible abut thereof. Exod. 28. 44.

and brought it to him from pere to pere, when he came up with her hal bande, to offer the perle sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman, for the perdition that she asked of the Lord: and they departed unto their place.

21 And the Lord visited Hannah, so that she conceived and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and hearde all that his sonnes did unto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said unto them, Why do ye such things? for of all this people I heare enill reports of you.

24 Do no more, my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against another, the Judge shall iudge it: but if a man sinne against the Lord, who will plead for him? notwithstanding they obeyed not the word of their father, because the Lord would slay them.

26 ¶ Now the child Samuel profited and grew, and was in fauour both with the Lord, and also with men.

27 And there came a maid of God unto Eli, and said unto him, Thus saith the Lord, Did not I plainly appeare unto thy house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I gaue unto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children aboue me, to make your selues fatte of the fitt frutes of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I saide, that thine house and the house of thy father, should walke before me for ever: but now the Lord saith, It shall not be so: for they that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine arm, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of thy Lord in all things wheres with God shall blesse Israel, and there shall not be an old man in thine house for ever.

33 Accursed be he, that will not destroy enery one of thine from mine altar, to make thine eyes to faile, & to make thine heart sorrowfull: and all the multitude of thine house shall die when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Whoybi

and Phinehas: in one day they shall die both.

35 And I will stirre mee by a faithfull Priest, that shall doe according to mine heart and according to my minde: and I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, shall come and bow downe to him for a piece of silver, and a morsell of bread, and shall say, Appoynt me, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

There was no manifest vision in the time of Eli. The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

Now the child Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waile dimme that he could not see.

3 And per the light of God went out, Samuel slepe in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and sayde, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, & went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before he knewe the Lord, and before the wordes of the Lord was reuelled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Wherefore Eli saide vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord saide to Samuel, Behold, I will do a thing in Israel, wherof whosoener shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue tolde him that I will iudge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a flamber, and he stayed them not.

14 Now therefore I haue sowne vnto the house of Eli, that the wickednes of Elis house, shall not be purged with sacrifice

Meaning, 2a. dok, who succeeded Abiathar, & was the figure of Christ.

That is, shall be inferior vnto him.

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Or, for the thing that she hath lent to the Lord: so writ, Samuel.

p Which was (as the Hebrews write) after their trauel, whē they came to be purified, read Exa. 38.8. Levit. 12.6.

q Because they contemne their due to God, ver. 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne. f To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, & as it were, trode them vnder foot?

u Gods promises are onely effectfull so such as he giueth constancie vnto, to feare & obey him.

x Thy power & authoritie.

y Thy posteritie shall see the glorie of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2. 27.

z Or, when they come to thine age,

i Meant his posteritie should ioye the Practices

i God there also that for thou tel me, h. 1 The compli what he had sayd

i Or, that was the Prophet of Lord

i Or, by of the Lord

i From nature

i From nature

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i Meaning, that his posteritie should neuer enjoye the chiefe iudiciall office,

noy offering: for enter.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Loyde, and Samuel feared to heare Eli the vision.

16 ¶ Then Eli called Samuel, and sayde, Samuel my sonne. And hee answered, Here I am.

17 ¶ Then he sayd, What is it, that the Lorde sayde vnto thee? I pray thee, hide it not from me. God doo so to thee, and more also, if thou hide any thing from me, of all that he sayd vnto thee.

18 So Samuel tolde him enery whit, & hid nothing from him. Then he said, It is the Loyd: let him doo what seemeth him good.

19 ¶ And Samuel greue, and the Loyde was with him, and let noise of his voydes fall to the ground.

20 And all Israel from Dan to Beerseba knewe, that faithfull Samuel was the Loydes Prophet.

21 And the Loyde appeared againe in Shiloh: for the Loyd reuelled himselfe to Samuel in Shiloh by his voyde.

CHAP. xiiii.

1 Israel is overcome by the Philistims, 4 They doe see the Arke, wherefore the Philistims doe feare. 10 The Arke of the Loyd is taken. 11 Eli and his children doe. 16 The death of the wife of Phinehas the sonne of Eli.

1 And Samuel spake vnto all Israel: and Israel went out against the Philistims to battell, and pitched beside Ebenezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyned to battell, Israel was smitten downe before the Philistims: who slew of the armie in þe field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayd, Wherefore hath the Loyde smitten vs this day before the Philistims? let vs bring the Arke of the Covenant of the Loyde out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the Covenant of the Loyde of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the Covenant of God.

5 And when the Arke of the Covenant of the Loyde came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And because the Philistims heard the noyse of the shout, they said, What meaneth the sound of this mightie shout in the hoste of the Ebieues? and they vnderstode, that the Arke of the Loyde was come into the hoste.

7 And the Philistims were afrayde, and sayde, God is come into the hoste: therefore say they, Wee vnto vs: for it hath not bene so heretofore.

8 Wee vnto vs, who shall deliuer vs out of

the hande of these mightie Gods? these are the Gods that Inore the Egyptians with all the plagues in the wilderness. ¶ Be strong and plap the men, O Philistims, that ye be not seruants vnto the Ebieues, as they haue serued you: be valiant thereto, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled enery man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ranne a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, & earth vpon his head.

13 And when he came, loe, Eli sate vpon a seate by the way side, waityng: for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? and the man came in hastily, and tolde Eli.

15 ¶ Nowe Eli was foure score & eighteene yeere olde, and his eyes were dimme: so that he could not see.

16 And the man sayde vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayde, What thing is done, my sonne?

17 Then the messenger answered, & sayde, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni & Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he dyed: for he was an olde man and heauie: and he had iudged Israel fourtie yeeres.

19 And his daughter in law Phinehas wife was with childe nere her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she bowed her selfe, and traualled: for her paynes came vpon her.

20 And about the tyme of her death, she sawe a womē that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but he answered not, nor regarded it.

21 And he named the childe Ichabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She sayde againe, The glorie is departed from Israel: for the Arke of God is taken.

CHAP. xv.

1 The Philistims bring the Arke into the house of Dagon, which Idole fell downe before it. 6 The men of Ashdod are plagued, 8 The Arke is carryed into Gath and after to Ekron.

1 Then

d For in the red Sea in the wilderness demesie the Egyptians were destroyed, which was the last of all his plagues, Iudg. 13.1.

e David alluding to this place, Psalm. 78. 63 saith they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorrowe and mourning.

g Left it should be taken of the enemies.

h According as God had accustomed to sayde.

i Or, gauerne.

Or, so crye out.

j And settled her body towards her trauell.

k She weered her great sorrowe by repeating her wordes.

k God punish thee after this & that sort, except thou tell me truth, Ruth. 1.17

l The Lorde accomplished whateuer he had sayd.

m Thus Samuel was the faithfull Prophet of the Loyd.

n Or, by the words of the Loyd.

† From the description of the liues out of Egypt, vnto the tyme of Samuel are about 397. yere.

o Or, of helpe, Chap. 7.11.

p For it may seeme that this warre was vnderaken by Samuels commandement.

b For he vied to appeare to the Israelites, betwene the Cherubims ouer the Arke of the covenant, Exod. 25.17.

c Before we fought against me, and now God is come to fight against vs.

a Which was one of the five principall cities of the Philistims.
b Which was their chiefe idol, & as some write, from the nauill downward was like a fish, & upward like a man.

c Thus in steade of acknowledging y true God by this miracle, they fall to a farther superstition. *Psalm 78. 66.*

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction and his glorie.

e The wicked, when they see the hande of God, grudge & reiect him, where the godly humble themselves and cry for mercy.

a They thought by continuance of crime y plague would have ceased, and so would have kept the Arke still.

1 Then the Philistims tooke the Arke of God, and carried it from Ekron vnto Aikhod,

2 Then the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Aikhod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they rooke by Dagon, and let him in his place againe.

4 Also they rose by earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his handes were cut off vpon the threshold: only the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and al that come into Dagens house tread not on the threshold of Dagon in Aikhod, vnto this day.

6 But the hande of the Rode was heame vpon them of Aikhod, & destroyed them, and smote them with * emerods, both Aikhod, and the coastes thereof.

7 And when the men of Aikhod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is soe vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and sayd, What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be carried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hande of the Rode was against the cite with a very great destruction, and hee smote the men of the cite both small and great, and they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slape vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and sayde, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slape vs not and our people: for there was a destruction and death throughout all the cite, and the hande of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the crye of the cite went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

1 And the Arke of the Rode was in the countrey of the Philistims a seven monthes.

2 And the Philistims called the Priests & the soothsayers, saying, What shall we

doe to the Arke of the Lord? tell vs where with we shall send it home againe.

3 And they sayde, If you sende away the Arke of the God of Israel, sende it not away empty, but giue vnto it a sinne offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you.

4 Then sayde they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Five golden eimers and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes? when he wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a new cart, & take two milke kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Rode, and set it vpon the cart, and put the ^d jewells of golde which ye giue it for a sinne offering in a coffer by the side thereof, and sende it away, that it may goe.

9 And take heede, if it go vpon by the way of his owne coast to Beth-shemesh, it is the that did vs this great euill: but if not, we shall knowe then, that it is not his hande that smote vs, but it is a chance that hath happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and yed them to the cart, and put the calves at home.

11 So they set the Arke of the Rode vpon the cart, & the coffer with the mice of golde, & with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after e them, vnto the borders of Beth-shemesh.

13 Nowe they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioiced when they saw it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood still there: there was also a great stone, and the clauie the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Rode, and the coffer that was with it, wherein the jewells of gold were, & put the on the great stone, & the men of Beth-shemesh offered burnt offering, & sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

b The idolaters confesse there a true God, who punisheth sinners.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. *Exod. 12. 31.*

d Meaning, the golden emerods and the golden mice.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, whereas in deede there is nothing done without Gods providence and decrees.

g For the wyl of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

These were the
five principall
cities of the Phi-
listims which
were not al con-
quered vnto the
time of Dauid.
Nephtali, or
Lamentation.

For it was not
lawfull to any
eitherto touch
or to see it, cause
only to Aaron
and his sonnes,
Num. 4.15, 20.

to die in the
ride of Iudah,
called also Ki-
riath-baal, Iosh.
15. 64.

lamented for
their finnes and
blowes of Lord,
Iosh. 24. 15, 17.

Iosh. 4. 13.
Deut. 6. 4. mat.
4. 10.

Iosh. 24. 17.

For Shiloh
was more de-
linate because the
Philistims had
taken thence
the Ark.

The Childre
remained, that
they drew water
out of their
heart: that is,
were abundantly
in their
finnes.

17 ¶ So these are the golden emerodes,
which the Philistims gaue for a signe of-
fring to the Ioyde: for Ashdod one, for
Gaza one, for Ekron one, for Gath one,
and for Bethshem one.

18 And golden mice, according to the num-
ber of all the cities of the Philistims, be-
longing to the five princes, both of walled
townes, and of townes vnwalled, vnto
the great stone of Abel, whereon they set
the Arke of the Lord: which stone remaineth
vnto this day in the felde of Jothua the
Beth-shemite.

19 And her smote of the men of Beth-shem-
esh, because they had looked in the Arke
of the Ioyde: the new enim among the peo-
ple fiftie thousand men & thre scoe and
tenne men, and the people lamented, be-
cause the Lord had saine the people with
so great a slaughter.

20 Wherefore the men of Beth-shemesh
sayd, Who is able to stand before this
holp Lord God? and to whome shall we
goe from vs?

21 And they sent messengers to the inha-
bitants of Kiriath-earim, saying, The
Philistims haue brought againe the Arke
of the Ioyde: come ye downe and take it
by to pou.

CHAP. VII.

1 The Arke is brought to Kiriath-earim. 3 Samu-
el exhorteth the people to forsake their finnes and
turne to the Lord. 10 The Philistims fight against
Israel & are ouercome. 16 Samuel iudgeth Israel.

¶ Then the men of Kiriath-earim
came, and toke by the Arke of the
Ioyde, and brought it into the house
of Abinadab in the hill: and they sancti-
fied Eleazar his sonne, to keepe the Arke
of the Ioyde.

2 ¶ For while the Arke abode in Kiriath-
earim, the time was long, for it was
twentie yeeres: and al the house of Israel
lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house
of Israel, saying, If ye be come againe
vnto the Lord, with al your heart, put
away the strange gods from among you,
and the Ashtaroth, and direct your heartes
vnto the Lord, and serue him only, and
he shal deliuer you out of the hand of the
Philistims.

4 ¶ Then the children of Israel did put a-
way Baalim and Ashtaroth, and ser-
ued the Lord onely.

5 And Samuel sayd, Gather all Israel to
me at Mizpeh, and I will pray for you vnto
the Lord.

6 And they gathered together to Mizpeh,
and drew water and poured it out before
the Lord, and fasted the same day,
and sayde there, We haue sinned against
the Lord. And Samuel iudgeth the children
of Israel at Mizpeh.

7 ¶ When the Philistims heard that the chil-
dren of Israel were gathered together to
Mizpeh, the princes of the Philistims
went by against Israel: and when the chil-
dren of Israel heard that, they were afraid
of the Philistims.

8 And the children of Israel sayde to Samu-

uel, Cease not to crie vnto the Lord: Signifying
our God for vs, that he map saue vs out
of the hand of the Philistims.

9 ¶ Then Samuel toke a sucking lambe,
and offered it all together for a burnt of-
fring vnto the Lord, and Samuel crept
vnto the Lord for Israel, and the Lord
heard him.

10 And as Samuel offered the burnt of-
fring, the Philistims came to fight against
Israel: but the Lord thundered with a
great thunder that day vpon the Philis-
tims, and scattered them: so they were
saine before Israel.

11 And the men of Israel went from Miz-
peh & pursued the Philistims and smote
them until they came vnder Beth-car.

12 ¶ Then Samuel toke a stone and pitched
it betwene Mizpeh and Beth-car, called
the name thereof, Eben-ezer, and he sayd,
Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder,
and they came no more againe vnto
the coastes of Israel: and the hand of the
Lord was against the Philistims all the
dayes of Samuel.

14 Also the cities which the Philistims had
taken from Israel, were restoyed to Is-
rael, from Ekron euen to Gath: and Is-
rael deliuered the coastes of the same out
of the hands of the Philistims: and there
was peace betwene Israel and the Phi-
listims.

15 And Samuel iudgeth Israel al the dayes
of his life,

16 And went about pere by pere to Beth-
el and Gilgal, and Mizpeh, and iudgeth
Israel in all those places.

17 ¶ Afterward he returned to Ramah: for
there was his house, and there he iudgeth
Israel: also he built an altar there vnto
the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who
followe not his steps. 5 The Israelites aske a King.
23 Samuel declareth in what state they should be
vnder the King. 29 Notwithstanding they aske
one still, and the Lord willesh Samuel to graunt
vnto them.

¶ When Samuel was now become
olde, he made his sonnes iudges
ouer Israel.

2 ¶ And the name of his eldest sonne was
Joel, & the name of the second Abiah:
euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies,
but turned aside after Idre, and toke
rewards, and perueried the iudgement.

4 ¶ Wherefore al the Elders of Israel gas-
thered them together, and came to Sa-
muel vnto Ramah.

5 And sayde vnto him, Beholde, thou art
olde, and thy sonnes walke not in thy
waies: make vs now a King to iudge vs
like al nations.

6 But the thing displeased Samuel:
when they said, Give vs a King to iudge
vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare
the voyce of the people in all that they
shal say vnto thee: for they haue not cast
thee.

f According to
the prophetic
of Hannah Sa-
muels mother,
chap. 2. 10.

g Which was a
great rock ouer
against Mizpeh.

h Meaning, the
Philistims.

i Which was
not contrarie to
the Lawe: for as
yet a certaine
place was not
appointed.

a Because he
was not able to
beare his charge.
b Who was also
called Vashni.

1. Chro. 6. 28.
Dem. 16. 19.

c For there his
house was,
Chap. 7. 17.

1. Hof. 1. 3. 10.
1. 13. 21.

d Because they
were not content
with the order
that God had
appointed, but
would be gouer-
ned as were the
Gentiles.

18 Then went Saul to Samuel in þe mids of the gate, & sayde, Tell me, I pray thee, where the Deers haue is.

19 And Samuel answered Saul, and said, I am the Deer: go by before me vnto the hie place: for þe shall eate with me to day, and to morrow I will let thee go, and will ret the all that is in thine heart.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are foules, and on whome is set all the desire of Israel: is it not vpon thee and on all the fathers house?

21 ¶ But Saul answered, and sayde, Am not I the sonne of Tannim of the smallest tribe of Israel: and my familie is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruants, and brought them into the chambers, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it in thee.

24 And the cooke tooke vp the shoulder, & that which was vpon it, and let it befoze Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee: saying, Misse I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the hie place vnto the cite, he continued with Saul vpon the top of the house.

26 And when they arose early about the syng of the dap, Samuel called Saul to the p top of the house, saying, Vp, that I may sende thee away. And Saul arose, & they went out, both he, and Samuel.

27 And when they were come downe to the end of the cite, Samuel sayd to Saul, Bid the seruant goe before vs, (and he went) but stande thou still now, that I may thewe thee the word of God.

CHAP. X.

3 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophetieth. 17 Samuel assembles the people, and sheweth them their finnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

1 Then Samuel tooke a vial of oyle, and poured it vpon his head, and kissed him, and sayde, Hark not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by Masbels sepulchre in the border of Benjamin, euen at Keilah, & they will say vnto thee, The asses which thou wentest to seeke, are found: a lor, the father hath left the care of the asses, & sojourneth for pou, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence and shalt come to the plaine of Tabor, and there shall meete thee threemen going by to God to Beth-el: one saying, Wee hidde, and another carrying the

loaves of bread, and another carrying a bottle of wine:

4 And they will aske thee "if all be well," will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hill of God, where is the garden of the olififtines: and when thou art come thither to the cite, thou shalt meete a company of Prophets coming downe from the hie place with a vial, and a tymbel, and a pipe, and an harpe before them, & they shall prophesie.

6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. ¶ Take for me seven dayes, till I come to thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to go from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets met him, and the Spirit of God came vpon him, and he prophesied among them.

11 Therefore all the people that knewe him before, when they saw that he prophesied among the Prophets, sayd eche to other, What is come vnto the sonne of Kish? is Saul also among the Prophets?

12 And one of the same place answered, & sayde, But who is their father? there fore it was a prouerbe, As Saul also among the Prophets.

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went ye? And he sayd, To seeke the asses: and whē we saw that they were no where, we came to Samuel.

15 And Sauls vncle sayde, Tell me, I pray thee, what Samuel sayde vnto you.

16 Then Saul sayde to his vncle, He tolde vs plainly that the asses were founde: but concerning the kingdome wherof Samuel spake, tolde he him not.

17 ¶ And Samuel assembled the people vnto the Lord in Mizpeh.

18 And he said vnto the children of Israel, Thus sayth the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye sayde vnto him, No, but appoint a king ouer vs. And he therefore saide ye before the Lord according to your tribes, and

according

b Meaning, all that thou desirest to knowe. 1 Whome doeth Israel desire to be their King but thee?

n Where the hall was.

a That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, Levit. 10. 14.

a That both by the assembling of the people, & by the meat prepared for thee, thou mightest understand that I knowe of thy coming.

p To speake with him secretly for the houses were far above.

q Gods commandment as shewing thee.

b In the Lowe this anointing signified figures of the holy Ghost, which were necessary for them that should rule.

Gen. 35. 10. b Samuel comforteth him by these signes that God hath appointed him King.

"Ebr. of peace.

c Which was an hie place in the cite Kiriath-eiarim, where the Arke was chap. 7. 1.

(chap. 13. 8.

"Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

Or, sing praise.

e Meaning, that prophetic comfort not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence thereon.

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

h That is, by casting of lots.

21 Afterward he assembled the tribe of Benjamin according to their families, and the familie of Manasse was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he hath hid him selfe among the stuffe.

i As though he were vnworthie and vnwilling.

23 And they ranne, & brought him thence: and when he stood among the people, he was hier then any of the people from the shoulders upward.

24 And Samuel said to all the people, See ye not him, whome the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God saue the King.

k Ebr. let the king live.

l As it is written in Deut. 17, 15, &c.

25 Then Samuel tolde the people the duetie of the kingdom, and wrote it in a booke, and lapd it by before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men sayde, What shall he saue vs? So they despised him, and brought him no presents: but he helde his tongue.

m Both to annoy sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warrith against Iabish Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdom is reuolued.

n After that Saul was chosen King: for feare of whome they asked a king, as Chap. 12. 12.

1 Then Nahash the Ammonite came vp, and besieged Iabesh Gilead: & all the men of Iabesh said vnto Nahash, Make a covenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and bing that shame vpon all Israel.

o This declaration, that the more neere that eyants are to their destruction, the more cruel they are.

3 To whome the Elders of Iabesh sayde, Giue vs seven dayes respite, that we may sende messengers vnto all the coastes of Israel: and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the fildes, and Saul sayde, What apleth this people, & they weep? and they told him the tidings of the men of Iabesh.

p God gaue him the spirit of strength & courage to goe against this tyrant.

6 Then the Spirit of God came vpon Saul, when he heard these tidings, and he was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoever com-

meth not forth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, & they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were thre hundred thousand men: and the men of Iudah thirtie thousand.

9 Then they sayde vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the summe be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

q Meaning, say and Samuel.

10 Therefore 6 men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

r That is, with Ammonites, & sembling that they had hope of ayde.

11 And when the morrow was come, Saul put the people in thre bandes, and they came in vpon the hoste in the morning watche, and slawe the Ammonites vntill the heate of the day: and they that remayned, were scattered, so that two of them were not left together.

12 Then the people lapde vnto Samuel, Who is he that sayd, Shall Saul reigne ouer vs? bing thre men that we may slay them.

s By this way the Lord want the hearts of the people to Saul.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

t By shewing mercie he thought to winne their malice.

14 Then sayde Samuel vnto the people, Come, that we may go to Gilgal, and reuue the kingdom there.

u In figure of thanksgiving for the redemtion.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace offrings before the Lord: & there Saul and all the men of Israel reioiced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, repro- neth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

1 Samuel then sayd vnto all Israel, Bes- sholde, I haue hearkened vnto your voyce in all that ye saide vnto me, and haue appointed a King ouer you.

v I haue paid your person.

2 Nowe therefore behold, your King walketh before you, and I am old and gray headed, and behold, my sonnes are with you: And I haue walked before you from my childhood vnto this day.

w To gouerne you in peace and warre.

3 Behold, here I am: beare record of me before the Lord and before his Anointed. Whose oxe haue I taken? of whose asse haue I taken? of whom haue I done wrong to? of whom haue I hurt? of whose hande haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

x God would aske that count- sin should be, patern for all them that haue any charge of office.

4 Then they sayde, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his Anointed is witnesse this day, that ye haue founde nougt in mine hands. And they answered, He is witnesse.

y Your King, who is anointed by the commandement of the Lord.

6 Then Samuel saide vnto the people, It is the Lord that made spoces and Aaron, and

z Or, ysaiah.

and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 After that Iacob was come into Egypt, & your fathers came into the land of Egypt, & sent Joseph and Aaron which brought your fathers out of Egypt, & made them dwell in this place.

9 And when they forgate the Lord their God, he sold them into the hand of Sisera, captain of the host of Mesor, and into the hand of the Philistines, and into the hand of the King of Moab, and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, & have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Jerubbaal and Bedan, & Ishai, and Sammel, and delivered you out of the hands of your enemies on every side, & ye dwelled safe.

12 Notwithstanding when you saw, that Ishai the King of the children of Ammon came against you, ye said unto me, No; but a king that reigne over us: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye have chosen, & whom ye have desired: so therefore, & the Lord hath set a king over you.

14 If ye will serve the Lord, and serve him, and heare his voice, and not disobey the word of the Lord, both ye, and the King that reigneth over you, shall follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lord's mouth, then shall the hand of the Lord be upon you, and on your fathers.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 As it not now wheat harvest? I will call unto the Lord, and he shall send thunder and raine, that ye may perceive & see, how ye have done in the sight of the Lord in forsaking him.

18 Then Samuel called unto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord, and Samuel exceedingly.

19 And all the people said unto Samuel, What sayest thou unto the Lord thy God, that we die not: for we have sinned in asking thee a king, beside all our other sinnes.

20 And Samuel said unto the people, Fear not. (Ye have in deed done all this wickednes: yet depart not from following the Lord, but serve the Lord with all your heart.)

21 Therefore turne ye backe: for that should be after these things which can not please you, nor deliver you, for they are but vanities.

22 For the Lord will not forsake his peo-

ple for his great sakes sake: because he hath pleased the Lord to make you his people.

23 Wherefore God forbid, that I should come against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serve him in the truth with all your hearts, and consider how great things hee hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your King.

CHAP. XIII.

1 The Philistines are smitten of Saul and Jonathan, 13 Saul being disobedient to Gods commandment, is shewed of Samuel that he shall not reign, 19 The great power, wherein the Philistines kept the Israelites.

1 Now now had bene King one yeere, & he reigned two yeeres over Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Jonathan smote the garrison of the Philistines, that was in the hill: and it came to the Philistines eares: & Saul blew the trumpet throughout all the land, saying, Heare, O ye Ephraim.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistines, wherefore Israel was had in abomination to the Philistines: and the people gathered together after Saul to Gilgal.

5 The Philistines also gathered themselves together to fight with Israel, thre thousand chariots, and six thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came up and pitched in Michmash Eastward from Beth-anen.

6 And when the men of Israel sawe that they were in a strait (for the people were in distress), the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ephraimites went over Jordan unto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he tarried seven daies, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul layd, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And as soon as he had made an ende of offering the burnt offering, behold, Samuel came: & Saul went forth to meet him, to salute him.

11 And Samuel said, What hast thou done? then Saul said, Because I sawe, that the people was scattered from me, and I thought not within the dayes appointed, and that the Philistines gathered themselves together to Michmash.

12 Therefore said I, The Philistines will come downe upon me to Gilgal, and

Of his free mercie, and not of your merits, and therefore he wil not forsake you.

Unfainedly, & without hypocricie.

Whiles these things were done. Before he tooke upon him the state of a king.

Of Michmash, where the Ark was, Chap. 10. 5.

That every one should prepare themselves to warre.

Which was also called Beth-el, in the tribe of Benjamin.

Where the two tribes and the halfe remained.

Thinking that the absence of the Prophet was a signe, that they should lose the victory.

Though the cause remained in judgement: yet because they had not the word of God, they turned to his destruction.

13. 14. 15.

16. 17. 18.

19. 20. 21.

22. 23. 24.

25. 26. 27.

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100. 101. 102.

103. 104. 105.

106. 107. 108.

109. 110. 111.

112. 113. 114.

115. 116. 117.

118. 119. 120.

i Let the Ephod alone for I haue no leisure now to take counsell of God, Nom, 27.21. 1ed. 7.11. 33. 2ed. 10.13.

k Though be- fore for feare of the Philistims they declared themselves as e- nemies to their brethren.

l Such was his hypocritic and enuieance, that he thought to attribute to his policy i which God had giuen by the hand of Jonathan, ¹ hee had, m That is, the punishment, if they brake their othe.

n Which were diuine before for wearines and hunger.

o By making this cruel lawe.

2ed. 7.25 & 19. 34. 2ed. 11.16.

p That the blood of the beastes i the blood, may be pressed out vpon it.

the people, that was in the hoste of the Philistims, spied further abroad, and encreased: i therefore Saul sayde vnto the Philistims, i With you shall I fight.

20 And Saul was assembled with all the people that were with him, & they came to the battell: and beholde, euerie man sword was against his fellowe, and there was a very great discomfite.

21 Moreover, the Ephraim that were with the Philistims beforetime, & were come with them into all partes of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: & the battell continued vnto Beth-aun.

24 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth a foode till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where they lay upon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and byt it in an hony combe, and put his hand to his mouth, and his eyes received sight.

28 Then answered one of the people, and sayde, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were s'p'nt.

29 Then sayd Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony.

30 Nowe much more, if the people had eaten to day of the spoyle of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 And then smote the Philistims that day from Beth-mas to Hebron: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oren, and calues, & flew them on the gronnde, and the people did eate them: with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he sayd, We haue trespassed: for wele a great s'one vnto me this day.

34 Againe Saul sayd, Goe abyeade among the people, and bid them bring me euerie man his ore, & euerie man his sheepe, and say then here, & eate a s'one not against the Lord in eating with the blood. And

the people brought euerie man his ore in his hand that night, & s'ue them there.

35 Then Saul made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning light, and let vs not keane a man of them. And they sayde, Doe whatsoeuer thou thinkest best. Then said the Philistims, Let vs i' d'aw neere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 And Saul said, All ye chiefe of the people, come ye hither, and know, and let vs whome this time is done this day.

39 For as the Lord be liue, which saureth Israel, though it be done by Jonathan my s'one, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, & I and Jonathan my s'one will be on the other side. And the people sayde vnto Saul, Doe what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Give a perill for, and Jonathan and Saul were taken, but the people escaped.

42 And Saul sayde, Cast lot betwixt me and Jonathan my s'one, and Jonathan was taken.

43 Then Saul sayd to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and sayd, I tasted a litle hony with the end of the rodde, that was in mine hand, and lo, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Jonathan.

45 And the people sayd vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel: God forbid. As the Lord liue, there shall not one heare of his head fall to the ground: for he hath brought with God this day. So the people deliuered Jonathan that he dyed not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 And so Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against the Moab, and against the children of Ammon, & against Edom, & against the kings of Zobah, & against the Philistims: & whithersoener he went, he handled them as wicked men.

48 He gathered all an hoste & more: & he handled Israel out of the hands of them that spoiled them.

49 Now the s'ones of Saul were Jonathan, & M'chib, and M'chib, and M'chib, and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Michal the daughter of N'ahash: & the name of his chiefe captaine was B'ner the s'one of Ner, Sauls vncle.

¹ Or, of that s'one began he to build an altar.

q To aske counsell of him.

1ed. 30. 1. 2ed. 30. 1.

r Cause the lord to fall on him i hath broken the othe: but he doth not consider his presumption in commanding the same othe.

s The people thought it their due to rescue him, a foolish ignorance had but broken a false law, & by whom they had received so great a benefite.

1ed. 30. 1. 2ed. 30. 1.

t As the Lord had comanded, Deut. 2. 5. 17. u Called also Abinadab, chap. 31. 2. v Which was the wife of David, 2ed. 2. 27. w Whom Iob called the captaine of David, 2ed. 2. 27.

As Samuel
had forewarned,
Chap. 8, 11.

Chap. 9, 16.

a Because he
hath preferred
these to this ho-
nour, thou art
bound to obey
him.
Exod. 17, 14.
Num. 24, 20.

b That this
might be an ex-
ample of Gods
vengeance against
them that deale
cruelly with his
people.

c Or, knowe their
number by the
Lambes which they
brought.

d Or, sought in the
valley.

e Which were
the posteritie of
Iethro Moses fa-
ther in lawe.
f For Iethro
came to visite
them, and gaue
them good coun-
sell, Exod. 18, 19.

g God in his
eternall counsell
never changeth
nor repenteth, as
ver. 29, though
he seemeth to vs
to repent, when
any thing goeth
contrary to his
eternall election.
h This is the na-
ture of hypocrit-
es to be impudent
against f. i. i. i. i.
others, & iustifie
themselves.

51 And Eliah was Sauls father: & her the
father of Abner was the sonne of Nibel.
52 And there was foie warre against the
Philistines all the dayes of Saul: and
whomsoever Saul sawe to be a strong
man, and mete for the warre, he tooke
him vnto him.

CHAP. XV.

3 Saul commanded to slay Amalek, 9 He spared
Agag and the best thinge, 19 Samuel reprimand
him, 28 Saul is rebuked of the Lord, and in king-
dome giuen to another, 33 Samuel beweile Agag
in pieces.

1 A fterward Samuel said vnto Saul,
The Loyde sent me to anoint thee
king ouer his people, ouer Israel:
nowe therefore obee the voyce of the
wordes of the Loyde.

2 Thus saith the Loyd of hostes, I remem-
ber what Amalek did to Israel, * howe
they layde wayte for them in the way, as
they came vp from Egypt.

3 Nowe therefore goe, and smite Amalek,
and destroye ye all that pertaineth vnto
them, and haue no compassion on them,
but slaye both man and woman, both
infant and sucking, both ore, and sheepe,
both camell and asse.

4 And Saul assembled the people, and
numbered them in Gelboe, two hundred
thousand footmen, and ten thousand men
of Iudah.

5 And Saul came to a citie of Amalek, and
set watch at the river.

6 And Saul layd vnto the Kenites, Go,
depart, and get you downe from among
the Amalekites, lest I destroy you with
them: for ye shewed mercie to all the chil-
dren of Israel, when they came vp from
Egypt: and the Kenites departed from
among the Amalekites.

7 So Saul smote the Amalekites from
Gaulath as thou comest to Shur, that
is before Egypt.

8 And toke Agag the king of the Amale-
kites alive, and destroyed all the people
with the edge of the sword.

9 But Saul and the people spared Agag,
and the better sheepe, & the oren, & the fat
beastes, and the lambs, and all that was
good, and they would not destroy them:
but euery thing that was vile & nought
worth, that they destroyed.

10 ¶ Then came the word of the Loyde vnto
Samuel, saying,

11 It * repenteth me that I haue made
Saul king: for he is turned from me, and
hath not performed my commandmentes,
and Samuel was mowed, and cryed vnto
the Loyd all night.

12 And when Samuel arose early to mete
Saul in the morning, one tolde Samuel,
saying, Saul is gone to Carmel: and be-
hold, he hath made him there a place,
from whence he returned, and departed,
and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, & Saul
layd vnto him, Blessed be thou of the
Loyd, I haue fulfilled the commandment
of the Loyd.

14 But Samuel sayde, What meaneth

then the bleating of the sheepe in mine
eares, and the lowing of the oren which
I heare?

15 And Saul answered, They haue
brought them from the Amalekites: for
the people spared the best of the sheepe,
and of the oren to sacrifice them vnto the
Loyd thy God, and the remnant haue we
destroyed.

16 Againe Samuel sayde to Saul, Let me
tell thee what the Loyd hath said to me this
night. And he sayd vnto him, Say on.

17 Then Samuel sayde, When thou wast
a little in thine owne sight, wast thou not
made the head of the tribes of Israel? for
the Loyd anointed thee king ouer Israel.

18 And the Loyde sent thee on a iourney, &
sayde, Goe, and destroy those sinners the
Amalekites, and fight against them, vntill
thou destroy them.

19 Now wherefore hast thou not obeyed the
voyce of the Loyde, but hast turned to the
piap, and hast done wickedly in the sight
of the Loyde?

20 And Saul sayde vnto Samuel, Yea, I
haue obeyed the voyce of the Loyd, and
haue gone the way which the Loyd set me,
I haue brought Agag the king of Amalek,
and haue destroyed the Amalekites.
21 But the people tooke of spoyle, theye
and oren, and the chiefest of the thinges
which they haue bene destroyed, to offer
vnto the Loyd thy God in Gilgal.

22 And Samuel sayde, Hath the Loyde as
great pleasure in burnt offerings and sa-
crifices, as when the voyce of the Loyd is
obeyed? behold, * to obey is better then
sacrifice, and to hearken is better then the
fatte of rannues.

23 For rebellion is as the sinne of witch-
craft, and transgression is wickednes and
idolatry. Because thou hast cast away
the word of the Loyd, therefore he hath
cast away thee from being king.

24 Then Saul sayd vnto Samuel, I haue
sinned: for I haue transgressed the com-
mandment of the Loyd, & thy words, because
I feared the people, & obeyed their voyce.
25 Now therefore, I piap thee, take away
my sinne, & turne againe with me, that
I may worship the Loyd.

26 But Samuel sayde vnto Saul, I will
not returne with thee: for thou hast cast
away the word of the Loyd, and the Loyd
hath cast away thee, that thou shalt not
be king ouer Israel.

27 And as Samuel turned himselfe to goe
away, he caught the lay of his coat, and
it rent.

28 Then Samuel said vnto him, The Loyd
hath rent the kingdome of Israel from thee
this day, & hath giuen it to thy neigh-
bour, that is better then thou.

29 For in debate the strength of Israel will
not lye nor repent: for hee is not a man
that he should repent.

30 Then hee sayde, I haue sinned: but he-
nour me, I piap thee, before the Elders
of my people, & before Israel, and returne
againe with me, that I may worship the
Loyd thy God,

g Meaning of
base conditi-
on, as Chap. 9, 31.

h He standeth
most impudent-
ly in his owne
defence both
gainst God and
his owne con-
science.

Eccles. 4, 17, 18, 19,
6, 6, 7, and 9, 11,
Eccl. 12, 7.

i God hateth
nothing more
then f. i. i. i. i.
disobedience of his co-
mandment,
though the in-
terest seeme
ouer to good to
man.

k This was not
true repentance,
but dissimula-
tion, fearing the
losse of his king-
dome.

l That is to
David.

m Meaning
God, who main-
taineth and pro-
ferreth his.

- 31 And Samuel turned againe, & folowed Saul: and Saul woishipped the Royde.
 32 Then said Samuel, Winge pe hither to me Agag the king of the Amalekites: and Agag came vnto him: pleasauntly, and Agag said, Trulph the bitterness of death is passed.
 33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces besyde the Royd in Gugal.

34 And Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul: untill the day of his death: but Samuel mourned for Saul, and the Royd repented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, & is sent to anoynt Dauid. 7 God regardeth the heart. 13 The spirit of the Lord cometh vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

The Royde then sayde vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel: fill thine home with oyle and come. I will sende thee to Ishai the Bethleheinite: for I haue promised me a King among his sonnes.

And Samuel said, How can I go: for if Saul shall heare it, he will kill me. Then the Royd answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Royd.

And call Ishai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whom I name vnto thee.

So Samuel bid that the Royd bade him, and came to Beth-lehem, and the Elders of the towne were assembled at his coming, & sayd, Commest thou peaceably? And he answered, yea: I am come to doe sacrifice vnto the Royde: sanctifie your selues, and come with me to the sacrifice. And hee sanctified Ishai and his sonnes, and called them to the sacrifice.

And when they were come, he looked on Eliab, and sayde, Surely the Royds anointed is before him.

But the Royde said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Royd beholdeth the heart.

Then Ishai called Abinadab, and made him come before Samuel. And he sayde, Neither hath the Royd chosen him.

Then Ishai made Shammiah come. And he said, Neither yet hath the Royd chosen him.

Againe Ishai made his seven sonnes to come before Samuel: and Samuel saide vnto Ishai, The Royde hath chosen none of these.

Finally, Samuel said vnto Ishai, There shall no more children be there: And hee sayd, There remaineth yet a little one besyde him, that keepeth the sheepe. Then Samuel sayde vnto Ishai, Sende and fet him: for we will not sit downe, till he be come hither.

And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Royd said, Arise, and anoynt him: for this is he.

Then Samuelooke the hogne of oyle, and anointed him in the mid of his brest: then the Spirit of the Royd came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

But the Spirit of the Royd departed from Saul, and an euill spirit sent of the Royd bered him.

And Sauls seruantes sayde vnto him, Beholde now, the euill spirit of God bereth thee.

Let our lord therefore command thy seruantes, that are besyde thee, to make a harpe: that when the euill spirit of God cometh vpon thee, they may play with his hand, and thou mayest be eased.

Saul then said vnto his seruantes, Who finde me a man, I pray you, that can play well, and bring him to me.

Then answered one of his seruants, and sayde, Beholde, I haue found a sonne of Ishai, a Bethleheinite, that can play, and is strong, valiant and a man of warre, and wise in matters, and a comely person, and the Royd is with him.

Wherefore Saul sent messengers vnto Ishai, and saide, Send me Dauid thy sonne, which is with the sheepe.

And Ishaiooke an asse laden with bread, and a fagon of wine and a kidde, and sent them by the hande of Dauid his sonne vnto Saul.

And Dauid came to Saul, and stood before him: and hee loued him very well, and he was his armour bearer.

And Saul sent to Ishai, saying, Let Dauid now remaine with mee: for he hath found fauour in my sight.

And so when the euill spirit of God came vpon Saul, Dauidooke an harpe, and played with his hande, and Saul was refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

The Philistims make warre against Israel. 10 Goliath defiest Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lordes fauour not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

Nowe the Philistims gathered their armies to battell, and came together to Schochoh, which is in Iudah, & pitched betwene Schochoh and Azekah, in the coast of Danunim.

And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and yur themselves in battell array to meete the Philistims.

And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

P. II.

4 ¶ Then

Or, in bonds.

a He suspected nothing lesse then death, or as some write, he passed not for death.

Exod. 14. 17.

numb. 14. 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 23.

q As verif. 11.

a Signifying, that we ought not to thewe our felicitie more pickt than them.

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, lest some grievous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking, that Eliab had bene appointed of God to be made King.

e Or, in those hand.

f Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.

g God would that Saul should receive this benediction as at Dauids hand, that his condemnation might be the more evident, for his cruel hate toward him.

h Or, served him.

i Or, of the shee.

j Or, of the shee.

k Or, of the shee.

l Or, of the shee.

m Or, of the shee.

n Or, of the shee.

o Or, of the shee.

p Or, of the shee.

q Or, of the shee.

r Or, of the shee.

s Or, of the shee.

t Or, of the shee.

u Or, of the shee.

v Or, of the shee.

w Or, of the shee.

x Or, of the shee.

y Or, of the shee.

z Or, of the shee.

a Betwene the two camps.

Or, coute of plate.

b That is, 156 lib. 4 ounces, after halfe an ounce the shekel: and 600 shekels weight amounteth to 18 lib. 3 quarters.

Or, greaves.

Chr, finite me.

Or, hand to hand.

Chap. 16. 1.

Or, he was count among them that bare office.

c To serve Saul, as Chap. 16. 19. d Though Ishai ment one thing, yet Gods providence directed David to another end. e If they haue laid any thing to gage for their necessitie, receive it out.

f For he had in time past of Gods helpe, nothing doubting to overcome this danger, seeing he was zealous for Gods honour.

Chr, vills. Chr, yea.

4 ¶ Then came a man betwene them both out of the rents of the Philistines, named Goliath of Gath: his height was six cubites and an hand breadth.

5 And had an helmet of brass upon his head, and a bygandine upon him: and his weight of his bygandine was five thousand shekels of brass.

6 And he had bootes of brass upon his legges, and a shield of brass upon his shoulders.

7 And his shaft of his speare was like a weavers beale: and his speare head weyed six hundred shekels of piron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and sayde unto them, Why are ye come to see your battell in aray? am not I a Philistine, and you servants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your servants: but if I ouercome him, and kill him, then shall he be our servants, and serue vs.

10 Also the Philistine said, I besee the hoste of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those wordes of the Philistine, they were discouraged, and greatly afrayde.

12 ¶ Nowe this David was the sonne of an Ephraimite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shamnah.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistine dyetw more in the morning, & evening, and continued foure dayes.

17 And Ishai saide vnto David his sonne, Take nowe for thy brethren an Ephah of this parched corne, & these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these tenne fresh chekes vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 ¶ Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, & rooke and went as Ishai had commanded him, and came within the compass of the hoste: and the hoste went out in aray, and fought in the battell.

21 For Israel and the Philistines had put themselves in aray, armed against armed.

22 And David left the thinges, which he bare, vnder the hands of the keeper of the carriage, and ran into the hoste, & came, and adressed his brethren: "Hate they him,

23 And as he talked with them, behold, the man that was betwene the two armies, came by, whose name was Goliath the Philistine of Gath: out of the armie of the Philistines, and spake such wordes, as Saul and David heard them.

24 And all the men of Israel, when they sawe the man, ran away from him, and were sore afrayde.

25 For every man of Israel said, Howe is not this man that cometh by? euen to reuile Israel: is he come by? to him that killeth him, will he king giue great riches, and will giue him his daughter, and make his fathers house a free in Israel.

26 ¶ Then David spake to the men that stood with him, & said, What shall be done to the man that killeth this Philistine, & taketh away his shame from Israel? for who is this uncircumcised Philistine, that he should reuile the host of the living God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother hearde when he spake vnto the men, and Eliab was very angry with David, and sayde, Why camest thou downe hither? & with whom hast thou left those fewe sheepe in the wilderness? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former wordes.

31 ¶ And then that heard the wordes which David spake, rehearsed the before Saul, which caused him to be brought.

32 So David saide to Saul, Let no mans heart faile him, because of him: thy seruant will go, & fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and rooke a sheepe out of the flocke.

35 And I went out after him and smote him, & tooke it out of his mouth: & when he arose against me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon, and the beare: therefore this uncircumcised Philistine shall be as one of them, seeing he hath rapted on the hoste of the living God.

37 ¶ Wherefore David said, The Lord that deliuered me out of the pawe of the lyon, & out of the pawe of the beare, he will deliuer me out of the hand of this Philistine.

Then Saul said vnto David, "For, and the Lord be with thee."

38 And Saul put his rayment vpon David, and put an helmet of brass vpon his head, and put a bygandine vpon him.

39 Then girded David his sword vpon his rayment, and began to go: for he neuer mewed.

Or, valiant. f As are above rehearsed, ver.

Josh. 15. 16. g From taxen, and payment.

h This dishonour that he doth to Israel,

i For his fathers sending was a iust occasion, and also he felt himself inwardly moved by Gods Spirit.

k Here Sami proneth Davids faith, by the indelusion of Saul.

l David by the experience that he hath had in time past of Gods helpe, nothing doubting to overcome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

Or, as good.

a To the intent
that by theſe
weake meanes,
God might only
be knowne to be
the author of
this victorie.

o He ſware by
his gods, that he
would deſtroy
him.

p David being
afflicted both of
his cauſe and of
his calling, pro-
pheth of the
deſtruction of
the Philiftines.

q Being moued
with a ſeruent
zeale to be re-
uenged vpon this
blaſphemer of
Gods Name,

Ecclm. 47. 4.
1. cor. 4. 7.

r Gai the ſir.

s He ſware at
Bethlehem.

pyoued it: & David ſaid vnto Saul, I ca
not go in theſe: for I am not accuſtomed.
wherefore David put them off him.

40 Then toke he his 5 ſtaffe in his hand,
and choſe him five ſmooth ſtones out of a
buiſhe, and put them in his ſhepheardes
bag of ſcrip, and his ſling was in his hand,
and he drew neere to the Philiftim.

41 ¶ And the Philiftim came and drew
neere vnto David, and the man that bare
the ſhield went before him.

42 Now when the Philiftim looked about
and ſaw David, he diſdained him: for he
was but yong, ruddie, & of a comely face.

43 And the Philiftim ſayde vnto David,
Am I a dogge, that thou commeſt to me
with ſtaues? And the Philiftim 5 curſed
David by his gods.

44 And the Philiftim ſayde to David,
Come to me, and I will giue thee fleſh vnto
the ſoules of the heauen, & to the beaſts
of the ſelde.

45 ¶ Then ſayde David to the Philiftim, I
Thou commeſt to me with a ſword, and
with a ſpeare, and with a ſhield, but I
come to thee in the name of the Lord of
hoſtes, the God of the hoſte of Iſrael,
whome thou haſt raptied vpon.

46 ¶ This 5 day ſhall the Lord cloſe thee in
mine hand, & I ſhall ſmite thee, and take
thine head from thee, and I will giue thee
harkneſſes of the hoſt of 5 Philiftinus this
day vnto the ſoules of the heauen, and to
the beaſts of the earth, that all the world
may know that Iſrael hath a God,

47 And that all this aſſembly may know,
that the Lord ſaueth not with ſword nor
with ſpeare (for the battell is the Lordes)
and he will giue pon into our hands.

48 And when the Philiftim aroſe to come
& draw neere vnto David, David 5 halted
and ran to fight againſt the Philiftim.

49 And David put his hand in his bagge,
and tooke out a ſtone, and ſlang it, and
ſmote the Philiftim in his forehead, that
the ſtone ſticked in his forehead, and he
fell croueling to the earth.

50 So David 5 ouercame the Philiftim
with a ſling and with a ſtone, and ſmote
the Philiftim, and ſlew him, when Da-
uid had no ſword in his hand.

51 Then David ranne, and ſtoode vpon the
Philiftim, and tooke his ſword and drew
it out of his ſheathe, and ſlew him, and
cut off his head therewith. So when the
Philiftins ſaw, that their champion
was dead, they fled.

52 And the men of Iſrael and Judah aroſe,
and ſhouted, and folowed after the Phil-
iftins, vntill they came to the 5 valley, and
vnto the gates of Ekron: and the Phil-
iftins fell downe wounded by the way of
Sbaaraim, euen to Gath and to Ekron.

53 And the children of Iſrael returned fro
pursuing the Philiftins, & ſpoiled their
tents.

54 And David tooke the head of the Phil-
iftim, and brought it to Jeruſalem, and
put his armour in his 5 tent.

55 ¶ When Saul ſawe David goe forth a-
gainſt the Philiftim, he ſaid vnto Abner

the captaine of his hoſte, Abner, 5 whoſe
ſonne is this yong man? And Abner an-
ſwered, As thy ſoule liueth, O King, I
can not tell.

56 ¶ Then the King ſayde, Enquire thou
whoſe ſonne this yong man is.

57 And when David was returned from
the ſlaughter of 5 Philiftim, then Abner
tooke him, and brought him before Saul
with 5 head of the Philiftim in his hand.

58 And Saul ſaid to him, Whoſe ſonne art
thou, thou yong man? And David an-
ſwered, I am the ſonne of thy ſeruant
Iſhai the Bethlehemitte.

CHAP. XVIII.

1 The enuie of Jonathan and David. 8 Saul enuie
David for the praife that the women gaue him. 11
Saul would haue ſlaine David. 17 He promiſeth him
Merab to wife, but giueth him Michal. 27 David
deliuereth to Saul two hundred foreskins of the
Philiftins. 29 Saul ſeareth David, ſeemg that the
Lord is with him.

And when he had made an ende of
ſpeaking vnto Saul, the 5 ſoule of
Jonathan was knit with the ſoule
of David, and Jonathan loued him, as
toward him.
his owne ſoule.

2 And Saul toke him that day, & woulde
not let him returne to his fathers houſe.

3 Then Jonathan & David made a coue-
nant: for he loued him as his owne ſoule.

4 And Jonathan put off the robe that
was vpon him, and gaue it David, and
his garments, euen to his ſwoorde, and to
his bowe, and to his girdle.

5 And David wot out whither ſeruant Saul
ſent him, & behaued himſelfe 5 wiſely: ſo
that Saul ſet him ouer the men of warre,
& he was accepted in the ſight of all the
people, & alſo in 5 ſight of Sauls ſeruants.

6 ¶ When they came againe, and David
returned from the ſlaughter of 5 Phil-
iftins, the women came out of all cities
of Iſrael, ſinging and dancing to meete
King Saul, with tymbrels, with inſtru-
mentes of ioi, and with rebeckes.

7 And the women 5 ſang by courſe in their
play, and ſayde, 5 Saul hath ſlaine his
thouſand, and David has ten thouſand.

8 Therefore Saul was exceeding wroth,
and the ſaying diſpleaſed him, and he ſaid,
They haue alcribed vnto David ten
thouſand, and to me they haue alcribed
but a thouſand, & what can he haue more
ſaue the kingdome?

9 Wherefore Saul 5 had an eye on David
from that day forward.

10 ¶ And on the moreſore, the euill ſpirite
of God came vpon Saul, and he 5 pro-
phered in the middes of the houſe: and
David played with his hand like as at
other times, and there was a ſpeare in
Sauls hand.

11 And Saul tooke the ſpeare, and ſayd,
I wil ſmite David through to the wal. But
David aſcended to twice out of his preſence.

12 And Saul was afraid of David, be-
cauſe the Lord was with him, and was
departed from Saul.

13 Therefore Saul put him from him, and
made him a captaine ouer a thouſand,
P. iii. and

That is, of
what familie and
tribe is he? or els
he had forgot-
ten David, albeit
he had receiued
ſo great a bene-
fite by him.

b That is, he
prospered in all
his doings.

c To wit, Go-
liath.

d Ebr. anſwered,
playing.
chap. 21. 11.
and 29. 5.
ecclm. 47. 6, 7.

e Be cauſe he
bare him enuie
and hatred.

f That is, ſpoke
as a man beſide
himſelfe: for ſo
the people abuſed
this worde,
when they could
not vnderſtand.

f Meaſure, hee was captaine o-
uer the people,

and he went out & in before the people.

14 And David behaued himſelf wiſely in
all his waies: for the Lord was with him.

15 Wherefore when Saul ſaw that he was
very wiſe, he was afraid of him.

16 For al Iſrael and Iudah loued David,
becauſe he went out and in before them.

17 ¶ Then Saul ſayde to David, Beholde
nine eldeſt daughter I haue, her I will
giue thee to wife: onely be a valiant ſonne
vnto me, and I ſight the Ioyes battels:
for Saul thought, Whoe hand ſhal not be
vpon him, but the hand of þe Philiftins
ſhal be vpon him.

18 And David answered Saul, What am
I? and what is my life, or the family of
my father in Iſrael, that I ſhoulde be
ſonne in lawe to the King?

19 Howbeit when Merab Sauls daughter
ſhould haue bin giue to David, ſhe was
giuen vnto Abiel a Philoſtarchite to wife.

20 ¶ Then Michal Sauls daughter loued
David: and they ſhewed Saul, and the
thing pleaſed him.

21 Therefore Saul ſayde, I will giue him
her, that the may be a ſiſtare to him, and
that the hand of the Philiftins may be
againſt him. Wherefore Saul ſayde to
David, Thou ſhalt this day be my ſonne
in lawe in one of the twaine.

22 And Saul commaunded his ſeruants,
Speake with David ſecretly, & ſay, Be-
hold, the King hath a fauour to thee, and
all his ſeruants looe thee: be nowre there-
fore the things ſonne in lawe.

23 And Sauls ſeruants ſpake theſe wordes
in the eares of David. And David ſayde,
I ſeuereth it to pou a light thing to be
a kings ſonne in lawe, ſeeing that I am a
poore man and of ſmall reputation?

24 And then Sauls ſeruants brought him
woorde againe, ſaying, Such wordes ſpake
David.

25 And Saul ſaide, This wiſe ſhall pe ſap
to David, The King deſireth no dowrie,
but an hundredth ſoulekinnes of the Phi-
liſtins, to be atured of the Kings ene-
mies: for Saul thought to make David
fall into the handes of the Philiftins.

26 And when his ſeruants tolde David
theſe wordes, it pleaſed David well, to be
the Kings ſonne in lawe: and the dayes
were not expired.

27 Afterward David aroſe with his men,
and went and ſlew of the Philiftins two
hundred men, and David brought their
ſoulekinnes, and they gaue them to holp
to the King that he might be the Kings
ſonne in lawe: therefore Saul gaue him
Michal his daughter to wife.

28 Then Saul ſaue, and vnderſtoode that
the Ioye was with David, and that Mi-
chal the daughter of Saul loued him.

29 Then Saul was more and more
a ſcrape of David, and Saul became alway
Davids enemy.

30 And when the Princes of the Philis-
tins went forth, at their going forth
David behaued him ſelfe more wiſely
then all the ſeruants of Saul: ſo that his
name was much ſet by.

C H A P. XIX.

Jonathan declareth to David the wicked purpoſe
of Saul, 11 Michal his wife ſauech him, 18 Da-
uid commeth to Samuel, 23 The ſpirit of proph-
cie commeth on Saul.

¶ When Saul ſpake to Jonathan his
ſonne, & to all his ſeruants, that they
ſhoulde kill David: but Jonathan
Sauls ſonne had a great fauour to David.
And Jonathan tolde David, ſaying,
Saul my father gorth about to ſlay thee:
nowe therefore, I pray thee, take thee
vnto thy ſelfe vnto the morning, and as
bide in a ſecret place, and hide thy ſelfe.

And I will goe out, and ſtand by my fa-
ther in the field where thou art, and will
commune with my father of thee, and I
will ſee what he ſaith, and will tell thee.

¶ And Jonathan ſpake good of David
vnto Saul his father, and ſaid vnto him,
Let not the King thinke againſt his ſeruant,
againſt David: for he hath not ſinned a-
gainſt thee, but his workes haue bene to
thee very good.

For he did put his life in danger, and
ſlew the Philiftin, & the Ioye wrought
a great ſaluation for al Iſrael: thou ſaueſt
eſt it, and thou reioyceſt: wherefore then
wilt thou thinke againſt innocent blood, &
ſlay David without a cauſe?

¶ Then Saul hearkened vnto the voyce of
Jonathan, and Saul ſware, As the
Lord liueh, he ſhal not die.

¶ So Jonathan called David, and Jonas
than ſhewed him all thoſe wordes, & Jo-
nathan brought David to Saul, and hee
was in his preſence as in times paſt.

¶ Againe the warre began, and David
went out & fought with the Philiftins,
and ſleweth them with a great laughter,
and they fled from him.

¶ And the euill ſpirit of the Ioye was
vpon Saul, as hee ſate in his houſe ha-
uing his ſpeare in his hand, and David
played with his hand.

¶ And Saul intended to ſmite David to
the wal with the ſpeare: but he turned
aſide out of Sauls preſence, and he ſmote
the ſpeare againſt the wall: but David
fled, and eſcaped the ſame night.

¶ Saul alſo ſent meſſengers vnto Davids
houſe, to watch him, & to ſlay him in the
morning: & Michal Davids wiſe tolde it
him, ſaying, If thou ſaue not thy ſelfe this
night, to morrow thou ſhalt be ſlaine.

¶ So Michal let David downe through
a window: and he went, and fled, and
eſcaped.

¶ Then Michal tooke an image, and layed
it in the bed, and put a pillowe ſtuffed
with goates haire vnder the head of it,
and covered it with a cloth.

¶ And when Saul ſent meſſengers to
take David, ſhe ſayd, He is ſicke.

¶ And Saul ſent the meſſengers againe
to ſee David, ſaying, Bring him to me in
the bed, that I may ſlay him.

¶ And when the meſſengers were come in,
beholde, an image was in the bed, with a
pillow of goates haire vnder þe head of it.

¶ And Saul ſayde vnto Michal, What
haſt thou done?

a Before Saul
ſought David
liue ſecretly, he
nowe his hypo-
crite buſieſſe
ſought to open
cruelcie,

b That I may
giue thee warn-
ing what to do

c Whatſoeuer
he pretended
outwardly, yet
his heart was full
of malice

d He played on
his harpe to mi-
tigate the rage
of the euill ſpirit,
as Chap. 16. 23.

e Thus God
moued both the
ſonne & daugh-
ter of this tyrant
to ſaue David
againſt his
father.

f Beholde, how
the tyrants to
accompliſh their
rage, prick the
gard of the
friend of God
normal.

g Fight againſt
them that warre
againſt Gods
people,

h By whome he
had five ſonnes,
which David put
to death at the
requeſt of the
Gibeonites,
2. Sam. 21. 8.
i So his hypo-
crite appeareth
for vnder pre-
ſence of fauour
he fought his
deſtruction.

k Moaning, that
he was not able
to endowe his
wiſe with riches.

l Becauſe he
thought himſelf
able to copeſſe
the Kings re-
queſt.
m Meaning,
David and his
ſouldiers.

n To be deſpi-
red of his king-
dome.

o That is, David
had better ſuc-
ceſſe againſt the
Philiftins then
Sauls men.

hast thou woked mee so, and sent away mine enemy, that he is escaped? And Spichal answered Saul, he said unto me, let me go, or else I will kill thee.

18 So Dauid fled, and escaped, and came to Samuel in Ramah, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in a Ratoth.

19 But one tolde Saul, saying, Beholde, Dauid is at Ratoth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a company of Prophets prophesying, & Samuel standing as appointed over them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, and came to a great well that is in Beth-el, and he asked, and sayde, Where are Samuel and Dauid? and one sayd, Beholde, they be at Ratoth in Ramah.

23 And he went thither, even to Ratoth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill he came to Ratoth in Ramah.

24 And he stript off his clothes, and he prophesied also beside Samuel, and fell downe naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They remove their legues. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrows, of his fathers furie.

1 And Dauid fled from Ratoth in Ramah, and came and sayde beside Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed beside thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: beholde, my father will doe nothing great nor small, but he wil shew it mee: and why shouldest thou hide this thing from me? he will not do it.

3 And Dauid sware vnto Jonathan, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Jonathan shall not knowe it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a steppe betwene me and death.

4 Then said Jonathan vnto Dauid, What sooner thy soule requireth, that I will do vnto thee.

5 And Dauid said vnto Jonathan, Behold, to morowe is the first day of the moneth, and I shouldest with the king at meate: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of me, then saye, Dauid asked leaue of mee, that he might go to Beth-lehem to his owne father: for there is a sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant

shall haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: for thou hast torned thy seruant into a covenant of the Lord with thee, and if there be in me iniquitie, spare thou mee: for why shouldest thou bring mee to thy father?

9 And Jonathan answered, God keepe thee from this: for if I knewe that wickედnes were concluded of my father to come vpon thee, would not I tell it thee? Then said Dauid to Jonathan, Who shall tell me: how shall I knowe, if thy father answer thee cruelly?

11 And Jonathan sayde to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Jonathan sayd to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morowe at this time, or within his thre dayes, and if it be well with Dauid, and I then sende not vnto thee, and shew it thee,

13 The Lord doe so and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whyles I liue: for I doubt not but thou wilt shew mee the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercie from mine house for ever: no, not when the Lord hath destroyed thine enemies of Dauid, euery one from the earth.

16 So Jonathan made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Jonathan to him, To morowe is the first day of the moneth: & thou shalt be looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe thre dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, & shalt remaine by the stone. Egil.

20 And I will shote thre arrows on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go, seeke the arrows. If I say vnto the boy, See, the arrows are on this side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrows are beyond thee, go thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for ever.

24 So Dauid hid himselfe in the field: & when the first day of the moneth came, the king late to eate meate.

25 And the king late, as at other times hee on his seat, euen vpon his seat by the wall: & Jonathan arose, & a bnr late by Sauls side, but Dauids place was empty.

P.iii.

26 And

g Naloth was a schoole where the word of God was studied, as to Ramah.

h Being their chief in fructer. i Changed their minds & prayd to God.

k With a minde to persecute them. l His kingly apparel. m He humbled himselfe as others did. (Cap. xxi.)

n For Saul was a freckled, and prophesied a day & a night by Gods providence, that Dauid might haue time to escape. o Euen as it is in this case.

p I am in great danger of death. q Euen as it is.

r At what time there should be a solemn sacrifice. Num. 28. 1. to the which they added peace offerings and sacrifices. s Read Chap. 1. 34.

e That he were fully determined. f If thy father do fauour me.

g The Lord punish me most grievously.

h I know that if thou werest now preferred to the kingdom, thou wouldst not destroy me, but shew thy selfe friendly to my posteritie.

i Or, mentioned.

j Euen as it is, because it formed as a sign to shew the way to them that passed by.

k Euen as it is.

l The Lord is the author of thy departure.

k Yet he might
haue some busi-
nes to let him.

1 Thus he speaketh contemptuously of David.

m That is, a
peace offering.

n Meaning, all
his kinsfolke.

● Thou art euer
contrary vnto
me as thy mo-
ther is.

“Ebr. sonne of
death.

p For it were to
great tyrannie
to put one to
death and not
to shewe the
cause why.

9 For this was
the third day, as
it was agreed

¶ By these words
he admonished
David what he
ought to doe.

Ebr. instruments.

¶ It seemeth
that he had ston
on the northside
of the stone, lest
the boy should
haue espied
David.

26 And Saul sayde nothing that day : for he thought, Some thing hath befallen him, though he were cleane, or els because he was not verified.

27 But on the morowe which was the se-
conde day of the moneth, Dauids place
was emptie againe: and Sani sayd vnto
Jonathan his sonne, Wherefore cometh
not the sonne of ¹ Ithai to meate, neither
vnto the king? Ithai answered and sayd,
Behold I am here.

28 And Jonathan answered unto Saul,
David required of me, that he might goe to
Beth-lehem.

29 For he saith, Let me goe, I wyll thin: for
our familie offshet ^{is} a sacrifice in the citie,
and my brother hath sent for mee: theres
foye now if I haue found fauour in thine
eyes, let me goe, I wyll thee, and see my
^{ne} byethen: this is the cause that he com-
meth not vnto the kings table.

30 Then was Saul angrie with Iona-
than, and said vnto him, Thou o some of
the wicked rebellious woman, doe not I
knowe, that thou hast chosen the sonne of
Ishai to thy confusion and to the confus-
sion and shame of thy mother?

31 For as long as the sonne of Ishai li-
ueth vpon the earth, thou shalt not bee
stablished, nor thy kingdome: wherefore
nowe sende and fet him vnto me, for hee
"shall surely die.

32 And Jonathan answered unto Saul his father, and said unto him, Wherefore shall he die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knewe, that it was determined of his father to slaye Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorrowie for David, and because his father had reviled him.

35 On the next morning therefore Jonas
than went out into the field, & at the time
appointed with David, and a little spoke
with him.

36 And he said vnto his boy, Runne now,
seeke the arrowes which I shoote: and as
the boy ranne, he shot an arrowe beyond
him.

37 And when the bove was come to the place where the arrowe was that Jonathan had shot, Jonathan cryed after the bove, and said, Is not the arrowe beyond thee?

38 And Jonathan cryed after the boye,
Make speede, haste & stand not still: and
Jonathans boy gathered vp þe arrowes,
and came to his master.

39 But the boy knewe nothing: onely Jos
nathan and David knewe the matter.

40 Then Jonathan gave his "bowe and
arrowes unto the boy that was with
him, and sayd vnto him, Goe, carie them
into the cite.

41 ¶ Allſone as the boy was gone, Dauid
arose out of a place that was toward the
South, & fell on his face to the ground,
and bowed himself three times : and they
kissed one another, & wept both swain.

till David exceeded.

12 Therefore Jonathan said to Dauid, Go
in peace: that which we haue sworn
both of vs in the Name of the Lord, say-
ing, The Lord be betwene me and thee,
and betwene my seede and betwene thy
seed: let it stand for ever.

43 And he arose and departed, and Jonas
than went into the citie.

CHAP. XXI.

David fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Saulls servant was present. 10 David fleeth to King Achish, 13 And there saineth himselfe mad.

Then came David to Ahab, to Ahis a Where the
nielech the Priest, and Ahimielech Arke then was
was stationed at the meeting of Was to aske coun-
aid, and said unto him, What art thou as of the Lord.
love, and no man with thee?

And David said to Ahimelech the Priest, **T**he King hath commanded me a certain thing, and hath said unto me, Let no man know whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such places.

Now therefore if thou hast ought under
thine hand, giue me five cakes of bread, or
what commeth to hand.

And the Priest answered Dauid, and
sayde, There is no common bread under
mine hand, but here is * halowed bread, *Exod. 25. 30.*
if the pong men haue kept themselves, *leuit. 24. 5.*
at least from c women. *mat. 12. 34.*
c If they haue

David then answered the Priest, & sayde not com-
unto him, Certainly women have bene par-
separate from be these two dayes d That is, their
since I came out: and the d breasts of the
pung men were holie, though the wa-
pore were prophane, and howe much more e Shalbe more
then shal every one e be sanctified this day
in the hevell: careful to keep his vestibill

So the Priest gaue him halowed bread: when he shall
 for there was no bread there, saue þe shew haue eaten of
 bread that was taken from before the this holy food?
 Lord, to put her bread there, the day that
 it was taken away.

(And there was the same day one of the
servantes of Saul¹ abiding before the worship before
Loyde, named Dorg the Edomite, the the Aike.
chiefest of Sauls heardmen)

And Dauid sayde vnto Ahimelech, Is there not here vnder thine hand a speare
or a sworde? For I haue neither brought
my sword nor mine harrieris with me. he

And the Priest said, The word of God is
in the valley of Elah, behold, it is waite
in a cloth behind the rock: Ephod: if thou
wilt take that to thee, take it: for there is
none other issue that here: And David
said, There is none to that give it me.

○ And David arose and fled the same day h. That is, out of
from the ^h presence of Saul, and went to Sauls dominion,
Achish the king of Gath.

And the seruants of Achish saide vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in dances, saying, * Saul hath slayn his thou-

*He put the
word in his heart.*

*By making
marks & royces.*

*Is he meete
to be in a kings
house?*

*Which was in
the tribe of Ju-
dah and neere to
Beth-lehem.*

Or, captaine.

*b For there was
another so cal-
led in Iudah.*

*c For he feared
the rage of Saul
against his
house.*

*d That is, in
Mizpeh, which
was a strong
holde.*

*e That a great
brute went on
him.*

*f Ye that are of
my tribe and
house.*

*g Hereby he
would perswade
them that this
conspiracie was
most horrible,
where the sonne
conspired against
the father, and
the servant a-
gainst his master.*

land, and Dauid his ten thousand?
12 And Dauid considered these wordes,
and was sore afraid of Achish the King
of Gath.
13 And he changed his behaviour before
them, and fained himselfe mad in their
handes, and scrabbed on the doores of the
gate, and let his spittle fall downe vpon
his beard.
14 Then saide Achish vnto his seruants,
Loe, ye see the man is beside him selfe,
wherefore haue ye brought him to me?
15 Haue I neede of mad men, that ye haue
brought this felowe to play the mad man
in my presence? Shall he come into mine
house?

CHAP. XXII.

*1 Dauid hideth himselfe in a cave. 2 Mary that
were in trouble came vnto him. 9 Doeg accuseth
Achimelech. 18 Saul causeth the Priests to be slaine.
20 Abiathar escapeth.*

D And therefore departed thence, and
laued himselfe in the caue of Abul-
laim: and when his brethren and al
his fathers house heard it, they went
downe thither to him.

2 And there gathered vnto him all men
that were in trouble and all men that
were in det, and all those that were
in minde, and he was there prince, and
there were with him about foure hun-
dred men.

3 And Dauid went thence to Mizpeh in
b Gath, and said vnto the King of Gath,
I pray thee, let my father and my mo-
ther come and abide with you, till I knowe
what God will doe for me.

4 And he brought them before the King
of Gath, and they dwelt with him all the
while that Dauid was in the holde.

5 And the Gathier Gad said vnto Dauid,
Abide not in the holde, but depart and
goe into the lande of Iudah. Then Da-
uid departed and came into the foyest of
Barreth.

6 And Saul heard that Dauid was
discouered, and the men that were with
him, and Saul remained in Gibeah vnder
a tree in Ramah, hauing his speare
in his hande, and all his seruants stood
about him.

7 And Saul said vnto his seruants that
stood about him, Heare now, ye sonnes
of Beniamin, will the sonne of Ishai giue
euery one of you feldes and vineyardes:
will he make you all captaynes ouer thou-
sandes, and captaynes ouer hundredes?

8 That all ye haue conspired against me,
and there is none that telleth me that my
sonne hath made a conenant with the
sonne of Ishai? and there is none of you
that is soie for me, or sheweth me, that
my sonne hath stirred by my seruant to
be in waie against me, as appeareth this
day.

9 Then answered Doeg the Edomite
(who was appointed ouer the seruants
of Saul) and said, I saue the sonne of
Ishai when he came to Nob, to Achime-
lech the sonne of Ahitub.

10 Who asked counsell of the Royde for him

and gaue him viualles, and he gaue him
also the sword of Goliath the Philistin.
11 Then the King sent to call Achimelech
the Priest, the sonne of Ahitub, and all
his fathers house, to wit, the Priests
that were in Nob: and they came all to
the King.

12 And Saul said, Heare now thou sonne
of Ahitub, And he answered, Here I am,
my Royde.

13 Then Saul said vnto him, Why haue
ye conspired against me, thou and the
sonne of Ishai, in that thou hast giuen
him viualle, and a sword, and hast asked
counsell of God for him, that he shoulde
rise against me, and he in waie as ap-
peareth this day?

14 And Achimelech answered the King,
and said, Who is so faithfull among all
thy seruants as Dauid, being also the
Kings sonne in lawe, and goeth at thy
commandement, and is honourable in
thine house?

15 Haue I this day first begunne to aske
counsell of God for him? be it farre from
me, let not the King impute any thing
vnto his seruant, nor to all the house of
my father: for thy seruant knowe nothing
of all this, lesse nor more.

16 Then the King said, Thou shalt surely
die, Achimelech, thou, and all thy fathers
house.

17 And the King said vnto the sergeants
that stood about him, Turne, and slaye
the Priests of the Loyde, because their
hande also is with Dauid, and because
they knew when he fled, and shewed it
not to me. But the seruants of the King
would not mowe their handes to fall vpon
the Priests of the Loyde.

18 Then the King said to Doeg, Turne
thou and fall vpon the Priests. And
Doeg the Edomite turned, and ran vpon
the Priests, and slew that same daye
foure score & sixe persons that did weare
a linnen Ephod.

19 Also Nob the citie of the Priests smote
he with the edge of the sword, both man
and woman, both childe and suckeling,
both ore and asse, and sheepe with the
edge of the sword.

20 But one of the sonnes of Achimelech
the sonne of Ahitub (whose name was
Abiathar) escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that
Saul had slaine the Loydes Priests.

22 And Dauid said vnto Abiathar, I
knew it the same day, when Doeg the
Edomite was there, that he would tel Saul,
I am the cause of the death of all the yong-
sons of thy fathers house.

23 Abide thou with me, and feare not:
for he that seeketh my life, shall seeke thy
life also: for with me thou shalt be in safes
garde.

CHAP. XXIII.

*5 Dauid chaseth the Philistines from Keilah. 13
Dauid departed from Keilah, and remaineth in
the wilderness of Ziph. 26 Jonathan comforteth
Dauid. 28 Sauls enterprise is broken in pursuing
Dauid.*

*h Which were
the remnant of
the house of Eli,
whose house
God threatned
to punish.*

*i Have I not at
other times also,
when he had
great affliction,
consulted with
the Lorde for
him?*

Or, footmen.

*k For they knew
that they ought
not to obey the
wicked comman-
dement of the
king in slaying
the innocents.*

*l This was Gods
providence, who
according to his
promises prefer-
red some of the
house of Eli,
Chap. 2. 33.*

*Or, he that taketh
thy life, shall take
mine also.*

a Which was a citie in the tribe of Iudah, Iosha. 15-44.

b That is, in the mids of Iudah, much more whe we come to the borders against our enemies.

c Chap. 22. 20.

c By Gods providence the Ephod was preserved and kept with David the true King.

d Ebr. in his hands.

d To consult with the Lord by Ym and Thummim.

e Or, governors.

f Or, to and fro, as having no certain place to go to.

g Or, strong places. e No power nor policie can prevaile against Gods children, but when he appointeth the time.

h Ebr. his hand. f Jonathan assureth David, that God will accomplish his promises, and that his father striueth against his owne conscience.

1 Then they tolde David, saying, We holde, the Philistines fight against Keilah, and spoyle the barnes.

2 Therefore David asked counsell of the Loyd, saying, Shall I goe and smite these Philistines? And the Loyd answered David, Go and smite the Philistines, and saue Keilah.

3 And Davids men sayd vnto him, Se, we be afraid here in Iudah, how much more if wee come to Keilah against the hoile of the Philistines?

4 Then David asked counsell of the Loyd againe. And the Loyd answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattell, and smote them with a great slaughter: thus David saued the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahimelech fledde to David to Keilah, hee brought an Ephod (with him).

7 And it was tolde Saul that David was come to Keilah, and Saul sayd, God hath deliuered him into mine hande: for he is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege David and his men.

9 And David having knowledge that Saul imagined mischief against him, sayd to Abiathar the Priest, Bring the Ephod.

10 Then saide David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie: for my sake.

11 Will the lordes of Keilah deliuer me vp into his hande? and will Saul come downe, as thy seruant hath heard? O Loyd God of Israel, I beseech thee, tell thy seruant. And the Loyd sayde, He will come downe.

12 Then sayde David, Will the lordes of Keilah deliuer me vp, and the men that are with mee, into the hande of Saul? And the Loyd sayde, They will deliuer thee vp.

13 Then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they coulde. And it was tolde Saul, that David was fled from Keilah, and he left off his iourney.

14 And David abode in the wilderness in holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David sawe that Saul was come out for to seeke his life: and David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And sayd vnto him, Feare not: for the hande of Saul my father shall not finde thee, and thou shalt be King ouer Israel,

and I shall be next vnto thee: & also Saul my father knoweth it.

18 So they twaine made a couenant before the Loyd: and David did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibrath, saying, Woe is not David hide him selfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Bethunon?

20 Nowe therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings handes.

21 Then Saul sayde, Be ye blessed of the Loyd: for ye haue had compassion on me, as I have had on you.

22 For, I pray you, and prepare yet better: knowe and see his place where hee hanereth, and who hath seene him there: for it is sayde to mee, He is subtil, and seeth back his craftie.

23 See therefore, and knowe all the secreete places where he hideth himselfe, & come ye againe to me with the certaintie, and I will goe with you: and if he be in the land, I will search him out throughout all the thousandes of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Beraon, in the plaine on the right hand of Bethunon.

25 Saul also and his men went to seeke him, and they tolde David: wherefore he came downe vnto a rocke, and abode in the wilderness of Beraon. And when Saul heard that, he followed after David in the wilderness of Beraon.

26 And Saul & his men went on the one side of the mountaine, and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David & his men rounde about, to take them.

27 But there came a messenger to Saul, saying, Vaste thee, and come: for the Philistines haue invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistines. Therefore they called that place, Beth-lehammahlechoth.

CHAP. XXIIII.

1 David hid in a cave sparryn Saul, 10 he sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He censureth David to sweare vnto him to be favourable to him.

2 And David went thence, and dwelt in holdes at Engedi.

3 When Saul was returned from the Philistines, they tolde him, saying, Behold, David is in the wilderness of Engedi.

4 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men upon the rockes among the wilde goates.

5 And he came to the sheepe coates by the wap where there was a caue, and Saul went in: to doe his easement: and David and his men sat in the inward parts

Or, of the wilderness.

The Lord my friend.

Ebr. where he seeth back his craftie.

In your country of Ziph, which is in Iudah.

Which was also in the tribe of Iudah, Iosha.

Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth. That is, the stone of confusion, because there they deuicid them selues one from another.

a That is, in strong places, which were defended by nature. b A cite of Iudah, Iosha.

Ebr. to comfort. Ebr. in the inward parts.

e Here we see how ready were we to halten Gods promise, if the occasion serve neuer fo little.
d For seeing it was his owne priuate cause, he repented that he had touched hisemie.

e Contrary to the false report of them that said, David was Sauls enemy, he prooeth himself to be his friend.

Wh, the promise of an ancient man.

e Thindly, I Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yeelde.
e Th, a good way, I Though this tyrant fauor and acknowledged the fauour of God toward David, yet he ceased not to persecute him against his owne conscience.

partes of the cause.

- 5 And the men of David saide vnto him, See, the day is come, whereof the Lord sayde vnto thee, Beholde, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment pynally.
- 6 And after ward Dauid was touched in his heart, because he had cut off the lappe which was on Sauls garment.
- 7 And hee sayde vnto his men, The Lord keepe me from doing that thing vnto my master the Lordes anointed, to lay mine hand vpon him: for hee is the Anointed of the Lord.
- 8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the cave and went away.
- 9 And Dauid also arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.
- 10 And Dauid sayde to Saul, Wherefore gnest thou an eare to mens wordes, that say, Beholde, Dauid seeketh ruill againt thee?
- 11 Behold, this day thine eyes haue seene, that the Lord had deliuered that this day into mine hand in the cause, & some haue me kill thee, but I had compassion on thee, and sayde, I will not lay mine hand on my master: for he is the Lords Anointed.
- 12 Wherefore my father, beholde: beholde, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Waderstande and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntst after my soule to take it.
- 13 The Lord be iudge betwene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.
- 14 According as the old psonerthe sayth, Wickednesse proceedeth from the wicked, but mine hande be not vpon thee.
- 15 After whom is the King of Israel come out: after whom dost thou pursue: after a dead dog, and after a flea?
- 16 The Lord therefore be iudge, & iudge betwene thee & me, and see, and pleade my cause, & deliuer me out of thine hand.
- 17 When Dauid had made an end of speaking these wordes to Saul, Saul sayde, Is this thy voice, my sonne Dauid? And Saul lift vp his voice, and wept.
- 18 And sayde to Dauid, Then art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.
- 19 And thou hast shewed this day, & thou hast dealt well with me: for as much as when the Lord be closed me in thine handes, thou killedst me not.
- 20 For how shal I find his enemy, and let him depart free? Wherefore the Lord render thee good for that thou hast done vnto me this day.
- 21 For now beholde, I know that thou

shalt be king, and that the kingdom of Israel shalbe stablished in thine hand.
22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.
23 So Dauid swore vnto Saul, and Saul went home: but Dauid & his men went by vnto the hold.

CHAP. XXV.

1 Samuel dieth. 7 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahimeas Dauids wives. 44 Michal is giuen to Phaltai.

- 1 Then Samuel died, and al Israel also trembled, and mourned for him, and buried him in his owne house at a That is, among Kamah. And Dauid arose & went downe his owne kintred to the wilderness of Paran.
- 2 Now in Bezon was a man, who had his possession in Carmel, and the man was exceeding mightie: & had thre thousande of sheepe, and a thousande goates: & he was thering his sheepe in Carmel.
- 3 The name also of the man was Nabal, & the name of his wife Abigail, & she was a woman of singular wisdom, & beautifull, but the man was churche, and ruff condisioned, and was of the familie of Caleb.
- 4 And Dauid heard in the wilderness, that Nabal did there his sheepe.
- 5 Therefore Dauid sent ten pong men, and Dauid said vnto the pong men, So by to Carmel, and gor to Nabal, and aske him in my name howe he doeth.
- 6 And thus shall ye say, & for salutation, Both thou, and thine house, and all that is thine, be in peace, welth and prosperitie.
- 7 Beholde, I haue heard, that thou hast sheers: nowe thy shepherds were with vs, and we did them no hurt, neither dyd they misse any thing all the while they were in Carmel.
- 8 Aske thy seruantes and they will shewe thee. Wherefore let these pong men finde sauour in thine eyes: (for we come in a good season) giue, I pray thee, what soeuer cometh to thine hande vnto thy seruants, and to thy sonne Dauid.
- 9 And when Dauids pong men came, they tolde Nabal all those wordes in the name of Dauid, and helde their peace.
- 10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the sonne of Beth? there be many seruants nowe a dayes, that breake away euery man from his master.
- 11 Shall I then take my brade, and my water, and my flesh that I haue killed for my sheers, & giue it vnto men, whom I knowe not whence they be?
- 12 So Dauids seruants turned their way, and went againe, & came, and tolde him all those things.
- 13 And Dauid saide vnto his men, Gird euery man his sword about him. And they girded his sword, and about foure hundred men went by after Dauid, & two hundred abode by the carriage.
- 14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid

Chap. 28. 3. section, 46. 1 3, 20.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galila.

c Ebr. of peace. c Some reade, So maifest thou liue in prosperitie next yeere, both thou, &c. d Ebr. for life.

d Whatsoever thou hast ready for vs.

e Thus 7 couentions wretches in steade of relieving the necessitie of Gods children, vnto requite their persons and condemn their cause.

e Ebr. of all.

^a *Ebr. draw them away.*

^f When we kept our sheep in wilderness of Paran.

^a *Ebr. is accomplished.*

^a *Ebr. bread.*

^a *Or. glass.*

^g Because she knew his crooked nature, that he would rather have perished, then consented to her enterprize

^h Meaning by this proverb, that he would destroy both small and great.

^a *Ebr. in thine ears.*

^a *Or. foot.*

ⁱ That is, that thou shouldst not be revenged of thine enemy.

^a *Or. present.*

^a *Ebr. walk at the feet.*

^k Confirm his kingdom to his posterity.

^a *Ebr. from thy door.*

^l To wit, Saul, in God shall preserve thee long in his service, & destroy thine enemies.

sent messengers out of the wilderness to salute our master, & he^a railed on them.

15 Notwithstanding the men were very good^f unto us, and we had no displeasure, neither misdeed us any thing as long as we were comitant with them, when we were in the wilderness.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping them.

17 Now therefore take herde, and see what thou shalt doe: for euill^g will surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speake to him.

18 ¶ Then Abigail made haste, and toke two hundred^h cakes, and two bottels of wine, and five sheepe ready dressed, and five measures of parched coine, and an hundredⁱ frailes of raisins, & two hundred of figges, and laded them on asses.

19 Then she sayd vnto her seruants, Go before me, behold, I will come after you: yet she tolde^j not her husband Abal.

20 And as shee rode on her asse, she came downe by a secret place of the mountaine, and beheld, Dauid & his men came downe against her, and she met them.

21 And Dauid said, In deede I haue kept all in vaine that this fellowe had in the wilderness, so that nothing was misdeed of al that pertained vnto him: for he hath requited me euil for good.

22 So and moze also do God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that^k willfully against the wall.

23 And when Abigail saw Dauid, she halloed and bighed off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feet, and sayde, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaide speake^l to thee, and heare thou the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this wicked man Abal: for as his name is, so is he: Abal is his name, and soyl^m is in him: but I thine handmaide saw not the pong men of my lord whom thou sentest.

26 Now therefore my lord, as the lord liueth, and as the soule liueth (the lord, I say, that hath withholden thee from committing to shed blood, & that thine hande should not cause thee) to nowre thine enemies shall be as Abal, and they that intend to doe my lord euill.

27 And now, thisⁿ blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the pong men, & to lowe my lord.

28 I pray thee, forgine the trespass of thine handmaide: for the lord will make my lord a sure house, because my lord fighteth the battels of the lord, & none euill hath bene found in thee^o in al thy life.

29 Yet^p a man hath risen by to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the^q bundle of life with the lord thy God: and the

soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the lord shall haue done to my lord al the good that hee hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, & hee hath not shed blood causeles, nor that my lord hath^r not preserved himselfe: and when the lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsel, and blessed be thou, which hast kept me this day from committing to shed blood, & that thine mine^s hand hath not sinned me.

34 For in deede, as the lord God of Israel, who hath kept me backe from hurting thee, except thou haddest halted and met me, surely there had not bene left vnto Abal, by the dawning of the day, any^t piller against the wall.

35 Then Dauid receiued of her hande that which she had brought him, and sayde to her, Go up in peace to thine house: be holde, I haue heard thy voyce, and haue^u granted thy petition.

36 So Abigail came to Abal, & beholde, he made a feast in his house, like the feast of a king, and Abals heart was merie with him, for he was very drunken: wherefore she tolde him^v nothing, neither lesse nor moze, vntill the morning arose.

37 Then in the morning when the wine was gone out of Abal, his wife tolde him those wordes, & his heart was wryth in him, and he was like a stone.

38 And about ten dayes after the lord smote Abal, that he died.

39 ¶ Now when Dauid heard, that Abal was dead, he sayd, Blessed be the lord that hath^w iudged the cause of my rebuke of the hand of Abal and hath kept his seruant from euill: for the lord hath recompensed^x his wickednes of Abal vpon his owne head. Also Dauid sent to commend^y to Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent us to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and sayd, Beholde, let thine handmaid be a seruant to wash the feete of the seruants of my lord.

42 And Abigail halloed, and arose, and rode vpon an asse, & her five maids^z followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also toke Ahinoam of Jezreel, and they were both his wives.

44 Nowe Saul had giuen^{aa} Michal his daughter Dauids wife to Phalti^{ab} of some of Baith, which was of Gallim.

CHAP. XXVI.

¹ David was discomured vnto Saul by the Ziphims. ² David taketh away Sais spere, and a pot of water that stood at his head. ³ Saul confesseth his fault.

1 Abigail

ⁿ That he hath not auenged himselfe, which things would haue tormented his conscience.

^o Read ver. 32.

^p He attributes it to the Lords merie, and not to him selfe that he was stayed.

^q *Ebr. received thy face.*

^r For he had no reason, either to consider, or to giue thanks for this great benefite of deliverance.

^s For feare of the great danger.

^t *Or. remoued.*

^u For he had no experience of her great godlines, wisdom, and humilitie.

^v *Ebr. went at his feet.*

^{aa} 1 Sam. 24. 22.

^{ab} Which was a place bordering on the country of the Moabites.

he, and his men, every man with his household, David with his two wives, Abinoam the Jezreelite, and Abigail Habaib's wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said unto Achish, If I have found grace in thine eyes, let them give me a place in some other cite of the country, that I may dwell there: for why should thy servant dwell in the head cite of the kingdom with thee?

6 Then Achish gave him Ziklag that same day: therefore Ziklag pertained unto the kings of Judah unto this day.

7 And in the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine daies.

8 Then David and his men went up, and invaded the Geshurites, and the Gittites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, Where have ye bin a roving this day? And David answered, Against the South of Judah, and against the South of the Jerahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive: to bring them to Gath, saying, Least they should tell on us, and say, So did David, and so will be his manner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleaved David, saying, He hath made his people of Israel utterly to abhorre him: therefore he shall be my servant for ever.

CHAP. XXVIII.

2 David hath the chiefs charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speak with Samuel, 18 Who declareth his sin.

1 Now at that time the Philistims assembled their bandes, and armed to fight with Israel: therefore Achish said to David, Be sure, thou shalt goe out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can doe. And Achish said to David, Surely I will make thee keeper of mine head for ever.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne cite: and Saul had put away the sojourners, and the soothsayers out of the land)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afraid, and his heart was sore afflicted.

6 Therefore Saul asked counsell of the Lojbe, and the Lojbe answered him not, neither by dreames, nor by *Wrim, nor yet by Prophets.

7 Then saide Saul unto his servants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his servants said to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture unto me by the familiar spirit, and bring me him by whom I shall name unto thee.

9 And the woman said unto him, Beholde, thou knowest what Saul hath done, howe he hath destroyed the sojourners, and the soothsayers out of the land: wherefore then sekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lojbe, saying, As the Lojbe liveth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he answered, Bring me by * Samuel.

12 And when the woman sawe Samuel, shee cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods assembly coming up out of the earth.

14 Then he saide unto her, What facion is he of? And she answered, An olde man cometh by lapped in a mantell: and Saul knewe that it was Samuel, and he inclined his face to the ground, and bowed him selfe.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? Then Saul answered, I am in great distress: for the Philistims make warre against mee, and God is departed from do of an Angel, me, and answereth me no more, neither by *Wrim, nor yet by dreames; therefore I have called thee, that thou mightest tell me, what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of me, seeing the Lojbe is gone from thee, and is thine enemy?

17 Even the Lojbe hath done to a him, as he spake * by mine hand: for the Lojbe will rent the kingdom out of thine hand, and give it to thy neighbour David.

18 Because thou obeyest not the voice of the Lojbe, nor executedst his sicke wrath upon the Amalekites, therefore hath the Lojbe done this unto thee this day.

19 Wherever the Lojbe will deliver Israel with thee into the handes of the Philistims: and to morowe shalt thou and thy sonnes be with me, and the Lojbe shall give

e Let thine officers appoint me a place,

e For the number of the daies.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

e Or, against whom

e Which were a familie of the tribe of Judah, 1. Chron. 2. 9.

e Or, he doth surely abhorre his people.

a Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmity, he durst not denie him. Chap. 25. 1.

b According to the commandment of God, Exod. 22. 18. deut. 18. 10, 11.

c Meaning, the ble Prich, and

d He feeleth not to God in his minde, but is led by Satan, whose will he followeth

e He speaketh according to his grosse ignorance, not considering the state of the saints after this life, & how they have no power over them.

f Or, Samuel

f To his imagination, albeit, was Satan who

g That is to David. Chap. 15. 28. Or, Samuel

h That is to David. Chap. 15. 28. Or, Samuel

i He shall be put in the power

gine the hoste of Israel into the hands of the Philistims.

20 Then Saul let straightway all along on the earth, and was foye afracted because of the wordes of Samuel, so that there was no strength in him: foy he had earene no heade al the day noj al the night.

21 Then the woman came unto Saul, and said that he was foye troubled, and said unto him, See, thine handmaide hath obeyed thy voyce, & I have put my soule in mine hand, & have obeyed thy wordes which thou saidest unto me.

22 Nowe therefore, I pray thee, hearken thou also unto the voyce of thine handmaide, and let me set a moyel of bread before thee, that thou mayest eate and get the strength: and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruantes & the woman together compelled him, & he obeyed their voyce: so he arose fro the earth, & sat on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, & tooke floure & kneaded it, and baked of it: thus leauened bread.

25 Then he brought them before Saul, & before his seruantes: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXX.

1 The princes of the Philistims cause David to be sent backe from the battell against Israel, because they distressed him.

2 The Philistims were gathered together with all their armies in Aspek: and the Israelites pitched by Bethramine, which is in Israel.

3 And the princes of the Philistims went forth by thimnethys and thousandes, but David & his men came behind by Achish.

4 Then said the princes of the Philistims, What doe these Chibwees here? And Achish said unto the princes of the Philistims, Is not this David the seruant of Saul the king of Israel, who hath bene with me these dayes, & of these peres, and I haue found nothing in him, since hee dwelt with me unto this daye?

5 But the princes of the Philistims were wroth with him, and the princes of the Philistims saide unto him, Send this fellowe backe that he maye goe againe to his place which he hath appointed him, & let him not goe betwene with vs to battell, lest that in the battell he be an aduersary to vs: foy wherewith should he obtaine the fauour of his master? should it not be with the heads of these newe?

6 Is not this David, of whome they sing in daunces, saying, Saul slew his thousand, and David his ten thousand?

7 Then Achish called David, and said unto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou wentest out and in with me in the host, neither haue I found euil with thee, since thou comest to me unto this day, but the princes doe not fauour thee.

Wherefore now returne, and go in peace, that thou displeasest not the princes of the

Philistims.

8 And David said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bin with thee vnto this day, that I maye not go and fight against the enemies of my lord the king?

9 Achish then answered, and said to David, I knowe thou pleasest me, as an angel of God: but the princes of the Philistims haue said, let him not goe with thee to battell.

10 Wherefore now rise by early in the morning with thy seruantes, for they are come with thee: and when ye be by early, as soon as ye haue light, depart.

11 So David and his men rose by early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went by to Israel.

CHAP. XXX.

1 The Amalekites burne Ziklag, & David's two wives are taken prisoners. 2 The people would stone him. 3 He asketh counsel of the Lord, and pursuing his enemies recovereth the pray. 4 He demandeth it equally. 5 And findeth part to his friends.

6 When David and his men were come to Ziklag the thirde day, the Amalekites had invaded vpon the South, euen vnto Ziklag, & had smitten Ziklag, and burnt it with fire.

7 And had taken the women that were therein, prisoners, both small & great, and slewe not a man, but carried them away, and went their wayes.

8 So David and his men came to the citie, and beholde, it was burnt with fire, and their wives, and their sonnes, and their daughters were taken prisoners.

9 Then David & the people that was with him, lift vp their voyces and wept, until they could weepe no more.

10 David's two wives were taken prisoners also, & his woman the Izzetite, & he bigat the wife of Nabal the Carmelite.

11 And David was in great sorrow: foy the people entended to stone him, because the heartes of all the people were vexed: euerj man foy his sonnes and foy his daughters: but David comforted himself in the Lord his God.

12 And David said to his brother the Izzetite, & his brother the Ephod. And Nabal's brother brought the Ephod to David.

13 Then David asked counsel at the Lord, saying, Shall I followe after these conqueyants: that I shall take them? And he answered him, Followe: foy thou shalt sure in ouertake them, and recover all.

14 So David & the three hundred men that were with him, went, & came to the river Besor, where a part of them abode.

15 But David & foure hundred men folowed (fay two hundred abode behinde, being to weary to go ouer the river Besor).

16 And they founde an Egyptian in the poore, stranger, fild, and brought him to David, & gaue him bread and he did eate, & they gaue guid to him water to drinke.

17 Also they gaue him a few figges, and his enterprised

This dissimulation cannot be excused: foy he grieued him to goe against the people of God.

With them that fled vnto thee from Saul.

As after that he departed from Achish. That is, destroyed the citie.

For these only remained in the citie, when the men were gone to warre.

Thus we see, that in troubles & aduersities we doe not consider Gods providence, but like raging beastes forget both our owne

duties & contentes Gods appointment ouer vs.

Though God vs for a time, yet if we trust in him, we shall be sure to finde comfort.

God by his providence both promised for the necessitie of this in the poore, stranger, fild, and made him to accomplish his enterprised

I The wicked, when they heare Gods iudgements gentle and despire, but can not seeke for mercy by repentance. I I haue ventur'd my life,

Because it repented him.

By a sin.

By opinion, according to their hands, or engines.

Meaning, a long time, that is four moneths & certain daies, Chap. 29. 7. 2 Sam. 1. 12.

I Would not because I am his follower, if he would betray me. Chap. 17. 23. I That is, with discontent with me. I These are not put in the eyes of 7

two chifters of raffins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in thre dayes, and thre nightes.

13 ¶ And Dauid said vnto him, To whom belondest thou? and whence art thou? And hee sayde, I am a pong man of Egypt, and seruant to an Amalekite: and my master left me thre dayes agoe, because I fell sicke.

14 We toied vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, & we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bing me to this companie? and hee said, I sweare vnto me by God, þ thou wilt neither kil me, nor deliuer me into the handes of my master, & I will bing thee to this companie.

16 ¶ And when hee had brought him thither, behold, they laye scattered abroade vpon all the earth, eating and drinkeing, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the lande of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening: of the next morning, so that there escaped not a man of them, save foure hundred pong men, which rode vpon camels, and ked.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, smal of great, somme of daughter, of the people of all that they had taken away: Dauid recovered them all.

20 Dauid also toke all the sheepe, and the oxen, and they broue them before his catel, and sayd, This is Dauids pray.

21 ¶ And Dauid came to the two hundred men þ were to weare for to followe Dauid: whome they had made also to abide at the river Bet-ai: & they came to meete Dauid, & to meete the people that were with him: so when Dauid came nere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went w Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray, that we haue recovered, save to euery mid his wife and his childre: therefore let them carie them away and depart.

23 Then said Dauid, Ye shal not do so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the companie that came against vs, into our hands.

24 For who wil obep you in this matter? but as his part is that goeth downe to the battel, so shall his part be, that tarrieth by the staffe: they shal part alike.

25 So from that day forward he made it a statute & a law in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah & to his friends, saying, See, there is a blessing for you of the people of

the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, & to them of Iazer,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Gommah, and to them of Choj-alban, and to them of Arbach,

31 And to them of Bethon, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

Saul killeth himselfe, & his children are slaine in the battel, 12 The men of Iabish tooke down his body, which was hanged on the wall.

1 And the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell downe wounded in mount Gilboa. 2 And the Philistines yealded for vs vpon Saul & his sonnes, and slewe Jonathan, and Abinadab, and spalchiqua Sauls sonnes.

3 And when the battell went soye against Saul, the archers and bowmen hurt him, and he was soye wounded of the archers.

4 Then sayd Saul vnto his armour bearer, Draw out thy sword, and thrust me through therewith, least the vncircumcised come and thrust me through & mocke me: but his armour bearer would not, for he was soye afraid. Therefore Saul toke a sworde and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, and died with him.

6 So Saul died, and his thre sonnes, and his armour bearer, and all his men that same day together.

7 And when the men of Israel that were on the other side of the valley, and they of the other side Jordan sawe that the men of Israel were put to fight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistines came and dwelt in them.

8 And on the morning when the Philistines were come to spoile them, were slaine, they found Saul & his thre sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistines on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layde by his armour in the house of Ashtoreth, but they hanged by his body on the wal of Beth-han.

11 ¶ When the inhabitants of Jabel-Gilead heard, what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, & toke the body of Saul, and the bodies of his sonnes, from the wal of Beth-han, and came to Jabel-Gilead, & burnt them there.

13 And toke their bones, and buried them vnder a tree at Jabel-Gilead, & fasted seven dayes.

n Shewing his selfe minded of their becomen towards him.

1 Chron. 10. 1.

Or, slaine

Elie-hunania Or, yfada

a So we see his cruel life hath a despit end, as is commonly seen in them, that persecute the child of God.

b Nere to Gilboa.

c The tribes of Reuben & Gad, & half the tribe of Manasse.

d In token of victorie and triumph.

e Whom he had deliuered from their enemy Chap. 11. 11.

1 Sam. 31. 2. Sam. 31. 1.

f According to the custome of mourners.

g For othes were in al ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not judgement of God, which is then at hand to smite them. i Some reade, & vnto the morow of 3 twenning: that is three dayes,

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the catel and goods, which appertained to euery man.

m Some refferre these wordes to Dauid, that he alledged an old custome & law, as if it were written, It is both nowe and hath bene euer.

The second booke of Samuel.

THE ARGUMENT.

This booke and the former beare the title of Samuel, because they conteyne the conception, naturie and the whole course of his life, and also the lines & actes of two Kings, to wit, of Saul and David, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteyneth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble actes of David, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible & dangerous insurrections, yprores, & treasons were wrought against him, partly by false counsellors, feyned friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of David the Scripture setteth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercometh all his enemies, and giueth his Church victorie against all power both spirituall and temporal: and so reigneth with them, King for evermore.

CHAP. I.

It was tolde David of Sauls death. 15 He causeth him to be layne that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.

In the death of Saul, when David was returned from the slaughter of the Amalekites and had bene two dayes in Ziklag, beholde, a man came the thirde day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to David, he fet to the earth, and did obeisance.

3 Then David sayde vnto him, Whence comest thou? And he sayde vnto him, Out of the hoste of Israel I am escaped. **4** And David sayde vnto him, What is done? I pray thee, tell me. Then he sayde, That the people is fled from the battell, & many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And David sayd vnto the pong man that tolde it him, Howe knowest thou of Saul and Jonathan his sonne be dead?

6 Then the pong man that tolde him, answered, As I came to mount Giboa, beholde, Saul leaped vnto his speare, and loe, the charrets and horsemen folloved hard after him.

7 And when he looked backe, he saw me, & called me. And I answered, Here am I.

8 And he said vnto me, What art thou? And I answered him, I am an Amalekite.

9 The said he vnto me, I pray thee, come vpon me, & slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, & because I was sure that he could not liue, after that he had fallen. Iooke the robe that was vpon his head, and the bycellet that was on his arme, & brought them hither vnto my lord.

11 Then David toke holde on his clothes, & rent thei, and likewise all the men that were with him.

12 And they mourned and wept, and fasted

vntill euen, for Saul and for Jonathan his sonne, and for the people of the hoste, and for the house of Israel, because they were slaine with the sword.

13 Afterward David said vnto a pong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his pong men, and sayde, Go nere, and fall vpon him. And he smote him that he died.

16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lordes Anoynted.

17 Then David inquired with this lamentation ouer Saul, & ouer Jonathan his sonne,

18 (Also he bade them teach the children of Iudah to singe, as it is written in the booke of * Iasher)

19 O noble Israel, he is slaine vpo thy hills: how are I mightie ouerthrowen? **20** * Cel it not in Gath, nor publish it in the streets of Ashkelon, let the daughters of the Philistines trioupe, let the daughters of the uncircumcised triumph.

21 Permountaines of Giboa, vpon you be neither wet nor raine, nor be these fields of offerings: for there the shield of I mightie is cast downe, the shield of Saul, as though he had not bene anoynted in oyle.

22 The house of Jonathan neuer turned backe, neither did the sword of Saul returne emptie from the blood of the slaine, and from the fat of the nightie.

23 Saul & Jonathan were lovely & pleasant in their liues, & in their death they were not diuided: they were swifter the egles, they were stronger then lions.

24 Pee daughters of Israel, weep for Saul, which clothed you in skader, with pleasures, & haung ornaments of golde vpon your apparell.

25 Howe were the mighty slaine in the mibbes of the battell, O Jonathan, thou too art slaine in thine hill places.

26 Wo is me for the, my brother Jonathan.

e After the mention he examined him againe. *Psal. 103. 15.*

f Thou art iustly punished for thy fault.

g. That they might be able to match their enemies of Philistines in that arte.

1osh. 10. 13.

h Meaning Saul.

Micha. 1. 10.

i Let their fertile fields be barren, and bring forth no fruit.

to offer to the Lord.

k They dyed both together in Giboa.

l Arriue garments & costly iewels.

1 Sam. 30. 17.

a Seemng to lament the overthrow of people of Israel.

b As I fell in the chafe, *1osh. 10. 11.*

c He was an Amalekite borne, but renounced his country and loyued with the Israelites.

1osh. 10. 11.

d I am sorry, because I am yet alive.

1osh. 10. 11.

e 1osh. 10. 11.

f 1osh. 10. 11.

an Elcher toward their husbands of their children.

than: very kinde hath thou bene unto me: thy love to me was wonderfull, passing the love of a woman: how are the mightie overthrown, & the weapons of warre destroyed?

CHAP. II.

4 David is anointed King in Hebron. 9 Abner maketh Ith-boseth king over Israel. 15 The battell of the servants of David and Ith-boseth. 32 The buriall of Ashel.

After this, David asked counsell of the Lord, saying, What I goe up into any of the cities of Iudah? And the Lord sayd unto him, Go up. And David said, Whither shall I go? He then answered, Unto Hebron.

2 So David went up thither and his two wives also, Hinoam the Isreelite, and Abigail Sabais wife the Carmelite.

3 And David brought up with him that were with him, every man with his household, and they dwelt in the cities of Hebron.

4 Then the men of Iudah came, and there they anointed David king over the house of Iudah. And they tolde David, saying, that the men of Iabesh Gilead buried Saul.

5 And David sent messengers unto the men of Iabesh Gilead, & said unto them, Blessed are ye of the Lord, that ye have shewed such kinde unto your lord Saul, that you have buried him.

6 Therefore now the Lord be mercie and true to you: and I will recompence you on this benefite, because ye have done this thing.

7 Therefore now let your hands be strong, & be you valiant: albeit your master Saul be dead, yet nevertheless the house of Iudah hath anointed me king over them.

8 But Abner the sonne of Neri that was captaine of Sauls hoste, took Ith-boseth the sonne of Saul, and brought him to Mahanaim.

9 And made him king over Gilead, and over the Amurites, and over Isreel, and over Ephraim, and over Benjamin, and over all Isreel.

10 Ith-boseth Sauls sonne was fourtie yeere olde when he began to reigne over Isreel, and reigned two yeere: but the house of Iudah followed David.

11 And the time which David reigned in Hebron over the house of Iudah, was seven yeere and six moneths.

12 And Abner the sonne of Ner, & the servants of Ith-boseth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Neri, and the servants of David went out and met him another by the pool of Gibeon: and they felle downe, the one on the one side of the pool, and the other on the other side of the pool.

14 Then Abner said to Joab, Let the pong men now arise, and arise before us. And Joab sayd, Let them arise.

15 Then there arose & went over twelve of Benjamin by number, which pertained to Ith-boseth the sonne of Saul, and the servants of the servants of David.

16 And every one caught his fellows by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called Helhath-hazzurim, which is in Gibeon.

17 And the battell was exceeding close that same day: for Abner and the men of Isreel fell before the servants of David.

18 And there were three sonnes of Neri: ah there, Joab, and Abishai, and Ashel. And Ashel was as light on foote as a chayne, wilde roe.

19 And Ashel followed after Abner, and in going hee turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Ashel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, & take one of the pong men, & take thee his weapons: but Ashel would not depart from him.

22 And Abner said to Ashel, Depart from me: wherefore should I smite thee to the ground? How then should I be able to holde up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder ende of the speare smote him under the fift rib, that the speare came out behinde him: and hee fel downe there, and dyed in his place. And as manie as came to the place where Ashel fel downe and dyed, stood still.

24 Joab also and Abishai pursued after Abner: and the sunne went downe, while they were come to the hill Munnah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape and stood on the toppe of an hill.

26 Then Abner called to Joab, and sayd, Shall the sword be deuourous for ever? knowest thou not, that it will be bitterness in the latter ende: how long then shall it be, or thou bid the people returne from following their brethren?

27 And Joab sayd, As God lieth, if thou haddest not spoken, surely even in the morning the people had departed every one backe from his brother.

28 So Joab blew a trumpet, and all the people stood still, & pursued after Isreel no more, neither fought they any more.

29 And Abner & his men walked all that night through the plaine, and went over Jordan, and passed through all Bethyon till they came to Mahanaim.

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Davids servants nineteene men and Ashel.

31 But the servants of David had smitten of Benjamin, and of Abners men, so that thre hundred & thre score men dyed.

32 And there toke by Ashel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

By the meanes of the Priest, as 1 Sam. 23. 2 & 2 Sam. 5. 19.

Which cite was also called Kiriah-arba, Iosh. 14. 15.

In the time of his perfection,

1 Sam. 3. 13.

According to his promises, which is to recompence them that are merciful.

So that you shall not want a captaine and a defender.

Over the eleventh tribes,

After this time was expired, he reigned over all the country 33 yeeres, Chap. 5.

Let vs see howe they can handle their weapons,

Meaning his aduersarie, Or the fields of strong men.

After that these foure and twenty were slayne,

Or, spele,

Why doest thou provoke me to kill thee?

In some read, in those parts, whereas I finely partes I mean the heart, the lungs, the liver, the milke, & the gall.

Shall we not make an end of murdering?

If thou hadst not provoked them to battle, as ver. 14.

Or, wilderness.

Or, for the night.

Thus God would confound David in his kingdom by the destruction of his aduersaries.

CHAP. III.

1 Long warre betwene the houses of Saul and David.

2 The children of David in Hebron, 12 Abner turneth to David. 27 Joab killeth him.

1 There was then long warre betwene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 ¶ And unto David were chidren boyme in Hebron: & his eldest sonne was Amnon of Hinnomi the Isreelite.

3 And his second, was Chisleab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Gethur.

4 And the fourth, Adoniah the sonne of Hagith, and the fifth, Shephatiah the sonne of Abital.

5 And the sixth, Ithyeam by Eglah Dauid's wife: these were boyme to David in Hebron.

6 ¶ Now while there was warre betwene the house of Saul and house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ishbosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wives of Ishbosheth, and said, Am I a dogs head, which against Judah doe shewe mercie this day unto the house of Saul thy father, to his brethren, and to his nepphours, and haue not deliuered thee into the hande of David, that thou chargest mee this day with a fault concerning this woman?

9 ¶ So do God to Abner, and more also, except, as the Lord be, that I sworne to David, when I do to him.

10 To remove the kingdom from the house of Saul, that the throne of David may be stablished ouer Israel, and ouer Judah, even from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to David on his behalf, saying, Whose is the lande? who should also say, Awake conenant with me, & behold, mine hand shall be with thee, to bring all Israel unto thee.

13 Who sayde, Well, I will make a conenant with thee: but one thing I require of thee, that is, that thou fee not my face except thou bring Michal Saule daughter when thou comest to see me.

14 ¶ Then David sent messengers to Ishbosheth Saule's sonne, saying, Deliuer me my wife Michal, which I married for an hundred shekels of the Philistines.

15 And Ishbosheth sent, & rooke her from her husband: ¶ Wharciel the sonne of Laish.

16 And her husbande went with her, and came weeping behinde her, unto Bahurim: then said Abner unto him, Go, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, See I sought for David in times past, that hee might be your king.

18 Nowe then doe it: for the Lords hath spoken of David, saying, By the hand of my seruant David I will saue my people Israel out of the handes of the Philistines, and out of the handes of all their enemies.

19 Also Abner spake to Benjamin, and afterwarde Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, hauing twentie men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise vp, and go gather all Israel unto my lord the king, that they may make a conenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went in peace.

22 ¶ And beholde, the seruants of David and Joab came from the campe, and brought a great praye with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Joab, and all the hoste that was with him were come, men tolde Joab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and sayd, What hast thou done? beholde, Abner came unto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceive thee, and to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Joab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah unknowing to David.

27 And when Abner was come againe to Hebron, Joab rooke him aside in the gate to speake with him secretly, and smote him under the fifth rib, that he dyed, for the blood of Michal his wyther.

28 ¶ And when afterwarde it came to Dauid's eare, he said, I and my kingdom are guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner. Let the blood fall on the head of Joab, & on all his fathers house, that the house of Joab be neuer without some that haue running waters, or deeper, or that leaueh on a stake, or that doest fall on the sword, or that lacketh bread.

30 (So Joab & Abishai his brother slawe Abner, because hee had slaine their brother Ishbosheth at Gibeon in battell)

31 And David saide to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, & mourne before Abner: and king David himselfe followed the bier.

32 And when they had buried Abner in Hebron, the king rose by his voyce, and wept beside the sepulchre of Abner, and

¶ Ebr. in the sword of Benjamin.

g Who chaledged the kingdom, because of their father Saul.

Or, without harme.

h From warre against the Philistines.

i Here appeareth the malicious mind of Joab, who would haue had the king to slay Abner for his private grudge.

1. King. 2. 2. Or, secretly.

Chap. 3. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Joab, because he consented to the murder.

m Meaning, before the corps.

1 That is, without intermission during two years, which was the whole reign of Ishbosheth.

e Within seven years and six months.

d Doest thou esteeme me no more then a dog, for all my feruour doe to thy fathers house?

e We see howe the wicked can not abide to be admonished of their faultes, but seek their displeasure, which go about to bring them from their wickednes.

1 Sam. 11. 35, 37.

1 Sam. 35. 44.

f Rather for malice than for hate toward Ishbosheth, then for love, hee was to David.

And all

c The cite Bee-
roth was in the
tribe of Benja-
min, Josh. 18. 25.
d After the
death of Saul,
for feare of the
Philistims.

e They disgui-
 sed themselves
 as marchants,
 which came to
 bye wheate.
 f There is no-
 thing so vile and
 dangerous, which
 the wicked will
 not enterpris in
 hope of lucre
 and fauour
 10x. wilderness.

all the people wept.
33 And the king lamented over Abner, & said, Was Abner as a foole death?
34 Thine hands were not bound, nor thy feet tied in fetters of brasse: nor as a man fallen before wicked men, & diddest thou fall. And all the people wept againe for him.
35 Afterward all the people came to cause Dauid eate & meat while it was yet day, but Dauid feared, saying, So doe God to me & more also, if I taste bread, or ought els till the time be done.
36 And all the people knew it, & it pleased them: as whatsoeuer the king did, pleased all the people.
37 For all the people and all Israel understood that day, howe that it was not the kings death that Abner the sonne of Ner was slain.
38 And the king layde vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?
39 And I am this day weak, and newly anointed king: and these men the sonnes of Zeruiah be too hard for me: the word rewarde the doer of euill according to his wickednes.

CHAPTER III.

9 *Baanah and Rechab slay Ish-bosheth the son of Saul.* 13 *David commends them to be slain.*
AND WHEN SAULS ^a sonne heard that Abner was dead in Hebron, then his handes were ^b feeble, and all Israel was afraid.
 2 And Sauls sonne had two men that were captaynes of bandes: the one called Baanah, and the other called Rechab, the sonnes of Kishunim a Berroeth of the children of Benjamin, (for Berroth was reckened to Benjamin).
 3 Because the Berroethes ^c fled to Gittaim, and foulered there, vnto this day) 4 And Jonathan Sauls sonne had a sonne that was lame on his fete: hee was fiew pere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as shee made haste to flee, the childe fell, and became to halt, and his name was Ephibosheth.
 5 And the sonnes of Kishunim the Berroth, Rechab and Baanah went & came in the heat of the day to the house of Ish-bosheth (who slept on a bed at noon)
 6 And beholde, Rechab and Baanah his boyher came into the midds of the house, as they^d would haue w^eake, and they^e tooke him vnder the fift rib, and fled.
 7 For when they came into the house, hee slept on his bed in his bed chamber, and they smote him, and flew him, and beheaded him, and tooke his head, & gate them away through the^f plaine all the night.
 8 And they brought the head of Ish-bosheth vnto David to Hebron, and tolde to him. And he tolde the head of Ish-bosheth Sauls sonne thine enemy, unto forgiue after the life: and the Lord hath awaked me lord the king this day of Saul and of his fete.

9 Then David answered Achish & Saanah his brother, the Gomer of Kition the Beerothite, and said vnto them, as the Lord liueth, who hath deliuered me out of all aduersitie,

10 When one* tolde me, & said that Saul was dead, (thinking to haue brought good tidings) Iooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more, when wicked men haue slayne a righteous person in his owne house, & vpon his bed? Shall I not now therefore requite his blood at your hand, and take you from the earth?

12 Then David commaunded his young men, and they slew them, and cut off their handes and their feet, and hanged them vpon the trees in Hebron: but they tooke the head of Ish-bobeth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 *David is made King over all Israel.* 7 *He taketh the fort of Zion.* 19 *He asketh counsel of the Lord,*
20 *and overcometh the Philistines twice.*
1 **T**HEN came all the tribes of Israel to David unto Hebron, and sayde thus, Behold, we are thy bones and thy flesh.
2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath sayde to thee, Thou shalt feede up people Israel, and thou shalt be a captaine over Israel.
3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron before the Lord: and they anoynted David King over Israel.
4 ¶ David was thirtie yere olde when he began to reigne: and hee reigned fouentie yere.
5 In Hebron he reigned over Judah seven yere, and five monethes: and in Jerusalem he reigned thirtie and thre yeres as ner all Israel and Judah.
6 ¶ The King also and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: who spake unto David, saying, Except thou take us alive, we be blind and lame, thou shalt not come in hither: thinking that David could not come thither.
7 But David took the fort of Zion: this is the citie of David.
8 Nowe David had sayde the same day, Whosoever smiteth the Jebusites, and getteth up to the gaters and smeth the lame and blinde, which Dauids men hath, I will preferre him: therefore they sayde, The blinde and the lame shall not come into that house.
9 So David dwelt in that fort, & called it the citie of David, & David built rounde about it, from Gilead and inward.
10 And David prospered and grew: for the Lord God of hostes was with him.
11 ¶ Hiram also king of *Tyrus* sent messengers to David, and cedar trees, and precious stones, and wishons for mailes: and

Chap. 1. 33.
g For as much
as neither the
example of him
that slew Saul,
nor due tie to
their master, nor
the innocencie
of the person,
nor reverence of
the place, nor
time did moue
them, they de-
served most
grievous pu-
nishment.

a We are of thy
kinred, and most
neere ioyned
vnto thee.
Psal. 78. 71.

b That is, taking the Lord to witness for the Arie was as yet in Abinadab's house.

Chap. 2.11.

c The children of God called idols blind and lame guides therefore the Iebusites meant, that they should prove that their gods were neither blind nor lame.

L.C. bron. 31.6
d The Idols

should enter no more into that place.

c. He built from
the town house

around sports
his own body,
2 Chron. 11:8

they built Dauid an house.

12 Then Dauid knewe, that the Loyde had established him King ouer Israel, and that he had craied his kingdom for his people Israels sake.

13 And Dauid took him mo¹ concubines & wives out of Ierusalem, after hee was come from Iehon, and mo² women and daughters were boine to Dauid.

14 * And these be the names of the women that were boine vnto him in Ierusalem: Shammia, and Shobab, and Harpau, and Salontan.

15 And Abhar, and Elisua, and Shephg, and Iaphia.

16 And Elisua, & Eliada, & Eliphalet.

17 * But when the Philistines heard that they had anointed Dauid King ouer Israel, all the Philistines came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistines came, & spied their selues in the valley of Iephtaim.

19 Then Dauid asked counsell of the Loyd, saying, Shall I go vp to the Philistines: wilt thou deliuer them into mine hands? And the Loyd answered Dauid, Go vp: for I will doubtlesse deliuer the Philistines into thine hands.

20 * Then Dauid came to Baal perasim, and smote them there, and said, The Loyde hath deuised mine enemies alinder before me, as waters be deuised alinder: therefore he called the name of that place, * Baal perasim.

21 And there they left their images, and Dauid and his men¹ burnt them.

22 Against the Philistines came vp, & spied themselves in the valley of Iephtaim.

23 And when Dauid asked counsell of the Loyd, he answered, Thou shalt not go by, but turne about behind them, & come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the toppes of the mulberie trees, then remoue: for then shall the Loyd go out before thee, to smite the hoste of the Philistines.

25 Then Dauid did so as the Loyd had commaunded him, and smote the Philistines from Geba, vntill thou come to Gayer.

CHAP. VI.

1 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, & death. 14 Dauid dauncech before it. 15 And is therefore despised of his wife Michal.

1 And came Dauid gathered together all the choyren men of Israel, euen thirtie thousand.

2 * And Dauid arose and went with all the people that were with him, from Baale of Iudab to bring vp from thence the Arke of God, whose name is called by the name of the Loyde of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they yue the Arke of God vpon a new cart, and brought it out of the house of Abinadab that was in Gibeon. And Vzzah and Ahio the sonnes of Abinadab did drawe the new cart.

4 And when they brought the Arke of God

out of the house of * Abinadab, that was at Gibeon, Ahio went before the Arke. And Dauid and all the house of Israel played before the Loyd on all instruments made of firre, and on harpes, & on Psalteries, and on tymbels, and on corgers, & on cymbals.

5 * And when they came to Machon, breiching some, Vzzah put his hands to the Arke of God, and heide it: for the open bid thake it.

6 And the Loyde was very wroth with Vzzah, and God smote him in the same place for his fault, and there he dyed by the Arke of God.

7 And Dauid was displeased, because the Loyd had * smitten Vzzah: and he called do any thing in the name of the place * Perez Vzzah vntill this day.

8 Therefore Dauid that day feared the Loyd, and said, How shall the Arke of the Loyd come to me?

9 So Dauid would not bring the Arke of the Loyd into him into the cite of Dauid, but Dauid caried it into the house of Dauid-bed-room: a Citie.

10 And the Arke of the Loyd continued in the house of Dauid-bed-room the Citie, thre moneths, & the Loyd blessed Dauid-bed-room, and all his household.

11 And one told king Dauid, saying, The Loyd hath blessed the house of Dauid-bed-room, & all that he hath, because of the Arke of God: therefore Dauid went & brought the Arke of God from the house of Dauid-bed-room, into the cite of Dauid with gladnesse.

12 And when they that bare the Arke of the Loyd had gone thr paces, hee offered an ore, and a fat beaft.

13 And Dauid daunced before the Loyde with all his might, and was girded with a linnen * Cythod.

14 So Dauid and all the house of Israel, brought the Arke of the Loyd with shouting, and sound of trumpet.

15 And as the Arke of the Loyd came into the cite of Dauid, Michal Dauids daughter looked throug a window, and sawe king Dauid leape, and daunce before the Loyd, and shee despised him in her heart.

16 And when they had brought in the Arke of the Loyd, they set it in his place, in the mids of the Tabernacle that Dauid had pitched for it: the Dauid offered burnt offerings, & peace offerings before the Loyd.

17 And also as Dauid had made an end of offering burnt offerings and peace offerings, hee blessed the people in the name of the Loyd of hostes.

18 And game among all the people, euen among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a pice of flesh, and a bottle of wine: so all the people departed every one to his house.

19 And when Dauid returned to bless his house, and Michal the daughter of Dauid came out to meete Dauid, and said, How glorious to towne the King of Israel this day, which hath brought it to a pass in the eyes of the maidens neighbours, to see the King of Israel.

1 Sam. 7. 2.

c Praised God, & sang Psalms.

1 Chron. 13. 10.

d Here we see what danger it is to followe good intentions, or to do any thing in Gods seruice without his expresse word.

e Dr. made a french.

f Or, the diuision of Vzzah.

g Who was a Leuite, and had dwelt in Gibeon, 1 Chron. 15. 21.

h Meaning, he caused the Leuites to beare, according to the Law.

i With a garment like to the Priests garment.

j The worldlings are not able to comprehend the motions of the children of God, or praise God by all manner of means.

1 Chron. 16. 3.

k That is, to pray for his house, as he had done for the people.

f By Abichar the Priest.

g h i j k

l The place of the valley of giants, which Dauid called Baal-perasim because of his victorie.

m Which was in the tribe of Benjamin, but the Philistines did possesse it.

n o p q r s t u v w x y z

1 Chron. 13. 1, 6. This was a city in Iudab called also Kirath-iearim, Iosh. 15. 9.

h Which was an he place of the cite of Baal.

^{Or, vain man.}

k It was for no worldly affec^{ti}oⁿ, but only for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the servant of God.

as a scole unconcereth himselfe

21 Then David said unto Achish, I was before the Lojbe, which chose me rather then thy father, & all his house, and commanded me to be ruler over the people of the Lojbe, even over Israel: and therefore will I play before the Lojbe,

22 And will yet be more vile then thus, and will be lowe in mine owne sight, and of the very same maidseruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Achish the daughter of Saul had no chide unto the day of her death.

C H A P. VII.

2 David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minds of his benefites. 12 He promisseth continuance of his kingdom and posteritie.

1 Chron. 17. 1.

1 Afterward when a king came in his house, & the Lojbe had given him rest round about from all his enemies,

2 The king David unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the curtains.

3 Then Nathan said unto the king, Doe, and doe all that is in thine heart: for the Lojbe is with thee.

4 And the same night the woide of the Lojbe came unto Nathan, saying,

5 Doe, and tell my seruant David, Thus saith the Lojbe, Shalt thou build me an house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one woide with any of the tribes of Israel when I commanded the Iudges to seeke my people Israel: or said I, Whoe buildeth me not me an house of cedar trees?

8 Nowe therefore so say vnto my seruant David, Thus saith the Lojbe of hostes, I tooke thee from the shepheard following the shepe, that thou mightest be ruler over my people, over Israel.

9 And I was with thee wheresoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and hast made thee a great name, like vnto the name of the great men that are in the earth.

10 And I will appoint a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue no more, neither shall wicked people trouble them any more as before time.

11 And since the time that I set Iudges ouer my people of Israel, and I will giue thee rest from all thine enemies: also the Lojbe telleth thee, that he will make thee an house.

12 And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for euer.

14 I will be his father, and he shall be my sonne: and if he sinne, I will chasten him with the rod of men, & with the plagues of the children of men.

15 But my mercie shall not depart away from him, as Iooke it fro Saul to his children. I haue put away before thee.

16 And thine house shall be stablished & thy kingdom for euer before thee, even thy throne shall be stablished for euer.

17 According to all these woides, & according to all this vision, Nathan spake thus vnto David.

18 Then King David went in, & sate before the Lojbe, and sayde, Who am I, O Lojbe God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lojbe God, therefore thou hast spoken also of thy seruants house for a great while: but both this appertaineth to Nathan, O Lojbe God?

20 And what can David say vnto thee: for thou, O Lojbe God, knowest thy seruants heart.

21 For thy woides sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruants.

22 Wherefore thou art great, O Lojbe God: for there is none like thee, neither is there any God besides thee, acrobing to all that we haue heard with our eares.

23 And what one people in the earth is like thy people, like Israel: whose God went and redeemed them to himselfe, that they might be his people, & that he might make him a name, and doe for you great things, and terrible for thy land, O Lojbe, k And in her even for thy people, whome thou redeemedst to thee out of Egypt, from the nations, and their gods?

24 For thou hast redeemed to thy selfe thy gyptians & their people Israel to be thy people for euer: and thou Lojbe art become their God.

25 Nowe therefore, O Lojbe God, confirme that Godfree for euer the woide that thou hast spoken election is concerning thy seruants & his house, and do as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lojbe of be his people: hostes is the God ouer Israel: and let the house of thy seruants be stablished before thee.

27 For thou, O Lojbe of hostes, God of Israel, hast reuered vnto thy seruants, sayes: seek Gods glory, I will build thee an house: therefore shall thy seruants bene bold to pray this compliment of his promise.

28 Therefore now, O Lojbe God, for thou art God, & thy woide be true, & thou hast tolde this goodnesse vnto thy seruants.

29 Therefore now let it please thee to blesse the house of thy seruants, that it may continue for euer before thee: for thou, O Lojbe God, hast spoken it: and let the house of thy seruants be blessed for euer, with thy blessing.

C H A P. VIII.

1 David overcometh the Philistines, & other strange nations, and maketh them tributaries to Israel.

a Within the Tabernacle covered with skinnes, Exod. 26. 7.

b Meaning, he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophetic, permitted him.

c At concerning the building of an house meaning, that without Gods expresse worde nothing ought to be attempted.

1 Sam. 16. 12. psal. 78. 70.

d I haue made thee famous throughout all the world.

e He promisseth them quietnes, if they will walke in his feare and obedience.

1 King. 2. 30.

1 King. 5. 5. & 6. 11. 1 Chron. 22. 30.

g This was begun in Salomon as a figure, but accomplished in Christ.

h Commeth not of thy free mercy, then of any weakness, that can be in man.

i O Israel, k And in her even for thy people, whome thou redeemedst to thee out of Egypt, from the nations, and their gods?

l From the Egyptians & their idols. m He sheweth the Israelites were chosen to be his people.

n This prayer is most effectual, when we chiefly seeke Gods glory, and the accomplishment of his promise.

o Therefore I firmly beleue it shall come to pass.

CHAP. IX.

After this now, David smote the Philistines, and subdued them, and David tooke the bulke of bondage out of the hand of the Philistines.

And he smote Moab, and measured them with a cubbe, and cast them downe to the ground: he measured them with two cubbes to put them to death, and with one full cubbe to keepe them alive: so became the Moabites Davids servants, and brought gifts.

David smote also Hadadezer king of Rehob king of Zobah as he went to recover his boyler at the river Euphrates.

And David tooke of them a thousand and seven hundred horsemen, and twenty thousand footmen, and David destroyed all the chariots, but he reserved an hundred chariots of them.

Then came the Aramites of Damascus to succoure Hadadezer king of Zobah, but David slew of the Aramites two and twenty thousand men.

And David put a garrison in Ram of Damascus: and the Aramites became servants to David, and brought gifts. And the Lord sanctified David wheresoever he went.

And David took the shields of gold that belonged to the servants of Hadadezer, and brought them to Jerusalem.

And out of Be'er, and Be'erotai (cities of Hadadezer) king David brought exceeding much byasse.

Then Toi king of Hamath heard howe David had smitten all the host of Hadadezer.

Therefore Toi sent Toiarm his sonne to king David, to salute him, & to restore to him by cause he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of silver, and vessels of golde and vessels of byasse.

And king David did dedicate them unto the Lord with the silver and gold that he had dedicated of all the nations, which he had subdued.

So Ram, & of Moab, and of the children of Ammon, and of the Philistines, and of Haleb, & of the people of Hadadezer the sonne of Rehob king of Zobah.

So David gave a name after that he returned, and had thine of the Aramites in the valley of salt eight thousand men.

And he put a garrison in Edom: whosoever out of Edom put he out, & all the king of Edom became Davids servants: the Lord kept David, & whithersoever he went.

Thus David reigned over all Israel, & executed judgement and justice unto all his people.

And Joab the sonne of Neriah was over the host, and Jothaphat the sonne of Achitub was recorder.

And Zadoh the sonne of Achitub, and Ahimelech the sonne of Abiathar were the priests, and Seraiah the scribe.

And Beniahuih the sonne of Jehoiada, and the Cherethites & the Pelethites, and Davids souldiers were chiefe rulers,

David restored all the landes of Saul to Mephibosheth the sonne of Jonathan. His appointeth Ziba to see to the profits of his land.

And David saide, Is there yet any man left of the house of Saul, that I may shewe him mercie for Jonathan sake?

And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, I thy servant am he.

Then the king said, Remaineth there yet none of the house of Saul, on whom I may shewe the mercie of God? Ziba then answered the king, Jonathan hath yet a sonne, I knowe of his feete.

Then the king said unto him, Where is he? And Ziba saide unto the king, Behold, he is in the house of Barzai the sonne of Anniel of Gedar.

Then king David sent, and tooke him out of the house of Barzai the sonne of Anniel of Gedar.

Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come unto David, he fell on his face, and did reverence, and David saide, Mephibosheth: And he answered, Behold thy servant.

Then David said unto him, Feare not: for I will surely shewe thee kindness for Jonathan thy fathers sake, and will restore thee all the feildes of Saul thy fathers, and thou shalt eate bread as my table continually.

And he bowed himself, and said, What is thy servant, that thou shouldest looke upon such a dead dog as I am?

Then the king called Ziba Davids servant, and saide unto him, I have given unto thy masters sonne all that pertained to Saul and to all his house.

Thou therefore and thy souldiers and thy servants shall till the land for him, and being in that thy masters sonne may have food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (nowe Ziba had fiftene souldiers, and twentie servants).

Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the kings souldiers.

Mephibosheth also had a pong sonne named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

And Mephibosheth dwelt in Jerusalem: for he did eate continually at the kings table, and was laide on both his feet.

CHAP. X.

The messengers of David are villainously intreated of the king of Ammon. Joab is sent against the Ammonites.

After this, the king of the children of Ammon dyed, and Hanun his sonne reigned in his stead.

iii.

2 Then

a Because of mine othe and promises made to Jonathan, 1 Sam. 20. 15.

b Such mercie, as shalbe acceptable to God, Chap. 1. 4.

c Who was also called Eliam, the father of Bath-sheba Davids wife.

d Or, lands.

d Meaning, a desired person

Or, souldiers.

e Be ye provident over seers and governors of his lands that they may be profitable,

f That Mephibosheth may have all things at commandment as becometh a kings sonne.

1 Chron. 18. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or, bought the house of the church. Or, the Syrians. Or, of Damascus: they which dwell were Damascus. e In that part of Syria, where Damascus was. d They payed yearly tribute.

e For the use of the Temple.

Or, Antiochia.

Or, Joab. Or, Joab's son. f He was victorious, he was glad to increase of peace. Or, in his hand.

Or, Syria, or, Colossia.

Or, in all his country. g He gave judgement in controversies, and was merciful toward the people. Or, writer of Chronicles. Or, was over the church. h The Cherethites and Pelethites were as the kings guard, and had charge of his person.

a The children of God are not vnmindfull of a benefice received.

**Ebr. In thine eyes death Dauid.*

b Their arrogant malice would not suffer them to see the simplicitie of Dauid's heart: therefore their counsell turned to the destruction of their country.

c That they had defecured Dauid's displeasure, for the iniurie done to his ambassadours.

**Or, Syrian.*

d These were diuers parts of the country of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

e Here is declared wherefore warre ought to be vnderaken: for the defence of true religion and Gods people.

**Or, Hadadzer, *Or, Embraces.*

f Meaning, the greatest part.

2 Then said Dauid, I will shew kindnesse vnto Hanun & some of Gabaah, as his father & shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauid's seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee: hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spy it out, and to overthrow it?

4 Wherefore Hanun tooke Dauid's seruants, & shamed off & halfe of their beard, and cut off their garments in the middle, and sent them away.

5 When it was told vnto Dauid, he sent to comforte them: for the men were exceedingly ashamed: and the king sayd, Tarie at Iericho, vntill your beards be grown, then returne.

6 And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent and hired the Ammonites of the house of Rehob, and the Ammonites of Zoba, twentie thousand footmen, and of king Maach a thousande men, and of Jith-tob twelue thousand men.

7 And when Dauid heard of it, he sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, & put their annie in aray at the entering in of the gate: and the Ammonites of Zoba, and of Rehob, and of Jith-tob, and of Maach were by them in the field.

9 When Joab saw that the front of battell was against him before and behinde, he chose of all the choise of Israel, and put them in aray against the Ammonites.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Ammonites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come, and succour thee.

12 Be strong & let vs be valiant for our people, & for the cities of our God, & let & I goe do that which is good in his eyes.

13 Then Joab, and the people that was with him, ioynd in battell with the Ammonites, who fled before him.

14 And when the children of Ammon saw that the Ammonites fled, they fled also before Abisai, and entered into the cite. So Joab returned from the children of Ammon, and came to Ierusalem.

15 And when the Ammonites saw that their king was slaine before Israel, they gathered them together.

16 And Hadadzer sent, and brought out the Ammonites that were beyond the River: and they came to Helan, and Shobach the captaine of the hoste of Hadadzer went before them.

17 When it was shewed Dauid, then hee gathered all Israel together, and passed ouer Iordan, and came to Helan: and

the Ammonites set them in aray against Dauid, and fought with him.

18 And the Ammonites fled before Israel: & Dauid destroyed & ten thousande chariots of the Ammonites, & fourtie thousand footmen, and more Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadadzer, saw that they fel before Israel, they made peace with Israel, & serued them: & the Ammonites feared to helpe the children of Ammon any more.

CHAP. XL

1 The cite Rabbah is besieged. 2 Dauid committeth adulterie. 17 Uriah is slaine. 29 Dauid marrieth Bath-sheba.

1 And when the yere was expired in the time when kings goe forth to battell, Dauid sent Joab, and his seruants to him, & all Israel, who destroyed & the children of Ammon, & besieged Rabbah: but Dauid remained in Ierusalem.

2 And when it was evening tide, Dauid arose out of his bed, and walked vpon the rooffe of the kings palace: & from the rooffe he saw a woman washing her selfe: & the woman was very beautifull to looke vpon.

3 And Dauid sent and inquired what woman it was: and one saide, Is not this Bath-sheba daughter of Eliam, wife to Uriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and he lay with her: (now she was purified from her uncleannes) and she returned vnto her house.

5 And the woman conceived: therefore she sent and told Dauid, and saide, I am with childe.

6 Then Dauid sent to Joab saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, and how the people fared, & how the warre prospered.

8 Afterward Dauid said to Uriah, Goe downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Uriah went not downe to his house: and Dauid saide vnto Uriah, Commest thou not from thy iourney? why dost thou not goe downe to thine house?

11 Then Uriah answered Dauid, The Ark & Israel, and Iudah be in tents: and my lord Joab & the seruants of my lord abide in the open fields: shall I then goe into mine house to eat & drinke, and he with my wife & by thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid saide vnto Uriah, Tarry yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, and he did eat

g Which were the chiefest and most principalls for in all he destroyed 7000.
 1. Chron. 19. 18. or, the soldiers which were in 700. chariots.

a The yere following about the spring time.

b Whereupon he wised to rest after noone, as was read of the booke of Chap. 4-7.

c Who may see an Israelite borne, but converted to the true religion.
 Levitic. 15. 19. and 18. 19.
 d Fearing lest she should be stoned according to the Law.

e Dauid thought that if Uriah lay with his wife, his fault might be clocked.

f Herby God would touch Dauid's conscience, that seeing the fidelitie and religion of his seruants, he would declare himselfe so forgetfull of God & inhumane to his seruants.

He made him
more li-
berally then he
was wont to doe,
thinking hereby
he would haue
been by his wife.
Ex. 10. 10.
Except God
continually vsu-
hale vs with
his mightie spi-
rit, the most per-
fect fall head-
long into all vice
& domination.

and blesse before him, and he made him
his bunke: & at euen he went out to lie on
his couch with the seruants of his lord,
but went not downe to his house.

14 And on þe morowe Dauid wrote a letter
to Ioaþ, & sent it by the hande of Uriah.
15 And he wrote " thus in the letter, " But
pe Uriah in the forefront of the strength
of the battell, and recule ye backe from
him, that he may be slayned, and die.

16 So when Ioaþ beseged the cite, he
assigned Uriah vnto a place, where he
knewe that strong men were.

17 And the men of the cite came out, and
fought with Ioaþ: and there fell of the
people of the seruants of Dauid, and Uri-
ah the Hittite also dyed.

18 Then Ioaþ sent and tolde Dauid all the
things concerning the warre.

19 And he charged the messenger, saying,
when thou hast made an ende of telling al
the matters of the warre vnto the King.

20 And if the Kings anger arise, so that he
say vnto thee, Wherefore approachedst
pe vnto the cite to fight? knowe ye not
that they would hurle from the wall?

21 Who anote Abimelech sonne of Jeri-
beloth? did not a woman cast a piece of
a millstone vpon him from the wall, and
he died in Thebez? why went ye nie the
wall? Then say thou, Thy seruant Uriah
the Hittite is also dead.

22 So þe messenger went, & came & shew-
ed Dauid all that Ioaþ had sent him for.

23 And the messenger sayde vnto Dauid,
Certainly the men persuaded against vs,
and came out vnto vs into the fildes, but
we " pursued them vnto the entering of
the gate.

24 But the shooters shot from the wall a-
gainst thy seruants, & some of the Kings
seruants be dead: and thy seruant Uriah
the Hittite is also dead.

25 Then Dauid sayde vnto the messenger,
Thus shalt thou say vnto Ioaþ, Let not
this thing trouble thee: for the sword de-
noureth " one as well as an other: make
thy battell more strong against the cite &
destroy it, and encourage thou him.

26 And when the wife of Uriah hearde
that her husbande Uriah was dead, she
mourned for her husband.

27 So when the mourning was past, Da-
uid sent and tooke her into his house, and
he became his wife, & bare him a sonne:
but the thing that Dauid had done, dis-
pleased the Lord.

CHAP. XII.

1 David reproued by Nathan confesseth his sinne. 28
The child continued in adulterie, dyeth. 29 Solomon
is borne. 26 Rehabs is taken. 31 The citizens are
graciously punished.

Then the Lord " sent Nathan vnto
Dauid, who came to him, and sayde
vnto him, There were two men in
one cite, the one rich, and the other poore.

2 The rich man had exceeding many sheepe
and oxen:

3 But the poore had none at all, save one
little sheepe which he had bought, & nour-
ished by: and it grew by with him, and

with his children also, and did care of his
owne moulde, and diantle of his owne
cupp, and slept in his bosome, and was
vnto him as his daughter.

4 Nowe there came a " stranger vnto the
riche man, who " refused to take of his
owne sheepe, and of his owne oxen to
dresse for the stranger that was come vnto
him, but tooke the poore mans sheepe,
and drest it for the man that was come
to him.

5 Then " Dauid was exceeding wroth
with the man, & said to Nathan, As the
Lord liueth, the man that hath done this
thing, " shall surely die,

6 And he shall restore the lambe " foure of death,
foldes, because he did this thing, and had
no pittie therof.

7 Then Nathan sayd to Dauid, Thou art
the man. Thus saith the Lord God of Is-
rael, " I anointed thee King ouer Israel, &
deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes " house, and thy
lordes " wines into thy bosome, and gave
thee the house of Israel, and of Iudah,
and wouldest moreouer (if that had bene
too little) haue giuen thee " such and such
things.

9 Wherefore hast thou despised the com-
mandement of the Lord to doe euill in his
sight? thou hast killed Uriah the Hittite
with the sword, & hast taken his wife to
be thy wife, and hast slaine him with the
sword of the " children of Ammon.

10 Nowe therefore the sword shall neuer
depart from thine house, because thou
hast despised me, and taken the wife of
Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Beholde, I will
raise vp euill against thee out of thine
owne house, and will " take thy wives be-
fore thine eyes, and give them vnto thy
neighbour, & he shall lie with thy wives
in the sight of this sunne.

12 For thou diddest it secretly: but I will
doe this thing before all Israel, and be-
fore the sunne.

13 The Dauid said vnto Nathan, " I haue
sinned against the Lord. And Nathan
sayde vnto Dauid, The Lord also hath
put away thy sinne, thou shalt not die.

14 Notwithstanding by this deed thou hast
caused the enemies of the Lord to " blas-
pheme, the child that is borne vnto thee
shall surely die.

15 So Nathan departed vnto his house:
& the Lord strooke the child that Uriahs
wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the
child, and fasted and " went in, and lape
all night vpon the earth.

17 Then the Elders of his house arose to
come vnto him, and to cause him to rise
from the ground: but he would not, nei-
ther did he eate " meate worth them.

18 So on the seventh day the child dyed:
and the seruants of Dauid feared to tell
him that the child was dead: for they
said, Beholde, while the child was a liue,
we spake vnto him, and he would not
hearken vnto our voyce: howe then shall
we be named.

Or, wayfaring
man.
Or, spared.

Ebr. The anger of
David was kind-
led.

Ebr. in the child
of death.
Exod. 22. 1.

1 Sam. 26. 13.

b For Dauid
succeeded Spal
in his kingdom.

c The Jewes vn-
derstand this of
Eglah & Michal,

or of Rizpah
and Michal.

d That is, great-
er things than these:

for Gods
loue and bene-
fices increase to-
ward his, if by
their ingratitude
they stay him
not.

e Thou hast
most cruelly gi-
uen him into the
hands of Gods
enemies.

f Meaning,

Dem. 28. 30.
chap. 16. 22.

g For the Lord
seeketh but that
the sinner would
turne to him,

h In saying, that
the Lord hath
appointed a wicked
man to
reigne ouer his
people.

i To wit, to his
praise chamber,

k Thinking by
his instant pray-
er that God
would haue re-
stored his child,

whereas he had
otherwise de-
not returned.

by, which
he sayd.

I Meaning, Gi-
deon, Judg. 9.
13. 13.

Ebr. we againe
died.

I He differ-
eth with the
messenger, so
the messenger
saith neither by
cruell
common sense,
nor Ioaþs re-
buke, which
might be efpied.
Ebr. so and so.
Ebr. we will be
the eyes of the
Lord.

a Because Dauid
lay now down-
and in sinne, the
living mercie of
God, which suf-
fereth not his to
perish, waketh
his conscience by
this similitude, &
bringeth him to
repentance.

^a *Elr, and he will doe him selfe euill.*

^b *we say vnto him, The childe is dead, " to seeke him moze?*
^c *But when Dauid saue that his seruants whilpered, Dauid perceiued that þ childe was dead: therefore Dauid sayde vnto his seruants, Is the childe dead? And they sayd, he is dead.*
^d *Then Dauid arose from the earth, & walshed and anointed him selfe, and changed his appaerell, and came into the house of the loide, and worshipped, and afterwarde came to his owne house, and bade that they shoulde set bread before him, and he did eate.*
^e *Then said his seruants vnto him, What thing is this, that thou hast done? thou biddest fast and weepst for the child, while it was aliuie, but when the childe was dead, thou biddest rise vp, and eat meate.*
^f *And he saide, While the childe was yet aliuie, I fasted, & wept: for I sayd, Who can tell whether God will haue mercie on me, that the childe may liue?*

^g *But now being dead, wherefore should I now fast? Can I bring him againe any moze? I shall goe to him, but he shall not returne to me.*

^h *I And Dauid comforted Bath-sheba his wife, and went in vnto her, and laye with her, and she bare a sonne, and he called his name Salomon: also the loide loued him.*

ⁱ *For the Lorde had sent " by Nathan the Prophet: therefore " he called his name Iedidiah, because the loide loued him.*

^j *Then Iobab fought against Iakabbah of the children of Ammon, and tooke the citie of the kingdom.*

^k *Then Iobab sent messengers to Dauid, saying, I haue fought against Iakabbah, and haue taken the citie of waters.*

^l *Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, least " the victorie be attributed to me.*

^m *So Dauid gathered all the people together, and went against Iakabbah, and besieged it, and tooke it.*

ⁿ *And he tooke their kings crowne from his head, (which waped a talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.*

^o *And he carped away the people that was therein, & put them vnder salues, and vnder piron harrowes, & vnder ares of piron, and cast them into the tyle kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.*

CHAPTER XIII.

¹⁴ *Amnon Dauids sonne defiled his sister Tamar.*
¹⁵ *Tamar is comforted by her brother Absalom,*
¹⁶ *Absalom therefore killeth Amnon.*

^a *After this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was " Tamar, Amnon þ sonne of Dauid loued her.*
^b *And Amnon was so loyered, that he fell sicke for his sister Tamar: for she was*

a virgin, and it seemed hard to Amnon b And therefore kept in her fathers house, as virgins were accustomed.

^c *But Amnon had a friend called Jonabab, the sonne of Shimeah Dauids brother: & Jonabab was a very subtil man.*

^d *Who saide vnto him, Why art thou the kings sonne so leane front day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.*

^e *And Jonabab saide vnto him, " Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her lacke council byrse meate in my sight, that I may see it, and eate it of her hand.*

^f *So Amnon lay downe, & made himselfe sicke: and when the king came to see him, Amnon sayd vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meate at her hand.*

^g *Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and byrse him meate.*

^h *So Tamar went to her brother Ammons house, and he lay downe: and she tooke flour, and knead it, and made cakes in his sight, & did bake the cakes.*

ⁱ *And she tooke a pan, and powdered them before him, but he would not eate. Then Amnon sayde, Cause þe euery man to goe out from me: so euery man went out from him.*

^j *Then Amnon saide vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.*

^k *And when she had set them before him to eate, he tooke her, and sayde vnto her, Come, lie with me, my sister.*

^l *But she answered him, Nay, my brother, doe not force me: for no such thing ought to be done in Israel: commit not this follie.*

^m *And "I, whether shal I cause my shame to goe? and thou shalt be as one of the foolkes in Israel: now therefore, I pray thee, speake to the king, for he will not doe me vnto thee.*

ⁿ *Howbeit he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.*

^o *Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon sayd vnto her, Vp get thee hence.*

^p *And she answered him, " There is no canst: this euill (to put me away) is greater then the other that thou biddest vnto me: but he would not heare her,*

^q *But called his seruant that serued him, and sayde, But this woman nowise out from me, and locke the doore after her.*

^r *(And she had a garment of diuers colours vpon her: for with such garments were the kings daughters that mation, Gen 38*

were 3. indg. 3. p.

were virgins, apparelled) Then his servant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head and rent p garment of divers colours which was on her, & laid her hand on her head, and went her way crying.

20 And Abshalom her brother said unto her, hath Amnon thy brother done to thee? show me: for I will kill my sister: he is thy brother: I will not thine thing grieue thine heart. So Tamar remained desolate in her brothers Abshaloms house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Abshalom sayde unto his brother Amnon neither good nor bad: for Abshalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yerres, Abshalom had shepheaters in Beal-hazon, which is beside Ephraim, and Abshalom called all the kings sonnes.

24 And Abshalom came to the king & said, Beholde now, thy servant hath shepheaters: I pray thee, that the king with his servants would go with thy servant.

25 But the king answered Abshalom, I pray some, I pray thee, let us not goe all, least we be chargeable unto thee. Yet Abshalom layd force upon him: howbeit hee would not go, but thanked him.

26 Then sayd Abshalom, But, I pray thee, that not my brother Amnon goe with us? And the king answered him, Why should he goe with thee?

27 But Abshalom was instant upon him, and he sent Amnon with him, and all the kings children.

28 ¶ Nowe had Abshalom commanded his servants, saying, Sparke now when Ammons heart is merry with wine, and whi I lay unto you, smite Amnon, kill him, feare not, for haue not I commanded you: be bolde therefore, and slay p men.

29 And the servants of Abshalom did unto Amnon, as Abshalom had commanded: and all the kings sonnes arose, and euery man gat him vp upon his mule, & fled.

30 ¶ And while they were in the way, tidings came to David, saying, Abshalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & all his servants stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah Dauids brother answered & said, Let not my lord suppose that they haue slayne all the pong men the kings sonnes: for Amnon only is dead, because Abshalom had repoyled so, since hee forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the kings sonnes are dead: for Amnon onely is dead.

34 ¶ Then Abshalom fled: and the pong man kept the watch, lift vp his eyes, and looked, and beheld: there came much people by the way of the hill side behind him,

35 And Jonadab said unto the king, Beholde, the kings sonnes come: as thy servant sayd, so it is.

36 And as soone as hee left speaking, beholde, the kings sonnes came, and lift vp their voyces, and wept: and the king also & all his servants wept exceedingly so.

37 But Abshalom fled away, and went to Talmai the sonne of Ammihur king of Geshur: and David mourned for his sonne euery day.

38 So Abshalom fled, and went to Geshur, and was there thre yerres.

39 And king David desired to goe forth unto Abshalom, because hee was pacified concerning Amnon, seeing hee was dead.

CHAP. XIII.

Abshalom is reconciled to his father by the subtilty of Iacob. 24. Abshalom may not see the kings face. 25. The beauty of Abshalom. 30. He causeth Iacob to be burnt, and is brought to his fathers presence.

¶ Then Iacob the sonne of Zeruiah perceived, that the kings heart was toward Abshalom,

2 And Iacob sent to Rehoah, and brought thence a subtle woman, and sayd unto her, I pray thee, saue thy self to moune, and now put on mourning apparel, and anoint not thy self with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, & speake on this manner unto him (for Iacob taught her what he should say)

4 ¶ Then the woman of Rehoah spake vnto the king, and set downe on her face to the ground, and did obeisance, and sayde, Helpe, O king.

5 Then the king sayde vnto her, What aileth thee? And shee answered, I am in deede a widow, & mine husband is dead:

6 And thine handmaid had two sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole famill is risen against thine handmaide, and they sayd, Deliuere him that smote his brother, that we may kill him for the soule of his brother whom he slew, that we may destroy the heire also: so they shall quene my sparkle which is left, and shall not leave to mine husband neither name nor possesrie vpon the earth.

8 And the king layd vnto the woman, Go to thine house, and I will giue a charge for thee.

9 Then the woman of Rehoah sayde vnto the king, My lord, O king, this trespass be on me, and on my fathers house, & the king and his thour be guiltlesse.

10 And the king sayde, Bring him to me, & I speake against thee, and hee shall touch thee no more.

11 Then sayd shee, I pray thee, let the king remember the lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my soure, And shee answered, As the lord liueth, where there that not our hearte of thy sonne fall in number, to the earth,

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3. Or, cauled.

a That the king fauoured him.

Or, wife.

b In token of mourning, for they viedancin- ting to seeme cheerful.

Or, put words in her mouth.

Or, same.

Or, a widows woman.

c Under this parable she describeth the death of Amnon by Abshalom.

d Because he hath slaine his brother, he ought to be slain according to the lawe, Gen. 9. 6. exod. 21. 12.

e Astouching the breach of law which puniteth blood, let me beare the blame.

f Swearing that they shall not re- uenge blood, which are many in number.

g Why doest thou giue contrary sentence in thy sonne Absalom?

^h Or, accept. h God hath provided waies (as sanctuaries) to saue them oft times, whome man iudgeth worthe death. i For I thought they would kill this mine heire.

^k Ebr. rest.

k Is of great wisdom to discern right from wrong.

l I shall not thou done this by the counsell of Iob?

m By speaking rather in a parable than plainly. ⁿ Or, none can hide ought from the King.

n I have granted thy request.

^o Ebr. blessed.

o Couering here by his affection, & shewing some part of iustice to please the people.

12 Then the woman sayde, I pray thee, let thine handmaid speake a word to my lord the king. And he sayd, Say on.

13 Then the woman sayd, Wherofore then hast thou? I thought such a thing against the people of God: of why doth h king, as one which is faultie, speake this thing, h he wil not bying againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which can not be gathered up againe: neither doth God spare any person, yet doth hee appoynt ⁱ means, not to cast out from him, him that is expelled.

15 Now therfore h I am come to speake of this thing vnto my lord the king, the cause is, that the people haue made me afraide: therfore thine handmaid saide, now wil I speake vnto the king: it may be h the king will perforce the request of his handmaid.

16 For the king wil heare, to deliuer his handmaide out of the hande of the man that would destroy me, & also my foine from the inheritance of God.

17 Therfore thine handmaid sayde, The word of my lord h king shall now be: ^{co} soforable: for my lord h king is euen as an ^{angel} of God in hearing of good & bad: therfore the lord thy God be with thee.

18 Then the king answered, and sayd vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman sayde, Let my lord the king now speake.

19 And the king sayd, Is not ⁱ the hande of Iob with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I wil not turne to the right hand nor to h left, from ought that my lord the king hath spoken: for euen thy seruante Iob had me, and hee put al these wordes in the mouth of thine handmaid.

20 For to the intent that I should charge the foine of speech, thy seruante Iob hath done this thing: but ⁱ my lord is wise according to the wisdom of an Angell of God to understand al things that are in the earth.

21 ¶ And the king said vnto Iob, Behold now, I haue done this thing: goe then, & bying the yong man Absalom againe.

22 And Iob fel to the ground on his face, & bowed him selfe, and thanked the king. Then Iob sayd, This day thy seruante knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled h request of his seruante.

23 ¶ And Iob arose, and went to Bethur, and brought Absalom to Jerusalem.

24 And the king sayde, Let him ⁱ turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when hee polled his head, (for at euery yeeres end he polled it: because it

was too heauie for him, therfore hee polled it) hee weighed the heare of his head at two hundredth shekels by the kings weight.

27 And Absalom had thre sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Jerusalem, and sawe not the kings face.

29 Therfore Absalom sent for Iob to send him to the king, but he would not come to him: and when hee sent againe, he would not come.

30 Therfore he said vnto his seruants, Behold, Iob hath a field by my place, and hath barley therein: go, & set it on fire: & Absaloms seruants set the field on fire.

31 Then Iob arose, and came to Absalom vnto his house, & sayd vnto him, Wherofore haue thy seruants burnt my field with fire?

32 And Absalom answered Iob, Behold, I sent for thee, saying, Come thou hither, and I wil send thee to the king for to lay, Wherofore am I come from Bethur? He had bene better for me to haue bene there still: nowe therfore let me see the kings face: and if there be any trespass in me, let him kill me.

33 Then Iob came to the king, and tolde him: so he called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

The practise of Absalom to asperse to the king dome. 14 David and his flier. 31 Davids prayer. 34 Hertha is sent to Absalom to discover his counsel.

1 After this, Absalom prepared him chariots and horses, and sitted men to runne before him.

2 And Absalom rose up early, & stood hard by the entering in of the gate: and euery man that had any matter, and came to the king for iudgement, him did Absalom call vnto him, and sayd, Of what citie art thou? and he answered, Thy seruante is of one of the tribes of Israel.

3 Then Absalom sayd vnto him, See, thy matters are good & righteous, but there is no man depoued of h king to heare thee.

4 Absalom said moreover, O that I were iudge in the land, that euery man which hath any matter of controuersie, might come to me, that I might doe him iustice.

5 And when any man came nere to him, and did him obedience, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for iudgement: so Absalom stole the hearts of the men of Israel.

7 ¶ And after thre yeeres, Absalom said vnto the king, I pray thee, let me goe to Hebron, and render me vnto which I haue bowed vnto the lord.

8 For thy seruante bowed a vnto when I remained in Bethur: in Aram, saying, If the lord shall bying me againe: in Davide

Which weyd 6. li. 4. ounces after halfe an ounce the kel.

Or, possibill q The which are impatient their affliction, and spare no lawful means to comfort them.

r I have offered by reason, giving my filth dishonouring the wickedness, see them thus in their del.

Or, makin a Which was a guard to his forth his effus Or, compass.

b That is, place of where it place be was

c Thus by slender fauour all faire promises the wickedness preferment.

d By inciting them from his father to him selfe.

e Counting thus the time that Israelites had led a king of Samucl.

By offering a peace offering, which was lawfull to doe in any place.

And bidro his fall in Hebron.

offered and joyful.

Whose heart he saw that Sath had so possessed, that he would leave no mischief unattempted.

Dr. Hugh.

in at his feet.

By which, I to wit, from Jerusalem, & these were as the kings garde, or as some write, I Whos some mind, was the kings sonne of Gath.

Meaning, the of his familie, God require the thy friend-ship & fidelitie.

To wit, the five hundred men.

Which was the charge of the Kohathites, Num. 4. 4. To stand by the Arke.

to Jerusalem, I will serve the Lord.
9 And the king said unto him, Go in peace. So he arose, and went to Hebron.
10 Then Abalom sent spies throughout all the tribes of Israel, saying, When ye heare the founde of the trumpet, ye shall say, Abalom reigneth in Hebron.
11 And with Abalom went two hundred men out of Jerusalem, that were called: and they went in their simplicity, knowing nothing.
12 Also Abalom sent for Ahithophel the Gilonite Davids counsellor, from his citie Gihon, while he offered sacrifices: and the treason was great: for the people increased still with Abalom.
13 Then came a messenger to David, saying, The heartes of the men of Israel are turned after Abalom.
14 Then David said unto all his servants that were with him at Jerusalem, Up, & let us flee: for ye shall not escape from Abalom: make speede to depart, lest he come suddenly and take us, and bring euill upon vs, and smite the cite with the edge of the twojbe.
15 And the kings servants said unto him, Beholde, thy servants are ready to do as thou shalt say: but what shall we say to thee? for thy servants are ready to do as thou shalt say.
16 So the king departed and all his household after him, and the king left his concubines to keepe the house.
17 And the king went forth with all the people after him, and tarped in a place farre off.
18 And all his servants went about him, and all the Cherethites and all the Pelishtines and all the Gittites, even six hundred men which were come after him from Gath, went before the king.
19 Then said the king to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to the place.
20 Thou canst pesterday, and shouldest I cause thee to wander to day & goe with vs? I will goe whither I can: therefore returne thou, and say againe thy brethren: mercy and truth be with thee.
21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely will thy servant be.
22 Then David said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.
23 And all the countrey wept with a loud voice, and all the people went forward, but the king pass'd over the brooke Baradon: and all the people went over towards the way of the wilderness.
24 And loe, Zadok also was there, and all the Levites with him, bearing the Arke of the Covenant of God: and they set downe the Arke of God, and Abiathar went up until the people were all come out of the cite.

25 Then the king said unto Zadok, Carry the Arke of God againe into the cite: if I shall finde favour in the eyes of the Lord, he will bring me againe, and I shall see both it, and the Tabernacle thereof.
26 But if he thus say, I have no delight in thee, behold, I am here, let him doe to me as seemeth good in his eyes.
27 The king said againe unto Zadok the Priest, Art not thou a Seer? returne into the cite in peace, & pour two tonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.
28 Beholde, I will tarpe in the fields of the wilderness, until there come some word from you to be tolde me.
29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, & they tarped there.
30 And David went by the mount of Olives and wept as he went by, & had his head covered, and went barefooted: and all the people that was with him, had every man his head covered, and as they went by, they wept.
31 Then one tolde David, saying, Ahithophel is one of them that have conspired with Abalom: and David said, O Lord, I pray thee, turne the counsel of Ahithophel into foolishnes.
32 Then David came to the toppe of the mount where he worshipped God: and behold, Gushai the Hittite came against him with his soare toyne, and having earth upon his head.
33 Unto whome David said, If thou goe with me, thou shalt be a burthen unto me.
34 But if thou returne to the cite, and say unto Abalom, I will be thy servant, (as I have bene in time past thy fathers servant, so will I now be thy fathers servant) then thou mayest bring me the counsel of Ahithophel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shewe to Zadok and Abiathar the Priests.
36 Behold, there are with them their two tonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shalt thou send me every thing that ye can heare.
37 So Gushai Davids friend went into the cite: & Abalom came into Jerusalem.

CHAP. XVI.

Theindefinite of Ziba, 5 Shimei curseth David, 16 Huias cometh to Abalom, 21 The counsel of Ahithophel for the concubines.

When David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth mette him with a couple of asses laden, & upon them two hundred cakes of bread, and an hundred bunches of raisins, & an hundred of dried figs, and a bottell of wine.
2 And the king said unto Ziba, What do these mean? And Ziba said, Behold, there are no riders on, and bread and dried figs for the faint men to eat, and wine, that the faint men may drinke in the wilderness.
3 And others.

Or, his tabernacle.

The faithful in all their afflictions shew themselves obedient to Gods will.

1 Sam. 9. 9.

With ashes and dust in signe of sorrow.

The counsel of crafty worldlings doeth more harme then the open force of the enemy.

Though Huias that dissembled here at the Kings request, yet may we not vie this example to excuse our dissimulation.

^aEbr. I worship.

^c Which was a citie in the tribe of Benjamin.

^d That is, round about him.

^e Ebr. man of blood.

^f Ebr. man of blood.

^g Reproaching him as though by his means Ish-bobeth and Abner were slaine.

^h 1 Sam. 24. 15, and chap. 3. 8.

ⁱ David felt that this was the iudgement of God for his stone, and therefore humbled himselfe to his rodde.

^j Or, my teares. ^k Meaning, that the Lord will sende comfort to his when they are oppressed.

^l To wit, at Baurim.

^m Ebr. let the King live.

ⁿ Meaning, David.

^o Ebr. the second time.

3 And the king said, But where is thy master's house? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto David's household. And Ziba said, "I beseech thee, let me finde grace in thy sight, my lord, & king."

5 And when king David came to Baurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at David, & at all the servants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou "murderer, and "wicked man."

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thee kingdome into the hands of Abisalom thy sonne: and behold, thou art taken in thy wickedness, because thou art a murderer.

9 Then said Abisalom the sonne of Zeruiah unto the king, Whyp doest thou "dead dog curse my lord the king: let me goe, I pray thee, and take away his head."

10 But the king said, What have I to doe with you, ye sonnes of Zeruiah? for he curseth, even because the Lord hath "hidden him curse David: who dare then say, Wherefore hast thou done so?

11 And David saidp to Abisalom, and to all his servants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Zeruiah? Suffer him to curse: for the Lord hath hidden him.

12 It may be that the Lord will looke on mine affliction, and so me good for his cursing this day.

13 And as David and his men went by the wap, Shimei went by the side of the mountaine over against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearp, and refreshed themselves there.

15 And Abisalom, and all the people, the men of Israel came to Jerusalem, and Achishophel with him.

16 And when Hushai the Archite David's friend was come unto Abisalom, Hushai said unto Abisalom, "God saue the king, God saue the king."

17 Then Abisalom said to Hushai, Is this thy kindnesse to thy friend? Whyp wens test thou not with thy friend?

18 Hushai then answered unto Abisalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And "no more unto whom shall I do service: not to his sonne? As I served before thy father, so will I befoe thee.

20 Then spake Abisalom to Achishophel, Give counsell what we shall doe.

21 And Achishophel said unto Abisalom, Goe into thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abused of the father, the hands of all that are with thee, shall be strong.

22 So they spread Abisalom a tent upon the toppe of the house, and Abisalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Achishophel which he counselled in those dayes, was like as one had asked "counsell at the oracle of God: so was all the counsell of Achishophel bory with David and with Abisalom.

CHAP. XVII.

Achishophels counsell is overthrowen by Hushai. 1. The Lord had so ordained, 17 The Priests names are hid in the well, 22 David goeth over Jordan, 23 Achishophel hangeth himselfe. 27 They bring victuals to David.

1 Meower Achishophel sayde to Abisalom, "Let mee chuse out nowe a The wicked twelue thousand men, and I will execute thy malice, that they leave none alive, that they shall see, and I will smite the king onely, further the king, the people shall be in peace."

2 And I will come upon him: for he is wearie, and weake hande: so I will feare him, and all the people that are with him, shall see, and I will smite the king onely, further the king, the people shall be in peace."

3 And I will bring againe all the people unto thee, & when all shall returne, ("the wicked man whome thou seekest being slayne) all David, the people shall be in peace."

4 And the saying "pleased Abisalom well, and all the Elders of Israel."

5 Then said Abisalom, Call nowe Hushai the Archite also, and let vs heare likewise "what he sayth."

6 So when Hushai came to Abisalom, Abisalom spake unto him, saying, Achishophel hath "spoken thus: shall we do after his saying, or not? tell thou."

7 Hushai then answered unto Abisalom, The counsell that Achishophel hath given, is not "good at this time."

8 For, sayd Hushai, thou knowest thy father, & his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in the fildes: also thy father is a valiant warrior, and wil not "lodge with the people."

9 Beholde, he is hid nowe in some cave, or in some place: and though some of them be overthrowen at the first, yet the people shall heare, and say, The people that followe Abisalom, "be overthrowen."

10 Then he also that is valiant, whose heart is as a heart of a lion, shall "thinke and saynt: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men."

11 Therefore my counsell is, that all Israel be gathered unto thee, from Dan unto Beer-sheba as the sands of the Sea in number, and that thou goe to battell in thine owne person.

12 So shall we come upon him in some place, where we shall finde him, and we will upon him as the dewe falleth on the ground:

^k Suspecting the change of his kingdome, and so his owne overthrowe: such as feel as might and hinder his fathers reconciliation, and also declare to the people that Abisalom was in hieft against him. It was to be med for the sake of the king.

^a The wicked a To greede to execute their malice, that they leave none alive, that they shall see, and I will smite the king onely, further the king, the people shall be in peace."

^b Meaning, the wicked man whome thou seekest being slayne) all David.

^c Ebr. was right in the eye of the king.

^d Ebr. what is his mouth.

^e Or, given such counsell.

^f Hushai then saith him selfe faithful to David, in that he reproveheth this wicked counsell and purpose.

^g Or, sayd almightie.

^h Ebr. how a beare, or rather.

ⁱ Ebr. shall.

^j Ebr. shall.

^k Ebr. shall.

^l Ebr. shall.

^m Ebr. shall.

ⁿ Ebr. shall.

ground: and of al the men that are with him, we will not leaue him one.

13 **S**poyleouer if hee be gotten into a citie, then shal al the men of Israel bring ropes to that citie, and we will draw it into the river, until there be not one small stone found there.

14 **T**hen Absalom and al the men of Israel said, The counsell of Hushai the Gishuite is better, then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the joye might be bying euill vpon Absalom.

15 **T**hen sayde Hushai vnto Zadok and to Abiathar the High priests, of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counsellled.

16 **N**ow therefore send quickly, and shewe Dauid, saying, Carry not this night in the fieldes of the wilderness, but rather get thee ouer, lest the king be denoured and al the people that are with him.

17 **N**ow Jonathan and Ahimaaz adoe by En-rogel: for they might not be seene to come into the citie: and a maid went, and tolde it then, and they went and shewed King Dauid.

18 **A**fter thislike a pong man saw them, & tolde it to Absalom. therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 **A**nd the wife toke and spied a conering ouer the welles mouth, and spied ground come thieron, & the thing should not be knowne.

20 **A**nd when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Jonathan? And she wos man answered them, They be gone ouer the byroke of water. And when they had sought them, s could not finde them, they returned to Jerusalem.

21 **A**nd assoon as they were departed, the other came out of the well, and went and tolde King Dauid, and sayde vnto him, Wy, and get pou quickly ouer the water: for such counsell hath Ahithophel giuen against pou.

22 **T**hen Dauid arose, & al the people that were with him, and they went ouer Jordan: until the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 **N**ow when Ahithophel saw that his counsell was not followed, he labied his asse, and arose, and hee went home vnto his citie, and put his household in order, and hanged himself, and died, and was buried in his fathers graue.

24 **T**hen Dauid came to Mahanaim. And Absalom passed ouer Jordan, he, & al the men of Israel with him.

25 **A**nd Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of Nabal, sister to Zeruiah Joabs mother.

26 **S**o Israel and Absalom pitched in the land of Gilead.

27 **A**nd when Dauid was come to Mahanaim, Shobi the sonne of Nabal, out of Kabbah of the children of Ammon, and Achitir the sonne of Nimmeli out of Lo-debar, and Barzilai the Gileadite out of Rogel

28 **B**rought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched coyne, and beanes, and lentiles, and parched coyne.

29 **A**nd they brought honny, & butter, and sheepe, & cheefe of kine for Dauid and for the people that were with him, to eat: for they sayd, The people is hungry, & wasrie, and chiefe in the wilderness.

CHAP. XVIII.

David denoureth his armie into three parts, 9 Absalom is hanged, slaine, and cast in a pit, 33 Dauid lamenteth the death of Absalom.

Then Dauid nombred the people that were with him, & set ouer them captaines of thousandes and captaines of hundredes.

2 **A**nd Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs byother the sonne of Neriab: and the other third part vnder the hand of Ittai the Gittite, and the King sayd vnto the people, I will goe with pou my selfe also.

3 **B**ut the people answered, Thou shalt not goe forth: for if we slee awap, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now woorth ten thousande of vs: therefore nowre it is better that thou succour vs out of the cite.

4 **T**hen the King said vnto them, What saith pou best, that I will doe. So the King stood by the gate sder, and all the people came out by hundredes & by thousandes.

5 **A**nd the King commanded Joab & Abishai, & Ittai, saying, Enter ye pong man Absalom gently for my sake, and all the people heard when the King gaue all the captaines charge concerning Absalom.

6 **S**o the people went out into the field to mete Israel, and the battell was in the wood of Ephraim:

7 **W**here the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twenty thousande.

8 **F**or the battell was scattered ouer all the countrey: & the wood deuoured much moze people, that day, then did the sword.

9 **N**ow Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken by betwene the heauen & the earth: and the mule that was vnder him went awap.

10 **A**nd one that sawe it, tolde Joab, saying, Beholde, I saw Absalom hanged in an oke.

11 **T**hen Joab sayde vnto the man that tolde

God sheweth himselfe most liberrall to his, when they seeme to be vicerly distressed.

For certaine of the Reubenites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne, against the father, and therefore ioyued with Dauid

Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather loie their liues, then that they should come vnto him.

So called, because Ephraim (as some say) fed their cattle beyond Jordan in this wood.

This is a terrible example of Gods vengeance against the that are rebels or disobedient to their pastors,

by, commanded, d That council which seemed good at the first to Absalom, was, e For by counsell of Hushai he went to the battell where he was deliuered, f That is, ouer Jordan,

by, the will of King, g Meaning, the message from their fathers.

h Thus God sendeth succour to him in their greatest dangers.

i The Chaldees were ready, Now they haue passed the Jordan,

k To wit, to pursue these widdes halles.

l They cruellied all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persequers of his Church, n Who was also called Ithra Dauids father,

Gen. 23. 15.

"Ebr. weigh upon mine hand.

"Ebr. a ly against my ſoule.

"Ebr. in the heart of Abſalom.

d For he had pitie of the people, which was seduced by Abſaloms flatterie. e Thus God turned his vaine glorie to ſhame.

Gen. 14. 17. f It ſeemeth that God had puniſhed him, in taking away his children, Chap. 14. 27. "Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death

h He ſate in the gate of the citie of Mahanaim.

"Ebr. tidings are in his mouth.

tolde him, And haſt thou in worde ſeene? why then diddeſt not ſe the ſonne him to the ground, & I woulde haue giuen thee ten ſhekels of ſilver, and a girle?

12 Then the man ſaid unto Ioab, Though I ſhould receive a thouſand ſhekels of ſilver in mine hand, yet woulde I not lay mine hand upon the kings ſonne: for in our hearing the king charged thee, & Abſhai, & Ittai, ſaying, Beware, leſt any touch the pong man Abſalom.

13 If I had done it, it had bene "the danger of my life: for nothing can be hid from the king: yea, thou thy ſelf wouldeſt haue bene againſt me.

14 Then ſaid Ioab, I will not thus tarp with thee. And heooke three darts in his hand, & thruſt them "through Abſaloms ſide, while he was yet aſlee in the mids of the oke.

15 And ten ſervants that bare Joabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioab blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab helde backe the people.

17 And they toke Abſalom, and caſt him into a great pitte in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael ſed euery one to his tent.

18 Now Abſalom in his life time had raken and reared him by a pillar, which is in the kings dale: for he ſayde, I haue no ſonne to keepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the kings tidings that the Loide hath "deſtined him out of the hande of his enemies.

20 And Ioab ſaid vnto him, Thou ſhalt not be the meſſenger to day, but ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſayd Ioab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed him ſelfe vnto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? And Ioab ſayd, Wherefore now wilt thou run, my ſonne, ſeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Nowe Dauid ſate betwene the two gates. And the watchman went to the topp of the gate vpon the wall, and liſt by his eyes, and ſaw, and behold, a man came running alone.

25 And the watchman cried, and tolde the king. And the king ſayde, If he be alone, "he bringeth tidings. And he came apace, and blew hore.

26 And the watchman ſawe another man running, and the watchman called vnto the poſter, and ſaid, Behold, another man runneth alone. And the king ſayd, He alſo

bringeth tidings.

27 And the watchman ſaid, "He thinketh the running of the ſoſtmoſt is like the running of Ahimaaz the ſonne of Zadok. Then the king ſayd, He is a good man, & alſo cometh with good tidings.

28 And Ahimaaz called, and ſayd vnto the king, Where be with thee: and he ſed to me to the earth vpon his face beſore ſ king, and ſayd, Bleſſed be the Loide thy God, who hath "ſhut vp the men that liſt by their hands againſt my Loide the king.

29 And the king ſayde, Is the pong man Abſalom ſafe? And Ahimaaz answered, When Ioab ſent the kings ſervant, and me thy ſervant, I ſawe a great tumult, but I knew not what.

30 And the king ſayd vnto him, Turne aſide, and ſtand here. ſo he turned aſide and ſtoode ſtill.

31 And beholde, Cuſhi came, & Cuſhi ſaid, "Tidings, my Loide the king: for the Loide hath deliuered thee this day out of the hand of al that roſe againſt thee.

32 Then the king ſayd vnto Cuſhi, Is the pong man Abſalom ſafe? And Cuſhi answered, The enemies of my Loide ſ king, and all that riſe againſt thee to doe thee hurt be as that pong man is.

33 And the king was moued, & went by to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourage the King. 8 Dauid is reſtored 23 Shimei is pardoned. 24. Aſaph beſeech meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriveth with Iudah.

1 And it was tolde Ioab, Behold, the king weepeth & mourneth for Abſalom.

2 Therefore the "victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

3 And the people went that day into the citie ſecretly, as people conſounded hide themſelves when they ſlee in battel.

4 So the king hid his face, and the king cried with a loud voyce, O my ſonne Abſalom, Abſalom my ſonne, my ſonne.

5 Then Ioab came into the houſe to the king & ſayd, Thou haſt ſhamed this day the faces of al thy ſervants, which this day haue ſaved thy life, and the lives of thy ſonnes and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 In that thou loſteſt thine enemies, and haſteſt thy friends: for thou haſt declared this day, that thou regardſt neither thy princes nor ſervants: therefore this day I perceive, that if Abſalom had liued, and we al had died this day, that then it would haue "pleaſed the Loide.

7 Now therefore vp, come out, and ſpeake comfortably vnto thy ſervants: for I ſwear by the Loide, except thou come out, there will not tarry one man with thee this

"Ebr. ſer the running.

"Ebr. he had had experience of his heldeſtie, Chap. 17. 21.

"Or, deliuered of k To wit, Cuſhi, who was my ſervant.

"Ebr. tidings brought.

Because he ſed ſeduced both in judgement of God againſt him ſinne, and could not overcome him ſeduced himſelfe.

"Ebr. ſaluting a deliuerance.

"Or, by ſhall a ſervant that moue

b At Mahanaim

"Or, captiue in thine eye.

"Ebr. ſer the ſeruant of thy ſervants.

this night: and that will be worse unto thee, then all the evil that fel on thee from the pouth hitherto.

8 Then the king arose, and late in the gate: and they tolde unto al the people, saying, Beholde, the king doeth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

9 ¶ Then all the people were at strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Abialon.

10 And Abialon, whom we anointed ouer vs, is dead in battell: therfore why are ye so slow to bing the king againe?

11 But king David sent so Zadok and to Abiathar the ² ~~High~~ Priests, saying, Speake unto the Elders of Iudah, and say, Why are ye belinde to bing the king againe to his house, (for the saying of all Israel is come unto the king, even to his house)?

12 Ye are my brethren: in my bones and my flesh are ye: wherefore then are ye the last that bing the king againe?

13 Also say ye to Amasa, Art thou not my bone & my flesh? God do so to me & more also, if thou be not captainne of the hoste to me for euer in the ³ ~~house~~ route of Iouda.

14 So he bowed the hearts of all the men of Iudah, as of one man: therfore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iordan. And Iudah came to Gilgal, for to go to meete the king, & to conduct him ouer Iordan.

16 ¶ And Shimei the sonne of Gera, the sonne of Jeimur, which was of Basurim, halsted & came downe with the men of Iudah to meete king David,

17 And a thousand men of Benjamin with him, and Abba the seruante of the house of Saul, & his fifteene sonnes and twentie seruants with him: and they went ouer Iordan before the king.

18 And there went ouer a boate to carrie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fel before the king, when he was come ouer Iordan,

19 And said vnto the king, Let not my lord impute wickednes vnto me, nor reuenge because the thing that thy seruante did: wike kedy when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruante doeth know, that I haue done amiss: therfore beholde, I am the first this day of al the house of Ioseph, that am come to go downe to meete my lord the king.

21 But Abiathar the sonne of Neriah answered, & said, Shall not Shimei doe for this, because he cursed thy lord's anointed?

22 And David said, What haue I to doe with you, ye sonnes of Neriah, that this day ye should be aduersaries vnto mee? shall there any mid die this day in Israel?

for doe I knowe, that I am in this day king ouer Israel?

23 Therfore the king saide vnto Shimei, Thou shalt not dye, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, until he returned in peace.

25 And when he was come to Ierusalem, and met the king, the king sayde vnto him, Wherefore wentest thou not with me, Mephibosheth?

26 And hee answered, My lord the king, my seruante became me: for thy seruante said, I would haue mine asse tailed to ride thereon for to goe with the king, because thy seruante is lame.

27 And he hath accused thy seruante vnto my lord the king: but my lord the king is as an Angel of God: doe therfore thy pleasure.

28 For all my fathers house were dead men before my lord the king, yet didest thou set thy seruante among them that did eate at thine owne table: what right therfore haue I yet to cry any more vnto the king?

29 And the king sayde vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Abba denide the ⁴ ~~landes~~ landes.

30 And Mephibosheth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogaim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, even foure score yere old, and he had inhabited the king of Iustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, How long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day foure score yere old: and can I discerne betwene good & euill? hath thy seruante any taste in that I eate or in that I drinke? can I heare any more the voyce of singing men and women? wherefore then should thy seruante be any more a burthen vnto my lord the king?

36 Thy seruante wil goe a little way ouer Iordan with the king: & why wil thy king recompence it me with such a reward?

37 I pray thee, let thy seruante turne backe againe, that I may be in mine owne cistie, & be buried in the grave of my fathers and of my mother: but bestow thy seruante a Chimham, let him goe with my lord the king, & do to him what shal please the king.

38 And the king answered Chimham, that he should goe with me, and I will doe to him what thou shalt be content with: & what shal I doe for thee?

k By my hands, or during my life, as reade 1. King. 2. 8, 9.

1 When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisdom to iudge in all matters.

n Worthy to dye for Sauls cruelty toward thee.

o David did e-cuill taking his landes from him before he knew the cause, but much worse, knowing the truth, he did not restore the

4 Ebr. how many dayes are thy yeres of my life?

p He thought he not meete to receive benefices of him to whom he was not able to do service & gaines.

q My lonne.

e Where the most relict of people haied,

d Every one blamed another and strue who should first bring him home.

e That they should repute the negligence of Elies, seeing the people were so forward.

f By this pollicie David thought that by winning the captainne, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 3.

Chap. 16. 1. h For in his aduersitie he was his most cruel enemy, & now in his prosperitie seeketh by flatterie to creepe into favour.

i By Ioseph hee meant Ephraim, Manasse, & Benjamin (where of he was) because these three were vnder one shilder, Nomb. 2. 18.

Or, chuse,

thou shalt require of me, that will I doe for thee.

39 So all the people went over Jordan: & the king passed over: and the king killed Barzilai, and blessed him, and he returned unto his owne place.

40 ¶ Then the king went to Gilgal, and Gethiham went with him, and all the people of Judah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Whyp hane our brethren the men of Judah tolent the away, and hane brought the king and his household, and all Davids men with him over Jordan?

42 And all the men of Judah answered the men of Israel, Because the kings mine of kinne to vs: and wherefore now be ye angry for this matter? hane we eaten of the kings cost, or hane we taken as ny bydes?

43 And the men of Israel answered the men of Judah, & said, We hane ten partes in the king, and hane also moze right to David then ye. Whyp then did ye despise us, that our abuse should not be first had in restoring our king? And the wordes of the men of Judah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Shebanastriveth Israel against David, to Joab killeth Amasa treacherously. 22 The head of Sheba delivered to Joab. 23 Davids chiefs officers.

1 ¶ When there was come a wicked man (named Sheba the sonne of Bichai, a man of Beniamin) and he blew the trumpet, and sayd, We hane no part in David, neither hane we inheritance in the sonne of Ishai: every man to his tents, O Israel.

2 So every man of Israel went from David & followed Sheba the sonne of Bichai: but the men of Judah clave fall unto their king, from Jordan even to Jerusalem. When David then came to his house to Jerusalem, the king took the ten women his concubines, that he had left behinde him to keepe the house, and put them in ward, and fed them, but lap no moze with them: but they were enclosed unto the day of their death, living in widowhood.

4 ¶ Then sayde the king to Amasa, Assemble me the men of Judah within thre dayes, and be thou here present.

5 So Amasa went to assemble Judah, but he tarped longer then the tyme which he had appointed him.

6 ¶ Then David sayde to Abishai, Howe shall Sheba the sonne of Bichai doe vs moze harme then did Absalon: take thou therefore the swordes servants and follow after him, least he get him walled cities, and escape us.

7 And there went out after him Joabs men, and the Cherethites and the Pelishtites, and all the mighty men: and they departed out of Jerusalem, to followe after Sheba the sonne of Bichai.

8 ¶ When they were at the great stone, which is in Gibeon, Amasa went before

them, and Joabs garment, that he had put on, was girded unto him, and upon his coat, that he it was a sword girded, which hanged on vied to wear in his loynes in the sheath, and as he went, the sword, it used to fall out.

9 And Joab sayde to Amasa, Art thou in health, my brother? And Joab took him by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Joabs hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and smote him not the second tyme: so he dyed. Then Joab and Abishai his brother followed after Sheba the sonne of Bichai.

11 And one of Joabs men stoode by him, & he said, He that savoureth Joab, & he that is of Davids part, let him go after Joab.

12 And Amasa wallowed in blood in the middes of the way: & when the man sawe that all the people stoode still, he removed Amasa out of the way into the fildes, and cast a cloth upon him, because he saw that every one that came by him, stoode still.

13 ¶ When hee was removed out of the way, every man went after Joab, to follow after Sheba the sonne of Bichai.

14 And hee went through all the tribes of Israel unto Abel, and Bethmaachab, all places of Beniamin: and they gathered together, & went also after him.

15 So they came, and besieged him in Bethmaachab, and they cast by a mount against the citie, & the people thereof stoode on the rampier, and all the people that was with Joab, & destroyed and cast downe the wall.

16 ¶ Then cryed a wise woman out of the citie, Heare, heare I pray you, lay unto Joab, Come thou hither, that I may speake with thee.

17 And when he came nere unto her, the woman sayd, Art thou Joab? And he answered, Yea. And she sayde to him, Heare the wordes of thine handmaide, And he answered, I doe heare.

18 ¶ Then shee spake thus, They spake in the olde tyme, saying, They should aske of Abel, and so hane they continued.

19 ¶ I am one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denounce the inheritance of the Lord?

20 And Joab answered, and sayde, God forbid, God forbid it me, that I should denounce, or destroy it.

21 ¶ The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichai by name) lift up his hand against the king, even against David: deserveth hee his owne death, & I will depart from the citie, and the woman sayd unto Joab, Beholde, his head shall shewen to thee over the wall.

22 ¶ Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichai, and cast it to Joab: then he blew the trumpet, & they retired from the citie, every

a Where the ten tribes contended against Judah.

b As they of Judah say.

c He thought by speaking contemptuously of the king, to stir the people rather to sedition, or else by causing Israel to depart, thought that they of Judah would have lesse esteemed him.

d From Gilgal, which was nere Jordan.

e Who was his chief captaine in Joabs route, Chap. 19. 13. f Either them which had bene under Joab, or Davids men, Chap. 8. 28.

i Unto the cite Abel, which was nere Bethmaachab.

k That is, he went about to overthrow it.

l She sheweth that the old custom was not destroyed, before peace was offered, Deu. 20. 10, 11.

m She spake in the name of the citie.

n Hearing his fault told him, he gave place to reason & repented only him.

o He sheweth that hee was not of the weakes.

Chap. 1. 16

every man to his tent : and Joab returned to Jerusalem unto the king.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiab the sonne of Jehoiada over the Cherethites and over the Pelishtims.

24 And Abisai over the tribute, & Joishaphat the sonne of Ahitub the recorder.

25 And Shimei was scribe, and Zadok and Abiathar the Priests,

26 And also Iba the Jairite was a chiefe about Dauid.

C H A P. XXI.

1 Three deere yerres. 9 The vengeance of the sinners of Sath lighteth on his sinners sonnet, who he is hanged.

15 Four great battels, which Dauid had against the Philistims.

1 ¶ Then there was a famine in the dayes of Dauid, three yerres together: and Dauid asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 ¶ Then the king called the Gibeonites, and sayde unto them (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whome the children of Israel had swoyne: but Saul sought to slay them for his zeale toward the children of Israel and Judah.)

3 And Dauid sayde unto the Gibeonites, What shall I doe for you, and wheres with shall I make the atonement, that ye may blisse the inheritance of the Lord?

4 The Gibeonites then answered him, We will have no silver nor golde of Saul nor of his house, neither for us shalt thou kill a man in Israel. And he sayde, What ye shall say, that will I do for you.

5 ¶ Then they answered the king, The man that consumed us, & that imagined enill against us, so that we are destroyed from remaining in any coast of Israel,

6 Let seven men of his sonnes be delivered unto us, and we will hang them up unto the Lord in Gibeath of Saul, the Lords chosen. And the king sayde, I will give them.

7 But the king had compassion on Absalom, hee the sonne of Jonathan the sonne of Saul, because of the Lords othe, that was betwene them, even betwene Dauid and Jonathan the sonne of Saul.

8 But the king took two sonnes of Rizpah the daughter of Eliab, whom he bare unto Saul, even Armoni and Phibosh, and the five sonnes of Michal the daughter of Saul, whom he bare to Absalom.

9 And he delivered them unto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they dyed all seven together, and they were flaine in the time of harvest: in the first daies, & in the beginning of barly harvest.

10 ¶ Then Rizpah the daughter of Eliab took sackcloth and hanged it up for her upon the rocke, from the beginning of harvest, until water droped upon them from the heauen, and suffered neither the birds of the ayre to light on them by

day, nor bestes of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Eliab the concubine of Saul had done.

12 And Dauid went and took the bones of Saul and the bones of Jonathan his sonne from the citize of Jabesh Gilead, which had stolen them from the streete of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gibeon.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged,

14 And the bones of Saul & of Jonathan his sonne buried they in the countrey of Benjamin in Bethel, in the grave of his father: & when they had performed all that the king had commaunded, God was then appealed with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his servants with him, & they fought against the Philistims, & Dauid slayned.

16 ¶ Then Ishi-benob which was of the sonnes of Haraphah (the head of whose speare waied thre hundred hekeles of brasse) even he being garded with a newe sworde, thought to have slaine Dauid.

17 But Abishai the sonne of Neriah succoured him, and smote the Philistim, and killed him. Then Dauids men sware unto him, saying, Thou shalt see no more out with us to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at Gob, then Bethan the Gubathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Ehanah the sonne of Jaare-oegim, a Berthebrute slew Goliath the Gittite: the blasse of whose speare was like a weavers beame.

20 Afterwarde there was also a battell in Gath, where was a man of a great stature, and had on every hand six fingers, and on every foote six toes, four and twentie in number: who was also the sonne of Haraphah.

21 And when he reuled Israel, Jonathan the sonne of Shina the brother of Dauid slew him.

22 These foure were boine to Haraphah in Gath, and died by the hande of Dauid and by the hands of his servants.

C H A P. XXII.

1 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 His propheticke of the reidion of the Iewes, and vocation of the Gentiles.

1 ¶ Ad Dauid spake the wordes of this song unto the Lord, what time the Lord had delivered him out of the handes of all his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rocke and my fortress, and he hath deliveredly me,

he sheweth howe his faith was strengthened in al

k For where the Magistrate suffred faultes unpunished, there the plague of God lyeth vpon the land. l That is, of the race of Gyanu, m Which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preservation of the godly magistrare. o Called Gezer, & Saph is called Sippai, Chron. 20.4.

p That is, Labami the brother of Goliath, whome David slew, 1. Chron. 20.5.

1. Sam. 16.9.

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1. Sam. 16.9.

Or, yucke.

c As David
(who was the fig-
ure of Christ)
was by Gods
power delivered
from all dangers:
so Christ and his
Church shall o-
uercome most
griuous dan-
gers, tyrannie,
and death.
d That is, clouds
and vapours.
e Lightning and
thundering.
f So it seemeth
when the ayre is
darke.
g To flie in a
momēt through
the world.

h By this descri-
ption of a tem-
pest he decla-
reth the power
of God against
his enemies.
i He alludeth to
the miracle of
the red Sea.

k I was to beset,
that all meanes
seemed to fayle.

l Toward Saul
and mine ene-
mies.
m I attempted
nothing without
his commande-
ment.

n Their wicked-
nes is cause, that
thou seemest to
forget thy won-
derfull mercie.

3 God is my strength, in him will I trust:
my shield, & the house of my salvation,
my tower & my refuge: my saviour,
thou hast saved me from violence.
4 I will call on the Lord, who is worthy
to be prayed: so that I be safe from mine
enemies.
5 For the pangs of death haue compas-
sed mee: the floods of ungodlinesse haue
made me afraid.
6 The sorowes of the grave compassed me
about: the snares of death ouertooke me.
7 But in my tribulation did I call vpon the
Lord, & crye to my God, and he did heare
my voyce out of his temple, and my crye
did enter into his eares.
8 Then the earth trembled & quaked: the
foundations of the heauens moued, and
shooke, because he was angry.
9 Smoke went out at his nostrils, and
consuming fire out of his mouth: coles
were kindled thereat.
10 He bowed the heauens also, and came
downe, and darkenes was vnder his feete.
11 And he rode vpon Cherub and did flie,
and he was seene vpon the winges of the
winde.
12 And he made darkenes a tabernacle
rounde about him, euen the gatherings of
waters, and the cloudes of the aire.
13 He the brightnesse of his presen-
ce the soles of fire were kindled.
14 The Lord thundred from heauen, and
the most high gaue his voyce.
15 He shot arrowes also, & scattered them:
to wit, lightning, and destroyed them.
16 The channels also of the sea appeared,
euen the foundations of the world were
discovered by the rebuking of the Lord, &
at the blast of the beaith of his nostrils.
17 He sent from aboue, and tooke mee: hee
drew me out of many waters.
18 He deliuered me from my strong enemy,
and from them that hated mee: for they
were too strong for me.
19 They persecuted me in the day of my
calamitie, but the Lord was my stay.
20 And brought mee forth into a large
place: he deliuered me, because he sauou-
red me.
21 The Lord rewarded me according to my
righteousnes: according to the purenes
of mine hands he recompensed me.
22 For I kept the wayes of the Lord, and
did not wickedly against my God.
23 For all his lawes were before me, & his
statutes: I did not depart therefrom.
24 I was bright also toward him, and
drew me from my wickednes.
25 Therefore the Lord did reward me ac-
cording to my righteousness, according to
my purenes before his eyes.
26 With the gods thou wilt shew thy selfe
godly: with the bright man thou wilt
shew thy selfe bright.
27 With the pure thou wilt shew thy selfe
pure, and with the froward thou wilt
shew thy selfe froward.
28 Thus thou wilt saue the poore people,
but thine eyes are vpon the haughty to hum-
ble them.

29 Surely thou art my light, O Lord: and
the Lord will lighten my darkenes.
30 For by the haue I broken through an
host, and by my God haue I leaped ouer
a wall.
31 The waie of God is incorrupt: the way
of the Lord is iust: he is iust in the fire: he is
a shield to all that trust in him.
32 For who is God besides the Lord? and
who is mightie, saue our God?
33 God is my strength in battell, and has
kept me vpon my right.
34 He maketh my feete like a hindes feete,
and hath set me vpon mine high places.
35 He teacheth mine hands to fight, so that
a bowe of brass is broken with mine
arrows.
36 Thou hast also given mee the shield of
thy salvation, and thy louing kindnesse
hath caused me to increase.
37 Thou hast enlarged my steppes vnder
me, and mine heeles haue not slid.
38 I haue pursued mine enemies and des-
troyed them, & haue not turned againe
vntill I had consumed them.
39 Psea. I haue consumed them and thrust
them throught, and they shall not arise, but
shall fall vnder my feete.
40 For thou hast girded me with power
to battell, and them that arose against me,
hast thou subdued vnder me.
41 And thou hast given mee the neckes
of mine enemies, that I might destroy them
that hate me.
42 They looked about, but there was none
to save them, euen vnto the Lord, but he
answered them not.
43 Then did I beate them as small as the
dust of the earth: I did tread them flat as
the clay of the streete, and did spread them
abroad.
44 Thou hast also deliuered mee from the
contentions of my people: thou hast pre-
served me to be the head ouer nations: the
people which I knew not, do serue me.
45 Strangers shall be in subiection to me:
as soon as they heare, they shall obey me.
46 Strangers shall thinke away, & feare
in their pinnie chambers.
47 Let the Lord live, & blessed be my
strength: and God, euen the force of my
saluation be exalted.
48 It is God that giveth me power to reue-
nge me, and subdue the people vnder me,
49 And rescue me from mine enemies:
(thou also hast lift me vp from them that
rose against mee, thou hast deliuered mee
from the cruel man.
50 Therefore I will praise thee, O Lord, a-
mong the nations, and will sing vnto
thee (Psalm)

51 He is the tower of saluation for his king,
and sheweth mercie to his Anointed, euen
to David, and to his seede for euer.
CHAP. XXIII.

The last words of David. 6 The wicked shall be
up as thornes. 8 The names and fall of his mightie
men. 15 He desired water and would not drinke it. a Which he
did after that
he had made the
men who was set up on his
Palace.

The manner
that God wish
to succour his
neuer faileth.

He flesh is
traordinary
means to make
me winne most
strong holdes.
Or, fush.

Heathen
God that
was the au-
thor of his vi-
ces, who gaue
him strength.

The wicked
in their neede
are compell'd
to flee to God,
but it is too late.

Meaning of
the Lewes, who
confessed a-
gainst me.
Not willingly
obeying me, but
dissimbling.
u Let him see
his power, that
he is gouernour
of all the world.

Rem. 15.

Chap. 7. 13.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people, Eze. 30. 12. Num. 1. 2.

Or, ymer.

Or, so the other land newly inhabited.

Or, Zer.

d According to Joabs count: for in all there were eleven hundredth thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundredth and seuentie thousand, 1. Chron. 21. 5.

f Whome God had appointed for David and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to which should haue bin added other three yeeres more, 1. Chron. 21. 12.

number ye the people, that I may know the number of the people.

3 And Joab said vnto the king, The Lord God encrease the people an hundredfold more then they be, & that the ries of my lord þ king may see it: but why doeth my lord the king desire this thing?

4 Forwithstanding the kings woide prentailed against Joab and against the capitaines of the hoste: thereto Joab and the capitaines of the hoste went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Jordan, and pitched in Aroer at the right side of the cite that is in the mids of the valley of Gad and toward Jazer.

6 Then they came to Gilead, and to Tahiti-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the forresse of Ephraim and to all the cities of the Ginites and of the Canaanites, & went towards the South of Judah, euen to Beer-sheba.

8 And when they had gone about all the land, they returned to Ierusalem at the end of ninte moneths and twentie daies.

9 And Joab deliuered the number and summe of the people vnto the king: and there were in Israel eight hundredth thousand strong men that drew swoyds, and the men of Iudah were five hundredth thousand men.

10 Then Dauids heart smote him, after that he had numbered the people: and David said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done verp foolishly.

11 And when David was vp in the morning, the word of the Lord came vnto the Prophet, Gad Dauids Beer, saying,

12 Go, and say vnto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee:

13 So Gad came to David, & shewed him, and said vnto him, Whether that seven yeeres famine come vpon thee in thy lande, or wilt thou three moneths befoze thine enemies, they following thee, or that there be three daies pestilence in thy land: now aduise thee, and see what answer I shall giue to him that sent me.

14 And David said vnto Gad, I am in a wonderfull strait: let vs fall now into the hande of the Lord, (for his mercies are

great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there dyed of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Kingell stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, & said to the Kingell that destroyed þ people, It is sufficient, holde nowe thine hand. And the Kingell of the Lord was by the thessing place of Araunah the Iebusite.

17 And David spake vnto the Lord (when he saw the Kingell that smote the people) and said, Beholde, I haue sinned, pea, I haue done wickedly: but these sheepe, what haue they done? let thine hande, I pray thee, be against me & against my fathers house.

18 So Gad came the same day to David, and said vnto him, Goe vp, reare an altar vnto the Lord in the thessing floode of Araunah the Iebusite.

19 And David (according to the saying of Gad) went up, as þ Lord had commanded.

20 And Araunah looked, & saw the king & his seruants comming toward him, and Araunah went out, & bowed himselfe before the king on his face to the ground,

21 And Araunah said, Wherefoze to my lord the king come to his seruants? Then David answered, To bye the thessing floode of thee, for to build an altar vnto þ Lord, that the plague may cease from the people.

22 Then Araunah said vnto David, Let my lord the king take and offer what seemeth him good in his eyes: beyond þ oren for the burnt offering, & charcoles, and the instruments of the oren for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then þ king said vnto Araunah, Not so, but I wil bie it of thee at a price, & wil not offer burnt offering vnto the Lord my God, of þ which doeth cost me nothing. So David bought the thessing floode, & the oren for sixtie shekels of silver.

25 And David built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the lande, and the plague ceased from Israel.

h From thence side of the country to y other.

1. Sam. 15. 11.

i The Lord punished this place, because he had chosen it to build his Temple there.

k David saw the iust euill, why God plagued the people, and therefore he offered him selfe to Gods corrections, as the only cause of this euill.

l Called also Ornan, 1. Chron. 21. 30.

m That is, abundantly, for a some writer, he was king of Ierusalem before David wanne the tower.

n Some write, that every man gaue 600, or 1 make 600, or 1 afterwarde he bought as much as came to 500 shekels, 1. Chron. 21. 25.

The first Booke of the Kings.

THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest and quietnes in this world, the Holy Ghost setteth before our eyes in this booke the varietie and change of thinges, which came to the people of Israel from the death of David, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdome, except they be preferred by Gods protection, (who then fauoureth them when his worde is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but al one people, & now by the iust punishment of God were made two, wherof Iudah & Benjamin claued to Roboam: and

and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was buyt by Amri Ahabs father. And because our Saviour Christ according to the flesh shoulde come of the stocke of David, the genealogie of the kings of Iudah here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

1 Adoniah keepeth David in his extreme age. 5 Adoniah usurpeth the kindome. 30 Salomon is anointed king. 50 Adoniah fleeth to the altar.

1 **N**OW when King David was olde, & stricken in yeeres, they couered him with clothes, but no heat came vnto him.

2 Wherefore his seruantes sayde vnto him, Let there be fought for my lord the king, a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bolome, that my lord the king may get heire.

3 So they sought for a yonge yong maye throughout all the coastes of Israel, and found one Abishag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be king. And he gave him chariots and horsemen, and 500 men to runne before him.

6 And his father would not displease him from his childbed, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Abisalon.

7 And he tooke counsell of Joab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adoniah.

8 But Zadok the Priest, and Benaiah the sonne of Jehoiada, and Nathan the Prophet, and Shimei, and Iai, and the men of might, which were with David, were not with Adoniah.

9 Then Adoniah sacrificed sheepe & orren, and fatte cattell by the stoue of Zopheth, which is by En-rogel, and called all his brethren the kings sonnes, & all the men of Iudah the kings seruantes.

10 But Nathan the Prophet, and Benaiah, and his brother he called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adoniah the sonne of Haggith both reignes, & David our lord knoweth it not?

12 Nowe therefore come, and I will nowe give thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.

13 For, and get thee in vnto King David, and say vnto him, Widdest thou, my lord, & King, sweare vnto thine handmaide, saying, Surely Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? Why is then Adoniah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and confirm the thy wordes.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was verp olde, and Abishag the Shunammite ministered vnto the king.

16 And Bath-sheba bowed & made obeysance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaide, saying, Surely Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adoniah king, and now, my lord, & King, thou knowest it not.

19 And he hath offered many orren, and fatte cattell, and sheepe, and hath called all the sonnes of the king, & Abiathar the Priest, & Joab the captain of the hoste: but Salomon thy seruant hath he not hidden.

20 And thou, my lord, & King, knowest that the eyes of Israel are on thee, that thou shouldest tell them, who shouldest sit on the throne of my lord the king after him.

21 For if I rise when my lord the king shall sleepe with his fathers, I and my sonne Salomon shalbe repaired life.

22 And loe, while they yet talked with the king, Nathan also the Prophet came in.

23 And he tolde the king, saying, Beholde, Nathan the Prophet. And when he was come in to the king, he made obeysance before the king vpon his face to the ground.

24 And Nathan said, My lord, & King, hast thou said, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone bolue this day, & hath slaine many orren, and fatte cattell, & sheepe, and hath called all the kings sonnes, and the captaynes of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, God saue King Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who shouldest sit on the throne of my lord the king after him?

28 ¶ Then King David answered, and said, Call mee Bath-sheba. And she came into the kings presence, and stode before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord thy God of Israel, saying, Surely Salomon thy sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly do this day.

31 Then Bath-sheba bowed her face to the king, and said, A.iii.

i The king being come with age, could not attend to the affairs of the realme, and also Adoniah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. *Chr. sinners.*

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

Chr. let the king Adoniah live.

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

n Moved by the Spirit of God to do, because the foresaid that Salomon should be the figure of the Christ.

a He was about 70 yeeres olde, 1. Sam. 5. 4.

b For his natural heat was worne away with trauels. *Chr. from him.*

c Which cite was in the tribe of Issachar, as Iul. 19. 18.

d Reade 1. Sam. 15. 1. *Chr. deys.*

e He, his wordes were with Iob. e They tooke his part, and followed him.

f As the Cherethites and Pelethites.

g For Adoniah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the cause.

to they came to me when I fledde from Absalom thy dyer.

8 And behold, with thee is Shimei the sonne of Gera, the sonne of Terui, of Bahurim, which cursed me with an horrible curse in the daye when I went to Gabaon: but he came downe to merre me at Joyden, and I sware to him by the Loyde, saying, "I will not slay thee with the sword."

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe unto him: therefore thou shalt cause his hoare head to goe downe to the grave with a blood.

10 So Dauid slept with his fathers, and was buried in the cite of Ierusalem.

11 And the dayes which Dauid reigned upon Israel, were fourtie peeres: seven peeres reigned he in Hebron, & thirty and three peeres reigned he in Ierusalem.

12 Then late Salomon upon the thorne of Dauid his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Agagith came to Bath-sheba the mother of Salomon: and he said, "Commest thou peaceably?" And he said, Yea.

14 He sayde moreover, I have a sute unto thee. And he sayd, Say on.

15 Then he sayde, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should be rigne: howbeit the kingdom is turned away, and is in thy dyers: for it came to him by the Loyd.

16 Now therefore I aske thee one request, "refuse me not." And he sayde unto him, Say on.

17 And he sayde, "Speake, I pray thee, unto Salomon the king, (for he will not saye thee nay) & he give me Abishag the Shunammite to wife."

18 And Bath-sheba saide, Well, I will speake for thee unto the king.

19 Bath-sheba therefore went unto king Salomon, to speake unto him for Adonijah: and the king rose to meete her, and bowed himselfe unto her, and late down on his thorne: and he caused a seate to be set for the kings mother, and she late at his right hand.

20 Then the sayde, I desire a small request of thee, for me not nay. Then the king sayd unto her, "He on, my mother: for I will not say thee nay."

21 She sayde then, Let Abishag the Shunammite be giuento Adonijah thy brother to wife.

22 But king Salomon answered & sayde unto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then king Salomon sware by the Loyd, saying, God doo to me and more alid, if Adonijah hath not spoken this wyde against his owne life.

24 Now therefore as the Loyd lieth, who

hath established me, and set me on the thorne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and he sloute him that he dyed.

26 Then the king said unto Abiathar the Priest, "Go to Anathoth unto thine owne fieldes: for thou art unworthy of death: but I will not this day kill thee, because thou barest the Arke of the Loyde God before Dauid my father, & because thou hast suffered in all, wherein my father hath bene afflicted."

27 So Salomon cast out Abiathar from being Priest unto the Loyd, that he might fulfill the wordes of the Loyde, which he spake against the house of Eli in Shiloh.

28 Then tidings came to Iobab: (for Iobab had turned after Adonijah, but he returned not after Absalom) and Iobab fled unto the Tabernacle of the Loyde, and caught holde on the hoines of the altar.

29 And it was tolde king Salomon, that Iobab was fled unto the Tabernacle of the Loyde, & behold, he is by the altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, "Go, fall upon him."

30 And Benaiah came to the Tabernacle of the Loyde, and said unto him, Thus saith the king, Come out. And he sayde, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus saide Iobab, and thus he answered me.

31 And the king said unto him, Doe as he hath sayd, and sloute him, and bury him, that thou inapett take away the blood, which Iobab shed causelesse, from me and from the house of my father.

32 And the Loyd shall bring his blood upon his owne head: for he sloute two men more righteous and better then he, and slew them with the sword, and my father Dauid knewe not: to wit, Abner the sonne of Ner, captaine of the hoste of Israel, and Nabal the sonne of Bethur, captaine of the hoste of Judah.

33 Their blood shall therefore returne upon the head of Iobab, and on the head of his seed: but upon Dauid, and upon his seed, and upon his house, and upon his thorne shall there be peace for ever from the Loyd.

34 So Benaiah the sonne of Jehoiada went by, and sloute him, and slew him, and he was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Jehoiada in his rounne over the holle: and the king set Zadok the Priest in the rounne of Abiathar.

36 Afterward the king sent, and called Shimei, and sayd unto him, "Build thee an house in Ierusalem, and dwell there, and depart not thence any whitther."

37 For that day that thou goest out, and passest over the river of Kidon, knowe assuredly, that thou shalt die the death: thy blood shall be upon thine owne head.

38 And

1 Sam. 7. 12, 13.

Or, fell upon him.

Or, possession. "Ebr. a man of death." When he fled before Absalom, 2 Sam. 15. 24.

1 Sam. 2. 31, 35.

Heooke Adonijah part when he would have usurped the kingdom, Chap. 1. 7. Thinking to be saved by the holiness of the place.

For it was lawfull to take the willfull murderer from the altar, Exod. 32. 14.

2 Sam. 3. 27.

2 Sam. 20. 10.

Iobab shalbe justly punished for the blood that he hath cruelly shed.

And so tooke the office of the Priest from the house of Eli, and restored it to the house of Phinehas.

Let him be punished with death: I looke vnto 46. 16. 1. 3. 9. and 1. 1. 1. 6.

1 Sam. 5. 4. and 1 Chron. 19. 1. 3.

For the feared, least he would work treason against the king.

In signe of their favour and content.

He refused my suit to turne away.

In token of reverence, and that others by his example might have her in greater honour.

Meaning, that if he should have giued Abishag, which was so deare to his father, he would afterwards have aspired to the kingdom.

f Thus God spoynteth the wayes & meanes to bring his iust iudgements vpo the wicked.

e His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldst denie, yett thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5.

2. Chron. 1. 1. x Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beth-Jehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

Or, as he walked.

38 And Shimei lapde vnto the King, The thing is good : as my lord the King hath lapde, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after thre peeres two of the seruants of Shimei fled away vnto Achish sonne of Achish King of Gath : and they tolde Shimei, saying, Beholde, thy seruants be in Gath.

40 And Shimei arose, and called his asse, and went to Gath to Achish, to seeke his seruants : and Shimei went, & byonght his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt dye the death : And thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Loyde, and the commaundment wherewith I charged thee ?

44 The King saide also to Shimei, Thou knowest all the wickednesse wherewith thou hast sinned, & thou didst to Dauid my father : I loyd therefore that bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the thione of Dauid stablished before the Loyd for ever.

46 So the King commanded Benaiah the sonne of Jehoiada : who went out and smote him that he dyed. And the kings dome was stablished in the hande of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lords appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

1 Salomon then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill he had made an end of building his owne house, and the house of the Loyd, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hye places, because there was no house built vnto the name of the Loyde, vntill those dayes.

3 And Salomon loued the Loyd, walking in the ordinance of Dauid his father : onely he sacrificed and offered incense in the hye places.

4 And the King went to Gibeon to sacrifice there, for that was the chiefe hye place : a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Loyd appeared to Salomon in a dreame by night : and God said, Make what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truety, and in rightnesse, and in by

rightnesse of heart with thee : and thou hast kept for him this great mercie, and hast giuen him a sonne, to sitte on his thione, as appeareth this day.

7 And now, O Loyde my God, thou hast made thy seruant King in stead of Dauid my father : and I am but a yong child, & knowe not howe to go out and in.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a executing this great people, which can not be tolde nor nombred for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betwene good and bad : for who is able to iudge this thy mightie people ?

10 And this pleased the Loyde well, that Salomon had desired this thing.

11 And God sayd vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes : so, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neyther after thee shalt arise like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinance, and my commaundmentes, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and he came to Ierusalem, and stode before the Arke of the couenant of the Loyde, and offered burnt offrings and made peace offerings, & made a feast to all his seruants.

16 Then came two harlots vnto the King, and stode before him.

17 And the one woman sayd, My my lord, I and this woman dwell in one house, and I was deliuered of a childe vith her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also : and we were in the house together : no stranger was with vs in the house, save we twaine.

19 And this womans sonne dyed in the night : for the overlap him.

20 And she rose at midnight, and tooke my sonne from my side, while thine hande slept, and layd him in her bosome, and laid her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead : and when I had well considered him in the morning, beholde, it was not my sonne, whome I had borne.

22 Then the other woman sayd, Nay, but my sonne lieth, and thy sonne is dead : againe she sayde, No, but thy sonne is dead and mine aliue : thus they spake before the King.

f That is, to be haue my selfe a charge of ruling.

2. Chron. 1. 10. Or, student.

g Which is many in number.

h That is, that thine enemies should die.

Mat. 6. 33. wisd. 7. 11. Or, haue both mine.

Chap. 15. 5.

i He knew that God had appeare red vnto him in office.

Or, witall. k By this example it appeareth that God keepes promes with Salomon in giuing him wisdom.

l She saile the quick child away, because he might both a waye the parent & punishment.

23 Then said þ king, She saith, This that lieth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then þ king sayd, "Bring me a sword: and they brought out a sword before the king.

25 And the king saide, Denide ye the liuing child in twaine, & giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kumbled towarde her sonne, and she sayd, Oh my lord, giue her the liuing child, and "flap him not: but the other sayde, Let it be neither mine nor thine, but denide it.

27 Then the king answered, and said, Giue her the liuing child, & flap him not: this is his mother.

28 And all Israel heard the iudgement, which the king had iudged, & they feared the king: for they sawe that the wiſdom of God was in him to doe iustice.

CHAP. IIII.

1 The princes and rulers vnder Salomon, 2 The purueance for his vittails, 3 The number of his horses, 4 His bookes and writings.

1 And King Salomon was king ouer all Israel.

2 And there were his princes, b Azariah the sonne of Zadok the Priest,

3 Elhiozeaph & Ahiah the sonnes of Shitha scribes, Ichoshaphat the sonne of Ahishub, the recorder,

4 And Benaiiah the sonne of Jehoiada was ouer the poste, and Zadok & Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Abund the sonne of Nathan Priest was the kings friend,

6 And Ahiah was ouer the household: and Aboniram the sonne of Abda was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which prouided vittails for the king & his household: echeman had a moneth in the yere to prouide vittails.

8 And these are their names: the sonne of Bar in monue Ephraim:

9 The sonne of Dekar in Machaz, and in Shalbin and Beth Shemesh, and Eloth and Beth-hanan:

10 The sonne of Heseb in Kruboth, to whō pertained Sochoh, & alþ land of Hepher:

11 The sonne of Abinadab in al the region of Dor, which had Taphath the daughter of Salomon to wife:

12 Baana þ sonne of Ahub in Caanach, and Megiddo: & in al Beth-shean, which is by Artanah beneth Israel, from Beth-shean to Abel-meholah, euen till beyond ouer against Jokimam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of 4 Tair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: theſe ſcore great cities with walles and barres of braſſe.

14 And Abinadab the sonne of Abda had to

15 Ahimaas in Naphtali, & hee tooke Basemath the daughter of Salomon to wife: 16 Baanah the sonne of Nethai in Asher and in Moth:

17 Ichoshaphat the sonne of Paruah in Machar:

18 Shimai þ sonne of Eliah in Benjamin: 19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon King of the Amogites, & of Og King of Bashan, and was officer alone in the land.

20 Judah & Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 And Salomon reigned ouer all kingdoms, from the Egipt vnto the land of the Philistines, & vnto the border of Egypt, & they brought yelentes, and serued Salomon all the dayes of his life.

22 And Salomons vittails for one day were thirtie measures of fine flour, and threſcore measures of meale:

23 Ten fat oxen, & twentie oren of the pastures, and an hundred sheepe, besides harts, & bucks, & bugles, and fat fowle.

24 For he ruled in al the region on the other side of the Riuer, from Tiphſah euen vnto 4 Azah, ouer all the 4 kings on þ other side the Riuer: and he had peace rounde about him on euery side.

25 And Judah & Israel dwelt without feare euery man vnder his vine, & vnder his figtree, from Dan, euen to Beer-sheba, al the dayes of Salomon.

26 And Salomon had fourty thousand stables of horses for his charres, & twelue thousand horsemen.

27 And these officers prouided vittails for king Salomon, and for alþ came to king Salomons table, euery man his moneth, and they suffred to lacke nothing.

28 Barſai also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 And God gave Salomon wiſdom: & he vnderſtanding receiued much, & a large heart, euen as the sand þ is on þ sea shore.

30 And Salomons wiſdome excelled the great wiſdome of al the children of the East, and all the wiſdome of Egypt.

31 For he was wiſer then any mannes, then were Ethan the Ezrahite, then Herman, then Chalcol, then Barba the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake thre thousand 4 proverbes: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of fowles, and of creeping things, and of fishes.

34 And there came of al people to heare the wiſdom of Salomon, ſerual kings of þ earth, which had heard of his wiſdome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomons him, purpoſing to build the temple of God. 6 He prepa-

e Salomon obſerued not the diſcipline that Louiſa made, but diuided it, as might beſt ſerue for his purpoſe. f They liued in all peace and ſecuritie. Eccleſ. 47. 15. g Which is Euphrates.

"Ebr. Carim.

"Or, Gazza.

h For they were al tributaries vnto him.

i Throughout al Israel.

2. Chron. 9. 25.

Eccleſ. 47. 14. 15. 16.

k Meaning,

the great vnderſtanding and able to comprehend all things.

l To wit, the philosophers & astronomers,

which were indged most wiſe.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hieſt to the loweſt.

in Except God giue iudges vnderſtanding, the impoſſible of the reſpallor ſal ouerthrowe the ſaſt cauſe of the innocent.

a Her motherly affection herein appeareth, that ſhe had rather iudice the riſour of þ Lawe, thā ſee her child cruelly ſlayne.

a That is his chief officers. b He was the ſonne of Achimaas, & Zadoks nephew. c Not Abiathar, whom Salomon had purſon from his office. Chap. 2. 27. but mother of that name. Chap. 5. 14.

"Or, Elia in Beth-maas.

"Or, to the plaine.

d Which townes bare lairs name, becauſe he toke them of the Canaanites. Numb. 34. 41.

1 Hiram ſendeth to Salomon, and Salomons him, purpoſing to build the temple of God. 6 He prepa-

rest stuffs for the building. 13 The number of the workemen.

^aOr, Zer.

AND HIRAM king of Tyre sent his servants vnto Salomon, (for he had heard, that they had anointed him king in the roome of his father) because Hiram had enier loued Dauid.

^aChro. 2. 3.

2 Also Salomon sent to Hiram, saying, **3** Thou knowest β Dauid my father could not build a house vnto the name of the Lozke his God, for the warres which were about him on euery side, vntill the Lozke had put β them vnder the soles of his feete.

^aOr, his enemies.

4 But now the Lozke my God hath giuen me β rest on euery side, so that there is neiether aduersarie, nor euil to resist.

a He declareth β he was bound to set forth Gods glory, for as much as the Lozke had sent him rest and peace.

^aSam. 7. 13.
^aChro. 22. 10.

5 And behold, β purpose to build an house vnto the name of the Lozke my God, as the Lozke spake vnto Dauid my father, saying, Thy sonne, whom β will set vpon thy throne for thee, hee shall builde an house vnto my name.

b This was his equite, that he would not receive a benefite without some recompence.

6 Nowe therefore commaunde, that they helpe me cedar trees out of Lebanon, and my seruants shall with thy seruants, and vnto thee will β give the hire for thy seruants, according to al that thou shalt appoint: for thou knowest β there are none among vs, that can helpe timber like vnto the Sidonians.

c In Hiram is prefigurare the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

7 And when β Hiram heard the wordes of Salomon, he reioiced greatly, & said, Blessed be the Lozke this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, β have considered the things, for the which thou sentest vnto me, and will accomplish al thy desire, concerning the cedar trees and fice trees.

^aOr, Notes.

9 My seruants shall bring them downe fro Lebanon to the sea: β will conuey them by sea β in rafter vnto the place that thou shalt shewe me, and will cause them to be discharged there, and thou shalt receive them: nowe thou shalt doe me a pleasure to minister foode for β familie.

d While my seruants are occupied about thy busines, ^aOr, Corim.

10 So Hiram gaue Salomon cedar trees and fice trees, euen his full desire.

^aOr, pure.

11 And Salomon gaue Hiram twentie thousand measures of wheate for foode to his household, and twentie measures of beaten ople. Thus much gaue Salomon to Hiram yere by yere.

^aChap. 3. 12.

12 And the Lozke gaue Salomon wisdom as he β promised him. And there was peace betwene Hiram & Salomon, and they β two made a covenant.

e As touching the furniture of wood & vitalles.

13 And king Salomon raised a summe out of al Israel, & the summe was thirtie thousand men:

^aChap. 4. 6.

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And β Adoniram was ouer the summe.

^aOr, masters of the worke.

15 And Salomon had senturie thousande that bare burdens, and fourscore thousand maions in the mountaine.

16 Besides the princes, whom Salomon

appointed ouer the wozke, euen thye thousand and thye hundred, which ruled the people that wrought in β wozke. **17** And the king commaunded them, & they brought great stones and costly stones, to make the foundation of the house, euen betwixt stones.

18 And Salomons workemen, and the workemen of Hiram, and the maions hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof.

12 The frames of the Lord to Salomon.

AND β in the foure hundredth and foure score yere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon ouer Israel, in the moneth β Xif, (which is the second moneth) hee built the house of the Lozke.

2 And β house which king Salomon built of Aprill for β Lozke, was thye foote cubites long, and twentie broad, & thirtie cubites hie.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, & ten cubites cle.

4 And in the house he made windowes, broad without, and narrow within.

5 And by the wal of the house hee made galleries round about euen by β walles of the house round about the Temple and the oracle, and made chambers rounde about.

6 The nethermost gallerie was five cubites broad, and the middlemost six cubites broad, and the third fien cubites broad: for he made β rests round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone, perfite before it was hought, so that there was neither hammer, nor certain shoo are, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the righte side of the house, & men went vp with winding staires into β middlemost, and out of the middlemost into the thyrd.

9 So he built the house β finished it, and sieled the house being hauerted with sieles of cedar trees.

10 And he built the galleries vpon all the wal of the house of five cubites height, and they were topped to the house with beames of cedar.

11 And the wordes of the Lozke came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe al my commandements, to walke in them, then will β performe vnto thee my psones, β which β promised to Dauid thy father.

13 And β will dwell among the children of Israel, and will not forsake my people of Israel.

14 So Salomon built the house and finished it,

^aThe Hebrew word is, Gidon, which some say were excellent maions.

^aChro. 3. 1.

^aWhich month contained the month of May.

^aWhereby the Temple was finished.

^aOr the court, where the people praised, which was before the place where the offerings stood.

^aOr, as appears to al.

^aOr, Irlus, whence Gol spoke between the Cherubim, called al the most holy place.

^aWhich was the coming out of the wal as Irlus for the beames to rest vpon.

^aOr, galus, called the Tabernacle.

^aIn Exodus it is called the Tabernacle.

^aThere called the sanctuary, and the Oracle the most holy place.

^aSam. 7. 12.

^aAccording to the promise made to Moyses, Exod. 25. 32.

b Meaning, vnto
the roofe, which
was also filded.

i For when he
spoke of y house
in the first verse,
he meant both
the oracle and
the Temple.

k That is, in the
most inward
place of the
house.

l Or, as it is
written, through
clouds of gold before.

m Meaning, the
altar of incense,
Exod. 30.1.
Or, as it is
written,

End 35.30.

n For the other
which Moises
made of beaten
gold, were taken
away with the
other jewels by
their enemies,
whom God per-
mitted times to
ouercome them
for their great
sins.
o So that the
facion of the
carued worke
might still ap-
peare.

15 And built the walles of the house with-
in, with boordes of cedar tree from the
panement of the house vnto the walles
of the ceiling, and within he covered them
with wood, and covered the floore of the
house with planks of firc.

16 And he built twentie cubites in the sides
of the house with boaydes of cedar, from
the floore to the walles, and he prepared
a place within it for the oracle, euen the
most holp place.

17 But the house, that is, the temple be-
foze it, was fourtie cubites long.

18 And the cedar of the house within was
carued with knoppes, and grauen with
flowes: al was cedar, so that no stone was
seene.

19 Also he prepared the place of the or-
acle in the middes of the house within, to
set the steele of the Couenant of the Loyde
there.

20 And the place of the oracle within was
twentie cubites long, and twentie cubites
broad, and twentie cubites hie, and hee
covered it with pure golde, and covered
the altar with cedar.

21 So Salomon covered the house within
with pure golde: and he stut the place
of the oracle with chapines of golde, and
covered it with gold.

22 And he overlaid all the house with gold,
but all the house was made perfite. Also
he covered the whole altar, that was
before the oracle, with gold.

23 And within the oracle he made two Cher-
ubims of olive tree, ten cubites hie.

24 The wing also of the one Cherub was
fine cubites, and the wing of the other
Cherub was fine cubites: from the utter-
most part of one of his wings vnto the
uttermost part of the other of his wings,
were ten cubites.

25 Also the other Cherub was of tenne cu-
bites: both the Cherubims were of one
measure and one life.

26 For the height of the one Cherub was ten
cubites, and so was the other Cherub.

27 And he put the Cherubims within the
inner court, and the Cherubims stretch-
ed out their wings, so that the wing of
the one touched the one wall, & the wing
of the other Cherub touched the other
wall: & their other wings touched one an-
other in the middes of the house.

28 And he overlaid the Cherubims
with golde.

29 And he carued all the walles of the house
rounde about with grauen figures of
Cherubims and of palme trees, and gra-
uen flowers within and without.

30 And the floore of the house he covered
with golde within and without.

31 And in the entering of the oracle he made
two doores of olive tree: and the upper post
and side postes were fine square.

32 The two doores also were of olive tree,
and he graued them with grauing of
Cherubims and palme trees, and grauen
flowers, and covered them with gold, and
laid thimne golde vpon the Cherubims
and vpon the palme trees.

33 And so made he for the doore of the Tem-
ple, postes of olive tree foure square.

34 And the two doores were of fine tree, the
two sides of the one doore were rounde,
and the two sides of the other doore were
rounde.

35 And he graued Cherubims, and palme
trees, and carued flowers, and covered
the carued worke with golde, finely
brought.

36 And he built the court within with
three rowes of he web stone, and one rowe
of beames of cedar.

37 In the fourth pere was the foundation
of the house of the Loyde laide in the mo-
neth of Zif:

38 And in the eleventh pere in the moneth
of Bul, (which is the eight moneth) he
finishe the house with all the furniture
thereof, and in euery point: so was he se-
uen pere in building it.

C H A P. VII.

The building of the houses of Salomon. 15 The ex-
cellent workmanship of Hiram in the pieces which he
made for the Temple.

1 But Salomon was building his own
house: thirteen peeres, & finished
all his house.

2 He built also an house called the forest
of Lebanon, and hundredth cubites long,
and fiftie cubites broad, and thirtie cu-
bites hie, vpon foure rowes of cedar pil-
lars: and cedar beames were layed vpon
the pillars.

3 And it was covered aboue with cedar
vpon the beames, that lay on the fourtie
and fise pillars, fiftene in a rowe.

4 And the windowes were in three rowes,
and window was against window in
three rankes.

5 And all the doores, and the side postes
with the windowes were foure square,
and window was ouer against window in
three rankes.

6 And he made a porch of pillars fiftie cu-
bites long, and thirtie cubites broad, and
the porch was before them, euen before
them were thirtie pillars.

7 Then he made a porch for the throne,
where he sidge, euen a porch of iudges
ment, and it was filded with cedar from
paument to paument.

8 And in his house, where he dwelt, was an
other hall more inward then the porche,
which was of the same worke. Also Sa-
lomon made an house for Pharaohs
daughter (whom he had taken to wife)
like vnto this porche.

9 All these were of costly stones, hewed
by measure, & sawed with sawes within
and without, from the foundation vnto
the stones of an hand breadth, and on the
outside to the great coltr.

10 And the foundation was of costly stones,
and great stones, euen of stones of tenne
cubits, and stones of eight cubits.

11 Above also were costly stones, squared
by rule, and boordes of cedar.

12 And the great court round about was
with three rowes of hewed stones, and a
rowe of cedar beames: so was it to the
inner ward.

Or, folliage.

o Where the
Priests were,
and was thus
called in respec-
t of the great
court, which is
called, Aza, 3.11.
the porch of Sa-
lomon, where
the people used
to pray.

p Which con-
teined part of
October, & part
of Nouember.

Chap. 9. 10.

a After he had
built the temple.

b For y beautie
of the place and
great abundance
of cedar trees
that went to the
building thereof,
it was compared
to mount Lebanon
in Syria: this
house he vied in
sommer for
pleasure and re-
creation.

c There were
many, and like
proportion on
the one side as
on the other, and
at every end e-
uen three in a
rowe one above
another.

d Before the
pillars of the
house.

e For his house,
which was at
Jerusalem.

Chap. 31.

Or, spant.

f Which were
reflex and flayes
for the beames
to lie vpon.

g From the fun-
dation vward.

h As the Lords
house was built,
so was this only
the great court
of Salomons
house was vnto
inner ward.

^{Or, Kor.}

i Thus when God will haue his glorie set forth, he raiseth vp men & giueth them excellent giftes for the accomplishment of the same, Exod. 31. 3. 3.

^{Or, the second.}

^{Or, pannes.}

^{Or, cordes like ebanes.}

k As was seene commonly wrought in costly porches.

^{Or, round about the middes.}

^{Or, byrands.}

^{Or, the seconde.}

l Which was in the inner court betweene the Temple, and the oracle.

m That is, he will stablish to wit, his promes toward this house.

n That is, in strength: meaning, the power thereof shall continue.

o So called for the hugeness of the vessel.

^{2. Chro 4. 3.}

^{Or, 4. pannes.}

p Bath and Ephraim seme to be both one measure, Ezek. 45. 11. every Bath contained about ten pottels,

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and set one Hiram out of ^{Or, Tyus.}

14 He was a widower some of the tribe of Naphtali, his father being a man of Tyus, and wrought in baffe: he was full of wisdom, and understanding, and knowledge to worke all manner of worke in baffe: who came to King Salomon, & wrought all his worke.

15 ¶ For he cast two pillars of baffe: the height of a pillar was eightene cubites, and a thirde of twene cubites did compass: either of the pillars.

16 And he made two chapiters of molten baffe to set on the toppes of the pillars: the height of one of the chapiters was five cubites, and the height of the other chapiter was five cubites.

17 He made grates like networke, and wrothet worke like chapines for the chapiters that were on the toppes of the pillars, even ten for the one chapiter, and ten for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to cower the chapiters that were upon the toppes. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars were after ^{Or, like} worke in the porch, four cubites.

20 And the chapiters upon the two pillars had also above, ^{Or, ouer} against the belfry within the networke pomegranates: for two hundred pomegranates were in the two rankes about upon either of the chapiters.

21 And he set up the pillars in the porch of the Temple. And when he had set up the right pillar, he called the name thereof ^{Or, Jachin:} and when he had set up the left pillar, he called the name thereof ^{Or, Boas:}

22 And upon the toppes of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten sea ten cubites wide from hynt to hynt, rounde in compass, and five cubites hie, & a line of thirtie cubites did compass it about.

24 And vnder the brymme of it were knoppes like wilde cymmers compassing it round about, tene in one cubite, compassing the sea round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, thre looking towarde the South, and thre towarde the West, and thre towarde the South, and thre towarde the East: and the sea stood above vpon them, and all their hinder partes were inward.

26 It was an hand breadth thicke, and the brymme thereof was like the worke of the brym of a cup with floures of lilies: it contained two thousand Bathes.

27 ¶ And he made tene bases of baffe, one base was foure cubits long, and foure cubites wyde, and thre cubites hie.

28 ¶ And the worke of the bases was on

this manner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were ipons, bulles and Cherubims: and vpon the ledges there was a base above: and beneath the ipons and bulles, were additions made of thynne worke.

30 And euery base had foure brasse wheeles, and plates of baffe: & the foure corners had ^{Or, underletters:} under the caldron were underletters molten at the side of euery addition.

31 And the mouth of it was within the chapter & about to measure by the cubite: the great base for the mouth thereof was rounde made ^{Or, round} like a base, and it was a cubite and halfe into the chapter a cubite: and also vpon the mouth thereof were grauen worke, whose borders bare vpon the were foure square, and not rounde.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charret wheele, their axeltrees, and their names and their fellows, ^{Or, yokes:} and their iokes were all molten.

34 And foure underletters were vpon the foure corners of one base: and the underletters thereof were of the base it selfe.

35 And in the top of the base was a round compass of halfe a cubite hie rounde about: and vpon the toppes of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, & on the borders thereof he did graue Cherubims, ipons & palmie trees, on the side of euery one, and additions rounde about.

37 Thus made he the ten bases, they had all one casting, one measure, and one life.

38 ¶ Then made he ten caldrons of baffe, ^{Or, To keepe} one caldron contained fourtie Bathes: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basins, and basens, and Hiram finished all the work that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to cower the two bowles of the chapiters which were vpon the toppes of the pillars.

42 And foure hundred pomegranates for the two grates, and two rowes of pomegranates for euery grate to cower the two bowles of the chapiters, that were vpon the pillars.

43 And the ten bases, and tene caldrons vpon the bases.

44 And the sea, and twelue bulles vnder that sea,

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

^{Or, the second.}

By this name
also Hiram the
King of Tyre
was called.
20, thick earth.

This was done
according to the
former that the
Lord prescribed
unto Moses in
Exodus.
Some take
this for some in-
strument of mu-
sic.

2 Chron. 3.

1 Chron. 5.

2 Chron. 3.
For David
brought it from
Obed-edom &
placed it in the
Tabernacle
which he had
made for it.
2 Sam. 6. 17.
Concerning
part of Septem-
ber, and part of
October, in the
which month
they held three
solemn feasts,
Num. 29. 1.

There is the
Kohathites,
Num. 4. 5.

They drew
them only out
so far as they
might be seen
for they might
not put them al-
together out,
Num. 25. 15.

45 And porters, and besomers and basins:
and all these vessels, which * Hiram made to
king Salomon for the house of the
Lord, were of shining brass.

46 In the plains of Jordan did the king
cast them in * clasp between Succoth and
Zartban.

47 And Salomon left to weigh all the ves-
sels because of the exceeding abundance,
neither could the weight of the brass be
counted.

48 So Salomon made all the vessels, that
pertained unto the house of the Lord, the
golden altar, & the golden table, where-
on the shew bread was,

49 And the candlesticks, five at the right
side, & five at the left, before the oracle of
pure gold, & the flowers, and the lampes,
and the snuffers of gold,

50 And the bowles, & the spoons, and the ash-
pans of pure gold, and the hinges of
gold for the doors of the house within,
even for the most holy place, and for the
doors of the house, to wit, of the Temple.

51 So was finished all the wayes that king
Salomon made for the house of the Lord,
& Salomon brought in the things which
* David his father had dedicated: the sil-
ver, and the gold, and the vessels, & laid
them among the treasures of the house of
the Lord.

CHAP. VIII.

4 The Ark is borne into the Temple. 10 A cloud
fills the Temple. 14 The King blesseth the people.

1 Then * King Salomon assembled the
Elders of Israel, even all the heads
of the tribes, the chiefe fathers
of the children of Israel unto * him in Je-
rusalem, for to * bring up the Ark of the
covenant of the Lord from * thence of Da-
vid, which is Zion.

2 And all the men of Israel assembled un-
to king Salomon at the feast in the mo-
neth of * Ethanim, which is the seventh
moneth.

3 And all the Elders of Israel came, and
the Priests tooke the Ark.

4 They bare the Ark of the Lord, and
they bare the Tabernacle of the Congre-
gation, and all the holy vessels that were
in the Tabernacle: those did the Priests
and Levites bring by.

5 And king Salomon and all the Congre-
gation of Israel, * were assembled unto
him, were * in him before the Ark, offering
sheep and bullocks, which could not be
tolde, nor numbered for multitude.

6 So the * Priests brought the Ark of the
covenant of the Lord unto his place, into
the oracle of the house, into the most holy
place, even under the wings of the Cheru-
bins.

7 For the Cherubims stretched out their
wings over the place of the Ark, and the
Cherubims covered the Ark, and the
barres thereof above.

8 And they * drew out the barres, that the
endes of the barres might appear out of
the Sacmarie before the oracle, but they
were not * seen without: and there they

are unto this day.

9 Nothing was in * the Ark * save the two ta-
bles of stone which Moses had put there
at Horeb, where the Lord made a cove-
nant with the children of Israel, when he
brought them out of the land of Egypt.

10 And when the Priests were come out
of the Sacmarie, the * cloud filled the
house of the Lord,

11 So * the Priests could not stand to mis-
sister, because of the cloud: for * the
cloud of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said,
that he would dwell in the darker cloude.

13 I have built thee an house to dwell in, an
habitation for thee to abide in for ever.

14 * And the king turned his face, & bless-
ed all the congregation of Israel: for all
the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God
of Israel, who spake with his mouth un-
to David my father, and hath with his
hand fulfilled it, saying,

16 Since the day that I brought my peo-
ple Israel out of Egypt, I chose no citie
of all the tribes of Israel, to build an
house that my name might be there: but
I have chosen * David to be our king.

17 And it was in the heart of David my
father to build an house to the name of
the Lord God of Israel.

18 And the Lord said unto David my fa-
ther, Where as it was in thine heart to
build an house unto my name, thou
diddest wel, that thou wast so minded:

19 Nevertheless thou shalt not build the
house, but thy sonne, that shall come out
of thy loines, he shall build the house un-
to my name.

20 And the Lord hath made * good his
woyde that hee spake: and I am risen up
in the throne of David my father, and sit
on the throne of Israel, as the Lord pro-
mised, and have built the house for the
name of the Lord God of Israel.

21 And I have prepared therein a place for
the Ark, wherein is the * covenant of the
Lord which he made with our fathers,
when he brought them out of the land of
Egypt.

22 * Then Salomon stood before the al-
tar of the Lord in the sight of all the Con-
gregation of Israel, and stretched out his
hands toward heaven,

23 And said, * O Lord God of Israel,
there is no God like thee in heaven or
above, or in the earth beneath, thou that
keepst covenant & mercie with thy ser-
vants that walke before thee with * all
their heart,

24 Thou that hast kept with thy servant
David my father, * thou hast promised
him: for thou spakest with thy mouth,
and hast fulfilled it with thine hand, as
appeared this day.

25 Therefore now, O Lord God of Israel,
keepe with thy servant David my fa-
ther: that thou hast promised him, say-
ing, * Thou shalt not want a man in my
sight to sit upon the throne of Israel: so
that

He spake ac-
cording to the
tenor of Gods
promises, which
was condition-
ally, that they
should serve
him aright.

2 Sam. 7. 2.

2 Chron. 3.

The two ta-
bles wherein the
articles of the
covenant were
written.

2 Chron. 6. 13.

2 Mar. 2. 8.

h Unfaithfully &
without all hy-
pocrisie.

Chap. 2. 4.

that th^e childre take h^{ab}de to their wap,
that they walke before me, as thou hast
walked in my sight.

26 Wherefore, O God of Israel, I pray the,
let thy w^{or}d be verified, which thou spak-
kest vnto thy seruant Dauid my father.

i He is rewarded
with the admi-
ration of Gods
mercies, who be-
ing incompre-
hensible & Lord
ouer all, will be-
come familiar
with men.

27 As it true in dede that God wil dwell
on the earth: beholde, the heauens, & the
heauens of heauens are not able to con-
taine thee: how much more vnable is this
house that I haue built?

28 But haue thou respect vnto the prayer
of thy seruant, and to his supplication,
O Lord, my God, to heare the crye and
prayer which thy seruant prayeth before
thee this day:

Deu. 12. 12.

29 That thine eyes may be open towarde
this house night and day, euen towarde
the place whereof thou hast sayde, "thy
prayers shall be there: that thou mar-
rest hearken vnto a prayer which thy seruant
prayeth in this place.

Or from.

30 Heare thou therefore the supplication
of thy seruant, and of thy people Israel,
which pray in this place, and heare thou
in the place of thine habitation, euen in
heauen, & w^hen thou hearest, haue mercie.

k To wit, the
iudge, or neigh-
bour.

31 When a man shall trespass against his
neighbour, & hee lay vpon him an othe
to cause him to sweare, and the sweare
that come before thine eares in his house,

l That is, make
it known.

32 Then heare thou in heauen, & I doe and
iudge thy seruants, that thou cause them
the wicked to bring in a way vpon his
head, and iudgest the righteous; to giue
him according to his righteousness.

m Acknowledge
thy iudge-
ment, and praye
thee.

33 When the people Israel shall be sin-
ner thowne before the enemy, because they
haue sinned against thee, & come againe
to thee, & I confesse thy name, and pray
and make supplication vnto thee in this
house,

n So that there
be a droue to
destroy & rui-
ne of the land.

34 Then here thou in heauen, & be me-
recifull vnto the sinne of thy people Israel,
and bing them againe vnto the lande,
which thou gauest vnto their fathers.

35 When heauen shall be shut up, & there
shall be no raine, because they haue sinned
against thee, and that they in this place,
and confesse thy name, and rine from
their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon
the sinne of thy seruants & of thy people
Israel: when thou hast taught them the
good way wherein they may walke, and
giue raine vpon the land that thou hast
giuen thy people to inherite.

o For such are
most meete to
receiue Gods
mercies.

37 When there shall be famine in the land,
when there shall be pestilence, when there
shall be blasting, mildew, grasshopper or
caterpillar, when their enemy shall be-
siege them in the cities of their land, or
any plague or any sickness,

38 Then what prayer, and supplication so
euer shall be made of any man or of all thy
people Israel, when they shall know the
plague in his owne heart, & stretch
forth his hands in this house,

39 Heare thou in heauen, in thy dwell-
ing place, and be mercifull, and doe, and
giue euer according to all his waies,

as thou knowest his heart, (for thou on-
ly knowest the hearts of all the children
of men)

40 That they may feare thee as long as
they live in the land; which thou gaust
vnto our fathers.

41 Wherefore as touching the stranger
that is not of thy people Israel, who shall
come out of a far countrey for thy names
sake,

He meaneth
such as should
be turned from
their idolatries
serue the true
God.

42 When they shall heare of thy great
name, and of thy mighty hand, and of
the stretched out arme: and shall come
and pray in this house,

43 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger
calleth for vnto thee: that al the people of
the earth may know thy name, & feare
thee, as doe thy people Israel: and thy
way knowe, that thy name is called
vpon in this house which I haue built.

44 When thy people shall go out to battle
against their enemy by the way which thou
shalt send them; and that they pray vnto the
Lord towarde the way of the city which
thou hast chosen, and towarde the house
that I haue built for thy name,

q This shal-
lowe ridge
wherein the
warre shall
be fought
will be weak-
ned.

45 Heare thou then in heauen thy prayer
and their supplication, and iudge their
cause.

Or, maintain
their right.

46 If they sinne against thee (for there is
no man that sineth not) and thou be an-
gry with them, & deliver them vnto the
enemies, so that they carie their away
prisoners vnto the land of the enemies,
either farre or nere,

2 Chron. 36.
16. 21.
1 John. 1. 8.

47 Yet if they turne againe vnto their
heart in the lande (to the which they be
caried away captiues) and returne and
pray vnto thee in the land of them that
caried them away captiues, saying, Wee
haue sinned, wee haue transgressed, and
done wickedly,

Or, if they repen-
t.

48 If they turne againe vnto thee with
all their heart, and with all their soule in the
land of their enemies, which led them as
away captiues, and pray vnto thee toward
the way of their land, which thou ga-
uest vnto their fathers, and towarde the
city which thou hast chosen, & the house
which I haue built for thy name,

r Though the
Temple was the
chiefe place of
prayer, yet he
concludeth not
them, that they
need not praye
in other places.
As Daniel did,
Dan. 6. 10.

49 Then heare thou their prayer and their
supplication in heauen thy dwelling place,
and iudge their cause,

Or, answer their
prayer.

50 And be mercifull vnto thy people that
haue sinned against thee, & vnto all their
iniquities (wherein they haue transgres-
sed against thee) & cause that they, which
led them away captiues, may haue pite-
tie and compassion on them:

He was moved
by faith, & God
of enemies
would make
friends vnto
them that did
conuert vnto
him.

51 For thou be thy people, & thine inheri-
tance, which thou broughtest out of Egypt
from the midst of the prison for a me.

52 Let thine eyes be open vnto the prayer of
thy seruant, & vnto the prayer of thy peo-
ple Israel, to hearken vnto them, in all
that they call for vnto thee.

53 For thou shalt separate them to thine fraim
among all people of the earth for an in-
heritance, as thou saidst by the hand of
thy seruant, when thou broughtest out
our

Ezek. 19. 6.

u Salomon is a figure of Christ, who continually is the Mediator between God and his Church.

our fathers * out of Egypt, & Loyd God.

54 And when Salomon had made an ende of praying all this * prayer and supplication unto the Loyde, he arose from before the altar of the Loyde, from kneeling on his knees, and stretching of his handes to heauen,

55 And stood & blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed be the Loyde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one voyde of all his good promise which he promised by the hand of Moses his seruant.

57 The Loyde our God be with vs, as hee was with our fathers, that hee forsake vs not, neither leaue vs,

58 That he map * bowe our heartes vnto him, that we map walke in al his waies, and keepe his commandments, and his statutes, and his lawes, which hee commanded our fathers.

59 And these my wordes, which I haue prayed before the Loyde, be nare vnto the Loyd our God day and night, that hee defend the cause of his seruants, and the cause of his people Israel: alway as the matter requireth,

60 That all the people of the earth map know, that y Loyde is God, & none other.

61 Let your heart therefore be perfite with the Loyde our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ And the king and all Israel with him offered sacrifice before the Loyd,

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Loyde, to wit, two and twentie thousand beeces, and an hundred and twentie thousande sheepe: so the king and all the children of Israel dedicated the y house of the Loyd.

64 The same day did the king halowe the middle of the court, that was before the house of the Loyd: for there he made burnt offerings, and the meat offerings, & the fat of the peace offerings, because the * bialen altar y was before the Loyd, was too litle to receiue the burnt offerings, & the meate offerings, & the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the river of Egypt, before the Loyd our God, seven dayes and seuen dayes, euen fourteen dayes.

66 And the eight day he sent the people a way: and they * thanked the king & went vnto their tentes iopous and with glad heart, because of all the goodnes that the Loyd had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Loyde appeareth the second time to Salomon.
11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a name for gold.

I When Salomon had finished y building of y house of y Loyde, & the kings palace, & all that

Salomon desired and minded to do,
2 Then the Loyd appeared vnto Salomon the second time, as he appeared vnto him at Gibeon.

3 And the Loyde saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to * put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And * if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, & in righteousnesse) to do according to all that I haue commanded thee, and keepe my statutes, and my iudgements, Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne away from me, and will * not keepe my commandments, & my statutes, (which I haue set before you) but go & serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my name, will I cast out of my sight, and Israel shall be a * plowthe, and a common talke among all people.

8 Euen this his house shall be so: every one that passeth by it, shall be astonied, & shall hiss, and they shall say, * Why hath the Loyd done thus vnto this land and to this house?

9 And they shall answer, Because they forsooke the Loyd their God, which brought their fathers out of the lande of Egypt, and haue taken holde vpon other gods, and haue worshipped them, * and serued them, therefore hath the Loyd brought vs on them all this euil.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Loyd, & the kings palace,

11 (For the which Hiram the King of Tyre had brought to Salomon timber of cedar, and firre trees, and gold, & whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyre to see the cities which Salomon had giue him, and then pleased him not.

13 Therefore he sayd, What cities are these which thou hast giuen mee, my brother? And he called them the land of Cabul vnto this day.

14 And Hiram had sent the king * sixe score talents of gold.

15 ¶ And this is the cause of the tribute which King Salomon raised tribute, to build the house of the Loyde, and pound weight his owne house, and * Spillo, and the wale of Ierusalem, and Hazor, and Spheddo, and Ceser.

16 Pharaoh king of Egypt had come vp, and taken Ceser, and burnt it with fire, and

Chap. 8. 39.

Dan. 12. 11.

a If thou walke in my feare, and withdrawe thy selfe from the common maner of men which followe their sensuality.

1. Sam. 7. 12.

1. Chron. 22. 10.

b God declarereth that disobedience against him is the cause of his displeasure, and so of all miserie.

Ierem. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefices.

Dau. 29. 24.

Ierem. 22. 8.

1. Chron. 8. 1.

Or, Zor.

Or, Galile.

Or, ditrie.

Or, barren.

For his tribute toward the building.

The common talent was a

about three score

pound weight.

Millo was as

the towne house

or place of

semble, which

was open above,

and

S. i.

He concludeth that man of him selfe enemy vnto God, and of all obedience to his lawe proceedeth of his mere merite.

¶ Be the king of a day in his day.

1. Chron. 7. 4.

y Before the waste, where the heke was.

1. Chron. 7. 7.

1 That is, from North to South: meaning, all the country.

1 Seven dayes for the dedication, and seven for the feast.

¶ Or, Galile.

1. Chron. 7. 11.

and slew the Canaanites, that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalar, and Tannoj in the wilderness of the land,

g Cities for his munitions of warre,

h These were as bondmen and payed what was required, either labour or money.

19 And all the cities of store, that Salomon had, eue cities for charrets, and cities for horsemen, & all that Salomon desired & would build in Jerusalem, and in Lebanon & in all the land of his dominion.

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, & Jebusites, which were not of the children of Israel:

Leuit. 25. 39.

21 To wit, their children that were left after them in the land, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruantes, and his princes, and his captains, and rulers of his charrets and his horsemen.

i The overseers of Salomons workes were deu- ded into three partes: the first contained 3300, the second 100, & the third 50, which were Israelites: so here are coained the two last partes, which make 550. looke more 2. Chron. 8. 10.

23 These were the princes of the officers, that were ouer Salomons worke: euen five hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the cite of Damid vnto the house which Salomon had built for her: then did he build Hillo.

25 And thus a yere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also king Salomon made a nauie of shippes in Ezon geber, which is beside Elorh, and the bynke of the redde Sea, in the land of Edoim.

k In 2. Chron. 8. 18 is made mention of 30. moc, which seeme to haue bene employed for their charges.

27 And Hiram sent with the name his seruantes, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Dypir and set from thence foure hundred & a twentie talents of gold, & brought it to king Salomon.

C H A P. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon, 18 His royal throne, 23 His power and magnificence,

2. Chron. 9. 1. matt. 12. 42. Luke 11. 31.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of y chiefie cite of Metoe, which is in ylad of Nylas.

1 And y Queene of Sheba hearing y fame of Salomon (concerning the name of the Lord) came to proue him with hard questions.

2 And she came to Jerusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, & precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from y king, which he expounded not vnto her.

b That is, the whole order, and trade of his house.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

5 And the meate of his table, & the sitting

of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and he was greatly astonished.

6 And she sayde vnto the king, It was a true worde that I heard in mine owne land of the sayings, and of thy wisdom.

7 Nowbeit I beleened not this report, till I came: and had seene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, & heare thy wisdom.

9 Blessed be the Lord thy God, which doeth these, to set thee on the throne of Israel, because the Lord loueth Israel for euer, and made thee king, to doe equitie and dome of God righteousnesse.

10 And she gaue the king sixe scope talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweet odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried golde from Dypir) brought likewise the plenty of Alnuggim trees from Dypir, and precious stones.

12 And the king made of the Alnuggim trees pillars for the house of the Lord, & for the kings palace, and made harpes and placteries for singers. There came no more such Alnuggim trees, nor were any more sent vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoever she should aske, besides that, which Salomon gaue her: of his kingly liberalitie: so he returned and went to her owne countrey, both she, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yere, was sixe hundred, three scope and sixe talents of golde.

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundred targets of beaten golde, sixe hundred shekels of golde went to a target:

17 And three hundred sheldes of beaten golde, three pounde of golde went to one shelde: and the king put them in the house of the wood of Lebanon.

18 ¶ Then the king made a great throne of pauine, and couered it with the best golde.

19 And the throne had sixe steeppes, and the toppe of the throne was rounde behinde, and there were stapes on either side on the place of the throne, and two ypon standing by the stapes.

20 And there stood twelue yrons on the sixe steeppes on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing

¶ Ebr. there was more spirit in her

c But much more happy art thou, to see thee on the throne of Israel, because the Lord loueth Israel for euer, and made thee king, to doe equitie and dome of God

reueled in his word. d It is a chiefe signe of Gods no more such abundance of sweet odours, as the Queene of Sheba gaue to king Salomon. e of justice. f This is the cause, why Kings are appointed.

2. Chron. 9. 10.

¶ Ebr. by the hand of the King.

Exod. 25. 39.

f To wit, Arabia, which is the great abundance of all things was called, happy.

Chap. 7. 2.

g As the chair bowes, or spines to lean vpon.

¶ Times interuen whereof doeth rest and seruice.

nothing esteemed in 7 dayes of Salomo.
22 For the king had on the sea the name of Charish with the name of Hiram: once in three pere came the name of Charish, and brought golde & silver, purple, and apes and peacocks.

23 So king Salomon exceeded all 7 kings of the earth both in riches & in wisdom.

24 And all the world sought to see Salomon, to hear his wisdom, which God had put in his heart.

25 And they brought euery man his present, vessels of silver, & vessels of golde, & raiment, & armour, and swete odours, horses and mules, from pere to pere.

26 Then Salomon gathered together chariots and horsemen: and he had a thousande and foure hundred chariots, and twelue thousande horsemen, whome he placed in the chariet cities, and with the king at Ierusalem.

27 And the king gaue silver in Ierusalem as flowers, and gaue cedars as the wilde figgetrees that growe abundantly in the plaine.

28 Also Salomon had houses brought out of Egypt, and fine linen: the kings wives thant received the linnen for a ynce.

29 There came by and went out of Egypt some chariet, worth five hundred shekels of silver: that is, one horse, an hundred and fiftie, and thus they brought horses to all the kings of the Hittites, & to the kings of Aram by their means.

CHAP. xli.

1 Salomon hath a thousande wives and concubines, which bring him to idolatrie. 14 Hu God raised up aduersaries agaynst him. 43 His death.

1 **B**E king Salomon loued many onnes blandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Idon and Beth.

2 Of the nations, whereof the Loide had said vnto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomon iopne in lone.

3 And he had seven hundred wives, that were princesses, & three hundred concubines, and his wives turned awap his heart.

4 For whi Salomon was olde, his wives turned his heart after other gods, so that his heart was not perfect with the Loide his God, as was the heart of Dauid his father.

5 For Salomon followed Astartoth the god of the Edonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednes in the sight of the Loide, but continued not to folowe the Loide, as did Dauid his father.

7 Then did Salomon builde an hie place for Chemoth the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wives, which burnt incense and offered vnto their gods.

9 Therefore the Loide was angrie with Salomon, because he had turned his heart from 7 Loide God of Israel, which had appeared vnto him twise.

10 And had giuen him a charge concerning this thing, that he should not folow other gods: but he kept not that, which the Loide had commanded him.

11 Wherefore the Loide saide vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne.

13 Howbeit I will not rent all the kingdome, but will giue one 7 tribe to thy sonne, because of Dauid my seruant, & because of Ierusalem which I haue chosen.

14 ¶ Then the Loide stirred up an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings Isidre, which was in Edom.

15 ¶ For when Dauid was in Edom, and Joab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the same.

16 (For sixe moneths did Joab remaine there, and all Israel, till he had destroyed all the males in Edom.)

17 Then this Hadad fled and certaine other Edomites of his fathers seruantes with him, to goe into Egypt, Hadad being yet a litle child.

18 And they arose out of Spidian, & came to Paran, and toke men with them out of Paran, & came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vasailes, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to him to honour wife the sister of his owne wife, euen the sister of Tahpenes the Quene.

20 And the sister of Tahpenes bare him a sonne, whome Tahpenes called Gembath his sonne, whome Tahpenes wept in Pharaohs house: and Gembath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of 7 hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh saide vnto him, What hast thou lacked with me, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ And God stirred him by another aduersarie, Rezon the sonne of Eliabab, which fled from his loide Hadadzer king of Zobah.

24 And he gathered men vnto him, & had Hadadzer and bene captaine ouer the companie, when his armie Dauid slew them. And they went to Dauid, & dwelt there, and they made men, whome hee had gathered in Damascus.

¶ ii.

25 Thereto him,

Chap. 3. 5. and 9. 2.

Chap. 12. 15.

f That thou hast forsaken me and worshipped idoles.

Chap. 12. 15.

g Because the tribes of Iudah and Benjamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms stocke. 2. Sam. 8. 14.

i Of the Edomites.

k Thus God referred this idolater to be a scourge to punish his peoples sinnes.

l God brought to him to honour that his power might be more

m able to compass his enterprises against Salomons house.

2. Sam. 8. 3.

n When Dauid had discomfited his armie.

o and they made men, whome hee had gathered

b By Tharsish is meant Cilicia, which was abundant in varietie of precious things.

1. Term. 1. 14.

10. he made silver as plentiful as a flower.

10. for the compass of the kings marchants did receive a number at a price.

10. he made silver as plentiful as a flower.

Deut. 17. 17. 1. Which were idolaters.

Exod. 34. 16.

10. he made silver as plentiful as a flower.

c He turned not God with a pure heart.

1. 1. 1. 1.

d Who was also called Molech, verie 7. reade 1.

Kings 23. 10.

e Thus Scripture telleth whosoever man doeth reverence and service as God.

2 Chron. 13, 6.

o He was overseer of Salomons workes for the tribe of Ephraim & Manasseh.

p By these visible signes the Prophets would more deeply print their message into their hearts, to whom they were sent.

Or so do that, what pleaseth me.

Chap. 12, 15.

q He hath respect vnto the Messiah, which should be the bright starre that shoulde shine through all the world.

r For this idolatrie that Salomon hath committed.

s For the whole spirituall kingdom was reformed in Messiah.

25 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhoyred Israel, and reigned ouer Ham.

26 ¶ And Jeroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Kerna a widow) lift by his hand against h king.

27 And this was the cause that he lift vp his hand against h king, When Salomon built Shilo, he repared the broken places of the cite of Dauid his father.

28 And this man Jeroboam was a man of strength and courage, and Salomon seeing that the pong man was meete for the worke, he made him o overseer of all the labour of the house of Ioseph.

29 And at that time, when Jeroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, having a newe garment on him, and they two were alone in the fildes.

30 Then Ahiah caught the new garment that was on him, and rent it in twelue pieces,

31 And sayd to Jeroboam, Take vnto thee ten pieces: for thus sayth the Lorde God of Israel, Beholde, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruants sake, and for Ierusalem the cite, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Astartoth the god of the Zidonians, and Chemosh the god of the Moabites, and Asilcom the god of the Ammonites, and haue not walked in my wayes (* to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdom out of his hande: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

35 ¶ But I will take the kingdom out of his sonnes hande, and will giue it vnto thee, even the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before mee in Ierusalem the cite, which I haue chosen me, to put my name there.

37 And I will take thee, and thou shalt reigne, euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and do right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for: this afflict the seede of Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill Jeroboam, and Jeroboam arose, & fled into

Egypt vnto Shishak king of Egypt, and was in Egypt vntill h death of Salom.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer al Israel, was fourtie yere.

43 And Salomon slept with his fathers, and was buried in the cite of Dauid his father: and Rehoboam his sonne reigned in his steade.

CHAP. XII.

Rehoboam succedeth Salomon. 8 He refuseth the counsell of the Ancients. 20 Jeroboam reyneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Jeroboam maketh golden calves.

¶ And Rehoboam went to Shechem: for al Israel were come to Shechem, to make him king.

2 And when Jeroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Jeroboam had fled from king Salomon, and dwelt in Egypt)

3 Then they sent and called him: and Jeroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his yoke, which he put vpon vs, lighter, and we will serue thee.

5 And he saide vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam toke counsell with the olde men that had stand before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answer them, and speake kinde wordes to them, they will be thy seruants for euer.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the pong men, that had bene brought vp with him, and waited on him.

9 And he saide vnto them, What counsell giue ye, that we may answer this them that are with you, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the pong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, & sayde, Thy father hath made our yoke heauie, but more able to make thou it lighter vnto vs: euen thus keepe thou shalt thou say vnto them, My father was heavier than I, and I will be lighter vnto you.

11 Nowe where as my father did burden you with a grievous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will chastise you with scourgis.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to us this day.

Which booke, as is thought, was lost in their captivity.

Chap. 11, 46. Or returned from Egypt.

Chap. 4, 7.

a Oppressed not with so great charge, which we are not able to susteine. Or, had bene an actual captiuitie.

b They should thinke that was no way to winne the peoples hearts, but to grant them their iust petition.

c There was nothing harder in sell giue ye, that we may answer this them that are with you, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

Or, I will be lighter vnto you. The people declare that he is diuine in this, that they would not be chastised with rods, but with scourgis.

Or, I will be lighter vnto you. The people declare that he is diuine in this, that they would not be chastised with rods, but with scourgis.

me againe the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gave him,

14 And spake to them after the counsell of the pong men, saying, ^g My father made pour poke greivous, & I will make pour poke more greivous: my father hath chastised pou with roddeb, but I will correct pou with scourges.

15 And the king hearkened not unto the people: for ^h it was the ordinaunce of ^h the Lord, that he might perforce him saying, which the Lord had spoken by ^h Ahiah the Shilonite unto Ieroboam ^h some of Shebar.

16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion have we in ^h David? we have none inheritance in ^h some of Ithai. To pour tents, ^h Israel: now let to thine owne house, David. So Israel departed unto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ^h Nowe the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then king Rehoboam ^h made speede to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

20 ^h And when all Israel had heard that Ieroboam was come againe, they sent and called him unto the assembly, & made him king ouer all Israel: none followed the house of David, but ^h tribe of Iudah ^h onely.

21 And when Rehoboam was come to Jerusalem, he ^h gathered all the house of Iudah with the tribe of Benjamin an hundred and fourescore thousande of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ^h But the voyce of God came unto Semeiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon king of Iudah, and unto all the house of Iudah, and Benjamin, and the remnant of the people, saying,

24 Thus saith the ^h Lord, Ye shall not go vp, nor fight against pour dyerthen the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the voyce of the Lord, and returned, and departed, according to the voyce of the Lord.

25 ^h Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Nowe shall the kingdome returne to the house of David.

27 If this people go vp and do sacrifice in the house of the Lord ^h at Jerusalem, then shall the heart of this people turne againe unto their Lord, even to Rehoboam king of Iudah: so shall they kill me and go againe to Rehoboam king of Iudah,

28 Whereupon the king tooke counsell, and made two calves of golde, and sayde unto them, ^h It is too much for pou to goe vp to Jerusalem: behold, ^h Israel, the camall perthy gods, which brought thee by out of the land of Egypt.

29 And he set the one in Beth-el, and the other let he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an ^h house of his places, & ^h That is, a temple where altars were built for idolatrie.

32 And Ieroboam made a feast like ^h the tenth day of the eight moneth, like unto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered unto the calves that he had made: and he placed in Beth-el the priests of the hye places, which he had made.

33 And he offered upon the altar which he had made in Beth-el, the fiftenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solenne feast unto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. ^h His hand drieth vp. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obsequies of Ieroboam.

^h And behold, there came ^h a man of ^h God out of Iudah (by the commandement of the Lord) unto ^h Beth-el. ^h Not that, Iuz was called Luz in Benjamin, but another of that name.

2 And hee cryed against the altar by the commandement of the Lord, and sayde, ^h Altar, altar, thus saith the Lord, Behold, a childe shall be borne unto the house of David, ^h Josiah by name, and upon the ^h day shall he sacrifice the priests of the hye places that burne incense vpon the, and they shall burne mens bones vpon the.

3 And he gaue a signe the same time, saying, This is the ^h signe, that ^h the Lord hath spoken, Behold, the altar shall rent, & the ^h altar shall be vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cryed against the altar in Beth-el, Ieroboam stretched out his hands ^h to the altar, saying, ^h Lay holde on him: but his hande which he put forth against him dyed vp, and he could not pull it in againe to him.

5 The altar also claued a funder, & the altar fell out from the altar, according to the signe, which the man of God had giuen by the ^h commandement of the Lord.

6 Then the king answered and sayde unto the man of God, ^h I beseeche thee, pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the king said vnto ^h the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God sayde vnto the ^h king, I will not.

^h Or, the Lord was the cause. Chap. 11. 11.

^h Though their cause were good yet it is most hard for ^h people to bridle their affections, as these vile wordes declare.

^h Elr. brought and himself.

^h By the iust judgement of God for Salomons sinnes.

(Chap. 11. 13.)

^h By as yet he perceived not that the Lord had appointed it.

Chap. 11. 1. ^h That is, the Prophet.

^h Who of his iust judgement will punish the trespasser, and of his mercie spare the innocent people.

^h I feared least his people should have by this means bene enticed to rebell against him.

^h So craftie are they when they will make a religion to serue to their appetite.

^h That is, a temple where altars were built for idolatrie.

^h Because he would the more thole the people devotion to his idolatrie, he made a new holiday, besides those that the Lord had appointed in the lawe.

^h That is, a temple where altars were built for idolatrie.

^h That is, a temple where altars were built for idolatrie.

^h That is, a temple where altars were built for idolatrie.

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^h That is, a temple where altars were built for idolatrie.

^h That is, a temple where altars were built for idolatrie.

Or he charged me: to wit, an Angel.

I Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

Ebr lookd.

Ebr I am, g This he did of a simple minde, thinking it his duty to declare friendship to a prophet.

h His fault is here double: first in that that hee suffreth not the Prophet to obey Gods expresse commandment: & next, that hee sayneth to haue a reuelation to the contrary.

i God would reprove his follie by him, who was the occasion to bring him into error.

k By this fearefull example God setreth forth, how dangerous a thing it is for men to behaue themselves coldly, or deceitfully in their charge whereunto God hath called them,

king, If thou wouldest giue me half thine house, I would not goe in with thee, neither wouldest I eat bread nor drinke water in this place.

9 For so was it charged me by the word of the Lorde, saying, I Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 I And an olde Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the wayes, that the man of God had done that day in Beth-el, and the wayes which he had spoken vnto the king, tolde they their father.

12 And their father said vnto them, What way went he? and his sonnes answered him what waye the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who labled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: & he said vnto him, Art thou the man of God that camest from Iudah? And he said, Yea.

15 Then he said vnto him, & Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor go in with thee, neither wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lorde, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am an Angel spake vnto me by the word of the Lorde, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he spied vnto him.

19 So he went againe with him, and did eate bread in his house, & drinke water.

20 And as they sate at the table, the word of the Lorde came vnto the Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lorde, Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commandment which the Lorde thy God commaunded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 I And when he had eaten bread, and drinke, he labled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, a lyon met him by the way, & slew him, & his bodie was cast in the waye, and the asse stood there by: the lyon stood by the corpes also.

25 And beholde, men that passed by, salve the carkeis cast in the way, and the lyon standing by the corpes: and they came and tolde it in the towne where the olde

Prophet dwelt:

26 And when the Prophet, that brought him backe againe from the waye, heard thereof, he saide, It is the man of God, who hath bin disobedient vnto the commandment of the Lorde: therefore the Lorde hath deliuered him vnto the lyon, which hath rent him and slaine him, according to the word of the Lorde, which he spake vnto him.

27 I And he spake to his sonnes, saying, Saddle me the asse. And they labled him.

28 And he went and found his bodie cast in the way, & the asse and the lion stood by the corpes: and the lion had not eaten the bodie, nor torne the asse.

29 And the Prophet toke by the bodie of the man of God, and laide it vpon the asse, and brought it againe, and the olde Prophet came to the cite, to lament and burie him.

30 And he lapde his bodie in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye me also in the sepulchre, where in the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which againe the cities of Samaria, shal surely cometh to passe.

33 Howbeit, after this, Jeroboam commeth not from his wicked way, but turned againe, & made of the lowest of the people Priests of the hie places. Who would, might consecrate himselfe, and be of the Priests of the hie places.

34 And this thing turned to finne vnto the house of Jeroboam, & to rote it out, and destroy it from the face of the earth.

C H A P. XIII.

1 Jeroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the destruction of his house, 22 Iudah is punished by Shishak.

1 At that time Ahiah the sonne of Jeroboam fell sicke.

2 And Jeroboam said vnto his wife, Wy, I pray thee, and disguise thy selfe, that they knowe not that thou art the wife of Jeroboam, and goe to Shiloh: for there is Ahiah the Prophet, which tolde mee that I shoulde be king ouer this people.

3 And take with thee ten loanes and cracknels, and a bottel of honie, and go to him: he shal tel thee what shal become of the pong man.

4 And Jeroboams wife did so, & arose, and went to Shiloh, and came to the house of Ahiah: but Ahiah could not see, for his sight was decapd for his age.

5 Then the Lorde spake vnto Ahiah, 23es holde the wife of Jeroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shal thou say vnto her: for when the cometh in, she shal seepe her selfe to be another.

6 Therefore when Ahiah heard the sound

To declare that this was the iudgement of God: for if the lion had done hee huger, he would also haue deuoured his body, which he had prepared himselfe.

n So the which pro fitenoty Gods threatening, but the backward and become wile, & Tim 3:13.

a His owne conscience becom witness, that the Prophet of God would not forsake his: & which was a wicked man. Chap. 11:31.

b According to his custome when they went to aske counsel of Prophets, 1 Sam 9:7. Ebr, qm hnd, c Then the wife of Jeroboam

d For God oft times do loſeth vnto his, the craft & ſubtiltie of the wicked.

e Which waſt but a ſervant.

f To wit, two calves.

(chap. 11. 1. 2.) Every male even to the dogs, 1. Sam. 15. 12.

h Aſwell him that is in the ſtrong holde, as him that is a brute.

i They ſhall lack the honour of buriall in token of Gods malediction.

k In the mides of the wicked God hath ſome, on whom he doth beſtow his mercies.

l The Lord will begin to deſtroy it out of hand.

m Meaning, Euphaſes.

n The people ſhall not be excuſed, when they deſire to be ſaved by the commandement of their governours.

o The Lord move him that he deſired, 2 Chron. 1. 10.

of her ſette as ſhe came in at the doore, he ſayd, Come in, thou wife of Ieroboam: why ſepreſt thou thus thy ſelle to be an other? I am ſent to thee with peace & benig- nity.

7 So, tell Ieroboam, Thus ſaith the Lord God of Iſrael, For ſo much as I have ex- alted thee from among ſ people, & have made thee prince over my people Iſrael,

8 And have rent the kingdome away from the houſe of David, & have ſetuen it thee, & thou haſt not bene as my ſervant Da- vid, which kept my commandements, & ſollowed me with all his heart, & did only that which was right in mine eyes,

9 But haſt done evil all aboute all that were beſore thee (for thou haſt gone and made thee other gods, & molten images, to provoke me, and haſt cauſed me behinde thee backe)

10 Therefore beholde, I wil bring euill vpon the houſe of Ieroboam, and wil cutt off from Ieroboam him that is piſſerth againſt the wall, aſwell him that is ſhut vp, as him that is left in Iſrael, and wil ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeſt away bounding, till it be all gone.

11 The bogges ſhall eate him of Ieroboams ſtocke that dyeth in the cite, and the ſoules of the aire ſhall eate him that dyeth in the ſelds: for the Lord hath ſaid it.

12 By therefore ſee get thee to thine houſe: for when thou ſhalt enter into the cite, the child ſhall die.

13 And al Iſrael ſhall mourne for him, and burie him: for he onely of Ieroboam ſhall come to the graue, becauſe in him there is found ſome goodnelle toward the Lord God of Iſrael in the houſe of Ieroboam.

14 Moreover, the Lord ſhall ſtirre him vp a king over Iſrael, which ſhall deſtroy the houſe of Ieroboam in that day: what? yea, even now.

15 For the Lord ſhal ſmite Iſrael, as when a reede is ſhaken in the water, and he ſhal ward Iſrael out of this good land, which he gaue to their fathers, and ſhall ſcatter them beſonde the river, becauſe they haue made them grones, provoking the Lord to anger.

16 And he ſhall giue Iſrael by, becauſe of the ſinnes of Ieroboam, who did ſinne, and made Iſrael to ſinne.

17 And Ieroboams wife aroſe, and departed, and came to Tirzah, and when ſhe came to the threshold of the houſe, the young man died,

18 And they buried him, and all Iſrael lamented him, according to the word of the Lord, which he ſpake by the hands of his ſervant Ahijah the ſpyther.

19 And the reſt of Ieroboams actes, how he warred, and how he reigned, beholde, they are writen in the booke of the Chronicles of the kings of Iſrael.

20 And the dayes which Ieroboam reigned, were two and twentie yere: and he ſlept with his fathers, and Nadab his ſonne reigned in his ſtead.

21 ¶ Allo Rehoboam the ſonne of Salomon

reigned in Iudah. Rehoboam was one and fourtie yere olde, when he began to reigne, and reigned ſeventene yere in Ieruſalem the cite, which the Lord did chuſe out of all the tribes of Iſrael, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the ſight of the Lord: and they provoked him more with their ſinnes, which they had committed, then all that which their fathers had done.

23 For they alſo made them hie places, and images, and grones on every hie hill, and under every greene tree.

24 There were alſo Sodomites in the land, they did according to all the abominations of the nations, which the Lord horrible vices had cauſed before the children of Iſrael, are committed, till at length

25 ¶ And in the ſixt yere of king Rehoboam, Shihah king of Egypt came vp againſt Ieruſalem,

26 And toke the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and toke away all: alſo he carped away all the ſhields of gold which Sa- lomons had made.

27 And king Rehoboam made for them braſen ſhields, and commuted them unto the hands of the cheefe of the garb, which waited at the doore of the kings houſe.

28 And when the king went into the houſe of the Lord, the garde bare them, & brought them againe into the garb chamber.

29 And the reſt of the actes of Rehoboam, and all that he did, are they not writen in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betwene Rehoboam and Ieroboam continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the cite of David: his mothers name was Naamah an Ammonite. And Abiam his ſonne reigned in his ſtead.

CHAP. XV.

1 Abiam reigneth over Iudah. 2 Aſa ſucceedeth in his younge, 16 The battell betwene Aſa & Baasha, 24 Iſbaſaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baasha killeth Nadab.

1 ¶ And in the eightene yere of the king Ieroboam the ſonne of Nebat, reigned Abiam over Iudah.

2 Three yere reigned hee in Ieruſalem, and his mothers name was Baachah the daughter of a Bethſhalom.

3 And he walked in all the ſinnes of his father, which he had done beſore him: and his heart was not perſwade with the Lord his God as the heart of David his father.

4 But for Damids ſake did the Lord his God giue him a light in Ieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem.

5 Becauſe David did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, ſawe onely in the matter of which the ſcripture.

6 And there was warre betwene Rehoboam

Or, beſides al that their fathers had done by their ſinnes.

q Where idolatrie reigneth, all nations of the horrible vices are committed, till at length Gods juſt iudgement deſtroy

r Which bookes were called the bookes of She- maiah and Iddo the Prophets, 1 Chron. 12. 15. f That is, all the dayes of Rehoboams liſe, t Whoſe idolatrie Rehoboam her ſonne fol- lowed.

a Some thinke that this was Aſolom Salomons ſonne.

b Meaning, a ſonne to reigne over Iudah.

2 Sam. 11. 4. and 12. 9.

2 Chron. 13.3.

2 Chron. 14.1.

c That is, his grandmother, as David is oft times called father of them, whose grandfather he was.

d Neither kindred nor authority ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

e 2 Chron. 15.16.

f For in that that he suffered there to worship God in other places, then he had appointed, it came of ignorance and not of malice.

g Of the same purpose that Jeroboam did, because the people should not go up to Jerusalem, lest they should follow Asa.

h 2 Chron. 16.3.

i Or, Syria.

g And vexed me no longer.

Or, made a provision.

Or, none import.

boam & Jeroboam as long as he lived.

7 The rest also of the actes of Abiam, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah: there was also warre betwene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the cite of David: and Asa his sonne reigned in his steade.

9 ¶ In the twentieth yeere of Jeroboam king of Israel reigned Asa over Judah.

10 He reigned in Jerusalem one and foure tie yeere, and his mothers name was Maachab, the daughter of Abisalom.

11 And Asa did right in the eyes of the Lord, as did David his father.

12 And he took away the sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maachab his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the booke Ridion.

14 But they put not downe the hie places. Forerethesse Asa heart was upright with the Lord all his dayes.

15 Also he brought in the holv vessels of his father, and the things that he had dedicated into the house of the Lord, silver, and golde and vessels.

16 ¶ And there was warre betwene Asa & Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went up against Judah, & built Ramah, so that he would let none go out or in to Asa king of Judah.

18 Then Asa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and king Asa sent them to Ben-hadad the sonne of Tabismon, the sonne of Hesion king of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene me & thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of silver and golde: come, breake thy couenant with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaynes of the hostes, which he had, against the cities of Israel, and smote Tiron, and Dan, and Abel-beth-maachab, and all Ginneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled all Judah, none excepted, and they tooke the stones of Ramah, and the timber thereof wherewith Baasha had builded, and king Asa builded with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might and all that he did, and the cities which he builded, are they not written in the booke of the Chronicles of the Kings of Judah: but in his olde age he

was diseased in his fete.

24 And Asa slept with his fathers, & was buried with his fathers in the cite of David his father. And Ichothaphat his sonne reigned in his steade.

25 And Nadab the sonne of Jeroboam began to reigne over Israel the second yeere of Asa king of Judah, and reigned over Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his time wherewith he made Israel to sinne.

27 And Baasha the sonne of Abiah of the house of Issachar conspired against him, & Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the thirde yeere of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And when he was king, he smote all the house of Jeroboam, he left none aliuie to Jeroboam, vntill he had destroyed him, according to the word of the Lord which he spake by his seruant Ahijah the Silonite.

30 Because of the finnes of Jeroboam which he committed, and wherewith he made Israel to sinne, by his pronocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betwene Asa & Baasha king of Israel, all their dayes.

33 In the thirde yeere of Asa king of Judah, began Baasha the sonne of Abiah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And he did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marieth Izabel. 34 Jericho is build againe.

¶ Then the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

1 As I smote thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

2 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, & will make thine house like the house of Jeroboam the sonne of Nebat.

3 ¶ He that dieth of Baashas stocke in the cite, him shall the dogges eate: and that man of him which dieth in the fields, shall the fowles of the ayre eate.

4 And the rest of the actes of Baasha and what he did, and his power, are they not written in the booke of the Chronicles of the Kings of Israel?

5 So Baasha slept with his fathers, and was

h He had the goue & put his trust rather in Physicians than in the Lord. 2 Chron. 16.12.

i His great grandfathers.

k So God kindred vpon one, want to punish the wickedness of another. Chap. 14.10.

l By causing the people to commit idolatrie with his calves, & so prouoking God to anger.

m Which was the place where the king of Israel reigned.

n Thus saith Jehu to Baasha in the name of the Lord.

b Meaning the house of Baasha. Chap. 15.39. Chap. 14.12.

Or, nations. 2 Chron. 16.12.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu sonne of Hanani the Prophet, came the woyle of the Loide to Baasha, and to his house, that he shoulde be like the house of Jeroboam, even for all the wickednes that he did in the sight of the Loide, in prouoking him with the woyle of his handes, and because he killed 4 him.

8 ¶ In the five and twentieth peece of Aha King of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two peece.

9 And his seruant Zimri, captaine of half his chariots, conspired against him, as he was in Tirzah drincking till he was drunken in the house of 4 Aza steward of his house in Tirzah.

10 And Zimri came & smote him & killed him in the seven and twentieth peece of Aha King of Iudah, and reigned in his stead.

11 ¶ And when he was King, & late on his throne, he blew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.

12 So did Zimri despoile all the house of Baasha, according to the woyle of the Loide, which he spake against Baasha by the hand of Jehu the Prophet.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Loide God of Israel with their vanities.

14 And þ rest of the actes of Elah, & all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seven and twentieth peece of Aha King of Iudah did Zimri reigne seven dayes in Tirzah, & the people was then in campe against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard saie, Zimri hath conspired, & hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went up from Gibbethon, and all Israel with him, and they besieged 1 Tirzah.

18 And when Zimri sawe, that the citie was taken, he went into the palace of the Kings house, & burnt him selfe, and the Kings house with fire, and so dyed.

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Loide, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel denided into two partes: for 1 halfe the people folowed Tibni sonne of Ginath to make him King, and the other halfe folowed Omri.

22 But the people that folowed Omri, yea called against the people that folowed

Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one & thirtieth peece of Aha King of Iudah began Omri to reigne ouer Israel, and reigned twelue peece. Sixte peece reigned he in Tirzah.

24 ¶ And he bought the mountaine 1 Samaria of one Shemer for two talentes of siluer, and built in the mountaine, & called the name of the citie, which he built, after the name of Shemer, loide of the mountaine, Samaria.

25 But Omri did euil in the eyes of the Loide, and did 2 woyle then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nebat, & in his sinnes wherewith he made Israel to sinne in prouoking the Loide God of Israel with their vanities.

27 And the rest of the actes of Omri, that he did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in 1 Samaria: and Ahab his sonne reigned in his stead.

29 Nowe Ahab the sonne of Omri began to reigne ouer Israel, in the eight & thirtieth peece of Aha King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentieth peece.

30 And Ahab the sonne of Omri did woyle in the sight of the Loide then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Jeroboam sonne of Nebat, except he tooke Jezabel also the daughter of Eth-baal King of the Tyrians to 3 wife, & went and serued Baal, and worshipped him?

32 Also he reared up an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grone, and Ahab proceeded, & did prouoke the Loide God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite builde 4 Jericho: he laid the foundation thereof in Abiram his eldest sonne, and set up the gates thereof in his youngest sonne Segub, according to the woyle of the Loide which he spake 5 by Joshua the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of his famine to come. 4 He is fed of ravens. 9 He is sent to Zarephath, where he reburreth his boy's sonne to life.

1 And Elijah the Tishbite one of the inhabitants of Gilead said vnto Ahab, 2 As the Loide God of Israel lieth, before whom 3 I stand, there shall be neither dewe nor raine these peece, but 4 according to my woyle.

5 And the woyle of the Loide came vnto him, saying,

6 See hence, and turne thee Eastward, and hide thy selfe in the 7 riner Cherith, that is ouer against Jordan,

8 And thou shalt drinke of the river: and I haue

k For such is the nature of Idolatrie, that the superstition thereof doeth daily encrease, and the elderie is, the more abominable it is before God and his Church.

l He was the first King that was buyed in Samaria, after that the Kings house was buyed in Tirzah.

m By whose means he fell to al wicked and strange idolatry, and cruell persecution.

n Rea: Iohs. 6. 26.

o Ely: by the hands of Iosias.

e That is, the Prophet did his message.

d Meaning, Nadab Jeroboams sonne.

e The Chaldee text hath thus, Drincking till he was drunken in the temple of Aza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Jeroboams sonne.

h Where Zimri kept him selfe in holde.

i Ely: Ieremi the boy's house upon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

c To strengthen his faith against persequio, God promisseth to feede him miraculously.

d As the troubles of faintes of God are many, so his mercie is ever at hand to deliuer them. Luke 4.25, 26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

f Ebr. 1.19.

f For there is no hope of any more sustenance

g God receiveth no benefite for the vfe of his, but he promisseth a most ample recompence for the same.

h That is, till he had raine and food on the earth.

i Or, that he dyed. God would try whether he had learned by his mercifull providence to make him her onely stay & comfort. k He was afraid lest Gods Name should have bin blasphemed and his ministers condemned, except he should have continued in his mercies, as he had begun the, specially while he there remayned.

I haue commanded the rauen to feede thee there.

So he went and did according vnto the woide of the Lorde: for he went, and remained by the river Egerith that is ouer against Iordan.

And the rauen brought him bread and flesh in the morning, and bread and flesh in the evening, and he drinke of the river.

And after a while the river dried up, because there fell no raine vpon the earth.

And the woide of the Lord came vnto him, saying,

*Wp, and get thee to Zarephath, which is in Iddon, and remaine there: behold, I haue commanded a widowe there to sustaine thee.

So he arose, and went to Zarephath: and when he came to the gate of the citie, behold, the widowe was there gathering stickes: and he called her, and sayd, Bring me, I pray thee, a little water in a vessel, that I may drinke.

And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

And she sayde, As the Lord thy God liueth, I haue not a cake, but enir an eard full of meale in a barrell, and a little ople in a cruse: and behold, I am gathering a fewe stickes for to goe in, and dreffe it for me and my sonne, that we may eate it, and I die.

And Elijah sayde vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bying it vnto me, and afterwarde make for thee, and thy sonne.

For thus sayth the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the ople in the cruse be diminished, vnto y time that the Lorde send raine vpon the earth.

So she went, & did as Elijah sayd, and she did eate: so did he and her house a for a certaine time.

The barrel of the meale wasted not, nor the ople was spent out of the cruse, according to the woide of the Lorde, which he spake by the hand of Elijah.

And after these thinges, the sonne of the wife of the house fell sicke, and his sicknesse was so foie, that there was no breath left in him.

And she said vnto Elijah, What haue I to doe with thee, O thou man of God: art thou come vnto me to call my sonne to re-membrance, and to slay my sonne?

And he sayde vnto her, Gue me thy sonne, and he tooke him out of her bos-somme, and carped him vpon into a chamber, where he abode, and layde him vpon his owne bed.

Then he called vnto the Lord, and said, O Lorde my God, haile thou punished also this widowe, with whome I sojourne, by killing her sonne?

And he stretched him selfe vpon a childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

Then the Lorde heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiuied.

And Elijah tooke the childe, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah sayde, Behold, thy sonne liueth.

And the woman sayde vnto Elijah, I knowe that thou art a man of God, and that the woide of the Lorde in thy mouth is true.

CHAP. XVIII.

Elijah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 45 Elijah killeth all Baals priests. 45 He obtineth raine.

After many dayes, the woide of the Lorde came to Elijah, in the thirde peece, saying, Goe, thyue thy selfe vnto Ahab, and I will sende raine vpon the earth.

And Elijah went to shewe him selfe vnto Ahab, & there was a great famine in Samaria.

And Ahab called Obadiah the goners-mour of his house: (and Obadiah feared God greatly:

For when Iezabel destroyed the Prophets of the Lorde, Obadiah tooke an hundred Prophets, and hid them, with bread and water.)

And Ahab said vnto Obadiah, Go into the lande, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to lene the horses and the mules aline, least we depyrie the lande of the beastes.

And so they deuised the lande betwene them to walke throug it. Ahab went one way by him selfe, and Obadiah went another way by him selfe.

And as Obadiah was in the way, behold, Elijah met him: and he knewe him, and fell on his face, and sayde, Art not thou my lord Elijah?

And he answered him, Yea, goe tell thy lord, Behold, Elijah is here.

And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

As the Lord thy God liueth, there is no nation of kingdome, whither my lord hath not sent to seeke thee: a when thou sayde, He is not here, He tooke an othe of the kingdome and nation, if they had not founde thee.

And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

And when I am gone from thee, the Spirit of the Lorde shall carpe thee into some place that I do not know: so when I come and tell Ahab, if he can not finde thee, then will he kill me: But I thy seru-ant, I feare the Lord from my yowth.

Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lorde, how I hid an hundred men of the Lorde Prophets by fies in a caue, and fed them with bread and water?

And now thou sayest, Goe, tell thy lord, Behold,

I so hard a thing to doe! I knowe that thou art a man of God, except we be confirmed by miracles.

After that he departed from the river Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to knowledge, which is also requisite of the godly: that is, to profess his Name openly.

c God pitie oft times the wicked for the godlies sake, and causeth Elijah to meeete with Obadiah, that benefite might be knowne to be grauced for Gods childrens sake.

d I am none of the wicked peo-secuters, that thou shouldst procure vnto me such displeasure, but feruor God and fauour his children.

- Behold, Elias is here, & he may slay me.
- 15 And Elias said, As the Lord of hosts liveth, before whom I stand, I will surely shew it my selfe unto him this day.
- 16 So Obadiah went to meete Ahab, and tolde him: & Ahab went to meete Elias.
- 17 And when Ahab saw Elias, Ahab said unto him, Art thou hee that troublest Israel?
- 18 And he answered, I have not troubled Israel, but & thou, and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.
- 19 Now therefore send, & gather to me all Israel unto mount Carmel, and the prophets of Baal foure hundred, and fifty, and the prophets of the groves & fire bushes, which eat at Isebels table.
- 20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.
- 21 And Elias came unto all the people, and said, Howe long & halt ye betwene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.
- 22 Then said Elias unto the people, I only remaine a Prophet of the Lord: but Baals prophets are foure hundred, and fifty men.
- 23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.
- 24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God & he will answereth by fire, let him be God. And all the people answered, and said, It is wel spoken.
- 25 And Elias said unto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.
- 26 So they tooke the one bullocke, & was giuen them, & they prepared it, and called on the name of Baal, from morning to none, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar & was made.
- 27 And at noone Elias mocked them, and said, Crie loud: for he is a god: either he talketh, or purifieth his enemies, or is in his iourney, or it may be that he sleepeth, and must be awaked.
- 28 And they cried loude, & cut themselves as their manner was, with knives and lanciers, till the blood gusheth out vpon them.
- 29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.
- 30 And Elias said vnto all the people, Come to me. And all the people came to him. And he repaired his altar of the Lord that was broken downe.
- 31 And Elias tooke twelve stones, accord-

- ding to the number of the tribes of the sonnes of Iacob, (vnto whom the word of the Lord came, saying, * Israel shall be thy name)
- 32 And with the stones he built an altar in the name of the Lord: and hee made a ditch round about the altar, as great as would contene two measures of seed.
- 33 And he put the wood in order, & hewed the bullocke in pieces, and layd him on the wood.
- 34 And said, Fill foure barrells with water, & poure it on the burnt offering and on the wood. Again he said, Doe so againe. And they did so the second time. And he said, Doe it the thirde time, And they did it the third time.
- 35 And he water raine round about the altar: and he filled the ditch with water also.
- 36 And when they should offer the evening sacrifice, Elias the prophet came, and said, Lord God of Abiahau, Izhak and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I have done all these things at thy commandment.
- 37 Heare me, O Lord, heare me, & let this people know that thou art the Lord God, and that thou hast turned their heart as game at the last.
- 38 Then the fire of the Lord fel, and consumed the burnt offering, and the wood, and the stones, and the buile, and licked by the water that was in the ditch.
- 39 And when all the people sawe it, they fell on their faces, & said, The Lord is God, the Lord is God.
- 40 And Elias said vnto them, Take the prophets of Baal, let not one a man of them escape. And they tooke them, and Elias brought them to top Brooke Wison, and slew them there.
- 41 And Elias said vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.
- 42 So Ahab went vp to eat & to drinke, and Elias went vp to the top of Carmel: and he crouched vnto the earth, and put his face betwene his knees.
- 43 And said to his seruant, Go vp now, and looke toward the way of the Sea. And he went vp, and looked and sayde, There is nothing. Again he said, Goe againe & seeuentimes.
- 44 And at the seventh time hee said, Behold, there ariseth a little clond out of the sea like a mans hand. Then he said, Wp, and say vnto Ahab, Spake ready thy charer, and get thee downe, that the raine slay thee not.
- 45 And in the meane while the heauen was blacke with cloudes and wind, and there was a great raine. Then Ahab wet vp and came to Izeel.
- 46 And the hand of the Lord was on Elias, and hee guided by his loynes, & ran before Ahab till he came to Izeel.

CHAP. XIX.
Elias fleeing from Izeel, he is nourished by the Angels of God. &c. He is commanded to anoint Hazael, Iehu, and Elisha.

Gen. 32. 28.

2. Kings. 17. 34.

"Ebr, Sat, which some think continue about three potells and a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the only God. n Though God suffer his to run in blindness and error for a time, yet at the length hee calleth them home to him by some notorious signe and worke. o He commanded them: as they were truly perished to confesse the only God: so they would serue him with all their power and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till hee had obtained. q Or, here & there. r He was so strengthened with Gods spirit, that he ran faster then the charer was able to runne.

NOWE Ahab tolde Izebel al that Eliiah had done, & how he had slaine all the p'phers with the sword.

2 Then Izebel sent a messenger vnto Eliiah, saying, ^bThe Gods do so to me and moie also, if I make not thy life like one of their lines by to morow this time.

3 When he saw that, he arose, and went for his life, & came to Beer-sheba, which is in Iudah, and left his mantle there.

4 But hee went a dapes iourney into the wilderness, and came and lade downe vnder a iuniper tree, and desired that he might die, and sayd, It is now p'nough: ^dLord, take my soule, for I am no better then my fathers.

5 And as hee lay and slept vnder the iuniper tree, behold now, an Angel touched him, and sayd vnto him, Up, and eate.

6 And when hee looked about, behold, there was a cake baken on the coales, & a por of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Up, and eate: for thou hast a great iourney.

8 Then hee arose, & did eate and drinke, and walked in the strength of that meate fourty dapes and fourty nightes, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodeged there: and behold, the Lord spake to him and sayde vnto him, What dost thou here, Eliiah?

10 And hee answered, I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy rounel, broken downe thine altars, and slaine thy p'phers with a sword, and I onely am left, and they seeke my life to take it away.

11 And hee said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the winde: and after a winde came an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Eliiah heard it, hee conered his face with his mantell, and went out, and stood in p'nting in of the caue: and behold, there came a voyce vnto him, and sayde, What dost thou here, Eliiah?

14 And hee answered, I haue bene very ielous for the Lord God of hostes, because the children of Israel haue forsaken thy covenant, cast downe thine altars and slaine thy p'phers with a sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayde vnto him, Doe, retorne by the wilderness vnto Damascus, and when thou comest there, anoint Hazael king ouer Ram.

16 And Iehu the sonne of Nimshi shall thou anoint king ouer Israel: and El-

sha the sonne of Shaphat of Abel Meholah shall thou anoint to be p'phers in thy rounel.

17 And him that escapeth from the sword of Hazael, shall Iehu slaine: and him that escapeth from the sword of Iehu, shall Elisha slaine.

18 Yet will I leane seven thousande in Israel, euen all the knees that haue not bowed vnto Baal, & euery mouth that hath not kissed him.

19 So he departed thence, & found Elisha the sonne of Shaphat who was plowing his, with twelue yoke of oxen before him, and was with the twelfth: and Eliah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ran after Eliah, and said, Let me, I pray thee, kisse my father & my mother, and then I will follow thee. Who answered him, and returned: for what haue I done to thee?

21 And when hee went backe againe from him, he tooke a couple of oxen, and slewed them, and sodde their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and minitred vnto him.

CHAP. XX.

¹ Samaria is besieged. ¹³ The Lord promisseth the victorie to Ahab by a Prophet. ³¹ The king of Israell made peace with Ben-hadad, and it reposed therefore by the Prophet.

1 Then Ben-hadad the king of Ram assembled all his armie, and two and thirtie kings with him, with horses, and charres, and went by, and besieged Samaria, and fought against it.

2 And hee sent messengers to Ahab king of Israel, into the cite,

3 And sayd vnto him, Thus sayeth Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, & sayd, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they sayd, Thus commaundeth Ben-hadad, and sayth, When I shall sende vnto thee, & commaunde: thou shalt deliuer me thy siluer and thy golde, and thy women, and thy children.

6 So els I will sende my seruantes vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and saide, Take heede, I pray you, and see howe hee seeketh mine chiefe: for hee sent vnto me for my women, and for my children, & for my siluer, and for my golde, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore hee sayd vnto the messengers of Ben-hadad, Tell my lord the king, tyrant.

^{1. Kings. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.}

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All that thou biddest sende for to thy seruants at the first time, that I will doe, but this thing I map not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and moie also, if the butt of Samaria be enough to all the people that followe me, for euery man an handful.

11 And the King of Israel answered, and sayde, Tell him, let not him that girdeth his harness, boast himself, as he that putteth it off.

12 And when he heard that tidings, as he was with the Kings drinking in the pavilions, he said vnto his seruants, Rising forth your engines: and they set them against the citie.

13 And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hande this day, that thou maiest knowe, that I am the Lord.

14 And Ahab saide, By whome? And hee saide, Thus saith the Lord, By the seruants of the princes of the yonaines. Hee said againe, Who shall order the battell? And he answered, Thou.

15 And hee numbered the seruants of the princes of the yonaines, and they were two hundred, two and thirtie: and after them hee numbered the whole people of all the children of Israel, euen seven thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken, in the tents, both he, and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the yonaines went out first: & Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take the alme: or whether they be come out to fight, take them yet alme.

19 So they came out of the citie, to wit, the seruants of the princes of the yonaines, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, & Israel pursued them: but Ben-hadad & King of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out, and smote the hoyses and charrets, and with a great slaughter slew he the Aramites.

22 For there had come a Prophet to the King of Israel, and had sayde vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for while the reere is gone about, the king of Aram will come vp against thee.

23 And then the seruants of the King of Aram sayde vnto him, Their gods are gods of the mountaines, and therefore they ouercame us: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, take the Kings away, euery one out of his place, & place saye

taines for them.

25 And number thy selfe an armie, like the arme that thou hast lost, with such hoyses, and such charrets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the reere was gone about, Ben-hadad numbered the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all assembled and went against them, & the children of Israel pitched before them, like two little flocks of kids: but the Aramites filled the countrey.

28 And there came a man of God, & spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue saide, The Lord is the God of the mountaines, & not God of the vallies, therefore will I deliuer at this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven daies, and in the seventh day the battell was ioynd: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall upon seven and twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 And his seruants said vnto him, What holdest thou, we haue heard say, that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heades, and go out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heades, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he saide, Is he yet alive? he is my brother.

33 Nowe the men tooke diligent heede, if they coude catche any thing of him, and made haste, and said, Thy brother Ben-hadad. And he saide, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the charret.

34 And Ben-hadad sayde vnto him, The cities, which my father tooke from the father, I will restore, and thou shalt make strates for thee in Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee go with this covenant. So he made a covenant with him, & let him go.

35 And then a certaine man of the children of Israel said vnto his neighbour, By the commaundment of the Lord, I smite me, I pray thee. But the man refused to smite him.

36 Then sayd he vnto him, Because then hast not obeyed the voyce of the Lord, beholde, as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

Then Lord.

1 All they, which were in the battell of the former yeere, verse 15.

m Who am of like power in the valley, as I am on the hilles, and can swell destroy a multitude with few, as with many.

Or, from chamber to chamber.

n In signe of submission, and that we haue deserved death, if he will punish vs with rigour.

o He is alive.

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

Or, of the distich. By this extenuation he would moue the King's heart. Because, thou hast transgressed the commaundment of the

e Much lesse shall there be found any pray that is worth any thing, when they shall be so many, I boast not before the victorie be gotten, Or, put your selves in order.

g Before, God went about with signes and miracles to pull Ahab from his impietie, and sowe againe with wonderful victories.

h That is, yong men trained in the seruice of Princes.

i Or, Syrians.

i With them that were appointed for the preservation of his person.

k Thus the wicked blaspheme God in their sinne, whom notwithstanding hee will not excuse.

f By this parable he maketh Ahab cōdemne him selfe, who made a covenant with Gods enemy, and let him escape, whome God had appointed to bee slaine.

Chap. 22, 38.

Or, Shomeran.

Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they can not have their inordinate appetites satisfied.

c As though he said, thou knowest not what it is to reigne. Commande, and in treat not.
"Ebr. let thine heart be wrye."

37 Then he founde another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.
38 So the Prophet departed, and waited for the king by the way, and disguised him selfe with albes upon his face.
39 And when the king came by, he crept unto the king, and sayde, 'Thy servant went into the muddes of the barrail: and behold, there went away a man, whome another man brought unto me, and sayde, keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of silver.
40 And as the servant had here and there to doe, he was gone: and the king of Israel sayde unto him, So shall thy iudgement be: thou hast given sentence.
41 And he hailed, & tooke the albes away from his face: & the king of Israel knew him that he was of the Prophets:
42 And he sayde unto him, Thus saith the Lorde, 'Because thou hast let go out of thine handes a man whome I appointed to die, thy life shall goe for his life, and thy people for his people.
43 And the king of Israel went to his house heaume and in displeasure, & came to Samaria.

CHAP. XXI.

8 Jezabel commandeth to kill Naboth, for the vineyards that he refused to sell to Ahab, 19 Eliah reprooveth Ahab, and he repenteth.

AFTER these things Naboth the Ize-
reelite had a vineyard in Ize-
reel, hard by the palace of Ahab king of
Samaria.
2 And Ahab spake unto Naboth, saying,
'Give me thy vineyard, that I may
make me a garden of herbes thereof, be-
cause it is neere by mine house: and I
will give thee for it a better vineyard
then it is: or if it please thee, I will give
thee the worth of it in money.
3 And Naboth said to Ahab, The Lorde
keepe me from giving the inheritance of
my fathers unto thee.
4 Then Ahab came into his house heaume
and in displeasure, because of the worde
which Naboth the Izeirelite had spoken
unto him, for he had said, I will not give
thee the inheritance of my fathers, and
he lay upon his bed and turned his face
and would eat no bread.
5 Then Jezabel his wife came to him and
sayde unto him, Whys is thy spirit so sad
that thou eatest no bread?
6 And he sayde unto her, Because I spake
unto Naboth the Izeirelite, and said un-
to him, Give me thy vineyard for mo-
ney, or if it please thee, I will give thee
another vineyard for it: but he answered,
I will not give thee my vineyard.
7 Then Jezabel his wife sayde unto him,
'Doe it now: now governe the kingdome
of Israel: up, eate bread, and be of good
cheere, I will give thee the vineyard of
Naboth the Izeirelite.
8 'So she wrote letters in Ahabs name,
and sealed them with his seale, and sent
the letters unto the Elders, and to the

nobles that were in his citie dwelling
with Naboth.

9 And the wote in the letters, saying,
Proclaime a fast, and let Naboth as
among the chiefe of the people,
10 And let two wicked men beseege him, &
let them witness against him, saying,
Thou diddest blasphemie God and the
king: then carry him out, and stone him
that he may die.
11 And the men of his citie, even the El-
ders and governours, which dwelt in
his citie, did as Jezabel had sent unto
them: as it was written in the letters,
which he had sent unto them.
12 They proclaime a fast, & let Naboth
among the chiefe of the people,
13 And there came two wicked men, and
sate beseege him: and the wicked men wit-
nessed against Naboth in the presence
of the people, saying, Naboth did 'blas-
phemie God and the king. Then they ca-
ried him away out of the citie, and stoned
him with stones, that he dyed.
14 Then they sent to Jezabel, saying, Na-
both is stoned and is dead.
15 And when Jezabel hearde that Na-
both was stoned and was dead, Jezabel
said to Ahab, 'Up, and take possession of
the vineyard of Naboth the Izeirelite,
which he refused to give thee for money:
for Naboth is not alive, but is dead.
16 And when Ahab hearde that Naboth
was dead, he rose to goe downe to the
vineyard of Naboth the Izeirelite, to take
possession of it.
17 And the word of the Lorde came unto
Eliah the Tishbite, saying,
18 Arise, goe downe to meete Ahab king of
Israel, which is in Samaria, loe, he is in
the vineyard of Naboth, whither he is
gone downe to take possession of it.
19 Therefore shalt thou say unto him,
Thus saith the Lorde, 'Hast thou killed,
and also gotten possession? And thou
shalt speake unto him, saying, Thus saith
the Lorde, 'In the place where dogges
licked the blood of Naboth, (shall dogges
licke even thy blood also.)
20 And Ahab sayde to Eliah, Hast thou
founde me, & mine enemy? And he an-
swered, I have found thee: for thou hast
sold thy selfe to worke wickednes in the
sight of the Lorde.
21 'Beholde, I will bring evill upon thee,
and will take away thy posteritie, & will
cut off from Ahab him that is 'pisseth a-
gainst the wall, aswell him that is 'shut
up, as him that is left in Israel,
22 And I will make thine house like the
house of 'Jeroboam the sonne of Nebat,
& like the house of 'Baasha the sonne of
Achiah, for the provocacion wherewith thou
hast provoked, and made Israel to sinne.
23 And also of Jezabel shall saye the Lorde,
'The dogges shall eate Jezabel, by
the wall of Izeirel.
24 The dogges shall eate him of Ahabs
stocke, that dyeth in the citie: and him
that dyeth in the fieldes, shall the sonnes
of the apye eate.

d For then they
were to expect
of mens faulte
for none could
sist truly that
were notorious
sinners.
e Thus would
lings contrary to
Gods comma-
ment, who wil-
lith not to con-
sent to the shed-
ding of innocent
blood, obey na-
ther the wicked
commandement
of princes, nor
the iust law of
God.
"Ebr. daga."

f This example
of moost cruel
cruelitie the Iust
Ghost teacheth
to vs, so that
we should abhorre
all tyrannic, and
specially in them
whom nature it
kinde should
move to be pitie-
full and incline
to mercie.
g Doe it thou
thinke to have
any advantage
by murdering
of an innocent
h This was ful-
filled in Ierem
his sonne, as
2. King 9, 25, 26

Chap. 14, 10
2. King 9, 24
1. Sam. 25, 22
Chap. 14, 19

Chap. 15, 29
Chap. 16, 3

2. King 9, 35
Or, ferefull
possession

e Let him be pin-
ned away with
hunger & be fed
with a small por-
tion of bread &
water.
n That when ye
shall see these
things come to
passe ye may
give God the
glory, and know
that I am his
true Prophet.

x That is, to the
Lord for helpe

Or, in his simplici-
tie & ignorantly.
44 Or, and between
the brigandins.

45 Ebr, sicke.

v Towit, Ahab
king of Israel.

z Of the Israe-
lites.

Or, the harlots
were it.
Chap. 31, 19.

26 And the king of Israel said, Take Michaiab, and carie him unto Ramoth the garnour of the cite, and unto Zohar the kings sonne.

27 And say, Thus saith the king, Put this man in the prison house, & feed him with bread of affliction, and with water of affliction, until I returne in peace.

28 And Michaiab said, If thou returne in peace, the Lord hath not spoken by me. And he said, Hearken all ye people.

29 So the king of Israel and Jehoshaphat the king of Iudah went up to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparell, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two & thirtie captains over his charrets, saying, Fight neither with man, nor great, saue only against the king of Israel.

32 And when the captaines of the charrets saw Jehoshaphat, they said, Surely it is the king of Israel, & they turned to fight against him: and Jehoshaphat cried.

33 And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, & quate the king of Israel betweene the ioyntes of his brigandine. Wherefoze he sayde unto his charret man, Turne thine hand and carie me out of the hoste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at even: and the blood ranne out of the wounde into the middes of the charret.

36 And there went a proclamation throughout the hoste about the going downe of the sunne, saying, Euery man to his cite, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the pool of Samaria, and the dogs licked up his blood, (and they washed his armour) according unto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and al that hee did, and the people house which he built, and all the cities that hee

built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Jehoshaphat was fine and thirtie yere old, when he began to reigne, and reigned fine & twenty yere in Ierusalem. And his mothers name was Azubah the daughter of Shihhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat, and his worthy doings that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the daies of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

48 Jehoshaphat made shippes of Charshish to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab unto Jehoshaphat, Let my seruantes go with thy seruants in the shippes. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the cite of Dauid his father, and Jehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria the seuenth yere of Jehoshaphat king of Iudah, and reigned two yeres ouer Israel.

52 But hee did euil in the sight of the Lord, and in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal & worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto al that his father had done.

a Meaning, that he was led with an error, thinking that they might still suffice to the Lord in those places, as he had they did before the temple was built.

b In the time of this king Asa was taken of Iudah & was gouerned by whom they Iudah appointed.

c By Tishab the Scripturne meant Chis & al the Israel Medians, & Iosephus teacheth that Ophir was India, where the Egyptians & Arabians trafficked for golde.

Or, in al parts of his father's do.

The second booke of the Kings.

THE ARGUMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his cite Samaria taken, and the ten tribes by the iust plague of God for their Idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Jehoram sonne of Jehoshaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruellie slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and hee and all his

his people were led away captives into Babylon. In this booke are notable examples of Gods fauour towards the rulers and people which obey his Prophets and embrace his wordes, and contrariwise, of his plagues towards those common weales which neglect his ministers, & do not obey his commandements.

CHAP. I.

3 *Ahasiah by a fall falleth sick and consulteth with Baal-zabub.* 3 He is reproued by Eliah. 10 The captiues ouer fiftie were sent to Eliah, wherof two were burnt with fire from heauen: by his prayer. 17 *Ahasiah dieth, and Ichoram his brother succedeth him.*



When Ichoram rebelled against Israel after the death of Ahasiah: And Ahasiah fell through the lattise windows in his upper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he said, Go, & inquire of Baal-zabub the God of Ekron, if I shall recover of this my disease.

Then the Angel of the Lord said to Eliah the Tishbite, Arise, & goe up to meet the messengers of the king of Samaria, and sape vnto them, & so it not because there is no God in Israel, that ye goe to enquire of Baal-zabub the god of Ekron?

Wherefore thus saith the Lord, Thou shalt not come downe from the bricke on which thou art gone up, but shalt dye the death. So Eliah departed. And the messengers returned vnto him, to whom he said, Why are ye now returned?

And they answered him, There came a man and met vs, and said vnto vs, Go, & returne vnto the King whither sent you, and sape vnto him, Thus saith the Lord, & so it not because there is no God in Israel, that thou sendest to enquire of Baal-zabub the god of Ekron? Therefore thou shalt not come downe from the bricke, on which thou art gone up, but shalt die the death.

And he said vnto them, What manner of man was he which came & met you, and tolde you these wordes?

And they saide vnto him, He was an hearie man, and girded with a girdle of lether about his loynes. Then saide he, It is Eliah the Tishbite.

Therefore the king sent vnto him a captaine ouer fiftie with his fiftie men, who went up vnto him: for beholde, he sat on the top of a mountaine, and he said vnto him, O man of God, the king hath commaunded that thou come downe.

But Eliah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who saide, & saide vnto him, O man of God, thus the king commaundet, Come downe quickly.

But Eliah answered, and saide vnto

them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliah, and besought him, and saide vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruantes bee precious in thy sight.

Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now bee precious in thy sight.

And the Angel of the Lord saide vnto Eliah, Goe downe with him, be not ascraped of his presence. So he arose, and went downe with him vnto the king.

And he saide vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zabub the god of Ekron, (was it not because there was no God in Israel to inquire of his worde?) therefore thou shalt not come downe off the bed, on which thou art gone up, but shalt die the death.

So he died according to the word of the Lord which Eliah had spoken. And Jehoram began to reigne in his stead, in the second yere of Iehozabab the sonne of Iehoshaphat king of Iudah, because he had no sonne.

Concerning the rest of the actes of Ahasiah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 *Eliah denideth the waters with his cloye.* 11 He is taken up into heauen. 23 *Elifha taketh his cloye & denideth Iord.* 20 The bitter & venomous waters are healed. 23 The children that mocke Elifha, are rent in pieces with beastes.

And when the Lord would take vp Eliah into heauen by a whirlwind, Elifha went with Elifha from Gilgal.

Then Eliah saide to Elifha, Tarry here, I pray thee: for the Lord hath sent mee to Beth-el. But Elifha saide, As the Lord liueth, & as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

And the children of the prophets that were at Beth-el, came out to Elifha, and saide vnto him, Knowest thou that the Lord will take thy master from thyne head this day? And he saide, Yea, I know it: holde ye pour prayer.

Againe Elifha saide vnto him, Elifha, tarry here, I pray thee: for the Lord hath sent me to Jericho. But he saide, As the Lord liueth, & as thy soule liueth, I will not leaue thee. So then came to Jericho, had reueiled in

i Meaning, that God would them by effed, whether he was a true Prophet or not.

k Which habbe my selfe before god & his face. That is, spare my life & let me not die as the other two.

m Thus Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of the felues are afraid to do Gods message.

n Iehoshaphat going to battel against Syrians, made his sonne Iehoram king in

17 yere of his reigne: & in the 18 yere, which was 1 yere of his sonne, Iehoram the sonne of Ahasiah reigned in Israel: & in the 5 yere of his Iehoram, Iehoshaphat died & Iehoram was confirmed to his sonne.

o Which was a place where the childre of Israel were circumcised after they came ouer Iorden, and had bene foure yeres in yildenes, as Iosh. 5. 2.

p So called, because they are gotten as it were anew by the heauenly doctrine.

q That is, from being any more thine head: for to be as I head, is to be as master.

r As to be at the feet, is to be a scholar.

s For the Lord had reueiled in

a So that he was punished for his idolatrie after two sortes for the Moabites, which were wile to pay him tribute, re-bellid, & he fell downe at a graine which was vpon his waile to goe light beneath. b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies: or else was so called, because flies were legended in great abundance of blood of the sacrifices that were offered to this idole. c He likewise idolaters haue not true God, for as they would fecke to none but to him alone. d Ignorance is the mother of error & idolatrie. e Some thinke that this is ment of his garments which were rough and made of heare. f Towr Carmel. g He declarer what power Godsword hath in the mouth of his seruants, when they threaten Gods iudgements against wicked. h He spake this in mockerie, and therefore pronounced Gods wrath to much more.

c. i.

f And vnto him.

e Not onely at Beth-el, but at Jericho and other places were there Prophets, which had schollers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twice so much as the rest of the Prophets: or thy Spirit being deuided into three partes, let me haue two. *Ecclus. 48. 9. 1. mo. 2. 38. h* Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The Spirit of prophetic is giuen to him, as it was to Eliah.

k Meaning, Eliah: for his bodie had bene cast in some mountaine. l Because the fact was extraordinary, they doubted where he was become, but Eliah was assured that he was taken vp to God. *Or, killish the inhabitants.*

5 And the children of the Prophets that were at Jericho, came to Eliah, & said vnto him, Knowest thou, that the Loyde will take thee master from thine head this day? And he said, Yea, I know it: holde ye your peace.

6 Forsooner Eliah said vnto him, Carie, I pray thee, here: for the Loyde hath sent me to Iorden. And he said, As the Loyde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stood on the other side a farr off, and they two stood vp Iorden.

8 Then Eliah toke his cloke, & waipd it together, and smote the waters, and they were deuided hyer & thither, & they twaine went ouer on the dry land.

9 Nowe when they were passed ouer, Eliah said vnto Elshaz, Like what I shall doe for thee before I be taken from thee. And Elshaz sayde, I pray thee, let thy Spirit be double vpon me.

10 And he sayde, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charret of fire, and hoises of fire, & did separate them twain.

12 So Eliah went vp by a whitlewinde into heaven.

13 And Elshaz saw it, & he cryed, My father, my father, the charret of Israel, and the hostiemen thereof: and he saw him no more: and he toke his owne clothes, and rent them in two pieces.

14 And he tooke by also the cloke of Eliah that fell from him, and returned, & stood by the bankes of Iorden.

15 After, he toke the cloke of Eliah, that fell from him, and smote the waters, and sayd, Where is the Loyd God of Eliah? And so he also, after he had stricken the waters, so that they were deuided this way & that way, went ouer, euen Elshaz.

16 And when the children of the Prophets, which were at Jericho, sawe him on the other side, they said, The Spirit of Eliah doeth rest on Elshaz: and they came to meete him, and fell to the ground before him.

17 And said vnto him, Beholde now, there be with thy seruants fiftie strong men: let them go, we pray thee, & seeke thy master, if so be the Spirit of the Loyde hath taken him vp, and call him vpon some mountaine, or into some valley. But he said, I will not send.

18 Yet they were willing vpon him, till he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought thre daies, but found him not.

19 Therefore they returned to him, (for he taried at Jericho) and he said vnto them, Did not I say vnto you, So not?

20 And the men of the citie sayde vnto Elshaz, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is naught, and the ground barren.

20 Then he sayd, Bying me a newe cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there the salt, and sayde, Thus saith the Loyde, I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

22 So the waters were healed vntill this day, according to the worde of Eliah which he had spoken.

23 And he went vp from thence vnto Beth-el. And as he was going by the way, little children came out of the citie, & mocked him, & sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, & looked on them, and cursed them in the name of the Loyde. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Ichoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Eliah reprooueth him. 17 And giueth them halfe water. 24 The Moabites are overcome. 27 Their king sacrificeth his sonne.

1 Nowe Iehoiain the sonne of Ahazbegan to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And he brought euill in the sight of the Loyde, but not like his father: for he tooke away the image of Baal that his father had made.

3 Nevertheless, he cleaued vnto the images of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 Then Omriha king of Moab had stole of the shepe, and rendred vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahazb was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoiain went out of Samaria the same season, and nombrd all Israel.

7 And went, & sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe up: for I am, as thou darest, my people, as thy people, and mine hoises as thyne hoises.

8 Then sayde he, What way shall we goe by? And he answered, The way of the wilderness of Edom.

9 So went the king of Israel & the king of Iudah, and the king of Edom, & when they had compassed the way from Edom, they had no water for the hoise, nor for the cattell that followed them.

10 Therefore the king of Israel said, Alas, that I should have called these three kings, to giue them into the hand of Moab.

11 But

f That it, who
was his seruante,
g He is able to
suffer what
in Gods will in
this point.
h He knew that
this wicked king
would haue but
yiel his owne to
keepe his name,
e therefore he dis-
dained to as-
suere him.
i The wicked
elemente not the
seruants of God,
but when they
are driuen by
very necessitye
fear of the pre-
sent danger.
k God suffereth
his word to be
declared to the
wicked, because
of the godly that
are among them.
l He saue long-
to Gods glory, &
followed vs the
Pharisees heart
to propheticke.
m He will not
easily misre-
ioudly giue you
waies, but your
enemies also into
your hand.

n Though God
bestow his bene-
fices for a time
vpon his enemies,
yet he hath his
seasons, when he
will take them a-
way, to the intet
they might see
his vengeance,
which is prepa-
red against the.
o He is giue him-
self with a child,
o The foulden
loyal the wic-
ked about a pre-
paration to their
destruction, which
is at hand.
p Meaning, they
followed them
into the townes.
q Which was
one of the princi-
pal cities of the
Moabites, wher-
in they were
dwelling, but the
Malles.

11 But Jehophaphat sayde, Is there not
here a Prophet of the Lord, that we may
inquire of the Lord by him? And one of
the king of Israels seruantes answered,
and sayde, There is Elisha the sonne of
Shaphath, which poured water oute the
hands of Eliah.

12 Then Jehophaphat said, The worde of
the Lord is with him. Therefore the king
of Israel, and Jehophaphat, and the king
of Edom went downe to him.

13 And Elisha said vnto the king of Israel,
What haue I to doe with thee? get thee
to the prophetes of thy father, and to the
prophetes of thy mother. And the king of
Israel said vnto him, I saye: for the Lord
hath called these thre kings, to giue them
into the hand of Shobab.

14 Then Elisha said, As the Lord of hostes
liueth, in whose sight I stande, if it were
not, that I regard vnto the presence of Jehophas-
phat the king of Iudah, I woude not
haue looked toward thee, nor seen thee.

15 But nowe lying nre, a sunnfall. And
whene he sunnfall played, the hande of
the Lord came vpon him.

16 And he said, Thus saith the Lord, Spake
this valley full of ditches.

17 For thus saith the Lord, We shal neither
see winter nor see summer, yet the valley shall
be filled with water, that ye may drinke,
both ye & your cattell, and your beastes.

18 But this is a small thing in the sight
of the Lord: for he will giue Moab into
your hand.

19 And ye shall smite euery strong towne
and euery chiefe citie, and shall fell euery
faire tree, and shall stop all the fountaines
of water, and marre euery good felde
with stones.

20 And in the morning when the meat of-
fering was offered, behold, there came
water by the way of Edom: & the coun-
treys were filled with water.

21 And when all the Moabites heard that
the kinges were come by to fight against
them, they gathered at that was able to
put on harnesse, and upward, and stood
in their dayes.

22 And they rose early in the morning,
when the sunne arose vpon the water,
and the Moabites saw the water ouer as
gainst them, as red as blood.

23 And they said, This is blood: the kinges
are surely slaine: & one hath slayen ano-
ther: now therefore, Moab, to the spoyle.

24 And when they came to the hoste of Is-
rael, the Israelites arose by, and smote the
Moabites, so that they fled before them;
but they intruded them, a sunne Moab.

25 And they bestowed the cities; and on all
the good felde euery man cast his stone,
and filled them; & they stop all the foun-
taines of water, and felled all the good
trees: only in Kir-hareseth left they the
fountaines thereof: howbeit they went about
it with slings, and smote it.

26 And when the king of Moab sawe that
the battell was too forte for him, he toke
with him seven hundred men that dyue
the sword to breake through vnto the

king of Edom: but they could not.

27 Then he took his eldest sonne, that it
should haue reigned in his stead, and of-
fered him for a burnt offering vpon the
wall: so that Israel was sore grieved, and he had taken in
they departed from him, and returned to
their countrey, but rather it see-
med to be his owne sonne, whome he offered to his gods to pac-
fie them, which barbarous crueltie moued the Israelites hearts of
pitye to depart.

CHAP. IIII.

God increaseth the oyle to the poore widows by Eli-
sha. 12 He obtaineth for the Shunammite a sonne at
Gadis hand, 18 VVho dyng, 32 He raiseth him up
again, 40 He maketh sweete the pasture, 42 And
multiplieth the lotus.

And one of the wiues of the sonnes a Reade Chap.
of the Prophets cryed vnto Elisha, 23.

Saying, Thy seruant mine husbande
is dead, and thou knowest, that thy ser-
uante didd feare the Lord: and the crye
tour is come to take my two sonnes as be
his bondmen.

2 Then Elisha sayde vnto her, What shall
I doe for thee? tell me, what hast thou at
home? And she sayd, Thine handmaide
hath nothing at home, save a pitcher of
oyle.

3 And he said, Go, and borrow thee vessels
abroad of all thy neighbours, empty ves-
sels, and haue not.

4 And when thou art come in, thou shalt
shut the doore vpon thee, and vpon thy
sonnes, and poure out into all those ves-
sels, and set aside those that are full.

5 So he departed from him, and that the
doore vpon her, and vpon her sonnes. And
they brought to her, and the poules out;

6 And when the vessels were full, the sayd,
vnto her sonne, Bring me yet a vessel.
And he said vnto her, There is no more
vessels. And the oyle ceased.

7 Then the oyle tolde the man of God,
And he sayd, Go, & sell the oyle, and pay
theu that thou art in det vnto, and liue
thou and thy children of the rest.

8 And on a time Elisha came to Shu-
nam, and there a woman of great estima-
tion constrained him to eate bread: & as he
passed by, he turned in thither to eate
bread.

9 And she said vnto her husband, Behold,
I know now, that this is an holy man of
God that passeth by us continually.

10 Let vs make him a little chamber, I
may be with walles, and let vs set him
there a bed and a table and a steele, and a
candlesticke, that he may turne in thither
when he cometh to vs.

11 And on a day, he came thither & tur-
ned into the chamber, and lay therein.

12 And sayde to Gehazi his seruant, Call
this Shunammite: and when he called
her, she stood before him.

13 Then he sayde vnto him, Say vnto her
now, Behold, thou hast had all this
great care for vs, what shall we doe for
thee? Is there any thing to be spoken
for thee to the king or to the capitaine

uants of God are not vnthankfull for the benefites they receiue.

r Some referre
it to the king of
Edoms sonnes,
whom they say,
that he had taken
in them, and re-
turned to their
countrey, but
rather it seeme
med to be his
owne sonne, whome
he offered to his
gods to pacifie
them, which
barbarous
crueltie moued
the Israelites
hearts of
pitye to depart.

s Some referre
it to the king of
Edoms sonnes,
whom they say,
that he had taken
in them, and re-
turned to their
countrey, but
rather it seeme
med to be his
owne sonne, whome
he offered to his
gods to pacifie
them, which
barbarous
crueltie moued
the Israelites
hearts of
pitye to depart.

t Thus God
suffreth his
many times to
be brought to
extreme neces-
sitye, before
he succore
them, that
afterward they
may the more
praise his
mercie.

u Because I am
poore and not
able to pay.
v Thus God
suffreth his
many times to
be brought to
extreme neces-
sitye, before
he succore
them, that
afterward they
may the more
praise his
mercie.

w The Prophet
declareth here-
by vnto her, that
God neuer faileth
to prouide
for his seruants,
their wiues
and children,
if they trust
in him.

x To augmente
and increase in
the yeffels.
y God here did
not only prouide
for his seruants,
that they de-
stoyd be paid,
and to kepe his
doctrine and
profession with-
out slander, but
also for his wife
and children.

z Which should
be separate from
the rest of the
house, that he
might more
commodiously
giue himselfe to
study & prayers.

aa Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

ab Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

ac Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

ad Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

ae Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

af Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

ag Thus the ser-
uants of God are
not vnthankfull
for the benefites
they receiue.

I I am content with that that God hath sent me, and can want nothing that one can doe for another.

1 Which then was a reproche, and therefore he would that his master should pray to God for her that she might be fruitful *Gen. 18. 10.*

in His head ake sore, and therefore hee cried thus,

a For at such times the people were wont to resort to the Prophets for doctrine and consolation, *Ebr. pias.*

Or, sure off.

o In token of humilitie & ioy that he had met with him. *Ebr. her soule is in bitterness.*

p Make such speede that nothing may let thee in the way, *Luke 10. 4.*

of the hoste: And she answered, I dwell among mine owne people.

14 Against he said, What is then to be done for her? Then Gehazi answered, In deede she hath no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stood in the doore.

16 And he saide, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my ioye, thou man of God, doe not speake vnto thine handmaide.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he said to his father, Myne head, mine head. Whoso said to his seruant, Beare him to his mother.

20 And heooke him and brought him to his mother, and he sate on her knees till noone, and died.

21 Then she went vp, and layd him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then he called to her husbande, and said, Send with me, I pray thee, one of thy young men and one of the asses: for I will haue to the man of God, & come againe.

23 And he said, Wherefore wilt thou go to him to day? it is neither a new moone nor Sabbath day. And she answered, All shall be well.

24 Then she sabled an ass, and saide to her seruant, Beine, and goe forwarde: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Camel. And when the man of God sawe her, ouer against him, he saide to Gehazi his seruant, Beholde, the Shunammite.

26 And now, I say to mee, and say vnto her, Art thou in health? is thine husband in health? & is the childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his fete: & Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath bid it from me, and hath not tolde it me.

28 Then she saide, Woe I desire a sonne of my ioye: did I not say, Because me not?

29 Then he said to Gehazi, Give thy ioyes, and take my staffe in thine hand, and goe thy way: & if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe sayde, As is the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layde the staffe vpon the face of the childe, but hee neither spake nor hearde: wherefore he returned to meete him, and

tolde him, saying, The childe is not liueth.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layde vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, & prayed vnto the Lord.

34 After he went by, and & layde vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, & his hands vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And hee went from him, and walked by and downe in the house, and went by and spied himselfe vpon him: then the childe nersed: & euen: & opened his eyes.

36 Then he called Gehazi, and sayde, Call this Shunammite. So hee called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his fete, and bowed her selfe to the grounde, and toke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a fauine was in the lande, & the childe of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and see the pottage for the childe of the Prophets.

39 And one went out into the field, to gather herbes, and founde, as it were, a wilde vine, & gathered thereof: wilde gourdes: his garment full: and came and shed them into the pottage: for they knew it not.

40 So they powred out for the men to eat: and when they did eate of the pottage, they crept out, and sayde, O thou man of God, & death is in the pot: and they could not eate thereof.

41 Then he said, Whyng meale. And he cast it into the pot, and sayde, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a maid from Baal-shalisha, and brought the man of God bread of the first fruite, euen twentie loaves of barley, and full eares of coyme in the bushe. And he saide, Give vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? Hee said againe, Give it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. **27** Gehazi is taken with leprosie, because hee took money, and rayson of Naaman.

NOWE was there one Naaman captain of the hoste of the king of the Syrians, a great man, and honourable in the sight of his lord, because that he had deliuered the Syrians: hee was also a mighty man and valiant, but a leper.

2 And the Syrians had gone out by bands, contrary

q The like of Elisha to these drowes former at Sarepta, *1. K. 17. 21* and *Sime Paul, Act. 28. 25*

r Meaning, & signifying the care that ought to be in them, that bene the word of God & are distributions of the spiritual life.

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hands, and had taken a little maide of the lande of Israel, and the serueth Naamans wife.

3 And she sayde vnto her mistresse, Wouidst thou not be ginen to thy seruant two mites for the load of this earth? for thy seruant will henceforth offer it wher he desireth sacrifice, shouldst thou give also thy seruant unto any other god, saue vnto the Lord.

4 And when he went in, and tolde his lord, saying, Thus and thus sayeth the maide that is of the land of Israel.

5 And the king of Arain said, Goe thy way thither, and I will sende a letter vnto the king of Israel. And he departed, & wrote with him ten talents of siluer, and thre thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the king of Israel to this effect, Shewe when this letter is come vnto thee, vnderstand, that I haue sent thee Naamaan my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and sayde, Alas I God, to kill and to giue life, that he doeth send to me, that I shoulde heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, & he shal know that there is a Prophet in Israel.

9 ¶ Then Naamaan came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe & wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleane.

11 But Naamaan was wroth, and went away, and sayd, Behold, I thought with my selfe, he will surely come out, & stand, and call on the name of the Lord his God, and put his hande on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash mee in them, and be cleane? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and sayde, Father, if the Prophet had comanded thee a great thing, wouldest thou not haue done it? howe much rather then, when he sayth to thee, Wash, and be cleane?

14 Then went hee downe, and washed himselfe seven times in Jordan, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little childe, and he was cleane.

15 And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and sayd, Behold, now I knowe that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he sayde, As the Lord liueth, (before whome I stand) I will not receiue it, and

he woulde haue constrained him to receiue it, but he refused.

17 Wherouer Naaman sayde, Shall there not be giuen to thy seruant two mites for the load of this earth? for thy seruant will henceforth offer it wher he desireth sacrifice, shouldst thou give also thy seruant unto any other god, saue vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Elisha, to worship there, and leaue on mine hande, and I bowe my selfe in the house of Baalim: when I doe bowe downe, I say, in the house of Baalim, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he sayd, Go in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayde, Beholde, my master hath spared this Aramite Naaman, returning not those things at his hand that he brought: as the Lord liueth, I will run after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee lighted downe from the charret to meete him, and sayd, Is all well? And hee answered, All is well: my master hath sent me, saying, Beholde, there be come to mee, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

22 And Naaman sayde, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

23 And when hee came to the rotoze, hee tooke them out of their handes, and lapde them in his house, and sent away the men: and they departed.

24 ¶ Then hee went in, and stood before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And he sayde, Thy seruant went no whither.

25 But hee sayde vnto him, Went not mine heart with thee when the man turned againe from his charret to meete thee? Is this a time to take money, and to receiue garments, and shewe, and oxen, and men seruants, and maide seruants?

26 The leprosie therefore of Naaman shall cleaue vnto thee, & vnto thy seed for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme about the water, 8 Hee discouereth the king of Syria as hee cometh to the King of Israel. 13 VVho finding caruons is taken him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

And the children of the Prophets lapde vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is too little for vs.

h So the Lord commandeth that they that receiue freely should giue also freely.

i Hee seeth his conscience wounded in being present at idoles seruice, & therefore desireth God to forgive him, lest others by his example might fall to idolatrie for as for his owne part hee cōfesseth that hee will neuer serue any but the true God.

k The Prophet did not approue his act, but after the common manner of speech hee biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

m Naamans seruants.

n Was not I present with thee in spirit? o That is money by possession with meaning, that it is detestable in seruants of God to haue couetous mindes.

p To be an example to all such, as by whose couetousnes Gods word might be slandered.

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a Or a piece of wood fit to build with.

b Or, the axe head. c God wrought this miraculouſly to confirm the authority of Eliſha, to whom he had given ſuch abundance of his Spirit.

c Meaning, that he would lie in ambush & take the Iſraelites at unwarres. d The wicked conſpire nothing to craftily, but God can reueile it to his ſervants and cauſe their counſils to be diſcloſed.

e There is nothing to ſecrete what thou canſt go about, but he knoweth it, and diſcouereth it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Eliſha, yet ſ wicked euer doubt & thinke they are neuer able to prepare power ynough, though it be, or agaynſt one, but a lawe.

g For he was aſſured of Gods help, & millions of Angels aſſed about the godly to deliuer them.

h That he may beholde howe thou haſt prepared an armie to reſcue vs.

i Meaning, ſyrias his enemies, which came downe, thinking themſelves ſure of him.

k Thus he did being led by the Spirit of God, & not becauſe he fought his owne reuengence, but onely to ſet forth the glorie of God.

2 Let vs now goe to Iordain, that we may take thence euery man a beaſt, and make vs a place to dwell in. And hee answered, Go.

3 And one ſapbe, Douchſafe, I pray thee, to go with thy ſervants: and he answered, I will go.

4 So he went with them, and when they came to Iordain, they cut downe wood. And as one was ſelling of a tree, ſon fel into the water: then he cried, and ſapd, Alas maſter, it was but boyſword.

5 And the man of God ſapd, Where fellſt? And he ſhewed him the place. Then hee cut downe a piece of wood, and caſt in this ther, and he cauſed the prion to ſwimme.

6 Then he ſapd, Take it up to thee. And hee ſtreched out his hand, and tooke it.

7 Then the king of Iram warred againſt Iſrael and tooke counſell with his ſervants, and ſapd, In ſuch & ſuch a place ſhalbe my campe.

8 Therefore the man of God ſent vnto the king of Iſrael, ſaying, Beware thou goe not over to ſuch a place: for there the Iſraelites are come downe.

9 So the king of Iſrael ſent to the place which the ma of God told him, and warned him of, and cauſed him ſelfe from thence, not once, nor twice.

10 And the heart of the king of Iram was troubled for this thing: therefore he called his ſervants and ſapd vnto them, Will ye not ſhewe me, which of vs bewrayeth our counſell to the king of Iſrael?

11 Then one of his ſervants ſaide, None, my lord. & King, but Eliſha the Propher that is in Iſrael, telleth the king of Iſrael, even the wordes that thou ſpeakeſt in thy private chamber.

12 And he ſapd, Go and eſpie where he is, ſon I may ſend & ſetch him. And one tolde him, ſaying, Beholde, he is in Dorhan.

13 So he ſent thither hoſes and charrets, and a mightie hoſte: and they came by night, and compaſſed the citie.

14 And when the ſervant of the man of God aroſe early to goe out, beholde, an hoſte compaſſed the citie with hoſes and charrets. Then his ſervant ſaid vnto him, Alas maſter, how ſhall we doe?

15 And hee answered, & feare not: for they that be with vs, are more then they that be with them.

16 Then Eliſha prayd, & ſapd, Lord, I beſeeche thee, open his eyes, that hee may ſee. And the Lord opened the eyes of the ſervant, and hee looked, and beholde, the mountaine was full of hoſes and charrets of fire round about Eliſha.

17 So they came downe to him, but Eliſha prayd vnto the Lord, and ſaid, Smite this people, I pray thee, with blindness. And hee ſmote them with blindness, according to the word of Eliſha.

18 And Eliſha ſapd vnto them, This is not the nap, neither is this the citie: for I love me, and I will leade you to the man whom ye ſeek. But he led them to Samaria.

19 And when they were come to Samaria

ria, Eliſha ſaid, Iord, open their eyes, that they may ſee. And the Lord opened their eyes, and they ſaw, and beholde, they were in the middeſ of Samaria.

20 And the king of Iſrael ſapd vnto Eliſha when he ſawe them, I ſpy ſarther, than I ſmote them, ſhall I ſmite them?

21 And hee answered, Thou ſhalt not ſmite them: doſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bowe? but ſet bread & water beſore them, that they may eat and drinke and goe to their maſter.

22 And hee made great preparation for them: and when they had eaten & drinke, they went to their maſter: and they went to their maſter. So the bads of Iram came no more into the land of Iſrael.

23 But afterward Ben-hadad king of ſyria gathered all his hoſte, and went by, and beſieged Samaria.

24 So there was a great famine in Samaria: for loe, they beſieged it until an aſſes head was at ſouretyſe pieces of ſilver, & they had bought the fourth part of a hab of bones doeing at five pieces of ſilver.

25 And as the king of Iſrael was going upon the wall, there cried a woman vnto him, ſaying, Helpe, my lord, & King.

26 And he ſaide, Seeing the Lord doeth not ſuccore thee, howe ſhalde I helpe thee with the & barne, or with the wines yeſſe?

27 Alſo the king ſapd vnto her, What aſſeſt thou? And hee answered, This woman ſapd vnto me, Come thy ſonne, that we may eat him to day, and we will eat my ſonne to morrow.

28 So we ſod my ſonne, and did eat him: and I ſaid to her the day after, Come thy ſonne, that we may eat him, but the party hid her ſonne.

29 And when the king had heard ſ words of the woman, hee rent his clothes, and as hee went upon the wall, the people lowked, and beholde, he had ſackcloth upon his ſheſh.

30 And he ſapd, God do ſo to me and moze alſo, if the head of Eliſha ſome of ſyria ſhall ſtand on him this day.

31 (Howe Eliſha ſate in his houſe, and the Elders ſate with him) And the King ſent a man beſore him: but beſore the meſſenger came to him, hee ſapd to the Elders, See ye not how this & murthers ſome hath ſent to take away mine head? take heede when the meſſenger cometh, and ſhut the doore, and handle him roughly at the doore: ſo is not the ſound of his maſters ſeere beſide him?

32 While hee per talked with them, beholde, the meſſenger came downe vnto him, and ſapd, Beholde, this evil cometh of the Lord: ſhould I attend on the Lord any longer?

CHAP. VII.

1 Eliſha propheteſie plentie of vitalls & other things to Samaria, 6 The Syrians runne away, and haue no man following them. 17 The princes that would not believe the word of Eliſha is ſtriden to death.

1 Then Elisha said, Heare ye the voyce of the Lord: thus saith the Lord, To morrow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heaven, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Nowe there were foure leprouse men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die: and if we sit here, we die also. Nowe therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vniuersall part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charrets & a noise of hoies, and a noise of a great armie, so that they sayde one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, & the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tentes and their hoies, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the vniuersall part of the campe, they entered into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entered into another tent, and caried thence also, and went and hid it.

9 Then saide one to another, We doe not well: this day is a day of good tidings, and we hold our peace, if we tarie till day light, some mischief will come vpon vs. Nowe therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but hoies rped and asses tied: and the tentes are as they were.

11 And the porters crept and declared to the kings house within.

12 Then the king arose in the night, & said vnto his seruantes, I will shewe you now, what the Aramites haue done vnto vs. They knowe that we are afflicted, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, we shall catche them alive, and get into the citie.

13 And one of his seruantes answered, and said, Let men take nowe five of the hoies

that remaine, and are left in the city, (beside the hoies, they are euen as al the multitude of Israel that are left therein: behold, I say more left, but they are as the multitude of the Israelites that are consumed)

14 So they took two charrets of hoies, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Jordan, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as a man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shalbe at a shekel, in morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the death of her sonne. **2** He prophesieth to Hazael that he shall king of Syria. **3** He reigneth after Benhadad. **4** Jehoram reigneth ouer Iudah. **5** Edom fullish from Iudah. **6** Ahaziah succedeth Jehoram.

1 Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Up, and go, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, & it cometh also vpon the land seven yeres.

2 And the woman arose, and did after the saying of the man of God, & wrote both she and her household and sojourned in the land of the Philistines seven yeres.

3 And at the seuen yeres ende, the woman returned out of the land of the Philistines, and went to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he tolde the king, howe he had restored one dead to life, behold, the woman whose sonne he had raysted to life, he conuened, called vpon the king for her house and for her land. Then Gehazi said, My lord, I prepared an enking, this is the woman, and this is her sonne, whom Elisha restored to life.

Chap.

8 And sure.

There are no more left, but they, or the rest they are consumed

as the rest of the people. *Or, we have of the charity, which were accustomed to draw in the chariot.*

Which he spake by the mouth of Elisha, ver. 1.

As the people praised out of the gate to run to the Syrians, went where they had heard was necesse, and to great spoile left.

Chap. 4. 35. a Where thou canst finde a commodious place to dwell, where as plentiful.

b That is, to complaine on them which had taken her possessions while she was absent. c Gods wonderful providence appeareth in this that he caused the king to be desirous to

be desirous to heare of him, whom before man whose sonne he had raysted to life, he conuened, called vpon the king for her house and for her land. I prepared an enking, this is the woman, and this is her sonne, whom Elisha restored to life.

d The king caused that to be justly restored which was wrongfully holden from her,

e Of all the chiefest and precious things of the country.

f Meaning, that he should recover of this disease: but he knew that this messenger Hazeal should slay him to obtaine the kingdom.

g That I should be without all humanitie and pitie.

h Under pretence to refresh or ease him, he asked him with this cloth.

i Reade Chap. 1. 17.

k He was confirmed in his kingdom after his fathers death

l The holy Ghost sheweth hereby what danger it is to joyne with infidels.

m Which had bene subiect from Davids time until this time of Ichoram

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuch, saying, Kisse thou all that are here, and all the ⁴ fruits of her lands since the day she left the lande, even until this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king saide unto Hazeal, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazeal went to meete him, and tooke the present in his hand, & of every good thing of Damascus, even the burden of fourty camels, & came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha saide to him, Goe, and lay vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked vpon him stedfastly till Hazeal was ashamed, & the man of God wept.

12 And Hazeal sayde, Why weepeth my lord? And he answered, Because I knowe the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their pongmen shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazeal saide, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, & came to his master, who saide to him, What saide Elisha to thee? And hee answered, He tolde me that thou shouldst recover.

15 And on the morowe hee tooke a thicke cloth and dypt it in water, and spred it on his face, and he died: and Hazeal reigned in his stead.

16 ¶ Nowe in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Jehoshaphat king of Iudah, Ichoram the sonne of Jehoshaphat king of Iudah began to reigne.

17 He was two and thirtie yeere old, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light and to his children for euer.

20 ¶ In those daies Edom rebelled from vnder the hande of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, and hee arose by

night, & smote the Edonites which were about him with the captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then Elishah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah beginne to reigne.

26 ¶ Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazeal king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Israel of the woundes which the Aramites had giuen him at Ramoth, when he fought against Hazeal king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Israel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochaziah, the king of Iudah, 33 And causeth Iehu to be call downe out of a windowe, and the dogges did eate her.

¶ Then Elisha the Prophet called one of the children of the Prophets, and saide vnto him, ¶ Goe the thy loynes and take this boxe of oyle in thine hande, and get thee to Ramoth Gilead.

And when thou comest thither, looke where Iehu the sonne of Jehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle, and poure it on his head, & say, Thus saith the Lord, I haue anointed thee for king ouer Israel, then open the boxe, and see without any tarping.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, O captain. And Iehu saide, Vnto which of all vs? And he answered, To thee, O captain.

And hee arose, and went into the house, and he poured the oyle on his head, and saide vnto him, Thus saith the Lord God of Israel, I haue anointed thee

n This was written in Iudah vnto the Leuites, Iosh. 22. 13. and after turned to king Ichoram because of his idolatrie.

o Which hee understood, that hee was made king, of his father reigned, but Ahaziah was confirmed king, when hee was fourtye yeere old.

p Which was the sonne of Ahab, because of his idolatrie.

q Which was the sonne of Ahab, because of his idolatrie.

r Which was the sonne of Ahab, because of his idolatrie.

s Which was the sonne of Ahab, because of his idolatrie.

t Which was the sonne of Ahab, because of his idolatrie.

u Which was the sonne of Ahab, because of his idolatrie.

v Which was the sonne of Ahab, because of his idolatrie.

w Which was the sonne of Ahab, because of his idolatrie.

x Which was the sonne of Ahab, because of his idolatrie.

y Which was the sonne of Ahab, because of his idolatrie.

z Which was the sonne of Ahab, because of his idolatrie.

aa Which was the sonne of Ahab, because of his idolatrie.

ab Which was the sonne of Ahab, because of his idolatrie.

ac Which was the sonne of Ahab, because of his idolatrie.

ad Which was the sonne of Ahab, because of his idolatrie.

ae Which was the sonne of Ahab, because of his idolatrie.

af Which was the sonne of Ahab, because of his idolatrie.

ag Which was the sonne of Ahab, because of his idolatrie.

ah Which was the sonne of Ahab, because of his idolatrie.

ai Which was the sonne of Ahab, because of his idolatrie.

aj Which was the sonne of Ahab, because of his idolatrie.

king: He goeth to Izreel,

for him over the people of the house, even over Israel.

7 And thou shalt smite the house of Shab-
bim master, that I may avenge the blood
of my servants the Prophets, and the
blood of all the servants of the Lords * of
the hand of Jezebel.

8 For the whole house of Iſrahel ſhall be deſtroyed: and * I will cut off from Iſrahel, him that maketh water againſt the wall, as well him that is ſhut up, as him that is left in Iſrael.

9 And I will make the house of Ahab like the house * of Jeroboam the sonne of Nesbar, and like the house * of Baasha the sonne of Ahiab.

10 And the dogges shal eate Jezebel in the
 fieldes of Izreel, & there shalbe none to bur-
 rie her. And he opened the dooze, and fled.

11 ¶ Then Iehu came out to the seruants of his lord. And one said vnto him, Is all well? wherefoze came this mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.

12 And they said, It is false, tell vs it now.
Then he said, Thus and thus spake he to
me, saying, Thus saith the Lord, I haue
anointed thee for king ouer Israel.

13 Then they made haste, and tooke eunym
niah his garment, and put it vnder him
on the toppe of the staires, and blew the
trumpet, saying, Jehu is king.

14 So Iehu the sonne of Jehohaphat the
sonne of Amishi conspired against Ior-
ram (Howe Ioram kept Ramoth Gile-
ad, hee and all Israel because of Hazael
king of Aram.

15 And *king Jojam returned to be healed in Tzeel of the wounds, which the Hiramites had giue him, when he fought with Hazael king of Straim) and Iepu said, If it be your munde, let no man depart and escape out of the citie, to go and tell in Tzeel.

16 So Jehu gate up into a charet, & went to Israel: for Toijam lay there, and A^c haziah king of Tubah was come downe to see Toijam.

17 And the watchman that stood in the
towre in Ieruel, spied the companie of
Jehu as he came, and sayde, I see a com-
panie. And Jehozabab saide, Take a horse-
man and send to meete them that he may
say, Is it peace?

8 So there went one on horsebacke to
meete him, & saide, Thus saith the king,
Is it peace? And Iehu saide, What hast
thou to doe with peace? I am beside
me. And the watchman tolde, saying, The
messenger came to them, but he coumeth
not againe.

19 Then he sent out another on horseback, which came to them, and saide, Thus saith the king, Is it peace? And Jehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but cometh not as a gaine, and the marching is like the marching of Jehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Jehoram said, Make ready: and his chariot was made ready. And Jehoram king of Israel and Haziah king of Judah went out either of them in his chariot against Jehu, and met him in the field of Sareth the Threelire.

22 And when Iehojah saw Iehu, he said,
Is it peace, Iehu? And he answered,
What is peace, whilst the whoredoms of
the mother Jezebel, and her witchcrafts
are yet in great number?

23 Then Jehoiakim turned his hande, and fledde, and saide to Whaziah, O Whaziah, there is treason.

24 But Jehu took a bowe in his hande, & smote Jehojam betwene the shoulders, that the arrowe went through his heart: and he fell downe in his charr.

25 Then saide Iehu to Midhar a captaine,
Take and cast him in some place of the
fieldes of Naboth the Izerelite: for I re-
member that when I and thou rode to-
gether after Ahab his father, the Lorde
laid this burden vpon him.

26 * Surelp I haue seene yesterday the
blood of Ihaboth, and the blood of his
sonnes, saide the boyde, and I will reme-
ber it then in this field, sayeth the boyde:
nowe therefore take and cast him in the
field. According to the word of the Lord.

27 But when Hystahai the king of Judah saw this, he fled by the way of the garden of house: and Jehu pursued after him, and said, Smite him also in the chariot: and they smote him in the going up to Gur, which is by Jbleau. And he fled to Sipsiddo, and there died.

28 And his servants carried him in a chariot
to Jerusalem, & buried him in his sepul-
chre with his fathers in the citie of David.

29 ¶ And in the eleventh yeere of Zoiari
the sonne of Ahab, beganne Haziahy to
reigne ouer Tydah.

30 And when Jehu was come to Israel, Jezebel heard of it, and painted her face, and dressed her head, and looked out at a window.

And as Jehu entred at the gate, shee
said, Had^m Zimri peace, which slewe his y
master?

32 And he lift up his eyes to the window,
and said, Who is on my side, who? Then
two or three of her Cunniches looked
on him.

33 And he saide, Cast her downe: and they
cast her downe, * and he sprinkled of her
blood vpon the wall, and vpon the ho-
les, and he trode her vnder foote.

4 And when he was come in, her bid eate
and drinke, and sayd, Wilt thoue vnder
curst woman, and bury her: for she is a
kinges daughter.

35 And they went to bury her, but they found no moze of her then the skull, and the feet, and the palmes of her hands.

Meaning, that
forasmuch as
God is their e-
nemie because
of their sinnes,
that he will en-
dure vpon some
to reuenge his
traile.
Or spake this
prophete againe

King. 22. 29.
By this place
it is euident, that
Jezebel caused
both Naboth &
his sonnes to be
put to death
that Ahab might
enioy his vine-
garde more qui-
etly: for else
his children
might haue
claimes pos-
session.

After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah. That is, eleven hole yeres: for chap. 8. 25. bewee, when hee said that he began to reigne the twelth yere of Ioram, hee saith part of the reigne for the whole.

Being of an
austere and cruel
nature, she
could still re-
tain her prince's
state and dig-
nity.

As though
he would say,
Can any traitors
or any that ri-
th against his
superiour, have
good success?
made a king.
10.

...chirfe servants
that her blood
accents, to be a
tyrants. O. To

Chr. by the hands of.

2. King. 21. 23. p. Thus Gods iudgements appeare euen in this worlde against them that suppress his word and persecute his seruants.

him. And he sayde, This is the woide of the Lord, which he spake by his seruant Eliiah the Tishbite, saying, In the field of Israel shall the dogges eate the flesh of Isebel.

37 And the carkeis of Isebel shall be as doving vpon the grounde in the field of Israel, so that none shall say, This is Isebel.

CHAP. X.

Iehu causeth the seauentie sonnes of Abah to bee slaine, &c. And after that sawe he and two of Ahazias brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his steade.

a The Scripture which to call them sonnes, which are eyther children, or nephewes.

b Hewrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Yee cannot iustly condemne me for the kings death, seeing yee haue done the like to his posteritie for the Lord commanded me, and moued you to execute this his iudgement.

Chr. by the hands of.
2. King. 21. 29. e Meaning, which were the idolatrous priests.

A Abah had notue seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Israel, and to the Elders, and to the byngers vp of Abahs children, to this effect,

2 Now when this letter cometh to you, (for ye haue vs you pour masters sonnes, ye haue with you both charrets & horses, and a defended cite, and armour)

3 Consider therfore which of your masters sonnes is best and most meete, and let him on his fathers thione, and fight for your masters house.

4 But they were exceedingly afraide, and said, Behold, two kings combe not stand before him, how shall we then stand?

5 And hee that was gouernour of Abahs house, and hee that ruled the cite, and the Elders, and the byngers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: we will make no king: doe what serueth good to thee.

6 Then he wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heades of the men that are your masters sonnes, and come to me to Israel by to morowe this time. (Now the kings sonnes, euen seuentie perions were with him great men of the cite, which brought them by)

7 And when the letter came to them, they took the kings sonnes, & slew the seuentie perions, and laid their heads in baskets, and sent them vnto him to Israel.

8 Then there came a messenger and tolde him, saying, They haue brought him heads of the kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate untill the morning.

9 And when it was day, he went out, and stood and spake to all the people, Yee be righteous: behold, I conspired against my master, and slewe him: but who slewe all these?

10 Knowe now that there shall fall vnto the earth nothing of the woide of the Lord, which the Lord spake concerning the house of Abah: for the Lord hath brought to passe the things that he spake by his seruant Eliiah.

11 So Iehu slewe all that remained of the house of Abah in Israel, & all that were great with him, & his familiars and his priests, so that hee left none of his remaine,

12 And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 Yee met with the brethren of Ahaziah king of Iudah, and sayde, Who are per? And they answered, We are the brethren of Ahaziah, and gor downe to salute the children of the king and the children of the Queene.

14 And hee sayde, Take them aline. And they took them aline, and slewe them at the well beside the house where they were: for hee had with him two and fourtie men, and hee left not one of them.

15 And when he was departed thence, he met with Iehonadab the sonne of Rechab comming to meete him, and hee blessed him, and said to him, As thine heart is right, as mine heart is toward thee: And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when hee had giuen him his hand, hee took him vp to him into the charret.

16 And he said, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charret.

17 And when he came to Samaria, he slew all that remained vnto Abah in Samaria, till hee had destroyed him, according to the woide of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Abah serued Baal a little, but Iehu shall serue him much more.

19 Nowe therfore call vnto me all the prophets of Baal, all his seruantes, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whose fouer is lacking, hee shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu sayde, Whoclaime a sacrifice assemble for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the poule of Baal was full from ende to ende.

22 Then hee said vnto him that had the charge of the vestment, Bring forth vestments for all the seruants of Baal. And hee brought the out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee laid vnto the seruants of Baal, Searche diligently, and looke, least there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and said, If as much of the men whom I haue brought in to your handes escape, his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu saide to the gard, and to the captaines, Go in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde,

f Thus Gods grace is vpon them that haue any part or similitude with the wicked. For hee sent God and lawed the wickednesse of their times: therefore Iehu was iust in slaying the wicked. Jeremi. 15. 1. Or, I haue sent for him.

h Here Baal taken for Abah: both the name of the Idol, which Isebel caused to be worshipped, as is also to see, 2. King. 16. 3. and 21. 5. Chr. Sam. 16.

i Thus God would haue his seruants persecuted, and slayd as in his lawe: giueth expresse commandement, Deut. 17. 2. Or, hee had sent for him.

k Which eide was nere to Samaria.

garde, and the captaines cast them out, and went into the k cutie, where was the temple of Baal.

26 And they brought out the images of h temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a lakes of it vnto this day.

28 So Jehu destroyed Baal out of Israel.

29 But from the sinnes of Jeroboam the sonne of Nebat which made Israel to sinne, Jehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Jehu, Because thou hast diligently executed that which was right in mine eyes, & hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy sonnes vnto the fourth generation sit on the throne of Israel.

31 But Jehu regarded not to walke in the lawe of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Jeroboam, which made Israel to sinne.

32 In those dayes the Lord began to lothe Israel, and Hazarai smote them in all the coastes of Israel.

33 From Jordan Eastward, eue all the land of Gilead, the Gadites, & the Reubenites, and them that were of Manasseh, from Moser (which is by the river Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Jehu, and all p he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Jehu reigned ouer Israel in Samaria is eight and twentie yeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Joash the sonne of Ahasiah. 4 Joash is appointed king. 15 Jehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God & the people. 18 Baal and his priests are destroyed.

¶ When Athaliah the mother of Ahasiah when shee sawe that her sonne was dead, the she arose, and destroyed all the kings seede.

2 But Jehosheba the daughter of King Joiam, & sister to Ahasiah, toke Joash the sonne of Ahasiah, and haid him from among the kings sonnes that shoulde be slaine, both him & his nurse, keeping them in the bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of h Lord six yeres: and Athaliah did reigne ouer the land.

4 ¶ And the seventh yere Jehoiada sent and tooke the captaines ouer hundredth, bocher captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an orde of the in the house of the Lord, and shewed them

the kings sonne.

And he commanded them, saying, This is it that ye must doe. The thirde part of pon, that cometh on the Sabbath, shall wardes toward the kings house.

6 And another thirde part in the gate of Sur: and another thirde part in the gate behinde the span of the garde: and per shall keepe watche in the house of Ahasiah.

7 And two parts of pou, that is, all that go out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, euery man with his weapon in his hande, and whosoever cometh within the ranges, let him be slaine: be pou with the king, as he goeth out and in.

9 ¶ And the captaines of the hundredth, and according to a: p Jehoiada the Priest commanded, and they tooke euery man his men that entered into their charge on the Sabbath, with them that went out of the house of the Lord, and came to Jehoiada the Priest.

10 And the Priest gaue to the captaines of hundredth the speeres and the shields, that were King Dauids, and were in the house of the Lord.

11 And the gard stood, euery man with his weapon in his hande, from the right side of the house to the left side, about h altar & about the house, round about the king.

12 Then he brought out the kings sonne, and put the crowne upon him, and gaue him the testimonie, and they made him king: also they anoynted him, and clapt their hands, & sayd, God saue the king.

13 ¶ And when Athaliah heard the noise of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the lande reioyced, and blew with trumpets. Then Athaliah rent her clothes, & cryed, Treason, treason.

15 But Jehoiada the Priest commanded the captaines of the hundredth that had the rule of the host, and sayd vnto them, Haue her forth of the ranges, & he that followeth her, let him die by the sword: for the Priest had sayde, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and shee went by the way, by the which the horses goe to the house of the king, and there was she slaine.

17 And Jehoiada made a couenant betwene the Lord and the king, and the people, that they shoulde be the Lordes people: likewise betwene the king and the people.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe contragiously, and slew upon the priest of Baal before the altars: and the Priest let a garde ouer the house of the Lord.

Of the Leuites, which had charge of the keeping of the Temple & kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, a. Chro. 2. 3. 5.

h Whose charge is ended.

i Reade Ver. 9.

k To wit, Jehoiada.

l That is, Joash, which had bene kept secret six yeres.

m Meaning, the lawe of God, which is his chiefe charge, & wherby onely his throne is established.

n Where the Kings place was in the Temple.

o Or, part of the Temple.

p To take her part.

q That both the King & the people should mainteine the true worship of God and destroy all idolatrie.

r That he shoulde gouerne & they obey in the feare of God.

s Euen in place where he had blasphemed God and thoughts to haue bin holpen by his idole.

t There God punished his vengeance vpon him.

u To wit, Joash.

v Then Joash.

¶ Thus God approueth and rewardeth his saile, in executing Gods wadge, albeit his wickednes was shewd.

a Meaning, all p political or leuolous, to whom the king is appointed: thus God vied f the crueltie of this woman to destroy the whole family of Ahab.

b The Lord promised to mainteine the family of Dauid, & not to quench the light thereof: therefore he moued the heart of Jehosheba to preserve him.

c Where the Priests did lie.

d The chiefe Priest, Jehoiada.

e His husbande.

e Which by her
cruelle and per-
secution had
vexed y whole
land before.

- 19 Then he took h capitaines of hundredes,
and the other captains, and the gard, and
all h people of the land: and they brought
the King from the house of the Loyde, and
came up the wap of the gate of the garde
to h kings house: and he sate him downe
on the throne of the Kings.
- 20 And all the people of the land reioiced,
and the cite was in quiet: f for they had
slaine Nehaliah with the sword beside the
kings house.
- 21 Seven yere old was Jehoash when he
began to reigne.

CHAP. XII.

6 Jehoash maketh provision for the repairing of the
Temple. 16 He smeth the King of Syria by a pre-
sent from coming against Ierusalem. 20 He is kil-
led by two of his seruants.

3. Chron. 24. 1.

a So long as ru-
lers giue care to
y true ministers
of God, they
prosper.
b So hard a
thing it is for
them, that are in
authoritie, to be
brought to the
perfit obedience
of God.

c That is, the
money of re-
demption, Exod.
30. 12: also the
money which y
Priest valued the
vowes at, Leuit.
27. 2. and their
free liberaltie.
d For the Tem-
ple which was
built an hūderth
fifty & five yeres
before, had ma-
ny things decay-
ed in it, both by
the negligence of
the kings his
predecessors, &
also by the wic-
kednesse of the
Idolaters.
e He taketh fro
the the ordering
of the money
because of their
negligence.
f That is, on the
Southside,
Or, west.

- 1 In the seventh yere of Jehu Jehoash
began to reigne, & reigned fourtie yeres
in Ierusalem, and his mothers name
was Zibiah of Beer-sheba.
- 2 And Jehoash did that which was good
in the sight of the Loyde all his time that
Jehoiada the Priest taught him.
- 3 But the hie places were not taken a-
way: for the people offered yet and burnt
incense in the hie places.
- 4 And Jehoash sayde to the Priests, All
the silver of dedicate things sh be brought
to the house of the Loyde, that is, the money
of them that are vnder the count, the
money that euery man is set at, and all the
money that one offereth willingly, & burn-
geth into the house of the Loyde.
- 5 Let the Priests take it to them, euery
man of his acquaintance: and they shall
repaire the broken places of the house,
where soeuer an decay is found.
- 6 Yet in the thirde and twentieth yere of
king Jehoash the Priests had not mended
h which was decayed in the Temple.
- 7 Then king Jehoash called for Jehoiada
the Priest, and the other Priests, and said
vnto them, Why repaie ye not h ruines
of the Temple? now therefore receiue
no more money of pour acquaintance, ex-
cept ye deliuer it to repaie the ruines of
the Temple.
- 8 So the Priests consented to receiue no
more money of the people, neither to re-
paire the decayed places of the Temple.
- 9 Then Jehoiaha the Priest tooke a chest,
and boied an hole in the sid of it, and set it
beside the altar, on the right side, as euery
priest man cometh into the Temple of the
Loyd. And the Priests that kept h doore,
put therein all the money h was brought
into the house of the Loyd.
- 10 And when they sawe there was much
money in the chest, the Kings secretarie
came up, and the hie Priest, and put it up
after that they had tolde the money that
was found in the house of the Loyd.
- 11 And they gaue the money made ready
into the hands of them, that undertooke
the worke, and that had the oversight of
the house of the Loyde: and they payed it
out to the carpenters and builders that
brought vpon the house of the Loyd.
- 12 And to the masons & bellers of stone,

and to his timber and bellers of stone, to re-
paire that was decayed in h house of the
Loyd, and for all that which was laid out
for the reparation of the Temple.

- 13 Howbeit there was not made for the
house of the Loyd bowles of silver, inkir-
ments of musike, basons, trumpets, nor
any vessels of golde, or vessels of silver of
the money that was brought into the
house of the Loyd.
- 14 But they gaue it to the workemen,
which repaied therewith the house of the
Loyde.
- 15 Whereouer, they reckoned not with the
men, into whose handes they deliuered
that money to be bestowed on workes-
men: for they dealt faithfully.
- 16 The money of the treaspasse offering and
the money of the sinne offerings was not
brought into the house of the Loyd: for it
was the Priests.
- 17 Then came by Hazael King of Aram,
and fought against Gath and took it, and
Hazael set his face to go vnto Ierusalem.
- 18 And Jehoash King of Iudah tooke all
the halowed things that Jeshophaphat,
and Jehoiam, and Ahaziah his fathers
kings of Iudah had dedicated, and that he
himselfe had dedicated, and all the gold
that was found in the treasures of h house
of the Loyde, and in the Kings house, and
sent it to Hazael King of Aram, and he de-
parted from Ierusalem.
- 19 Concerning the rest of the actes of Je-
hoash and all that he did, are they not writ-
ten in the booke of the Chronicles of the
Kings of Iudah?
- 20 And his seruants arose and wrought
treason, & slew Jehoash in the house of
Hillo, when he came downe to Billa:
- 21 Euen Jozabab the sonne of Shime-
ath, and Jehoahaz the sonne of Shime-
ath, and Jehoahaz the sonne of Shime-
ath, his seruants slaine him, and he died: and
they buried him with his fathers in the
cite of David. And Amaziah his sonne
reigned in his stead.

CHAP. XIII.

3 Jehoahaz the sonne of Jehoash is deliuered into the hands
of the Syrians. 4 He prayeth vnto God and is deli-
uered. 9 Jehoahaz his sonne reigneth in his stead. 20
Elisha dieth. 24 Hazael dieth.

- 1 In the thirde and twentieth yere of Je-
hoash the sonne of Jehoash king of Iudah,
Jehoahaz the sonne of Jehoash began to
reigne ouer Israel in Samaria, and hee
reigned seauenteen yere.
- 2 And he did euill in the sight of the Loyde,
and followed the sinnes of Jeroboam
the sonne of Nebat, which made Israel to
sinne, and departed not therefrom.
- 3 And the Loyd was angrie with Israel,
and deliuered them into the hande of Hazael
King of Aram, & into the hand of Ben-ha-
dad the sonne of Hazael, all his dayes.
- 4 And Jehoahaz besought the Loyde, and
the Loyd heard him: for he sawe the trou-
ble of Israel, wherewith the King of A-
ram troubled them.
- 5 And the Loyde gaue Israel a deliuerer,
so that they came out from vnder the
subiection of the Aramites. And the
children

h For these men
had only the
charge of the
repaire of the
Temple, and the
rest of the mo-
ney was brought
to the King, who
caused these to
be made, 1. Chron.
24. 14.

i After the death
of Jehoiaha he
seth up his
statue: whereof
God reuenged
him, and smit
up his enemies
against him,
whome he pur-
sued with the
treasures of the
Temple: for he
would not be
serued & thank
giues, seeing the
Kings heart was
wicked.
k Because he had
put Zachariah
sonne of Jehoah-
az to death,
1. Chron. 24. 25.
l Heade 1. 1. 1.
m Or, Jehoahaz.

a By worship-
ping the calves,
which Jeroboam
did erect in Sa-
maria.
b While Jehoahaz
lived.

c To wit, Jehoahaz,
the sonne of Jehoahaz,
the sonne of Jehoahaz.

8 Safely and without danger.

9 In a year day or before yesterday.

10 Wherein they did commit their iniquities.

11 Which the Lord had commanded to be destroyed.

12 That is, Hazael & Ben-hadad his sonne, as ver.

13 1 Kings, chap. 8. 12.

14 His chief purpose is to de-

15 scribe the king-

16 dome of Iudah,

17 and how God

18 peremitted the

19 people made the

20 house of

21 David: but by

22 way he sheweth

23 how Israel was

24 afflicted and

25 punished for their

26 ingratitude,

27 who thought

28 they had none

29 degenerate, yet

30 God hit by

31 sending them

32 sundry dropses

33 & sundry punish-

34 ments did call the

35 man again.

36 Thus they

37 shall call the

38 dropses & ser-

39 vants of God by

40 whom God blest

41 his people, as

42 Chap. 1. 10. mea-

43 ning that by

44 their prayers

45 they did more

46 prosper their

47 country, then by

48 force of arms.

49 That is, toward

50 Syria, so that he

51 did not only

52 prophesie with

53 words, but also

54 confirmed him

55 by these signs

56 that he should

57 have the victory

58 because he

59 served content

60 to have victorie

61 against the ene-

62 mies of God for

63 twice or thrise, &

64 had not a scale

65 to overcome the

66 occasionally &

67 to deliver them

68 quickly.

children of Israel dwell in their tentes as "boycottine."

6 Wherefore these they departed not from the sinnes of the house of Jeroboam which made Israel sinne, but walked in them, even the "grove also remained still in Samaria."

7 For he had left of the people to Jehoshaphat but fittie thousand, and ten chariots, and ten thousand footmen, because the king of Ram had destroyed them, and made them like butt beaten to powder.

8 Concerning the rest of the actes of Jehoshaphat, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Jehoshaphat slept with his fathers, & they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In þe leuen & thirtieth yere of Joash king of Iudah beganne Jehoshaphat the sonne of Jehoshaphat to reigne ouer Israel in Samaria, and reigned thirtie yere.

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Jeroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Joash and all that he did, and his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of þe Kings of Israel?

13 And Joash slept with his fathers, and Jeroboam late upon his seate: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Eliza fell sicke of his sickness whereof he dyed, Joash the king of Israel came downe vnto him, and wept vpon his face, and sayde, O my father, my father, the charer of Israel, and the hoysmen of the same.

15 Then Eliza sayde vnto him, Take a bowe and arrowes. And he took vnto him bowe and arrowes.

16 And he sayde to the king of Israel, Put thine hande vpon the bowe. And he put his hande vpon it. And Eliza put his handes vpon the kings handes.

17 And said, Open þe window! Castward. And when he had opened it, Eliza sayd, Shoot. And he shot. And he said, Behold the arrowe of the Lords deliuerance and the arrowe of deliuerance against Ram: for thou shalt smite the Ramites in Asaph, till thou hast consumed them.

18 Again he sayd, Take the arrowes. And he took them. And he sayd vnto the king of Israel, Smite the grounde. And hee smote thyle, and cried.

19 ¶ Then the man of God was angry with him, and said, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Ram, till thou haddest consumed it: where nowe thou shalt smite Ram but thyle.

20 ¶ So Eliza dyed, & they buried him, and certaine bads of the Moabites came vnto the land that yere.

21 And as they were burying a man, despoile, they saue the foundiers: therofore they call the man into the sepulchre of Eliza. And when the man was downe, & touched the bones of Eliza, he reuiu. *Ezech. 37. 14.*

22 ¶ But Hazael king of Aram dyed. *1 Kings. 19. 15.* And God confirmed all the dayes of Jehoshaphat.

23 Therofore the Lord had mercy on them, and pitied them, and had respect vnto them because of his covenant with Abia in his lite they ham, Ishaak, and Iacob, and would not destroy them, neither cast hee them from him as "pet."

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stede.

25 Therofore Jehoshaphat the sonne of Jehoshaphat returned, and took out of the hande of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Jehoshaphat his father: for these times did Joash beat him, and reuiued the cities vnto Israel.

CHAP. XIII.

Amaziah the king of Iudah purcheth to death them that slawe his father, 7. And after smiteth Edom.

15 Joash dyeth, and Jeroboam his sonne succeedeth him. 29 And after him reighneth Zachariah.

¶ The seconde yere of Joash sonne of Jehoshaphat king of Israel reigned Amaziah the sonne of Joash king of Iudah.

2 He was five and twentieth yere old when he began to reigne, and reigned nine and twentieth yere in Ierusalem, and his mothers name was Jehoabean of Ierusalem.

3 And her day was bright in the sight of the Lord, yet not like David his father, but did according to all that Joash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people dyd sacrifice & burnt incense in the hie places.

5 And when the kingdome was confirmed in his hande, he slew his seruantes which had killed the king his father.

6 But the children of those that dyd slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers: but euery man shal be put to death for his owne sinne.

7 He slew also of Edom in the battell of salt ten thousande, and took the cite of Sela by warre, & called the name thereof Jokhele vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoshaphat the sonne of Jehoshaphat, saying, Come, let us fight vs for one another in the face.

9 ¶ Then Jehoshaphat the king of Israel sent to Amaziah king of Iudah, saying, The this is in Lebanon, sent to the cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wild beasts are Jehoashs foundiers that spoiled the cities of Iudah.

1 By this mira-

2 cle God confir-

3 med the autho-

4 ritie of Eliza,

5 whose doctrine

6 in his lite they

7 contemned, that

8 at this fight they

9 might retorne

10 and embrace the

11 same doctrine.

12 ¶ That is, vntill

13 their sinnes were:

14 come to a full

15 measure, and

16 there was no

17 more hope of a-

18 mendment.

19 ¶ 2 Chron. 23. 16.

20 a In the begin-

21 ning of his reigne

22 he seemed to

23 haue an outward

24 shewe of godli-

25 nesse, but after-

26 ward he became

27 an idolater and

28 worshipped the

29 idoles of the 14

30 dumean.

31 ¶ Chap. 12. 30.

32 b Because they

33 neither confes-

34 sed nor were

35 parakers with

36 their fathers in

37 that acie.

38 ¶ Deut. 24. 16.

39 c For the Idu-

40 means, whom

41 David had

42 brought to sub-

43 iedion, did rebel

44 in the time of

45 Ichoram sonne

46 of Iehoshaphat.

47 ¶ Or, the tower, or

48 rocke, 2 Chr. 25. 12.

49 d Let vs fight

50 trie it by battel,

51 and neither do

52 one anothers

53 selfe to a cedar

54 tree, because of

55 his great king-

56 dome ouer ten

57 tribes, and Ama-

58 ziah to a thistle,

59 because he ruled

f Bragge of thy
victorie, so that
thou art at
home and annoy
me not,

10, brought him.

g That is, which
the Israelites
had given to
them of Iudah
for an assurance
of peace.

2. Chron. 25. 27.

h Which cite
Roboam built in
Iudah for a for-
tresse, 2. Chron.
11. 9.

i Who is also
called Vzaiab,
2. Chron. 26. 1.
k Which is also
called Elanon
or Eloch.

l Because this
idolatrie was so
vile and almost
incredible, that
men should for-
sake the living
God to worship
calues, the work
of mans hands,
therefore the
scripture doeth
at times repeat
it in the reproch
of all idolaters.
"Ebr. by the hands
of."

daughter to my sonne to wife: and the
wilde beest that was in Lebanon, went
and trode downe the thistle.

10 Because thou hast smitten Edom, thine
heart hath made thee proude: bragge of
gloire, and tarp at home, whp dost thou
prouoke to thine hurt, that thou shouldest
fall, and Iudah with thee?

11 But Amaziah would not heare: theres
foze Jehoash king of Israel went vp: and
he and Amaziah king of Iudah sawe one
another in p face at Beth-hemeih which
is in Iudah.

12 And Iudah was vnto the worse be-
foze Israel, and they fled euery man to
their tents.

13 But Jehoash king of Israel tooke A-
maziah king of Iudah, the sonne of Je-
hoash the sonne of Azariah, at Beth-hes-
emeih, and came to Ierusalem, and brake
downe the wall of Ierusalem from the
gate of Ephraim to the corner gate, foure
hundred cubites.

14 And he tooke al the gold and siluer, and
all the vessels that were founde in
the house of the Lord, and in the treasures
of the kings house, & the chidren that were
in a hostage, and returned to Samaria.

15 Concerning the rest of the actes of Je-
hoash which he did & his valiant dedes,
and howe he fought with Amaziah king
of Iudah, are they not witten in p booke
of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, &
was buried at Samaria among p kings
of Israel: and Jeroboam his sonne reig-
ned in his steade.

17 ¶ And Amaziah p sonne of Joash king
of Iudah, liued after the death of Jeho-
ash sonne of Jehoahaz king of Israel fife-
tene yere.

18 Concerning the rest of p actes of Ama-
ziah, are they not witten in the booke
of the Chronicles of the kings of Iudah?

19 But they wrought reason against
him in Ierusalem, and he fled to Lachish,
but they sent after him to Lachish, & slew
him there.

20 And they brought him on horses, and
he was buried at Ierusalem with his fa-
thers in the citie of Dauid.

21 ¶ Then all the people of Iudah tooke A-
zariah, which was sixtene yere olde, and
made him king for his father Amaziah.

22 He built Elath, & restored it to Iudah,
after that the king slept with his fathers.

23 ¶ In the sixteenth yere of Amaziah the
sonne of Joash king of Iudah, was Je-
roboam the sonne of Joash made king ou-
er Israel in Samaria, & reigned one and
fourtie yere.

24 And he did euill in the sight of the Lord:
for he departed not from all the sinnes
of Jeroboam the sonne of Nebat, which
made Israel to sinne.

25 ¶ He restored the coast of Israel, from the
enuring of Hamath, vnto the Sea of the
wildernesse, according to the worde of the
Lorde God of Israel, which he spake by
his seruāt Ionah p sonne of Amittai the
Prophet, which was of Gath Hepher.

26 For the Lorde sawe the exceeding bitter
affliction of Israel, so that there was
none that shuld by, nor any left, neyther yet
any that could helpe Israel.

27 ¶ Yet p Lord "had not decreed to put out
the name of Israel from vnder p heauen:
therefore he preferred them by the hande
of Jeroboam the sonne of Joash.

28 Concerning the rest of the actes of Je-
roboam, and all that he dyd, and his val-
iant dedes, and howe he fought, and how
hee restored Damascus, and Hamath to
Iudah in Israel, are they not witten in
the booke of the Chronicles of the kings
of Israel?

29 So Jeroboam slept with his fathers,
even with the kings of Israel, and Za-
chariah his sonne reigned in his steade.

CHAP. XV.

1 Azariah the kyng of Iudah becometh a leper, 5
Of Iotham, 10 Shallum, 14 Menahem, 23 Zech-
ariah, 30 Uzziah, 32 Iotham, 38 And Ahaz.

1 ¶ In p twentieth yere of Jer-
oboam king of Israel, began Azariah, son-
ne of Amaziah king of Iudah to reigne.

2 Sixtene yere olde was he, when he was
made king, and hee reigned two and fiftie
yere in Ierusalem: and his mothers
name was Jerohiah of Ierusalem.

3 And hee did vprightly in the sight of the
Lorde, according to all that his father A-
maziah did.

4 But the hie places were not put away:
for the people pet offered, and burned his
incense in the hie places.

5 And the Lorde smote the king: and he
was a leper vnto the dape of his death,
and dwelt in an house apart, & Jorham
the kings sonne gouerned the house, and
iudged the people of the land.

6 Concerning the rest of the actes of Azari-
ah, and all that hee did, are they not witten
in the booke of the Chronicles of the
kings of Iudah?

7 So Azariah slept with his fathers, and
they buried him with his fathers in the
citie of Dauid, and Jorham his sonne
reigned in his steade.

8 ¶ In the epght & thirtieth yere of Aza-
riah king of Iudah dyd Zachariah the
sonne of Jeroboam reigne ouer Israel in
Samaria sixe moneths,

9 And hee did euill in the sight of the Lorde, as
did his fathers: for he departed not from
the sinnes of Jeroboam the sonne of Ne-
bat, which made Israel to sinne.

10 And Shallum the sonne of Zabeih con-
spired against him, and smote him in the
sight of the people, and killed him, and
reigned in his steade.

11 Concerning p rest of p actes of Zecha-
riah, behold, they are witten in the booke
of the Chronicles of the kings of Israel.

12 This was the word of the Lord, which
he spake vnto Jehu, saying, Thy sonnes
shall sit on the throne of Israel vnto the
fourth generation after thee. And it came
to passe.

13 ¶ Shallum the sonne of Zabeih began
to reigne in the nine and thirtieth yere
of Uzziah king of Iudah: and hee reigned
the

m Read 1. King
14. 10.
"Ebr. had he
spoke,

n Which was
also called Je-
roboam of Ier-
usalem,

o "Ebr. in the
fourth yere
menahem,

p So long as
gane euen to
chariah the
phet.
h His father
grandfather
were slayne by
their felicitie
feruants, and
because hee
viuipet Iphis
office contrary
to Gods iudi-
nance, was
sitten immedi-
ately by the
hand of
God with the
leprosie, 1. Ch-
26. 11.
c As vicem
deputie to his
father,
d Hewe the
fourth yere
from Iehus
reigned accord-
ing to Gods
promise, in
him God began
to execute his
wrath against
the house of
Iehu,
e Zachariah was
the last in Iuda,
that had the
kingdome by
succession, and
only Pekah
the sonne of
Ishmael, who
reigned be-
twixt
Chap. 15.

q Which
cite of
that wo-
nerine
be king

r The
Ierusa-
h in the
king he
God,
bowe
to pur-
fauing
king
infir-
fure
of
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wand
mes,
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lel
away

DW
of the
fame

1. P
and
Tig
leg
leg
leg

the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabel in Samaria, and slew him, and reigned in his steade.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ The Menahem destroyed Ephraim, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the land: and Menahem gave Pul a thousand talents of silver, that his hande might be with him, and establish the kingdome in his hand.

20 And Menahem erected the money in Israel, that all men of substance should give the King of Asshur five shekels of silver a peece: so the King of Asshur returned and tarped not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his steade.

23 ¶ In the fiftieth yere of Azariah King of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeres.

24 And he did euill in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, & smote him in Samaria in the place of the kings palace with Argob and Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah King of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twenty yeres.

28 And he did euill in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel came Tiglath Pileser King of Asshur, and tooke Iion, & Abel, Beth-maacah, and Janah, and Kedesh, & Hazor, and Gilead, & Galilee, & all the land of Naphtali, and carried them away to Asshur.

30 And Iotham the sonne of Elah wrought treason against Pekah the sonne of Remaliah, & smote him, and slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Uzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the King of Israel.

32 ¶ In the second yere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of Uzziah King of Iudah to reigne.

33 Five & twentieth yere olde was he, when he began to reigne, and he reigned sixteen yeres in Jerusalem: and his mothers name was Jerusha the daughter of Zabok.

34 And he did uprightly in the sight of the Lord: he did according to all that his father Uzziah had done.

35 But the high places were not put away: for the people offered and burnt incense in the high places: he built the high gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In those dayes the Lord began to send against Iudah Rezin the King of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

1 Ahaz King of Iudah consecrated his sonne in fire, Jerusalem is besieged, 2 Damascus is taken and Rezin slain, 3 Idolatry, 19 The death of Ahaz, 20 Hezekiah succeedeth him.

1 The twentieth yere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham King of Iudah began to reigne, godly father, as

2 Twenty yere olde was Ahaz, when he began to reigne, & he reigned sixteen yere in Jerusalem, & did not uprightly in the sight of the Lord his God, like David his father: wicked Manasse.

3 But walked in the way of the Kings of Israel, yea, and made his sonne to goe in, and shewed through the fire, after the abominations of the heathen, whome the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hills, and under every greene tree.

5 Then Rezin King of Aram and Pekah the sonne of Remaliah King of Israel came up to Jerusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin King of Aram rejoyced Elath to Aram, and dyed the Jewes fro Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy servant and thy sonne: come up, and deliuer me out of the hands of the Aramites & the Philistines.

8 Which cite Ahaz had taken from the Aramites & fortified it, Chap. 14. 22. c. Consuetudine to the admonition of the Prophet Iesse, Mai. 7. 4.

king

f Which was a cite of Israel that would not receive him to being.

g That is, of Israel. h In stead of seeking help of God, he went about by money to purchase the favour of this king being an infidel, & therefore God forsake him, and Pul some other would make promise, destroyed his money and let his people away captive.

Which were of the same confession.

1 For God stirred up Pul and Rezin Pileser against Israel for their sinnes, I. Sam. 5. 6.

2. Chron. 27. 2.

Or, Azariah.

1 He sheweth his vprightnesse was not such, but that he had many and great faults.

2 After death of Iotham, in one day five score thousand fighting men, 2. Chron. 28. 6. because they had forsaken the true God.

3 This was a wicked sonne of a godly father, as came godly Ezekiah, and of him of wicked Manasse. 4 wicked Manasse. 5 we see howe vncertaine it is to depend on the dignity of our fathers.

6 That is, offered or made him to passe betweene two fires, as the manner of the Gentiles was, Levitic. 18. 21. 7. 2. deuter. 18. 10.

f Thus he spared not to spoile the Temple of God to have fuel for men, and would not once lift his heart towards God to desire his helpe, nor yet heare his Prophets counsel. We see that there is no prince so wicked, but he shal find flatterers and false ministers to serve his turne. g Either offerings for peace or prosperitie, or of thanksgiving, as Leuit. 3. 1. or els meaning the morning & evening offering, Exod. 29. 38. nomb. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomo, to serve God after his owne fantasie. i That is, at the right hand as men went into the Temple, & here he established by commandment his owne wicked proceedings, & doeth abolish the commandment and ordinance of God. l Or tent, wherein they lay on the Sabbath which had served their weeke in the Temple, & so departed home. m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that the Temple might be a refuge for him if the King should suddenly forsake his house.

king of Ham, and out of the hand of the king of Israel which rise up against mee. 8 And Ahaz took the silver and the golde that was founde in the house of the Lord, and in the treasures of the Kings house, and sent a present unto the king of Assyria. 9 And the king of Assyria consented unto him: and the king of Assyria went up against Damascus, and when hee had taken it, he caried the people away to Kir, and slew Rezin. 10 And king Ahaz went unto Damascus to meete Tiglath Pileser king of Assyria: And when king Ahaz sawe the altar that was at Damascus, he sent to Uriah the Priest the pattern of the altar, & the fashion of it, & all the workmanship thereof. 11 And Uriah the Priest made an altar in all points like to that which king Ahaz had sent from Damascus, so did Uriah the Priest against king Ahaz came from Damascus. 12 So when the king was come from Damascus, the king sawe the altar: and the king gave meere to the altar and offered thereon. 13 And he burnt his burnt offering, and his meat offering, and poured his drinke offering, & sprinkled the blood of his peace offerings besides the altar. 14 And hee by the brasen altar which was before the Lord, and brought it in farther before the house betwene the altar and the house of the Lord, and set it on the Northside of the altar. 15 And king Ahaz commanded Uriah the Priest and Sapbe, Upon the great altar set on fire in the morning the burnt offering, and in the evening the meate offering, and the Kings burnt offering & his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and poure thereb all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shalbe for me to inquire of God. 16 And Uriah the Priest did according to all that king Ahaz had commanded. 17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oven that were under it, and put it upon a pavement of stones. 18 And the Table of the Sabbath (that they had made in the house) & the Kings surrie wher it turned by to the house of the Lord, because of the king of Assyria. 19 Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Judah? 20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of David, & Hezekiah his sonne repented him in his death.

CHAP. XVII.

Hezekiah king of Israel is taken. And he and all his familie brought to the Assyrians. 18 For their idolatrie. 25 Sennacherib the Assyrian that dwelt

in Samaria. 29 Every one worshippeth the God of his nation. 35 Contrary to the commandment of God.

1 At the twelfth yeere of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria over Israel, & reigned nine yeeres. 2 And he did euill in the sight of the Lord, but not as the kings of Israel, but worse before him. 3 And Sargon king of Assyria came up against him, and Hoshea became his seruante, and gaue him presents. 4 And the king of Assyria found treason in Hoshea: for he had sent messengers to So king of Egypt, & brought no present unto the king of Assyria, as hee had done peretle: therefore the king of Assyria sent him up, and put him in prison. 5 Then the king of Assyria came by Samaria about the land, & went against Samaria, and besieged it three yeeres. 6 7 In the ninth yeere of Hoshea, the king of Assyria took Samaria, and caried Israel away unto Assyria, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes. 8 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt from under the hande of Pharaoh king of Egypt, and feared other gods, 9 And walked according to the fictions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of the kings of Israel, which they used, 10 And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built high places, both from the towre of the watch, to the defensed citie, 11 And had made them images & grooves upon every high hill, & vnder every greene tree, 12 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord. 13 And serued moloch: wherof the Lord had said unto the children of Israel, saying, Ye shall do no such thing, norwithstanding the Lord testified to Israel, as to Judah, by all the Prophets, and by all the Seers, saying, Turne from your euill wayes, & keepe my commandments and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets. 14 Nevertheless they would not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God. 15 And they refused his statutes and his covenant, that hee made with their fathers, & his testimonies (whereby he testified vnto them) and they followed vanity, & became vaine, and followed the heathen that were rounde about them: concerning whom, the Lord had charged them,

a Though hee sented no new idolatrie as the people did, yet hee taught his people at the same which God had forbidden. b For hee had paid tribute to the king of Assyria. c For at this time the king & Persians were subject to the Assyrians. d Hee kept forth a legall the cause of the king, which was a perpetual offence, to ascribe all power to the Lord God, and only worship him, to the end of his judgement. e Meaning the removal of the borders. f That is, by the hands of the king, 1 Kings 11. 1. 2 Kings 23. 1. g Or great multitude, which was a great multitude, but no doubt that we might call them all wicked.

- 5 He trusted in the **Lojbe** God of **Israel**: To that after him was none like him among all the kings of **Judah**, neither were there any like him before him.
- 6 For he came to the **Lojbe** and departed not from him, but kept his commandments, which the **Lojbe** had commanded **Spokes**.
- 7 So the **Lojbe** was with him, & he prospered in all things which he took in hand: also he rebelled against the king of **Asshur**, and served him not.
- 8 He smote the **Philistines** unto **Uzzah**, & the coasts thereof, from the watch tower unto the defended city.
- 9 ¶ And in the fourth year of king **Hezekiah**, (which was the twentieth year of **Asa** the sonne of **Isiah** king of **Israel**) **Sennacherib** king of **Asshur** came up against **Samaria**, and besieged it.
- 10 And after three years they took it, even in the first year of **Hezekiah**: that is, the ninth year of **Isaiah** king of **Israel** was **Samaria** taken.
- 11 Then the king of **Asshur** did carry away **Israel** unto **Asshur**, and put them in **Ussah** and in **Ussah**, by the river of **Gozan**, and in the cities of the **Medes**.
- 12 Because they would not obey the voice of the **Lojbe** their God, but transgressed his covenant: that is, all that **Spokes** the servant of the **Lojbe** had commanded, and would neither obey nor do them.
- 13 ¶ Wherefore, in the fourteenth year of king **Hezekiah**, **Sennacherib** king of **Asshur** came up against all the strong cities of **Judah**, and took them.
- 14 Then **Hezekiah** king of **Judah** sent unto the king of **Asshur** to **Harhath**, saying, I have offended: depart from me, and what thou liest upon me, I will beate it. And the king of **Asshur** appointed unto **Hezekiah** king of **Judah** three hundred talents of silver, & thirtie talents of gold.
- 15 Wherefore **Hezekiah** gave all the silver that was found in the house of the **Lojbe**, and in the treasures of the king's house.
- 16 At the same season did **Hezekiah** pull off the plates of the doors of the Temple of the **Lojbe**, and the pillars (which the **Lojbe** **Hezekiah** king of **Judah** had covered over) & gave them to the king of **Asshur**.
- 17 ¶ And the king of **Asshur** sent **Tartan**, and **Rab-laris**, and **Rabshakeh** from **Asshur** to king **Hezekiah** with a great hoste against **Jerusalem**. And they went up, & came to **Jerusalem**, and when they were come up, they stood by the conduit of the upper pool, which is by the path of the fullers' field.
- 18 And called to the king. Then came out to them **Eliahin** the sonne of **Yilkiah**, which was steward of the house, and **Sennacherib** the chancellor, and **Joah** the sonne of **Maaph** the recorder.
- 19 And **Rabshakeh** spake unto them, Tell ye **Hezekiah**, I saye you, Thus saith the great King, even the great king of **Asshur**, Wher confidence is this wherein thou trustest?
- 20 Thou thinkest, Surely I have "etc

- quies, but comell and strength are for the warre. On whom thou dost thou trust, that thou rebellest against me?
- 21 Now, thou trustest in the **Lojbe** God of **Asshur**, if a man leave, it will goe into his hand, and pearce it: so is **Asshur** king of **Asshur** unto all that trust on him.
- 22 But if ye saye unto me, We trust in the **Lojbe** our God, is not that he whose **Lojbe** places, and whose altars **Hezekiah** hath taken away, & hath said to **Judah** and **Jerusalem**, Ye shall worship before this altar in **Jerusalem**?
- 23 Nowe therefore give hostages to me, **Lojbe** the king of **Asshur**, and I will give thee two thousand horses, if thou be able to set riders upon them.
- 24 For howe canst thou despise any rayne of the least of my masters servants, and put thy trust on **Asshur** for charrets and horsemen?
- 25 And I now come by without thee: **Lojbe** to this place, to destroy it: the **Lojbe** saye to me, Go by against this land, and destroy it.
- 26 Then **Eliahin** the sonne of **Yilkiah**, & **Sennacherib**, and **Joah** said unto **Rabshakeh**, **Spoke**, I saye thee, to the servants in the **Asshurians** language, for we be bakers, and can understand it, and talke not with us in the **Asshurians** tongue, in the audience of the people that are on the wall.
- 27 But **Rabshakeh** said unto them, With my master sent me to the master, and to thee to speake these words, and not to the men which sit on the wall, that they may see their owne doing, and drinke their owne pisse with you?
- 28 So **Rabshakeh** stood and cried with a loud voice in the **Asshurians** language, and spake, saying, Heare the wordes of the great king of the king of **Asshur**.
- 29 Thus sayeth the king, Let not **Hezekiah** deceive you: for he shal not be able to deliver you out of mine hand.
- 30 Neither let **Hezekiah** make you to trust in the **Lojbe**, saying, The **Lojbe** will surely deliver us, & this cite shal not be given over into the hand of the king of **Asshur**.
- 31 Hearken not unto **Hezekiah**: for thus saith the king of **Asshur**, **Spoke**, "appointment with me, and come out to me, that every man may see of his owne vine, and every man of his owne figge tree, and drinke every man of the water of his owne well.
- 32 Till I come, & bring you to a land like your owne land, even a land of wheat & wine, a land of beehives and vineyardes, a land of olives oile, and hope that ye may live and not die: and obey not **Hezekiah**, for he deceiveth you, saying, The **Lojbe** will deliver us.
- 33 Hath any of the gods of the nations delivered his lande out of the hand of the king of **Asshur**?
- 34 Where is the God of **Uram**, and of **Arpad**? where is the god of **Seraph** nam, **Uram** & **Arpad**? how have they delivered **Samaria** out of mine hand?

e Keade Chap.
279.
Chap. 17.3.

Chap. 17.6.

2. Chron. 32.1.
Isa. 36.1.
Jer. 38.18, 19.

d As his zeale
was before pray-
ed, so his weak-
nesse is here set
forth that none
should glorie
in himselfe.

e After certaine
yeeres when He-
zekiah ceased to
sende the tribute
appointed by the
king of the **Assy-
rians**, he sent his
captaines & ar-
mie against him,

Or, writer of
Chronicles, or, so-
metimes.

f For, saith the
Scripture.

35 Who are they among all the gods of the nations, that have delivered their lands out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered not him a word: for the kinges commandment was, saying, Answer not him.

37 Then Eliakim, the sonne of Hilkiah, which was steward of the house, and Shebna the chamberler, & Ioah the sonne of Nisai the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promisseth by Isaiah's vision to Hezekiah. 39 The Angel of the Lord killeth an hundred & fourteens and five thousand men of the Assyrians. 37 Sennacherib is killed of his own sword.

1 **A**D when king Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was steward of the house, and Shebna the chamberler, and the Elders of the Elders clothed in sackcloth, to Isaiah the Prophet the sonne of Amos.

3 And they said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemy: for the chylidren are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Assyria his master hath sent to raile on the living God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah saide unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall heare a worde, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and founde the king of Assyria fighting against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers unto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, and say, Let not thy God deceive thee in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, howe they have destroyed them: and shalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have destroyed?

in Gogai, and Haran, and Reseph, and the children of Eden, which were in the land of Elam.

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Iuah?

14 So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went by into the house of the Lord, and Hezekiah layed it before the Lord.

15 And Hezekiah prayed before the Lord, and sayde, O Lord God of Israel, which dwellest betwixt the Cherubims, thou art very God alone: our all the kingdome of the earth: thou hast made the heaven and the earth.

16 Lord, hold downe thine eare, & heare: Lord open thine eyes, and beholde, and heare the wordes of Sennacherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Assyria have destroyed the nations and their landes,

18 And have set fire on their gods: for they were no gods, but the worke of mans handes, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, save thou us out of his hande, that all the kingdome of the earth may know, that thou, O Lord, art only God.

20 Then Isaiah the sonne of Amos sent to Hezekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast sayed mee, concerning Sennacherib king of Assyria.

21 This is the worde that the Lord hath spoken against him, O virgin, daughter of Zion, he hath despised thee, & laughed thee to scorne: & daughter of Jerusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? and whom hast thou blasphemed? & against whom hast thou railed thy voice, and lifted up thine eyes on him? even against the Holy one of Israel.

23 Behold the messengers whom thou hast railed on, the Lord, and Sennacherib, the multitude of thy chariots I am come up to the top of the mountaine, by the sides of Lebanon, and will cut downe the cedars thereof, & the faire firs trees thereof, and I will go into the lodging of his borders, and into the forest of his Carmel.

24 I have digged, and drunke the waters of others, and with the plant of my fete have I dried all the floods dried in.

25 Hast thou not heard, howe I have of old time made it, & have foumed it long ago? & should I now bring it, that it should be destroyed, and layed on ruinous heapes, as cities destroyed?

26 Whose inhabitants have final power, and are afraid, and consourde: they are like the grasse of the field, & graine brabe, or grasse on the house toppes, or as cosine blasted before it be grown.

27 I knowe thy dwelling, yea, thy going time flourish, and out, and thy coming in, and thy furie against me.

h Before I Arke of the covenant,

i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithful desire of God to be delivered: to wit,

n Because as yet Jerusalem had not bene taken by the enemy, therefore he calleth her virgin.

o God counteth that injury done to him, and will reuege it, which is done to any of his Saintes.

p Meaning, Jerusalem, which Isaiah calleth the height of his borders, to wit,

q He declareth that so much as he is the author and beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

r Thus he declares that which the wicked, which for a while flourish, and decay like

12. 14.

a To have some new propheticall word to have comfort of him.

b The danger is less great: that we can neither avenge this blasphemy, nor help our selves, no more then a woman in her trouble.

c Meaning, for Jerusalem, which only remayned of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man and turne it into dust.

e That is, Sennacherib.

f For the kings of Ethiopia and Egypt joined together against the king of Assyria because of his oppression of other countries.

g The more neede that the wicked are to their destruction, the more they blaspheme.

I will bridle thy rage and turne thee to & fro, as please me.

God did not onely promise him the victorie, but giue him a signe to confirme his faith.

The Lord will multiply in great number that small remnant of Iudah that is escaped.

The loue that God beareth toward his Church shall overcome counsels and enterprises of men.

Isa. 37. 36.

Job. 1. 21.

eccl. 48. 24.

1. mac. 7. 41.

2. mac. 8. 19.

y This was the iust iudgement of God for his blasphemie, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

2. Chro. 32. 24.

isa. 38. 1.

a That his mind might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.

28 And because thou ragest against mee, & thy tumult is come vp to mine eares, I will put mine hook in thy nostrils, and mine bit in thy lips, and will bring thee backe againe: the same way thou camest.

29 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this peece such thinges as growe of themselves, and the next peece as growe without sowing, and the third peece sowe ye and reape, and plant vineyards, and eat the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a roote downward, and beare fruite byward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostes shall do this.

32 Wherfore thus saith the Lord, concerning the king of Assur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount againe it.

33 But he shall returne the waye he came, and shall not come into this cite, saith the Lord.

34 For I will defende this cite to save it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Assur an hundred foure score and sine thousande: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Assur departed, and went his way, and returned, and dwelt in Nineveh.

37 And as he was in the temple worshipping Nisroch his god, Nabimelech and Shareser his sonnes slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sick, and receiveth the signe of his health. 12 He receiveth the letter of Belsadach, 13 Sheweth his treasures, and is reproued of Isaiah. 23 He dyeth, and Manasse his sonne reigneth in his stead.

1 About that time was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amos came to him, and sayd vnto him, Thus saith the Lord, Add thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And as Ieiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people: Thus saith the Lord God of Dauid thy father, I haue heard

thy prayer, & seene thy teares: behold, I haue healed thee, & the third day thou shalt goe vp to the house of the Lord.

6 And I will add vnto thy dayes fifteen yeres, and will deliuer thee and this cite out of the hand of the king of Assur, and will defende this cite for mine owne sake, and for Dauid my seruants sake.

7 Then Ieiah said, Take a lump of figges, and will deliuer thee, and layde it on the boyle, and he recovered.

8 ¶ For Hezekiah had sayde vnto Ieiah, What shall be the signe that the Lord will heale me, and that I shall goe vp into the house of the Lord the third day?

9 And Ieiah answered, This signe shalt thou haue of the Lord, that the Lord will do that he hath spoken, Wilt thou that the shadowe goe forwarde tenne degrees, or goe backe tenne degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadowe goe backe ten degrees.

11 And Ieiah the Prophet called vnto the Lord, and he brought againe the shadowe ten degrees backe by the degrees wherby it had gone downe in the dial of Ahas.

12 ¶ The same season Belsadach Balaban the sonne of Balaban king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Ieiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? & from whence came they to thee? And Hezekiah said, They be come from a farre countrey, euen from Babel. 15 Then sayde he, What haue they done in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Ieiah sayd vnto Hezekiah, Behold the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, & whatsoever thy fathers haue layde by in store vnto this daye, shall be caried into Babel: nothing shall be left, saith the Lord.

18 And of thy sonnes, þ shall procede out of thee, and which thou shalt dege, shall they rake away, & they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah sayde vnto Ieiah, The word of þ Lord which thou hast spoken, is good: for sayd he, Shall it not be good, if þ peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, & how he made a poole & a conduit, and brought

d Because of his vnfeined repentance, and that God turned away his wrath. To giue chaunce for thy deliverance.

e He declared that alben God can heale with our other medicines, wherewith he will not haue these inferiour means con- temned.

f Let the least go so many degrees backe: but the houres may be so many the fewer in the Kings dial. h Which dial was set in the top of the tower that Ahas had made.

i Isa. 39. i. Moab will fauour thee: Cal shewed to Hezekiah, and all because he had declared himselfe enemy to Saneherib his enemy which was now destroyed.

k Being moued with ambition and vaine glory, and also because he seemed to reioyce in his triumph of him that was Gods enemy and an infidel.

l Chro. 34. 13. and 25. 13. ierem. 27. 19. He acknowledged Ieiah to be the true Prophet of God, & therefore humbled himselfe to his word.

m Seeing I God is good, he therefore feared to be thus fauour to

mies should haue had occasion to reioyce, if he had reioiced in his time, because he had restored religion, water

water into the cistie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: & Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And useth great crueltie, 18 He dieth, and Amon his sonne succedeth, 23 Who killed of his owne servants, 26 After his reigneth Iosiah.

1 Manasseh * was twelve yeere olde when he began to reigne, & reigned fiftie & six yeere in Ierusalem: his mothers name also was Hephzibah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the * Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected by altars for Baal, & made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also he * built altars in the house of the Lord, of the which the Lord sayd, * In Ierusalem will I put my name.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes * to passe through the fire, and gaue him selfe to witchcraft and sorcerie, and he used them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone that he had made, in the house, whereof the Lord had said to Dauid and to Salomon his sonne, * In this house, & in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither will I make the seete of Israel more any more out of the land, which I gaue their fathers: so that they will * observe and do all that I haue commanded them, & according to all the Law that my seruants Moses commanded them.

9 Yet they obeyed not; but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Kings (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall tingle.

13 And I will stretch ouer Ierusalem the line * of Samaria, & the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dishe, which he wipeth, and turneth it vpside downe.

14 And I will forsake the * remnant of

mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their abusers families,

15 Because they haue done euill in my sight, & haue provoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Therefore Manasseh shed * innocent blood exceeding much, till he replenished Ierusalem from corner to corner, besides his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sineth, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 * Amon was two and twentie yeere olde, when he begam to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Asbathemeth the daughter of Hariz of Iudab.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in al the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, & walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slew al them that had conspired against king Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And * they buried him in his sepulchre in the garden of Uzza: & Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple, 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to inquire the Lords will.

1 Iosiah was * eight yeere olde when he began to reigne, & he reigned one & thirtie yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Boscath.

2 And hee did right in the sight of the Lord, and * walked in al the wayes of his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yeere of king Iosiah, the king sent Shaphan the sonne of Azbub the sonne of Meshullum the chamberler to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that hee map * summe the silver which is brought into the house of the Lord, which the hie Priests were accustomed to gather of the people.

The Hebrews write that he slew Iosiah the Prophet, who was his father in lawe.

2. Chron. 33. 20, 25

That is, according to his commandments.

Or, he buried him, 10 wit, Iosiah his sonne.

2. Chron. 34. 1.

His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more

then 300. yeeres before, 1. kin. 13.

and being but eight yeere olde,

he sought the Lord, 2. chro. 34. 3.

Or, 100. men, as ver. 9

Or, vessel.

Some of the Priests were appointed to this office, as Chap.

W. iii.

5 And 22.9.

c From the time of Iosiah for the space of 224. yeres the temple remained without reparation through the negligence of the priests, this declared by they y have a charge, & execute it not, ought to have it taken from the. d So God provided him of faithful servants, seeing he went about so zealously to set forth the worke of God. e This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14: which either by negligence of y priests had bene lost, or els by wickednes of idolatrous kings had bene abolished.

"Scrib. m. d. d."

f Meaning, to some Prophet whom God reveileth y knowledge of things vnto, as Ier. 21. r. though at other times they inquired the Lord by Vrim and Thummim. g Or, the boule of doctrine, which was neere to the temple, & where the learned assembled to entreat y Scriptures, and the doctrine of the Prophets. h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are sayde so harden their hearts, Psal. 95. 8.

And let them deliver it into the hand of them that doe the worke, and haue the oversight of y house of the Lord: let them give it to them that worke in the house of the Lord, to repair the decayed places of the house:

To wit, unto the artificers & carpenters and masons, & to the timber, and hewed stone to repair the house.

Whereby let no reckoning be made with them of the money, that is delivered into their hands: for they deale faithfully.

And Hilkiah the hie Priest sayde unto Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue y booke to Shaphan, and he read it.

So Shaphan the chanceller came to the king, & brought him word againe, and sayde, Thy seruants haue gathered the money, that was found in the house, and haue delivered it unto the hands of them that do the worke, and haue the oversight of the house of the Lord.

Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the king.

And when the king had heard y wordes of the booke of y Law, he rent his clothes.

Therefore the king commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achboi the sonne of Phichaiah, and Shaphan the chanceller, & Ahaziah the kings seruant, saying,

So ye and enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

So Hilkiah the Priest and Ahikam, & Achboi and Shaphan, & Ahaziah went vnto Iudah the Prophetesse the wife of Shallum, the sonne of Tikvah, the sonne of Iahash keeper of the wardrobe: (and she dwelt in Jerusalem in the s colledge) and they communed with her.

And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, even all the wordes of the booke which the king of Iudah hath read.

Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

But to the king of Iudah, who sent you to inquire of the Lord, so shall he say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

But because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake

against this place, & against the inhabitants of the same, to wit, that it shoulde be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

C H A P. XXIII.

Iosiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 He putteth downe the idoles, after he had killed their priests. 22 He keepeth passeouer. 24 He destroyeth the conuers. 29 He was killed in Megiddo. 30 And his sonne Iehoiachaz, reigned in his stead. 33 After he was taken, his sonne Iehoiachin was made king.

Then the king sent, and there gathered vnto him all the Elders of Iudah and of Jerusalem.

And the king went vnto the house of the Lord, with all the men of Iudah & all were there, the inhabitants of Jerusalem with him, he knewe the Priests and Prophets, & all the more specie people both small and great: and he read in their eares all the wordes of the booke of the covenant, which was found in the house of y Lord.

And the king stood by the pillar, and which canne made a covenant before the Lord, that come but of they shoulde walke after the Lord, & keep faith, and his commandments, and his testimes, and his statutes with all their heart, the worde of and with all their soule, that they might God. accomplish the wordes of this covenant b Whereby written in this booke. And all the people king had his stood to the covenant.

Then the king commanded Hilkiah the hie Priest and the Priests of the second order, & the keepers of the doore, to bring out of the Temple of the Lord all the vels that were made for Baal, and for the grone, and for all the hoste of heauen, and next in dignitie he burnt them without Jerusalem in the to the hie priest, feldes of Kedion, and caried the poudre of them into Beth-el.

And he put downe y Chemarims, whos which he burnt the kings of Iudah had founded to burne incense in the hie places, and in the cities to Iosiah of Iudah, and about Jerusalem, and also calues. them that burnt incense vnto Baal, to the sunne and to the moone, & to the plas nets, and to all the hoste of heauen.

And he brought out the grone from the Temple of the Lord without Jerusalem vnto the valley Kedion, and burnt it in the valley Kedion, and stamp it to poules graues, and cast the dust thereof vnto the graues of the children of the people.

And he brake downe the houses of the Sodomiters, that were in the house of the Lord, where the women wore hangings to the grone.

Also he brought all the Priests out of the Temple, contrarie to the commandment of the Lord, Deut. 18. 21. or as some read, the similitude of a grone which was hanged in the Temple, both in contempt of the idoles, and because of them which had worshipped them in their liues.

the cities of Iudah, and defiled the hye places where the Priestesses had burnt incense, even from Geba to Beer-sheba, and destroyed the hye places of the gates, that were in the entering in of the gate of Iosiah the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Heuenthelesse the priestesses of the hye places came not by to the altar of the Loyde in Jerusalem, cause onely they did ear of unleavened bread among their brethren.

10 He defiled also the Topheth, which was in the valley of the children of Hinnom, that no man shoulde make his sonne or his daughter passe through fire to Molech.

11 He put downe also the horses that the kings of Iudah had giuen to the sunne at the entering in of the house of the Loyd, by the chamber of Berhan-melech the eunuche, which was ruler of the suburbs, & burnt the charotes of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Loyd, did the king breake downe, and hasted thence, and cast the dust of them in the brooke Kedjon.

13 Whoeuer the king defiled the hye places that were before Jerusalem and on the right hand of the mount of corruption (which Salomon the king of Israel had built for Ahijeroth the idole of the Edomians, and for Chemosh the idole of the Moabites, and for Milchom the abominacion of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, and the hye place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hye place brake hee downe, and burnt the hye place, and stamped it to powder and burnt the groue.

16 And as Iosiah turned himselfe, he spied the granges, that were in the mount, and sent & toke the bones out of the granges, and burnt them vpon the altar, and polluted it, according to the word of the Loyd that the man of God proclaimed which crept the same wordes.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then sayde he, Let him alone: let none remouer his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hye places, which were in the cities of Samaria, which the kings of Israel had made to anger the Loyde, and did to them according to all the sacris that hee had done in Beth-el.

20 And he sacrificed all the Priestesses of the hye places, that were there, vpon the altars,

and burnt mens bones vpon them, and returned to Jerusalem.

21 ¶ Then the king commaunded all the people, saying, Keepe the passecuer vnto the Loyde your God, as it is written in the booke of this covenant.

22 And there was no Passecuer holden like that from the dayes of the Iudges, that warged Israel, nor in all the dayes of the kings of Israel, and of the kings of the Iudah.

23 And in the rightenth yere of king Iosiah was this Passecuer celebrated to the Loyd in Jerusalem.

24 Iosiah also toke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, & all the abominacions that were cspied in the land of Iudah & in Jerusalem, to performe the wordes of the Lawe, which were written in the booke that Ieremiah the Priest found in the house of the Loyd.

25 Like vnto him was there no king before him, that turned to the Loyde with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neptier after him arose there any like him.

26 Notwithstanding the Loyd turned not from the fiercenesse of his great wrath wherewith hee was angrie against Iudah, because of all the yuoracions wherewith Manasseh had prouoked him.

27 Therefore the Loyd said, I will put Iosiah also out of my sight, as I haue put away Israel, and will call off this citie Jerusalem, which I haue chosen, and the house whercof I sayd, App name haibe there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh king of Egypt went by against the king of Asshur to the riuer Berath. And king Iosiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the land toke Ichoahaz the sonne of Iosiah, & anoynted him, and made him king in his fathers steade.

31 ¶ Ichoahaz was thide and thentie yere old when he began to reygne, and reigned thide moneths in Jerusalem. And his mothers name alio was Hamutal the flaine, daughter of Jeremiaah of Libnah.

32 And hee did euill in the sight of the Loyd, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Jerusalem, and put the lambe to a tribute of an hundred talents of silver, and a talent of golde.

34 And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Josiah his father, & turned his name to Jehoiakim, & toke Ichoahaz away, which was

2 Chron. 35. 1.

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when he came to Egypt, died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh, and took the land to give the money, according to the commandment of Pharaoh: he leuied of every man of the people of the land, according to his value, silver and gold to give unto Pharaoh scribe.

36 Jehoiakim was five and twentie years old, when he began to reign, and he reigned eleven years in Jerusalem. His mothers name also was Zebudah daughter of Beeldiabab of Kinnah.

37 And he did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Jehoiakim made subiect to Nebuchad-nezzar, rebellus, 3 The cause of his ruine and all Iudah. 6 Jehoiachin reigneth. 15 He and his people are carried vnto Babylon. 17 Zedekiah is made king.

1 **I**n his dayes came Nebuchad-nezzar king of Babel vp, and Jehoiakim became his seruant three years: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, & bandes of the Aramites, and bandes of the Ammonites, and he sent them against Iudah, to destroy it, according to the worde of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasse, according to all that he did,

4 And for the innocent blood that he shed, (for hee filled Jerusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Jehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Jehoiakim slept with his fathers, and Jehoiachin his sonne reigned in his steade.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer of Berach, all that pertained to the king of Egypt.

8 And Jehoiachin was eightene years olde, when he began to reigne, and reigned in Jerusalem thre moneths. His mothers name also was Zebulha, the daughter of Ethnathan of Jerusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

10 In that time came the seruantes of Nebuchad-nezzar king of Babel vpon Jerusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruantes did besiege it.

12 Then Jehoiachin the king of Iudah came out against the king of Babel, he, and his mother, and his seruantes, and his princes, and his eunuchs: and the

king of Babel tooke him in the eight pere of his reigne.

13 And he carped out thence all the treasures of the house of the Lord, & the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the strong men of warre, even ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 And he carried away Jehoiachin into Babel, & the kings mother, and the kings wives, and his eunuchs, and the mightie of the land carried he away into captiuitie from Jerusalem to Babel.

16 And all the men of warre, even seven thousand, and carpenters, & locksmithes a thousand: all that were strong and apt for warre, bid the king of Babel bring to Babel captiues.

17 And the king of Babel made Zedekiah his vncle king in his steade, and changed his name to Zedekiah.

18 Zedekiah was one and twentie years old, when he began to reigne, and he reigned eleven years in Jerusalem. His mothers name also was Hamutal daughter of Jeremiah of Libnah.

19 And he did euill in the sight of the Lord, according to all that Jehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Jerusalem and Iudah until he cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Jerusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Jehoiachin is exalted.

1 **A**nd in the ninth pere of his reigne, the tenth moneth and tenth daye of the moneth, Nebuchad-nezzar king of Babel came, he, & all his hoste against Jerusalem, & pitched against it, and they built forties against it round about it.

2 So the citie was besieged vnto the eleuenth pere of king Zedekiah.

3 And the ninth daye of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken by, and the men of warre fled by night, by the way of the gate, which is betwene two walles that was by the kings garden: now the Caldees were by the citie round about: and the king went by the way of the wilderness.

5 But the armie of the Caldees pursued after the king, and tooke him in the desert to issue ferts of Jericho, & all his hoste was scatered from him.

6 Then they tooke the king, & carped him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes.

^c In the reigne of the king of Babylon. ^{Chap. 20. 17.} ^{15a. 39. 46.}

^{2. Chron. 36. 18.} ^{after 2. 6.}

^{1ere. 37. 1.} ^{and 52. 1.}

^f Out of Ierusalem and Iudah into Babylon.

^{1ere. 39. 1.}

^a That is, of Zedekiah.

^b Which the Hebrewes call Terebet, and it containeth part of December and

^c Or, a mount.

^d In so much that the mother did eate their children. ^{1. 10.}

^e Or, a postern door.

^f Or, some secret

^g Or, condemn him for his pernitie and

^h Or, a Chaldean

ⁱ Or, a Chaldean

^a In the end of the third yere of his reigne, & in the beginning of the fourth, Dan. 1. 1.

^{Chap. 20. 17.} ^{and 23. 27.}

^b Though God visit these wicked tyrants to execute his iust judgements, yet they are not to be excused, because they proceeded of ambition and malice.

^c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon. ^{read ler. 22. 19.} ^{Or, Ephraim.}

^{Dan. 1. 1.}

^d That is, yeelded himselfe vnto him by the counsell of Zedekiah.

^c In the reigne of the king of Babylon. ^{Chap. 20. 17.} ^{15a. 39. 46.}

^{2. Chron. 36. 18.} ^{after 2. 6.}

^{1ere. 37. 1.} ^{and 52. 1.}

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ⁱ Or, a Chaldean

before his eyes, and put out the eyes of
Zedekiah, and bounde him in chapnes,
and carped him to Babel.

8 ¶ And in the fift moneth, and seventh
day of the moneth, which was the nine-
teenth peere of king Nebuchad nezzar
king of Babel, came Nebuzar-adan
chiefe steward and seruant of the king of
Babel, to Jerusalem,

9 And burnt the house of the Lord, and the
kinges house, and all the houses of Jeru-
salem, and all the great houses burnt he
with fire.

10 And all the armie of the Caldees that
were with hie chiefe steward, brake downe
the walles of Jerusalem round about.

11 And the rest of the people that were left
in the cite, and those that were fled and
fallen to the king of Babel, with the
remnant of the multitude, did Nebuzar-
adan chiefe steward carpe away captiue.

12 But the chiefe steward left of the pooze
of the lande to brysse the vines, and to till
the land.

13 ¶ Also the pillars of brysse that were in
the house of the Lord, and the bases, and
the basen Sea that was in the house of
the Lord, did the Caldees breake, and car-
ped the brysse of them to Babel.

14 The pottes also and the besones, and
the instruments of musicke, and the in-
cense brysses, and all the vessels of brysse
that they ministred in, tooke they away.

15 And the all the pannes, and the basens,
and all that was of gold, and that was of
silver, tooke the chiefe steward away.

16 With the two pillars, one Sea and the
bases, which Salomon had made for the
house of the Lord: the brysse of all these
vessels was withouton weight.

17 ¶ The height of the one pillar was eigh-
teene cubites, and the chapter thereon
was brysse, and the height of the chapter
was with netwoyke three cubites, and
pomegranates vpon the chapter rounde
about, all of brysse: and likewise was the
second pillar with the netwoyke.

18 And the chiefe steward tooke Seraiah
the chiefe Priest, and Zephaniah the
conde Priest, and the thye keepers of the
doore.

19 And out of the cite hee tooke an Eu-
niche that had the ouersight of the men
of warre, and a fine men of them that
were in the kings preence, which were
founde in the cite, and Sopher cap-
taine of the hoste, who ministred the pros-

ple of the lande, and thye soe men of the
people of the land, that were founde in the
cite.

20 And Nebuzar-adan the chiefe steward
rooke them, and brought them to the king
of Babel to Babilah.

21 And the king of Babel smote them, and
slew them at Babilah in the lande of Ba-
math. So Judah was carped away cap-
tiue out of his owne land.

22 ¶ Whoeber there remained people in the
land of Judah, whom Nebuchad-nezzar
king of Babel left, and made Gedaliah
the sonne of Ahikam the sonne of Shas-
phan ruler ouer them.

23 Then when all hie captaines of the hoste,
and their inf heard, that the king of Ba-
bel had made Gedaliah gouernour, they
came to Gedaliah to Gizzah, to Iur,
Ihymael the sonne of Netaniah, and
Iohanan the sonne of Harrah, and Se-
raiah the sonne of Canhumeth the sctos
pharize, and Jaazaniah the sonne of
Shacharbi, they and their men.

24 And Gedaliah sware to them, and to
their men, and said vnto them, Feare not
to be the seruants of the Caldees: dwell
in the land, and serue the king of Babel,
and ye shall be well.

25 ¶ But in the seuenth moneth Ihymael
the sonne of Netaniah the sonne of E-
lishama of the kinges serde, came, and
ten men with him, and smote Gedaliah,
and he dyed, and so did he the Iewes,
and the Caldees that were with him at
Gizzah.

26 Then all the people both small and great,
and the captaines of the armie arose, and
came to Egypt: for they were afrayd
of the Caldees.

27 Notwithstanding in the seuen and thirti-
eth peere after ¶ Jehoiachin king of Ju-
dah was carped away, in the twelft mo-
neth & the seuen and twentieth day of the
moneth, Evil-merodach king of Babel
in the peere that he began to reigne, did
lift vp the head of Jehoiachin king of
Judah out of the pylon.

28 And spake kindly to him, and set his
throne aboue the throne of the kinges that
were with him in Babel.

29 And changed his pylon garments: and
he did continually eate bread before him,
all the daies of his life.

30 And his portion was a continual por-
tion ginen him by the king, euery day a
certaine, all the daies of his life.

The first booke of the "Chronicles,

or ¹Paralipomenon.

THE ARGUMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length
deuide into two: and they are called Chronicles, because they note briefly the histories from
Adam to the returne from their captiuitie in Babylon. But these are not those bookes of
Chronicles, which are so oft mentioned in the bookes of Kings of Iudah and Israel, which did at
large set forth the storie of both the kingdomes, and afterwarde perished in the captiuitie: but an
abbridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from
Babylon.

Babylon. This first booke containeth a briefe reherfall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, becaufe Christ came of him according to the flesh. And therefore it ferueth forth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyeth, and giueth thanks to the Lorde.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukcs came of them.

a Meaning, that I Sheth was Adas sonne, & Enosh Sheths sonne.

b It had bin sufficient to haue named Shem, of whome came Abraham & Dauid, but because the worlde was restored by these three, mention is also made of Ham & Iapheth.

Or, Rypath, Or, Redamm,

c Who first did lift vp him selfe above others, Gen. 10.8,

Gen. 10.22. & 11.10.

d Of who came the Syrians, and therefore they are called Aramites, throughout all the Scripture.

e Of him came the Ebrewes which were afterwards called Israelites of Israel, which was Iakob: and Iewes of Iudah, becaufe of the excellencie of that tribe.

f He repeateth Shem againe, becaufe he woulde come to stocke of Abraham.

g Who came of Shem, and of him Shelah, Gen. 11.26. & 11.32. Gen. 35.13.

2 **A**dam, = Sheth, Enosh, Kenan, Mahalaleel, = Jered, Henoch, Methuselah, Lamech, Noah, = Shem, Ham, & Iapheth.

3 **I**apheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

4 **A**nd the sonnes of Gomer, Methenaz, & Japhath, and Togarmah.

5 **A**lso the sonnes of Iauan, Eliphaz and Tarshish, Kittim, and Dodanim.

6 **T**he sonnes of Ham were Cush and Mizraim, Put and Canaan.

7 **A**nd the sonnes of Cush, Seba and Hama, and Sabta, and Raamah, & Sabtechah. Also the sonnes of Raamah were Sheba and Dedan.

8 **A**nd Cush begate Nimrod, who began to be mightie in the earth.

9 **A**nd Mizraim begate Ludim and Ananiam, Lehabim, and Naphtuhim.

10 **W**arphum also, & Casuhim, of whome came the Philistines, and Caphtorim.

11 **A**lso Canaan begate Sidon his first borne, and Ieth, &

12 **A**nd the Jebusite, and the Amorite, and the Girgashite.

13 **A**nd the Hittite, and the Arkite and the Sinite,

14 **A**nd the Aruadite, and the Zemarite, and the Hamathite.

15 **T**he sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

16 **A**lso Arpachshad begate Shelah, and Shelah begate Eber.

17 **U**nto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

18 **T**hen Joktan begate Almodad and Sheleph, and Hazarmaheth and Terah, and Hadad, and Bhal, and Diklah, and Eber, and Abimael, and Sheba, and Ophir, and Hauilah, and Jobab:

19 **A**ll these were the sonnes of Joktan. **S**hem, & Arpachshad, Shelah, Eber, Peleg, Keturah, & Mahai, which is Mahan.

20 **T**he sonnes of Mahan were Ishak, and Ishmael.

21 **T**hese are their generations. **T**he elder sonne of Ishmael was Nebaior, and Bedar, and Nidbeel, and Shibsam,

22 **I**shma, and Dumah, Massa, **Y**adab, **O**r, Hale, and Tema,

23 **K**etur, Naphtsi, and Kedemah: these are the sonnes of Ishmael.

24 **A**nd Keturah Mahanams concubine bare sonnes, Timran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

25 **A**nd the sonnes of Midian were Ephah, and Ephar, & Henoch, & Abida, and Eldaah: all these are the sonnes of Keturah.

26 **A**nd Mahan begate Ishak: the sonnes of Ishak, Esau, and Israel.

27 **T**he sonnes of Esau were: **E**liphaz, Keturah, and Zenuh, and Jaalam, and Hozah.

28 **T**he sonnes of Eliphaz, Teman, and Omar, & Zephi, and Gatam, Kenaz, & Timna, and Malleah.

29 **T**he sonnes of Keturah, Mahath, Zerah, & Shammah, and Ophir.

30 **A**nd the sonnes of Seir, Lotan, & Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

31 **A**nd the sonnes of Lotan, Yozi, and Yomam, and Timna Lotans sister.

32 **T**he sonnes of Shobal were Heman, and Phanath, and Ebal, Shephai, and Onam. **A**nd the sonnes of Zibeon, Hah and Anah.

33 **T**he sonne of Anah was Dishon. **A**nd the sonnes of Dishon, Anran, and Elshab, and Ithyan, and Choran.

34 **T**he sonnes of Ezer were Bilhan, and Zauan, and Jaakan. **T**he sonnes of Dishon, were Uz, and Aran.

35 **A**nd these were the kings that reigned in the lande of Edom, besides a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

36 **T**hen Bela dyed, & Jobab the sonne of Zerah of Bosrah reigned in his stead.

37 **A**nd when Jobab was dead, Huscham the sonne of Esau, which is not Ishmael, reigned in his stead.

38 **S**o Jobab dyed, & Samlah of Basrah reigned in his stead.

39 **A**nd Samlah dyed, & Shaul of Keturah reigned in his stead.

40 **A**nd when Shaul was dead, Baal-hanan the sonne of Achob reigned in his stead.

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duke Jether,
 52 Duke Nohobamah, duke Elah, duke
 Wmon.
 53 Duke Kenaz, duke Temi, duke Shizar,
 54 Duke Shagiel, duke Iram: these were
 the dukes of Edom.

C H A P. II.

1 The genealogie of Iudah unto Ithai the father of
 David.

1 ¶ These are the sonnes of Israel, * Reu-
 ben, Simeon, Levi, and Iudah, Is-
 sachar, and Zebulun.

2 Dan, Joseph, and Benjamin, Naphtali,
 Gad, and Asher.

3 * The sonnes of Iudah, Er, and Onan,
 and Shelah. These three were boine to
 him of the daughter of Shua the Canaa-
 nite: but Er the eldest sonne of Iudah
 was evil in the sight of the Lord, and hee
 slew him.

4 * And Tamar his daughter in law bare
 him Pharez, and Zerah: so all the sonnes
 of Iudah were five.

5 * The sonnes of Pharez, Hesron and
 Hamul.

6 The sonnes also of Zerah were * Timri,
 and * Ethan, * and Heman, and Calcol,
 and Dara, which were five in all.

7 And the sonne of * Ermi, * * Michah that
 troubled Israel, transgressing in spying
 recommunicate.

8 The sonne also of Ethan, * Azariah.

9 And the sonnes of Hesron \bar{p} were boine
 unto him, Jerahmeel, and * Kaim and
 Chelubai.

10 And Kaim begate Aminadab, and A-
 minadab begate Mahlon \dagger prince of the
 children of Iudah,

11 And Mahlon begate Salma, and Sal-
 ma begate Boaz.

12 And Boaz begate Obed, and Obed be-
 gate Ithai.

13 * And Ithai begate his eldest sonne Elis-
 ah, and Aminadab the second, and Shu-
 ma the thirde.

14 Nathanael the fourth, Kaddai the fift,
 15 Ozni the sixt, and David the seventh.

16 Whose sisters were * Zeruiah & * Bigail.
 And the sonnes of Zeruiah, Abishai, and
 Joab, and Ahaiel.

17 And Bigail bare Amasa: and \bar{p} father
 of Amasa was Jether an Ishmeelite.

18 ¶ And * Caleb the sonne of Hesron be-
 gate Jerioth of Iudah his wife, and her
 sonnes are these, Jether, and Shobab,
 and Ardon.

19 And when Iudah was dead, Caleb
 toke unto him Ephraim, which bare him
 Hur.

20 * And Hur begate Uri, and Uri begate
 Bezaleel.

21 And afterwarde came Hesron to the
 daughter of Shachir the father of Gilead,
 & toke her when he was thise scoie
 peere olde, and she bare him Segub.

22 And Segub begate Jair, which had
 thise and twentie cities in the lande of
 Gilead.

23 And Geshur to Kaim toke the townes
 of Tair: from them, and Kenath and the
 townes thereof, even thise scoie cities, all

these were the sonnes of Shachir, the fa-
 ther of Gilead.

24 And after that Hesron was dead at
 * Caleb Ephraim, then Abiah Hesrons
 wife bare him also Ashur the \dagger father of
 Tekoa.

25 And the sonnes of Jerahmeel the eldest
 sonne of Hesron were Kaim the eldest,
 then Buhai, and Ozen and Ozen and
 Abiah.

26 And Jerahmeel had another wife nam-
 ed Marah, which was the mother of
 Onam.

27 And the sonnes of Kaim the eldest sonne
 of Jerahmeel were Shazar, and Tamin
 and Char.

28 And the sonnes of Onam were Shams-
 mai, & Tada. And the sonnes of Shams-
 mai, Shadab, and Abihur.

29 And the name of \bar{p} wife of Abihur was
 called Abiahil, and she bare him Abhan
 and Sholub.

30 The sonnes also of Shadab were Seled
 and Appaim: but Seled did without
 children.

31 And the sonne of Appaim was Ithi, and
 the sonne of Ithi, Sheshan, and the sonne
 of Sheshan, * Abiah.

32 And the sonnes of Tada the brother of
 Shammair were Jether and Jonathan:
 but Jether died without children.

33 And the sonnes of Jonathan were Des-
 leri and Asa. These were the sonnes of
 Jerahmeel.

34 And Sheshan had no sonnes, but daugh-
 ters. And Sheshan had a servant \bar{p} was an
 Egyptian named Jarha.

35 And Sheshan gaue his daughter to
 Jarha his servant to wife, and shee bare
 him Attai.

36 And Attai begate Nathan, and Na-
 than begate Zabad.

37 And Zabad begate Ephlal, and Ephlal
 begate Obed.

38 And Obed begate Jehu, and Jehu be-
 gate Azariah.

39 And Azariah begate Helez, and Helez
 begate Eleasah.

40 And Eleasah begate Sisamai, and Si-
 samai begate Shallum.

41 And Shallum begate Jerhaniah, and
 Jerhaniah begate Elisama.

42 Also the sonnes of Caleb, the brother
 of Jerahmeel, were Shesha his eldest
 sonne, which was the \dagger father of Ziph:
 and the sonnes of Shachirah the father
 of Geshon.

43 And the sonnes of Geshon were Hojah
 and Tappuah, and Kechem and Shema.

44 And Shema begate Raham the father
 of Jotham: and Kechem begate Shams-
 mai.

45 The sonne also of Shammair was Maon:
 and Maon was the father of Beth-ur.

46 And Ephah \dagger a concubine of Caleb bare
 Haran and Moza, and Gaze: Haran also
 begate Gaze.

47 The sonnes of Jahdai were Kechem, and
 Jotham, and Geshan, and Peter, and E-
 phah, and Shaph.

48 Caleb's concubine Maachah bare goods or money
 Shebey given them.

h Which was a
 towne named of
 the husband &
 wife, called also
 Beth-lehem
 Ephraim.
 i Meaning, the
 chiefe & prince.

k Who died
 whiles his father
 was alive, and
 therefore it is
 said, ver. 34. that
 Sheshan had no
 sonnes.

l That is, the
 chiefe gover-
 nor, or Prince
 of the Ziphims,
 because the
 prince ought to
 have a fatherly
 care & affection
 toward his
 people.
 m This differ-
 ence was be-
 tweene the wife
 and the concu-
 bine, that the
 wife was taken
 with certaine so-
 lemnities of ma-
 riage, & her chil-
 dren did inheri-
 tance: but the
 concubine had
 no solemnities
 in marriage, nei-
 ther did her chil-
 dren inheri-
 tance, but
 had a portion of
 goods or money
 given them.

Gen. 39. 32. & 30.
 5. 35. 18.

Gen. 38. 30 & 46.
 11. 30. & 4. 1.

a Though Iudah
 was not Issachar's
 eldest sonne, yet
 hee first began
 to beget him, be-
 cause he would
 have to the ge-
 nealogie of Da-
 vid, \bar{p} whom
 came Christ.

Gen. 31. 39.
 Math. 1. 2. 3.

2. 23. & 1. 18.
 2. 23. & 1. 18.

c Of which read
 1. King. 4. 31.

1. 2. 3. & 1. 18.
 1. 2. 3. & 1. 18.

d Thiri, chiefe
 of the familie,

1. 2. 3. & 1. 18.
 1. 2. 3. & 1. 18.

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1. 2. 3. & 1. 18.
 1. 2. 3. & 1. 18.

12 And Eshon begate Beth-rappa, and Balach, and Eshimnah the father of the city of Shabath: these are the men of Reuben.

13 And the sonnes of Kenaz were Athniah and Zeraiah, and the sonne of Shimon, Yathiah.

14 And Shimonai begate Dyrhah. And Seraiah begate Joab the father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Jephunneh were Iru, Elah, & Jaalam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehalel were Aphy, and Zippah, Tiria, and Marael.

17 And the sonnes of Esrah were Aether and Aherod, and Ephra, and Jalou, and he begate Miriam, and Shammui, and Jibbath the father of Eshtemoa.

18 Also his wife Jehudiah bare Jered the father of Gedoy, and Heber the father of Socoy, and Jeruchiel the father of Kanaah: and these are the sonnes of Bithiah daughter of Pharaoh which Merod took.

19 And the sonnes of the wife of Judiah, the sister of Shimon the father of Reiah were the Carmites, and Eshtemoa the Shachathir.

20 And the sonnes of Shimon were Amnon and Kimnah, Ben-hanan and Tilon, and the sonnes of Ithi were Koheth, and Ben-zobeth.

21 The sonnes of Shelah, the sonne of Judah were Et the father of Kechah, and Laadah the father of Acherah, and the families of the householders of them that wrought fine linen in the house of Ahera.

22 And Jokim and Saraph, which had the dominion in Shobab, and Ishubi Asheim. These also are ancient things.

23 These were potters, and dwelt among planters and hedges: & there they dwelt with the King for his worke.

24 The sonnes of Shime were Hemiel, and Iaimin, Jarib, Zerach, and Shaul.

25 Whose sonne was Shallum, and his sonne, Wilsan, and his sonne Shilma.

26 And the sonnes of Shilma, Gamuel was his sonne, Raehur his sonne, and Shime his sonne.

27 And Shime had threene sonnes, & six daughters, but his biethen had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at Ber-sheba, and at Moladah, and at Hazar Shual.

29 And at Shiloh, and at Bezer, and at Colah.

30 And at Bethuel, and at Boymah, & at Kiklag.

31 And at Beth marcaboth, and at Hazar Shimon, at Beth-hiri, and at Sharanaim. These were their cities unto the reigne of David.

32 And their townes were Etam, and Ain, Kuniman, and Tachen, and Midan, five cities.

33 And all their townes that were rounde

about these cities unto Baal. These are their habitations and the declaration of their genealogie.

34 And Methobab, & Jarneth, & Joshab the sonne of Amathiah.

35 And Joel and Jephah the sonne of Joshiab, the sonne of Seraiah, the sonne of Aziel.

36 And Etionai, and Jaakobah, and Teshephai, and Aseiah, and Abiel and Jesimiel and Benaiab.

37 And Kisa the sonne of Shiphei, & sonne of Alon, the sonne of Jedaiab, the sonne of Shunri, the sonne of Shemaiah.

38 These were famous yinces in their families, & increased greatly their fathers houses.

39 And they went to the entering in of Gedoy, even unto the Eastside of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide lande, both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the daies of Jeruziah king of Judah, & wrote their tentes, and the inhabitants that were found there, & bestowed them vnto this daie, and dwelt in their rounne, because there was pasture there for their sheepe.

42 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Abetiah, and Acherah, and Kophaiab, and Wziel the sonnes of Ithi were their captaynes.

43 And they wrote the rest of Amalek that had escaped, and dwelt there unto this daie.

CHAP. V.

The birthright taken from Reuben & given to the sonne of Joseph. 3 The genealogie of Reuben, 11 And Gad, 21 And of the half tribe of Manasse.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bedde, therefore his birthright was given unto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

For Judah prevailed above his brethren, & of him came the yince, but the birthright was Josephs.)

The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Herson and Carmi.

The sonnes of Joel, Shemaiah his sonne, Bog his sonne, and Shime his sonne.

Michah his sonne, Meaiab his sonne, and Baal his sonne.

Beerah his sonne: whom Elgath Wa-nezer king of Ashur carried away: he was a yince of the Reubenites.

And when his brethren in their families reckoned the genealogie of their generations, Ariel and Zechariah were the chiefe.

And Bela the sonne of Hozai, the chiefe of Shema, the sonne of Joel, which dwelt in the land of Aroer, even unto Aroer and Baal-meon.

For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

And were not slaine by Saul & David.

Gen. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefe of all the tribes, according to Iakob's prophesie, Gen. 49. 8. & because Christ should come of him.

Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Azaiah king of Israel.

d King. 15. 39.

e These places were beyonde Iordan towards the land given to the Reubenites.

Or, Ephraim.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country & one peculiar cite were called by this name Ba-Gan.

g These twaine were the sonnes of Ishmael, Gen. 25. 15.
h To wit, by the Lorde, that gaue them the victorie.

i For foules of mon.

j Meaning, the spoouite of the een tribes vader Tilgath Pilnezer.

k Otherwise called, Baal-gad.
l Thus God stirred vp the wicked and viled them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

9 Also Castuade he inhabited into the entring in of the wilderness from the river Berath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their handes: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Basan, vnto Salchah.

12 Joel was the chiefest, and Shaphan the seconde, but Jaani and Shaphat were in Basan.

13 And their brethren of the house of their fathers were Michai, and Geshullam, and Sheba, and Sojai, and Jaran and Xia, and Eber, seven.

14 These are the children of Abihai, the sonne of Huri, the sonne of Iacoh, the sonne of Gilead, the sonne of Michai, the sonne of Jeshihai, the sonne of Jahdo, the sonne of Zus.

15 Whi the sonne of Abdiel, the sonne of Guni was chiefe of the householde of their fathers.

16 And they dwelt in Gilead in Basan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies in the dayes of Ieroboam king of Iudah, & in the dayes of Ieroboam king of Israh.

18 The sonnes of Keuben of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield, and sword, and to bialue a bowe, exercised in warre, were foure and fourty thousand, seven hundredeth and thre scoe, that went out to the warre.

19 And they made warre with the Hagarims, with Jerur, and Shaphih, and Robah.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousande, & two hundredeth, and fiftie thousand sheepe, and two thousand asses, and of persons an hundredeth thousand.

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steads until the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in plaine, from Basan vnto Baal Hermon, and Senir, & vnto mount Hermon: for they increased.

24 And these were the heades of the householde of their fathers, euen Ephraim and Eli, and Eliel, and Eliel, and Jeremah, and Hobaiah, and Jahziel, strong men, valiant and famous, heades of the householde of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had destroyed before them.

26 And the God of Israel stirred by the

spirit of Dni King of Mesur, & the spirit of Tigath Phezer King of Mesur, and he carped them away: euen the Remonites, & the Gabites, & the halfe tribe of Manasseh, and brought them vnto Basan, and Gabor, and Gata, and to the river Golan, vnto this day.
C H A P . V L

The genealogie of the sonnes of Levi, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54-57 Their habitation.

1 The sonnes of Levi were Gershon, Kohath, and Merari.

2 And the sonnes of Kohath were Gerson, and Ithar, and Hebron, and Izziel.

3 And the children of Amram, Aaron, and Moyses, and Miriam. And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar.

4 Eleazar begate Phinehas. Phinehas begate Abihua.

5 And Abihua begate Bukki, and Bukki begate Izzai.

6 And Izzai begate Zerachiah, and Zerachiah begate Sheraiah.

7 Sheraiah begate Amariah, and Amariah begate Ahim.

8 And Ahim begate Zadok, and Zadok begate Ahimaaz.

9 And Ahimaaz begate Azariah, and Azariah begate Johanan.

10 And Johanan begate Azariah (it was he that was Priest in the house that Salomon built in Ierusalem).

11 And Azariah begate Amariah, and Amariah begate Ahitab.

12 And Ahitab begate Zadok, and Zadok begate Shallum.

13 And Shallum begate Bilhiah, and Bilhiah begate Azariah.

14 And Azariah begate Sheraiah, and Sheraiah begate Jehozadak.

15 And Jehozadak departed when the Lord carped away into captiuitie Iudah and Ierusalem by the hande of Nebuchadnezzar.

16 The sonnes of Levi were Gershon, Kohath, and Merari.

17 And these be the names of the sonnes of Gershon, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Ithar, and Hebron, and Izziel.

19 The sonnes of Merari, Gadiel, and Gadiel: and these are the families of Levi concerning their fathers.

20 Of Gershon, Libni his sonne, Jahath his sonne, Zimham his sonne.

21 Joah his sonne, Iddo his sonne, Zerach his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, Amnadaab his sonne, Rohab his sonne, Miri his sonne.

23 Elkanah his sonne, and Elishaph his sonne, and Ashir his sonne.

24 Tahath his sonne, Uriel his sonne, Uziah his sonne, and Shual his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahinoth.

26 Elkanah, the sonnes of Elkanah, Zechariah his sonne, and Shaphat his sonne.

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne.

28 And

1. King. 11.

Gen. 11. 26. 27. 28. 29. 30. 31.

Levi. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Which was his Priest after that Abihua was depose: so according to the prophesie of the Priest.

1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

And did not wantly sell his Priests office.

1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

c That is, he was led into captiuitie with his father Semai the his Priest.

1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

d Who went to be called by his name.

1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

e Who is also
called Joel,
1 Sam. 2. 2. & the
33. verse of this
chapter.

f After it was
brought to that
place where the
Temple should
be built, and was
no more carried
to and fro.
g Read Exod.,
27. 31.

References

⁶⁰ *De profa*.
b Meaning, the
cousin of He-
man, ver. 11.

The Levites
are called the
finger brethren
because they
came of 1 same
stock.
Read Num.
44.

0 These are also the sonnes of Haron, Es
leazar his sonne, Phinehas his sonne, Is
idubna his sonne, 7
1 Bukki his sonne, Uzzi his sonne, Keras
siah his sonne,
2 Merarieth his sonne, Hmariah his sonne. 7

2 And out of the tribe of Issachar, 'Re-
beth and her suburbs, Daberath and her
suburbs,
3 'Kamoth also and her suburbs, and

Dr, Beecham,
Feb. 21. 27.
Dr, Kishon,
Feb. 21. 28.
Dr, Lamouth,
Feb. 21. 29.

Gen. 46. 17.

- 30 The sonnes of Asher were Innah, and Iznah, and Iznah, and Seriah, and Serah their sister.
- 31 And the sonnes of Seriah, Heber, & Ghalziel, which is the father of Birzaim.
- 32 And Heber begate Japhlet, & Schomer, and Ghorham, and Shual their sister.
- 33 And the sonnes of Japhlet were Waslach, and Binhal, and Binath: these were the children of Japhlet.
- 34 And the sonnes of Schomer, Nbi, and Kohgah, Jehubbah, and Nram.
- 35 And the sonnes of his brother Galem were Kophah, and Anna, and Sheleth and Nmal.
- 36 The sonnes of Kophah, Suah, and Harshepher, and Shual, and Beri, & Iurah,
- 37 Bezor, & Hod, and Shamma, and Shilshah, and Ithyan, and Beera.
- 38 And the sonnes of Jether, Jephunneh, and Hupha and Ara.
- 39 And the sonnes of Wila, Yarab, and Maniel, and Kizra.
- 40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre & chief princes, and there were reckoned by their genealogies for warre and for battell to the number of sixe and twentie thousand men.

CHAP. VIII.

- 1 The sonnes of Benjamin, 31 And race of Saul.
- 2 Benjamin also begate Bela his eldest sonne, & Shbel the second, and Naprah the third.
- 3 And the sonnes of Bela were Nddar, and Gera, and Nibhud.
- 4 And Nibhud, and Naaman and Nhoah, & Nddar, & Shephuphan, and Nram.
- 5 And these are the sonnes of Ephud: these were the chief fathers of those that inhabited Gera: and they were carped away captives to Sponahath.
- 6 And Naaman, and Nhoah, and Gera, he caried them away captives: and he begate Wiza and Nibhud.
- 7 And Shabaratin begate certain in the countrey of Moab, after he had sent away Gushin and Naara his wives.
- 8 He begate Iap, of Hodeh his wife, Josab & Liba, and Sheba, and Shalcham.
- 9 And Ieus and Shachia and Shima: these were his sonnes and chief fathers.
- 10 And of Gushin he begate Shitub and Elpai.
- 11 And the sonnes of Elpai were Eber, & Shilham and Shaneb (which built Ono, and lod, and the villages thereof).
- 12 And Seriah and Sheima (which were the chief fathers among the inhabitants of Nalon: they dyane away the inhabitants of Gath).
- 13 And Nho, Shalchak and Tertinoth.
- 14 And Seradiah, and Nrab, and Ndr,
- 15 And Shichael, and Iyab, and Jopa, the sonnes of Seriah.
- 16 And Ebediah, and Shephulam, and Yzki, and Heber.
- 17 And Shimerai and Iyiah, and Jobab, the sonnes of Elpai.
- 18 Jakim also, and Kichy, and Sabdi,

- 19 And Elimeai, and Elimehai, and Etel,
- 20 And Nddiah, & Seraiyah, & Shinarah, the sonnes of Shimeai.
- 21 And Ithnan, and Eber, and Etel,
- 22 And Nddon, and Kichy, and Nanan,
- 23 And Nananah, and Elam, and Nnoshuah,
- 24 Iphedriah and Venuel the sonnes of Shalchak.
- 25 And Shamarah, and Shebariah, and Nthaliah.
- 26 And Jaareshiah, and Eliah, and Kichy, the sonnes of Jeroham.
- 27 These were the chief fathers among the tribe of Benjamin, which dwelt in Jerusalem.
- 28 And at Gibeon dwelt the father of Gibeon, & his name of his wife was Paachah.
- 29 And his eldest sonne was Nddon, then Kur, and Nish, and Baal, and Nabad,
- 30 And Gidon, and Nho, and Kacher.
- 31 And Shikoth begate Shinarah: these also dwelt with their brethren in Jerusalem, even by their brethren.
- 32 And Shikoth begate Nish, and Nish begate Saul, and Saul begate Jonathan, and Shalchishna, & Nbinabad, and Elphal.
- 33 And the sonne of Jonathan was Epherib-baal, and Epherib-baal begate Iphah.
- 34 And the sonnes of Iphah were Ithnan, and Ezech, and Tera, and Nhas.
- 35 And Nhas begate Jehoab, and Jehoab begate Meneth, and Nmaneth, and Nmiri, and Nmiri begate Wiza.
- 36 And Wiza begate Nmenah, whose sonne was Kaphah, and his sonne Elsalah, and his sonne Nzel.
- 37 And Nzel had sixe sonnes, whose names are these, Nriham, Ncheru, & Nmael, and Shebariah, and Nbadiah, & Nanan: all these were the sonnes of Nzel.
- 38 And the sonnes of Ezech his brother were Wam his eldest sonne, Jehush the second, and Eliphet the third.
- 39 And the sonnes of Wam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

- 1 All Israel & Judah numbered, 10 Of the Priests, & Levites, 11. 18. And of their officers.
- 2 Thus all Israel were numbered by their genealogies: & behold, they are written in the booke of the kings of Israel and of Judah, & they were caried away to Babel for their transgression.
- 3 And the chief inhabitants that dwelt in their owne possessions, & in their owne cities, even Israel the Priestes, the Levites, and the Nethinims.
- 4 And in Jerusalem dwelt of the children descendeth their of Judah, and of the children of Beniamin, and of the children of Ephraim, and Manasse.
- 5 What the sonne of Nnibud the sonne of Nmiri, the sonne of Nmiri, the sonne of Nmaneth: of the children of Pharez, the sonne of Judah.
- 6 And of Shiloni, Nsiah the eldest, and his sonnes.

Or, Arahah
The chief of the tribe of Benjamin that dwelt in Jerusalem, Chap. 9. 35.
f Who in the 1. Sam. 9. 1. is called Abiel.
g He is also named Mephibosheth, 1. Sam. 2. 8.
h He is likewise called Mephibosheth, 1. Sam. 9. 6.
a Hitherto he hath described their genealogies before they went into captivity, & now he hath described their historie after their returne, b Meaning, the Gibeonites, which served in the temple, read 1. Sam. 9. 23.

6 And of the sonnes of Zerach, Jeiel, and their brethren six hundred and ninety.

7 And of the sonnes of Benjamin, Saulu, the sonne of Saphillan, the sonne of Hos dauiah, the sonne of Galmiah,

8 And Beneriah the sonne of Troham, and Elah the sonne of Wzi, h sonne of Michi, s Saphillan the sonne of Shephatiah, the sonne of Kuel, the sonne of Jbuniah.

9 And their brethren according to their generations nine hundred, fifty and five: all these men were chief fathers in the houses holdes of their fathers.

10 And of the Priests, Jedaiah, and Jes hoarib, and Jachin,

11 And Azariah the sonne of Bilkiah, the sonne of Saphillan, the sonne of Zadok, the sonne of Spharath, the sonne of Ahitub the chief of the house of God,

12 And Adaniah the sonne of Jeroham, the sonne of Saphthar, h sonne of Saphthiah, and Saphthar the sonne of Abiel, the sonne of Jahzerah, the sonne of Saphillan, the sonne of Saphillan, the sonne of Tamer.

13 And their brethren the chiefs of the households of their fathers a thousande, seven hundred and threescore valiant men, for the woike of the service of the house of God.

14 And of the Levites, Shemaiah the sonne of Galub, the sonne of Azicam, the sonne of Galhabiah of the sonnes of Spharath,

15 And Sakkakhar, Yeresh and Galal, and Spharath the sonne of Michi, the sonne of Zichi, the sonne of Saph,

16 And Spharath the sonne of Shemaiah, the sonne of Galal, the sonne of Jerushun, and Berechiah, the sonne of Asa, the sonne of Ekanah, that dwelt in the villages of the Metopathites.

17 And the porters were Shallum, and Akkub, s Talmon, and Shuman, s their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Leui unto the kings gate Eastward.

19 And Shallum h sonne of Roze the sonne of Ebalaph the sonne of Rojah, and his brethren the Rojathites (of the house of their father) were over the woike, s office to keepe the gates of the Tabernacle: so their families were over the holte of the Lord, keeping the centre.

20 And Shunhas h sonne of Eleazar was their guide, and the Lord was with him.

21 Rechariah the sonne of Sphelenniah was the porter of the booke of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were nombred according to their generations by their townes. Dauid established these and Samuel the Seer in their perspuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, ruen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters

Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at s seuen daies from tyme to tyme with them.

26 For these foure chiefs porters were in perpetual office, and were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, s they caused it to be opened enery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed over the instruments, and over all the vessels of the Sanctuary, and of the house, and the wine, s the oyle, and the incense, and the service odours.

30 And certaine of the sonnes of h Priests made opintments of sweete odours.

31 And Spharathiah one of h Levites which was the eldest sonne of Sphallum the Rojathite, had the charge of the things h were made in the sipping panne.

32 And other of their brethren the sonnes of Rojath had the oversight of the shew bread to prepare it enery Sabbath.

33 And these are the fingers, the chiefs fathers of the Levites, which dwelt in h chambers, and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefs fathers of the Levites according to their generations, and the principall which dwelt at Jerusalem.

35 And in Gibeon dwelt s the father of Gibeon, Jeiel, and the name of his wife was Spharath.

36 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Mer, and Adab.

37 And Gedon, and Shio, and Rechariah, and Sphikoth.

38 And Sphikoth begate Shimeann: they also dwelt with their brethren at Jerusalem, even by their brethren.

39 And s Mer begate Kith, and Kith begate Saul, s Saul begate Jonathan, s Sphal chithua, and Abinadab and Ethbaal.

40 And the sonne of Jonathan was Sphibaal: and Sphibaal begate Sphicah.

41 And the sonnes of Sphicah were Sphithon, and Sphich and Sphicia.

42 And Sphicah begate Jarah, and Jarah begate Sphicah, s Sphicah and Sphicah, and Sphicah and Sphicah.

43 And Sphicah begate Sphicah, whose sonne was Sphicah, and his sonne was Sphicah, and his sonne Sphicah.

44 And Sphicah had six sonnes, whose names are these, Azikani, Bocheri, and Sphicah, and Sphicah, and Sphicah, and Sphicah: these are the sonnes of Sphicah.

CHAP. X.

1 The battell of Saul against the Philistines, 4 In which hee duth, 6 And his sonnes also. 13 The cause of Sauls death.

1 Then the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell betwixt Baithe

Or, chiefs of the families.

That is, he was the chief Priest.

To serve in the Temple, every one according to his office.

So called, because the king came into the Temple thereby, s not the common people. si Their charge was, that none should enter in to those places, which were only appointed for the Priests to minister in.

Or, for their side.

They served weekly, in Isa 4.10.

Or, opening the doors,

Where the meat offering was made, Lev. 11.

But were continually occupied in singing praises to God.

Chap. 10.

Or, Sphicah.

1 Sam. 11.14.

Chap. 10.

Who were called Ishbosheth.

Chap. 10.

Who were called Ishbosheth.

Chap. 10.

Chap. 10.

Chap. 10.

name in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, and the Philistines smote Jonathan, & Abinadab, and Ishabib, the sonnes of Saul.

3 And the batrel was sore against Saul, & the archers hit him, and he was wounded of the archers.

4 Then saide Saul to his armour bearer, Waile o' it thy sword, and thrust mee through therewith, lest the uncircumcised come and mocke at mee: but his armour bearer would not, for he was sore afrayde: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the battell, sawe howe they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistines came, and dwelt in them.

8 And on the morrow when the Philistines came to spoile them that were slaine, they founde Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the lande of the Philistines rounde about, to publish it unto their idoles, and to the people.

10 And they layde vpon his armour in the house of their god, and set vpon his head in the house of Dagon.

11 When all the people of Iabely Gilead heard all that the Philistines had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabely, and buried the bones of them under an oke in Iabely, and fasted seven daies.

13 So Saul died for his transgression, that he committed against the Lord, even against the word of the Lord, which he kept not, and in that he sought & asked counsell of a familiar spirit.

14 And asked not of the Lord: therefore he slew him, and turned the kingdom vnto David the sonne of Ishai.

C H A P. XI.

3 After the death of Saul David anointed in Hebron. 5 The leuites rebell against David from whom he tooketh the tower of Zion. 6 Iob made captaine. 10 His valiant men.

1 Then all Israel gathered themselves to David vnto Hebron, saying, Behold, we are thy boues & thy keth.

2 And in time past, when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and David made a conenant with them in Hebron before the Lord. And they anointed David king

ouer Israel, according to the word of the Lord by the hand of Samuel.

4 And David & all Israel went to Jerusalem, which is Iebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Iebus (aspe to David, Thou shalt not come in hither. Heretofore David tooke the tower of Zion, which is the cite of David.

6 And David saide, Whosoever smiteth the Jebusites first, shall be the chiefe and captaine. So Iob the sonne of Neriab went first vp, and was captaine.

7 And David dwelt in the towre: thencefore they called it the cite of David.

8 And he built the cite on erup side, from Philo euen round about: and Iob repaired the rest of the cite.

9 And David prospered, and grew: for the Lord of hostes was with him.

10 These also are the chiefe of the valiant men that were with David, and appointed their force with him in his kingdom with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whome David had, Ishobeam the sonne of Neriab, the chiefe among thirtie: he list vpon his speare against thre hundred, whome he slew at one time.

12 And after him was Eleazar the sonne of Dodo the Ishobite, which was one of the thre valiant men.

13 He was with David at Balaammin, and there the Philistines were gathered together to battell: and there was a parcel of ground full of barbe, and the people fled before the Philistines.

14 And they stood in the mids of the field, and saued it, and slew the Philistines: so the Lord gaue a great victorie.

15 And thre of the thirtie captaines went to a rocke to David, into the caue of Adullam. And the armie of Philistines camped in the valley of Kepraim.

16 And when David was in the holde, the Philistines garison was at Beth-lehem.

17 And David longed, and said, Oh, that one would giue me to drinke of water of the well of Beth-lehem: that is at the gate.

18 Then these thre brake through the holde of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these men? for they haue brought it with the leopard of their lines: therefore he would not drinke it: these things did these thre mightie men.

20 And Abishai the brother of Iob, he was chiefe of the thre, and he list vpon his speare against thre hundred, and slew them, and had the name among the thre.

21 Among the thre he was more honourable then the two, and hee was their captaine: but he attained not vnto the first thre.

22 Arniath the sonne of Neboiada (the fourth

b Meaning, the most excellent & best esteemed for his valiancy: some read, the chiefe of the princes, or his vnsle.

c This act is referred to Shammah, 2 Sam. 23. 11, which seemeth was the chiefe of these. d That is, Eleazar and his two companions.

e That is, this water, for the which they ventured their blood.

a Which was Iob, of the Philistines, & from the belly downward had the turne of a fish, and vponward of a man.

1 Sam. 31. 2.

b Which is Iob, of the Philistines, & from the belly downward had the turne of a fish, and vponward of a man.

2 Sam. 1. 1.

a This was after the death of Ishobeam Sauls sonne, when David had reigned over Iudah seven years & six moneths in Hebron, 2 Sam. 5. 5.

107, 108.

sonne of a balliant man) which had done many actes, and was of Iabzeel, he slew two * strong men of Iobab: he went downe also and slew a lyon in the middes of a pit in time of snowe.

23 And he slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand was a speare like a weavers beame: and hee went downe to him with a staffe, & plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

25 Beholde, hee was honourable among three, but he attained not vnto the first three. * And Dauid made him of his counsell.

26 ¶ These also were valiant men of warre, Abiath the brother of Iobab, Elhanan the sonne of Dodo of Beth-lehem,

27 * Shammoth the Harodite, Helez the Delonite,

28 Ira the sonne of Ikesh the Tekoite, Abiezer the Antothite,

29 * Sibbecai the Husathite, Iai the Gohathite,

30 Baharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeath of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the rimers of Gaath, Abiel the Arbathite,

33 Hemanah the Baharunite, Elhadad the Shaalbomite,

34 The sonnes of Hashem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Shiam the sonne of Sacar the Harathite, Eliphal the sonne of Uri,

36 Hopher the Shecherathite, Abiah the Delonite,

37 Hozro the Carmelite, Baarai the sonne of Eibai,

38 Joel the brother of Nathan, Obihar the sonne of Haggeri,

39 Zelek the Hunonite, Mahai the Berathite, the armour bearer of Iobab, the sonne of Reuiah,

40 Iea the Ithrite, Garib the Ithrite,

41 Abiah the Gittite, Iadab the sonne of Abiath,

42 Abina the sonne of Shiza the Kezubenite, a captain of the Kezubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Josephat the Ephraimite,

44 Asa the Asherathite, Shama * Jeiel the sonnes of Shami the Moerite,

45 Jedaiel the sonne of Shimi, and Joha his brother the Gize,

46 Eliel the Ephraimite, and Jeribai and Joshamah the sonnes of Shama, and Ithmah the Moabite,

47 Eliel and Obed, and Jaadai the Ephraimite,

CHAP. XII.

¶ VVho they were that went with Dauid when hee fled from Saul. 14 Their valiant men, 23 They that

came vnto him vnto Hebron out of euery tribe to make him king.

¶ These also are they that came to Dauid * Ithiah, while hee was yet kept close, because of Saul the sonne of Achish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and coule vse the right and the left hand with stones and with arrowes and with bowes, and were of Sauls * brethren, euen of Benjamin.

3 The chiefe were Ahiezer, and Joash the sonnes of Shemaah of Gibeath, and Jeziel, & Helet the sonnes of Ahimaaz, Berachah and Jehu the Antothite,

4 And Ithmah the Gibeonite, a balliant man among thirty, and aboute the thirtie, and Jeremiah, and Jehaziel, and Josabab, and Ioshabab the Gederahite,

5 Elizai, and Jerimoth, and Benaiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Jozer, Ashbeam of Gaborhim,

7 And Joelah, and Zebadiah, the sonnes of Jeroham of Gedoy,

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, & apt for battell, which coule handle * speare and shielde, and their faces were like the faces of * lions, and were like the cogs in the moumaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Esabab the third,

10 * Ishumanah the fourth, Jeremah the fifth,

11 Attai the first, Eliel the seventh,

12 Johanan the eighth, Elhadad the ninth, Jeremah the tenth, Machannai the eleventh.

14 These were the sonnes of Gad, captaynes of the hoste: one of the least coule resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jordan in the * first month when hee had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the holde vnto Dauid.

17 And Dauid went out to meete them, and answered and said vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednes in mine hands, the God of our fathers desholde it, and reuke it.

18 And the * spirit came vpon Amasai, which was the chiefe of thirtie, & hee saide, Thine are we, Dauid, and with thee, O sonne of Ithai. Peace, peace bee vnto thee, and peace be vnto thine helpers: for the Lord helpeth thee. Then Dauid receiued them, and made them captaynes of the garrison,

To take his part against Saul, who persecuted him.

That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent chieftains with strong judges.

107, 108.

Or, lion. c Meaning fierce and terrible.

Or, Mahanah.

d Which the Hebrews called Nisan or Abib, containing late March and late April, when landen was wont to ouerflow his banks, read Iolla. 1. 15.

e The spirit boldens & courage moued him to speake thus.

and went to make him king.

19 And of Manasseh some fell to David, when hee came with the Philistines as gauntt Saul to battell, but they helped them not: for the princes of the Philistines by aduise sent him away, saying, He will fall to his master Saul for our heads.

20 He went to Ziklag, there fell to him of Manasseh, Manah, and Izabab, and Jedaiel, and Michael, and Izabab, and Echin, & Kital, heads of the thousandes that were of Manasseh.

21 And they helped David againtt a that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to David to helpe him, untill it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaines that were armed to battell, & came to David to Hebron to turne the kingdom of Saul to him, according to the worde of the Lord.

24 The children of Judah that bare shield and speare, were five thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand & an hundred.

26 Of the children of Levi foure thousande and five hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him thye thousande and seven hundred.

28 And Adob a pong man verie valiant, and of his fathers householde came two and twentie captaines.

29 And of the children of Benjamin the brethren of Saul thye thousande: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the householde of their fathers.

31 And of the halfe tribe of Manasse eigheteene thousand, which were appointed by name to come and make David king.

32 And of the children of Issachar which were men that had understanding of the times, to knowe what Israel ought to do: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zabulon that went out to battell, expert in warre, and in all instruments of warre, fiftie thousande which could for the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them thye shield and speare seven and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and five hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Kenenites, and of the Gaborites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundred and twentie thousand.

38 All these men of warre that could in so that his lead an armie, came with bright heart whole hoste to Hebron to make David king over all dreth thye hundred thye twentye and two thousand.

39 And there they were with David thye dayes, eating & drinkeing: for their byes they had prepared for them.

40 Moreover they that were there them untill Issachar, and Zabulon, & Naphtali brought bread upon asses, and on camels, & on mules, & on oxen, coen wheat, & The rest of the flour, figges, and resins, and wine and lfracties, ople, and beves and sheepe abundantly: for there was top in Israel.

CHAP. XLII.

The Arke is brought againe from Kirjath-earim to Ierusalem. Vzza dieth because he touched it.

1 And David counseiled with the captaines of thousandes & of hundredes, and with all the gouernours.

2 And David sayd to all the congregation of Israel, If it seeme good to you, & that it please the Lord our God, we will dayes bene coperend to and fro vnto our brethren, that are left in all the land of Israel (for with them gleeed, are the priests and the leuites in the cities and their suburbs) that they may also sende themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemeth good in the eyes of all the people.

5 ¶ So David gathered all Israel together from Shihon in Egypt: euen vnto the entering of Hamath, to bring the Arke of God from Kirjath-earim.

6 And David went by and all Israel to Baalath, in Kirjath-earim, that was in Judah, to bring by from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they carped the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And David and all Israel played before God with all their might, both with songs and with harpes, and with dances, and with tymbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the third thinge scole of Chidon, Vzza put forth his hand to holde the Arke, for the oxen bid shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laped his hand vpon the Arke: so he died there before God.

11 And David was angrie, because the Lord had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And David feared God that day, saying, How shal I bring in to me the Ark of God?

13 Therefore David brought not the Arke to him into the cite of David, but caused it to turne into the house of a Gibeonite, because he had dwelt at

14 So the Ark of God remained in the house of Obed Edom, even in his house three months: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to David, 2 The names of his children. 3. 14 By the counsel of God he goeth against the Philistims, & overcometh them. 15 God fighteth for him.

1 Then I sent Hiram the king of Tyre messengers to David, and cedar trees, with masons and carpenters to build him an house.

2 Therefore David knewe that the Lord had confirmed him king over Israel, and that his kingdom was lift up on his, because of his people Israel.

3 Also David took no wives at Jerusalem, and David begate no sonnes and daughters.

4 And these are the names of the children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ishai, and Ithia, and Elpalet,

6 And Nogah, and Nepheg, and Naphtai,

7 And Elhama, and Berchiah, and Eliphalet.

8 But when the Philistims heard that David was anointed king over Israel, all the Philistims came up to seeke David. And when David heard, he went out as against them.

9 And the Philistims came, & spied their felues in the valley of Keziah.

10 Then David asked counsell at God, saying, Shall I go up against the Philistims, & wilt thou deliver them into mine hand? And the Lord said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath drubbed mine enemies with mine hand, as waters are drubbed: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and David said, Let them enee be burnt with fire.

13 Again the Philistims came and spied themselves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not go up after them, but turne away from them, that thou mayest come upon them over against the mulberie trees.

15 And when thou hearest the noise of one going in the toppes of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon even to Gezer.

17 And the same of David went out into all lands, and the Lord brought the feare of him upon all nations.

CHAP. XV.

1 David prepareth an house for the Ark. 2 The number and order of the Levites. 3 The singers are chosen out among them. 15 They bring against the Ark with joy. 19 David dancing before it, & da. 20 David singeth with a psalter.

1 And David made him houses in the Citie of David, & prepared a place for the Ark of God, and purchased for it a tent.

2 Then David said, None ought to carrie the Ark of God, but the Levites: for the Lord hath chosen them to beare the Ark of the Lord, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem to bring up the Ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the sonnes of Asron, and the Levites.

5 Of the sonnes of Kohath, Uriel the chief, and his brethren three score.

6 Of the sonnes of Merari, Asaiah the chief, and his brethren two hundred, and twenty.

7 Of the sonnes of Gershom, Joel the chief, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chief, & his brethren two hundred.

9 Of the sonnes of Adoniram, Eliel the chief, and his brethren four score.

10 Of the sonnes of Uzziel, Amminadab the chief, and his brethren an hundred and thirtie.

11 And David called Zadok and Abiathar the Priests, and of the Levites, Uriel, Asaiah, Joel, Shemaiah, and Eliel, and Amminadab:

12 And he said unto them, Ye are the chief fathers of the Levites: sanctifie your selves and your brethren, & bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel.

15 And the sonnes of the Levites bare the Ark of God upon their shoulders with the barres, as Moses had commanded, according to the word of the Lord.

16 And David spake to the chiefs of the Levites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbals, that they might make a sound, and lift up their voice with joy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in second degree, Zachariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, & Minni, Eliab, & Bernaiah, & Maaseiah, & Shabbethai, & Elipheleth, and Shikneah, and Obed Edom, and Jiel the porter.

19 So Heman, Asaph & Ethan were singers to make a sound with cymbals of brass,

20 And Zachariah, and Ben, and Shemiramoth, and Jehiel, and Minni, and Eliab,

2 Sam. 5. 11.
1 Chr. 20.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. for where are but eleven, and here thirteene.
2 Or, Eliaha.

c There is the valley of divisions, because the enemies were dispersed there like waters.

Ther was a place of the Ark called Zion. 2 Sam. 5. 7. 2. Sam. 5. 12.

From the house of Obed Edom. 2 Sam. 6. 10. 11.

Or, Asaph.

c Who was the sonne of Uriah the fourth time of Kohath. 2 Sam. 6. 18. 23. 2 Sam. 6. 30.

d The third sonne of Kohath. 2 Sam. 6. 18.

e Prepare your selves, & be not as those which abstaine from things which ye might have used, & be unable to come to the Tabernacle.

Chap. 13. 10. According to the law appointed in the Law.

Exod. 25. 14. 15.

f These instruments and other ceremonies, which they observed, were in imitation of their fathers, which continued to the coming of Christ. h Which were inferior in dignity.

1 This was an instrument of musicke, ora certain tune, whereunto they accustomed to sing psalmes. k Which was the right tune, over the which he that was most excellent had charge. l To wit, to appoint Psalms, & songs to them, that sing. m With Beredib and Elkanah, verse 13. n That he gave them strength to execute their office. o Besides the bullock and the fatbeast, which David offered at every sacrifice. p Sam. 6. 13. q Recale 3. Sam. 6. 14. q It was so called because it put the liracides in remembrance of the Lords command made with them. 1 Sam. 16. 1

17 And David and the Elders of Israel and captains of thousands went to bring by the Arke of the covenant of the Lord from the house of Abiathar with joye. 18 And because that God helped the Levites that bare the Arke of the covenant of the Lord, they offered seven bullockes and seven rannues. 19 And David had on him a linnen garment, as all the Levites that bare the Arke, and the singers, and Beniamin that had the chiefe charge of the singers; and upon David was a linnen Ephod. 20 Thus all Israel brought by the Arke of the Lordes covenant with shouting and sound of cymble, and with trumpets, and with cymbales, making a sounde with viols and with harpes. 21 And when the Arke of the Lord came into the cite of David, Michal the daughter of Saul looked out at a window, and saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David ordeineth Asaph & his brethren to minister before the Lord. 8 He appointeth a notable psalm to be sung in praise of the Lord.

1 S^d they brought in the Arke of God, and set it in the middes of the Tabernacle that David had pitched for it, & they offered burnt offerings and peace offerings before God.

2 And when David had made an ende of offering the burnt offering and the peace offerings, hee blessed the people in the Name of the Lord.

3 And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lord, and to make a ralle, and to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, and next to him Zachariah, Zeiel, & Shemramoth, and Zeiel, and Berechiah, and Eliab, & Beniamin, and Abiathar, even Zeiel with instruments, viols and harpes, and Asaph, to make a sound with cymbales.

6 And Beniamin & Zachariah, Piestres, with trumpets continually before the Arke of

the covenant of God.

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Asaph and his brethren.

8 Praise the Lord & call upon his Name: declare his works among the people.

9 Sing unto him, sing psalm unto him, & talke of all his wonderfull workes.

10 Reioyce in his holp Name: let hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, & the iudgements of his mouth.

13 O seede of Israel his servant, O the children of Jacob his chosen.

14 He is the Lord our God: his iudgements are throughout all the earth.

15 Remember his covenant forever, & the word which hee commanded to a thousand generations:

16 Which he made with Abraham, and his othe to Isaac:

17 And hath confirmed it to Jacob for a Lawe, and to Israel for an everlasting covenant.

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were fewe in number, pea, a very fewe, and strangers therein.

20 And walked about from nation to nation, and from one kingdome to another people.

21 He suffered no man to doe them wrong, but rebuked kings for their sakes, saying,

22 Touch not mine, anointed, and do my prophets no harme.

23 Sing unto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared above all gods.

26 For all the gods of the people are idols, but the Lord made the heavens.

27 Asaph & glorie are before him: power and beautie are in his place.

28 Give unto the Lord, ye families of the people: give unto the Lord glorie & power.

29 Give unto the Lord the glorie of his name: bying an offering and come before him, & worship the Lord in the glorious Sanctuary.

30 Tremble ye before him, all the earth: surely the world shall bee stable and not move.

31 Let the heavens reioyce, and let the earth be glad, and let them lay among the nations, The Lord reigneth.

32 Let the sea roar, and all that therein is: let the field be topsyall and all that is in it.

33 Let the trees of the wood then reioyce

c David gave them this psalm to praise the Lord, signifying that in all our enterprises the Name of God ought to be prayed and called upon.

Psalm. 105. 1.

164. 1. 4.

d Whereof this is the chiefe, that he hath chosen himselfe.

e Church to call upon his Name.

f Who of his wonderfull providence hath chosen a fewe of the flocke of Abraham to be his children.

g In overcoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

h Meaning hereby that the promises of adoption onely appeereth neithr to the Church.

Gen. 22. 16. 17. 28.

habe. 6. 173.

habe. 6. 173.

habe. 6. 173.

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habe. 6. 173.

habe. 6. 173.

habe. 6. 173.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicity of man.

r He willeth all the people both in heart and mouth to consent to these prayes.

T With Zadok and the rest of the Priests.

u Declaring that after our due tie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray unto God, & instruct our families to praise his Name.

2 Sam. 7. 2.

a Well built And faire.

b That is, in tents covered w skins.

c As yet God had not reuiled to the Prophet what he purposed concerning David: therefore seeing God fauoured David, he spake what he thought.

d After that Nathan had spoken to David.

e That is, in a tent which removed to & fro. f Meaning, where soeuer his Arke wet, which was a signe of his presence.

at the presence of the Loide: for he cometh to iudge the earth.

34 Praise the Loide, for he is good, for his mercie endureth for euer.

35 And say ye, Praise vs, O God, our saluation: and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and y glorie in thy people.

36 Blessed be the Loide God of Israel for euer and euer: and let all people say, So be it, and praise the Loide.

37 ¶ Then he left there before the Arke of the Loides covenant: and his brethren to minister continually before the Arke, that which was to be done euer day:

38 And Obed Edom & his brethren, thre scoie & eight: and Obed Edom the sonne of Jeduthun, and Hofah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Loide, in the hie place that was at Gibeon.

40 To offer burnt offerings vnto the Loide, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Lawe of the Loide, which he commanded Israel.

41 And with them were Heman, and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Loide, because his mercie endureth for euer.

42 Euen with them were Heman and Jeduthun, to make a sound with h cornets and with the cyrnals, with excellent instruments of musike: and the songes of Jeduthun were at the gate.

43 And all the people departed, euer man to his house: & David returned to: blesse his house.

CHAP. XVII.

3 David is forbidden to build an house vnto the Lord.

12 Christ u promised vnder the figure of Solomon.

18 David giueth thanks, 23 And prayeth vnto God.

1 N Ow after ward when David dwelt in his house, he saide to Nathan the Prophet, Beholde, I dwell in an house of cedar trees, but the Arke of the Loides covenant remaineth vnder curtains.

2 Then Nathan said to David, So al that is in thine heart: for God is with thee.

3 And the same a night euen the woide of God came to Nathan, saying,

4 Goe, and tell David my seruant, Thus saith the Loide, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from a tent to tent, and from habitation to habitation.

6 Wherefore now I haue walked with all Israel, spake I one woide to any of the iudges of Israel (whome I commanded to see in my people) saying, Why haue ye not built me an house of cedar trees?

Now therefore thus shalt thou say vnto my seruant David, Thus saith the Loide

of hostes, I tooke thee from the shepheard, and from following the sheep, & Of a shepherd that thou shouldst be a prince ouer my people Israel.

8 And I haue bene with thee whithersoener thou hast walked, and haue destroyed all thine enemies out of thy sight, & haue made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, & more no more: neither shall the wicked people be there any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Loide will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and he shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before him.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be stablished for euer.

15 According to all these woide, and according to all this vision. So Nathan spake to David.

16 ¶ And David the king went in and lay before the Loide and sayde, Who am I, O Loide God, and what is mine house, that thou hast brought me = hither?

17 Yet thou hast esteemed this a small thing, ought to doe O God, hast also spoken concerning the house of thy seruant for a great while, & any benediction hast regarded me according to the estate of a man of = hie degree, O Loide God.

18 What can David desire more of thee for the honoz of thy seruant? for thou knowest the heart of thy seruant.

19 O Loide, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Loide, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 For our what one nation in the earth me like the people Israel, whose God went to redeem them to be his people, and to make thy selfe a Name, and to doe great and terrible things by calling out nations from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordered the people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Loide, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Loide of hostes, God of Israel, is God

That is, he
showeth himself
in deeds to be
then God,
deliuing them
from dangers,
& preserving them
1. Thou hast de-
clared vnto me
by Nathan the
Prophet.
2. And canst not
keape promises.

God of Israel, and let the house of Dauid thy seruants be established before thee.
25 For thou, O my God, hast renewed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to praye before thee.
26 Therefore nowe Ioyce (for thou art my God, and hast spoken this goodnesse vnto thy seruant)
27 Nowe therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for ever: for thou, O Ioyce, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

1 The battell of Dauid against the Philistines,
2 And against Moab, 3 Zebah, 3 Aram, 13 And Edom.

1 And after this Dauid smote the Philistines, and subdued them, & tooke Beth, and the villages thereof out of the hand of the Philistines.

2 And hee smote Moab, and the Moabites became Dauid's seruantes, and brought gifts.

3 And Dauid smote Hadarezer king of Zobah vnto Hamath, as hee went to stablish his border by the riuer Pesarath.

4 And Dauid tooke from him a thousand charres, and seven thousand horsemen, & twentie thousand footmen, and bestrope all the charres, but hee reserved of them an hundred charres.

5 And then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauid's seruantes, and brought gifts: and the Ioyce of Iherusalem Dauid wheresoener he went.

7 And Dauid tooke the shieldes of golde that were of the seruantes of Hadarezer, and brought them to Ierusalem.

8 And from Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much blasie, wherewith Salomon made the blasen Sea, and the pillars and the vessels of blasie.

9 And then King of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent Hadadom his sonne to King Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for King Dauid had warre with Hadarezer) who brought all vessels of golde, and silver and blasie.

11 And King Dauid did dedicate them vnto the Ioyce, with the silver and gold that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 And Abihai the sonne of Neriah smote of Edom in the salt valley eightene thousand,

13 And hee put a garison in Edom, and all the Edomites became Dauid's seruantes: and the Ioyce of Iherusalem Dauid wheresoener he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioaab the sonne of Neriah was ouer the hoste, and Jehoshaphat the sonne of Achizab recorder.

16 And Zadok the sonne of Achitub, and Abimelech the sonne of Abiathar were Priests, and Shaphan the Scribe.

17 And Benaiah the sonne of Jehoiada was ouer the Cherethites and the Gethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hannun king of the children of Ammon doeth great iniuries to the seruants of Dauid, 6 Hee prepareth an armie against Dauid, 15 And is ouercome.

1 After this also Nahab the king of the children of Ammon dyed, and his sonne reigned in his stead.

2 And Dauid sayd, I will shewe kinnesse vnto Hannun the sonne of Nahab, because his father shewed kinnesse vnto me. And Dauid sent messengers to comfourt him for his father. So the seruantes of Dauid came into the land of the children of Ammon to comfourt him.

3 And the princes of the children of Ammon sayde to Hannun, Thinke thou that now shewe Dauid doeth honour the father, that hee hath sent comfourt vnto thee? We are not for the same: his seruantes come to thee to searche, and to spye out the land.

4 Wherefore Hannun tooke Dauid's seruantes, & shamed them, and cut off their garments by the halfe vnto buttockes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly alhamed) and the King sayd, Tarry at Jericho, vntill your beards be grown: then returne.

6 And when the children of Ammon sawe that they stanke in the sight of Dauid, the embassadors then sent Hannun the children of Ammon a thousande talents of silver to hire bene honoured: them charres & horsemen out of Aram, & out of Edom.

7 And they hired them two and thirtie thousand charres, and the king of Moab his people, which came and pitched before Jabbatha: and the children of Ammon gathered their souldiers together from their cities, and came to the battell.

8 And when Dauid heard, hee sent Ioaab and all the hoste of the valiant men.

9 And the children of Ammon came out, and let their battell in aray at the gate of the cite. And the kings that were come, were by themselves in the fildes.

10 When Ioaab sawe that the front of the battell was against him before and behind, then hee chose out of all the chiefe of the tribe of Israel, and let himselfe in aray to meete yond Iordan.

Or, Strach.
2 Sam. 8. 17, 18.
g. Read 2 Sam. 8. 18.

a Because Na-
hash received
Dauid and his
company, when
Saul persecuted
him, he would
now shewe plea-
sure to his sonne
for the same.
b That the ma-
licious euer in-
terpret the pur-
pose of the god-
ly in the worst
sense.
c They shaued
off the halfe of
their beards,
2 Sam. 10. 4.
d To put them
to shame and
villenie, whereas
the embassadors
ought to haue
bene honoured:
and because the
Iewes vied to
weare side gar-
ments and
bearded, they
thus disfigured
them to make
them odious to
others.
Or, had made
themselves to be
abhorred of Dauid.
2 Sam. 10. 4, 5.
e Which were
sue in all.
f Which was a
cite of the tribe
of Reuben be-
yond Iordan.

12 And the rest of the people he delivered unto the hands of Abihai his brother, & they put themselves in aray against the children of Ammon.

13 And he sayde, I knowe he is too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee.

14 Be strong, and let be shewe our selves valiant for our people, and for the cities of our God: & let the Lord doe that which is good in his owne sight.

15 So Joab and the people that was with him, came nere before the Ammonites unto the battell, and they fled before him.

16 And when the children of Ammon saw that the Ammonites fled, they fled also before Abihai his brother, and entered into the cities: so Joab came to Jerusalem.

17 And when the Ammonites saw that they were discomfited before Israel, they sent messengers & caused the Ammonites to come forth that were beyond the river: and Shophach the captain of the hoste of Hadarezer went before them.

18 And whē it was shewed Dauid, he gathered all Israel, and went over Jordan, and came unto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Ammonites, they fought with him.

19 But the Ammonites fled before Israel, and Dauid destroyed of the Ammonites seven thousand chariots, and fourtie thousand footmen, and killed Shophach the captain of the hoste.

20 And when the servants of Hadarezer saw that they fel before Israel, they made peace with Dauid, and served him. And the Ammonites would no more succour the children of Ammon.

C H A P. XX.

1 Rabbah destroyed. 3 The Ammonites tormented, 4 The Philistines are thrise overcome with their gantes.

1 And when the peere was expired, in the time that kings goe out a warfare, Joab carped out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah: (but Dauid carped at Jerusalem) & Joab smote Rabbah and destroyed it.

2 Then Dauid tooke the crowne of their king from off his head, and founde it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, & he brought away the spoyle of the cities exceeding much.

3 And he carped away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: even thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Jerusalem.

4 And after this also there arose warre at Gazer with the Philistines: then Sippai the Gatharite slew Sipsai,

of the children of Haraphah, and they were subdued.

And there was yet another battell with the Philistines: and Elhanan the sonne of Jair slew Achish, the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, even foure & twentie, and was also the sonne of Haraphah.

And when he resisted Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

These were boyned unto Haraphah at Gath, and fell by the hand of Dauid, and by the handes of his servants.

C H A P. XXI.

Dauid causeth the people to be numbered, and there die fourscore thousand men of the pestilence.

And Satan stood by against Israel, and provoked Dauid to number Israel.

Therefore Dauid sayde to Joab, and to the rulers of the people, Go, and number Israel from Beer-sheba even to Dan, power & bring it to me, that I may know the number of them.

And Joab answered, The Lord encrease his people an hundred times so many as they be, & my loide the King: are they not all my lordes servants? wheresoever I go, whither I go, I will require this thing: why should he be a cause of trespass to Israel?

Nevertheless the kings woide prevailed against Joab. And Joab departed and went through all Israel, and returned to Jerusalem.

And Joab gave the number and summe of the people unto Dauid: and all Israel were eleven hundredth thousand men that drew sword: and Judah was fourtie hundredth and seventie thousand men that drew sword.

But the Levites and Benjamin counted he not among them: for the kings woide was abominable to Joab.

And God was displeased with this thing: therefore he smote Israel.

Then Dauid said unto God, I have sinned greatly, because I have done this thing: but now, I beseeche thee, remove the iniquitie of thy servant: for I have done very foolishly.

And the Lord spake unto Gad Dauids seer, saying,

Go and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it unto thee.

So Gad came to Dauid, and said unto him, Thus sayth the Lord, Take to thee either three yeeres famine, or three monethes to be destroyed before thine adversaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the lande three dayes, that the Angell of the Lord may destroy throughout all the coastes

g He declareth, that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous and commit the success to God.

h That is, Euphrates.

i For this place read 2 Sam. 10. 18.

2 Sam. 11. 1.

a Which was the chiefe cite of the Ammonites.

2 Sam. 12. 29, 30.

b Which mounteth about the value of seven thousand and seventy crownes which is about three score pound weight.

2 Sam. 11. 18.

c Or, Goliath.

d Or, Siphai.

Or, Siphai.

Read 1 Sam. 17. 19.

d Meaning, that he had fixe a piece on hand and fesse.

d Meaning, that he had fixe a piece on hand and fesse.

a He tempted Dauid in being before him.

b His excellencie and glory in power & riches: read 1 Sam. 17. 19.

c That is, from South to North.

d That is, from South to North.

e It was the indifferencie of the people, because he did of an ambitious mind.

f As though his strength stood in his heart.

g In Samuels mention of this thing, which was either by joy, or by griefe.

h As though his strength stood in his heart.

i In Samuels mention of this thing, which was either by joy, or by griefe.

j As though his strength stood in his heart.

k In Samuels mention of this thing, which was either by joy, or by griefe.

l As though his strength stood in his heart.

m As though his strength stood in his heart.

n As though his strength stood in his heart.

o As though his strength stood in his heart.

p As though his strength stood in his heart.

q As though his strength stood in his heart.

r As though his strength stood in his heart.

of Israel: now therefore advise thee what word I shall bring againe to him that sent me.

13 And David saide vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel threescore thousand men.

15 And God sent the Angel into Ierusalem to destroy it. And as hee was destroying, the Lord behelde, and repented of the euill, and said to the Angel that destroyed, It is now ynough, let thine hande cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Iebusite.

16 And David lift vp his eyes, and saw the Angel of the Lord stand betwene the east and the heauen with his sword drawn in his hand, & stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseeche thee, let thine hande be on me, and on my fathers house, & not on the people for their destruction.

18 Then the Angel of the Lord commanded Gad to sape to David, that David should go vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So David went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and saue the Angel, & his four sonnes that were with him, his brethren, and Ornan the threshed wheate.

21 And as David came to Ornan, Ornan looked and saue David, and went out of the threshing floore, and bowed him selfe to David with his face to the ground.

22 And David said to Ornan, Sure me the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to thee, and let my lord the King doe that which seemeth him good: for, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David saide to Ornan, Not so: but I will bee it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place three hundred shekels of golde by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, & peace

offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the place at Gibeon.)

30 And David could not goe before it to alke counsel at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

1 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is prefigured.

1 And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and possey stones to build the house of God.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the turnings, and abundance of brasse passing weight.

4 And cedar trees without number: for the Sidonians and they of Tyus brought much cedar wood to David.

5 And David said, Salomon my sonne is young and tender, and we must build a house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So David prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed to my selfe to build an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, Thou shalt shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnes vpon Israel in his dayes.

10 He shall build an house for my Name, and hee shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for euer.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 And the Lord is with him.

f Reade 3. Sam. 24. 16.

g When God draweth backe his plagues, hee seemeth to repent, saie Gen. 6. 6.

h Or, Armah.

k Thus hee both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

l If man hide himselfe at the sight of an Angel, which is a creature, howe much lesse is he able to appeare before the face of God? k Thus hee did by the commandment of God, as verse 18, for selfe it had bene abominable, except hee had cried, O Lord worde, or reuelation.

m That is, as much as it is worth: for having enough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene chiefe, and not acceptable to God. m Reade 3. Sam. 24. 24.

n God declared that he heard his request in the sent downe fire from heauen: for else they might see no fire in sacrifice, but of which was referred still vpon the altar, Deu. 6. 13. & came downe to heauen, Lem. 9. 24. as appeared by the punishment of Nadab & Abihu, Lewis. 10. 11.

o That is, the place wherein he will be worshipped. p Meaning, commanding men of other nations which dwell among the lowest. c To wit, which weighed fiftie shekels of golde, 2. Chro. 3. 9.

d This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is staied to build the temple of the Lord, albeit hee entered into warre, but by Gods commandment and against his enemies.

2. Sam. 7. 13.

e He sheweth that there shall be no prospering, but when the Lord is with him.

give thanks and to praise the Lord, and likewise at even,

- 31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number and according to their custom continually before the Lord,
- 32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu dyed before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrations.

And there were founde mo of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar. And they divided them, to wit, among the sonnes of Eleazar, sistene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

Thus they distributed them by lot the one from the other, & so the rulers of the Sanctuary and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

And Shemaiah the sonne of Netaneel the scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one familie being reserved for Eleazar, and an other reserved for Ithamar.

And the first lot fell to Jehoiachin, and the second to Jedaiab,

The third to Harun, the fourth to Seorim,

The fifth to Malchiah, the sixt to Shilaimin,

The seventh to Hakkoz, the eighth to Abiath,

The ninth to Ieshua, the tenth to Shecaniah,

The eleventh to Eliahah, the twelfth to Jakini,

The thirteenth to Guppah, the fourteenth to Iehshebub,

The fifteenth to Bilgah, the sixteenth to Immer,

The seventeenth to Hysir, the eighteenth to Gappizzer,

The nineteenth to Bethabiah, the twentieth to Ieheschekel,

The one and twentieth to Iachin, the two and twentieth to Gamul,

The three and twentieth to Deliah, the

four and twentieth to Shaziah.

These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sonnes of Levi that remained of the sonnes of Ahran, was Shubael, of the sonnes of Shubael, Jedaiab.

Of Melchiah, even of the sonnes of Melchiah, the first Ithiah,

Of Ithari, Shelomoth, of the sonnes of Shelomoth, Iahath,

And his sonnes Jeriah, the first, Minari, the second, Jahajuel the third, and Jeskamean the fourth,

The sonne of Hysiel was Hichah, the sonne of Hichah was Shannur,

The brother of Hichah was Ithiah, the sonne of Ithiah, Zeshariah,

The sonnes of Merari were Shabhi and Shubhi, the sonne of Shaziah was Senio,

The sonnes of Merari, of Jahaziah were Seno, and Shopham, and Zaccur and Ithi.

Of Shabhi came Eleazar, which had no sonne,

Of Hith, the sonne of Hith was Jerahmeel,

And the sonnes of Shubhi were Wahs, and Eder, and Jerinath: these were the sonnes of the Levites after the household Merari.

And these also cast lots with their brethren, that is, every thien the sonnes of Aaron before king David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of fell unto him the Levites, even the chiefe of the families by lot.

CHAP. XXV.

The fingers are appointed, with their places and lotter.

David and the captains of the army were separated for the ministrations of the sonnes of Aaph, and Heman, and were divided Jeduthun, who should sing psalmes into 24. courses, with harpes, with viols, and with such other instruments, and their number was even of course or order the men for the office of their ministrations, cōtēined twelve, to wit,

Of the sonnes of Aaph, Zaccur, and were 223, as Joseph, and Methanah, and Meshelah

the sonnes of Aaph were under the hand of Aaph, which sang psalmes by the commission of the king.

Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zer, and Jesaiab, Meshabiah, and Shattiah, six, under the hands of their father: Jeduthun sang in not here nom psalmes with an harpe, for to give thanks and to praise the Lord.

Of Heman, the sonnes of Heman, Zuhriah, Shattiah, Hysiel, Shabuel, and to praise God.

Jerimoth, Hemanah, Heman, Eliahah, Giddai, and Khamathi, Zethorah, Hah, Gallathi, Hothir, and Shabazior.

All these were the sonnes of Heman the kings son in the words of God to lift up the voice: and God gave to Heman fourteene sonnes and thie daughters.

All these were under the hands of their father.

CHAP. XXVI.

David and the captains of the army were separated for the ministrations of the sonnes of Aaph, and Heman, and were divided Jeduthun, who should sing psalmes into 24. courses, with harpes, with viols, and with such other instruments, and their number was even of course or order the men for the office of their ministrations, cōtēined twelve, to wit,

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the sonnes of Aaph were under the hand of Aaph, which sang psalmes by the commission of the king.

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Of Heman, the sonnes of Heman, Zuhriah, Shattiah, Hysiel, Shabuel, and to praise God.

Jerimoth, Hemanah, Heman, Eliahah, Giddai, and Khamathi, Zethorah, Hah, Gallathi, Hothir, and Shabazior.

All these were the sonnes of Heman the kings son in the words of God to lift up the voice: and God gave to Heman fourteene sonnes and thie daughters.

All these were under the hands of their father.

By the dignity that God gave to Aaron.

Which was the second sonne of Merari.

That is, every one had that dignity, which the chiefe fathers of the Priests, and of fell unto him the Levites, even the chiefe of the families by lot.

The fingers

The fingers were divided into 24. courses, with harpes, with viols, and with such other instruments, and their number was even of course or order the men for the office of their ministrations, cōtēined twelve, to wit,

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the sonnes of Aaph were under the hand of Aaph, which sang psalmes by the commission of the king.

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Of Heman, the sonnes of Heman, Zuhriah, Shattiah, Hysiel, Shabuel, and to praise God.

Jerimoth, Hemanah, Heman, Eliahah, Giddai, and Khamathi, Zethorah, Hah, Gallathi, Hothir, and Shabazior.

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Of the sonnes of Aaph, Zaccur, and were 223, as Joseph, and Methanah, and Meshelah

the sonnes of Aaph were under the hand of Aaph, which sang psalmes by the commission of the king.

Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zer, and Jesaiab, Meshabiah, and Shattiah, six, under the hands of their father: Jeduthun sang in not here nom psalmes with an harpe, for to give thanks and to praise the Lord.

Of Heman, the sonnes of Heman, Zuhriah, Shattiah, Hysiel, Shabuel, and to praise God.

Jerimoth, Hemanah, Heman, Eliahah, Giddai, and Khamathi, Zethorah, Hah, Gallathi, Hothir, and Shabazior.

All these were the sonnes of Heman the kings son in the words of God to lift up the voice: and God gave to Heman fourteene sonnes and thie daughters.

All these were under the hands of their father.

Jehaiab his sonne, & Joian his sonne, and Zichi his sonne, and Shelonith his sonne.

26 Which Shelonith & his biethien were ouer al the treasures of the dedicate things, which Dauid the King, and the chiefe fathers, the captaines ouer thousandes, and hundredes, and the captaines of the armie had: & dedicated.

27 (For of 8 battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Neri, and Joab the sonne of Zeruiab, and whosoever had dedicate any thing, it was vnder the hand of Shelonith, and his biethien.

29 Of the Pharises was Chenaniah & his sonnes, for the businesse without ouer Israel, for officers and for iudges.

30 Of the Hebionites, Abiabiah and his biethien, men of activitie, a thousand, and seven hundred were officers for Israel beyond Jordan Westward, in all the businesse of the Lord, and for the seruice of the King.

31 Among the Hebionites was Jebiah the chiefe, even the Hebionites by his generations according to the families, And in the fortieth parte of the reigne of Dauid they were sought for: and there were founde among them men of activitie at Jaser in Gilead.

32 And his biethien men of activitie, two thousand and seven hundred: chiefe fathers, whome king Dauid made rulers ouer the Keninites, and the Gadites, and the halfe tribe of Manasse, for euery matter pertaining to God, and for the Kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Israel also after their number, even the chiefe fathers and captaines of thousandes and of hundredes, and their officers that serued the King by duers courses, which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

1 Ouer the first course for the first moneth was Jathobeam the sonne of Zabbiel: and in his course were foure and twentie thousand.

2 Of the sonnes of Perez was the chiefe ouer all the viunces of the armies for the first moneth.

3 And ouer the course of the second moneth was Dabai, an Ephraite, and this was his course, and Abihosh was a captaine, and in his course were foure and twentie thousand.

4 The captaine of the thirde hoste for the third moneth was Benaiab the sonne of Jehoiab: the chiefe: & in his course were foure and twentie thousand.

5 This Benaiab was mightie among the King, and about the shute, and in his course

was Hizziabab his sonne.

6 The fourth for the fourth moneth was Habel the brother of Joab, and Zebadiab his sonne after him: and in his course were foure and twentie thousand.

7 The fifth for the fifth moneth was prince Shambuth & Zaphite: and in his course foure and twentie thousand.

8 The sixt for the sixt moneth was Ira the sonne of Ikesh the Etkoite: and in his course foure and twentie thousand.

9 The seventh for the seventh moneth was Hiez the Delonite, of the sonnes of Ephraim: and in his course foure & twentie thousand.

10 The eight for the eighth moneth was Sibs becal the Yushathite of the Arabites: and in his course foure and twentie thousand.

11 The ninth for the ninth moneth was Hiez the Aneithothite of the sonnes of Tenui: and in his course foure and twentie thousand.

12 The tenth for the tenth moneth was Phahai, the Aethophathite of the Arabites: and in his course foure & twentie thousand.

13 The eleuenth for the eleuenth moneth was Benaiab the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

14 The twelfth for the twelfth moneth was Hiebai the Aethophathite, of Benjamin: and in his course foure and twentie thousand.

15 The thirteenth for the thirteenth moneth was Hiebai the Aethophathite, of Benjamin: and in his course foure and twentie thousand.

16 The fourteenth for the fourteenth moneth was Hiebai the Aethophathite, of Benjamin: and in his course foure and twentie thousand.

17 Ouer the tribes, Zabadiab the sonne of Kennel: ouer them of Manasse, and Zabok.

18 Ouer Judah, Elithi of the biethien of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiab: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Hazziah: ouer the halfe tribe of Manasse, Joel the sonne of Pedabai:

21 Ouer the other halfe of Manasse in Galilee, Jodo the sonne of Zerchariah: ouer Benjamin, Jaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Jerah: these are the princes of the tribes of Israel.

23 But Dauid took not the number of his men from twentie yeres olde and vnder, because the Lord had sayde that he would increase Israel like vnto the starres of heauens.

24 And Joab the sonne of Zeruiab began to number: but he finished it not, because make both these there came wach for it against Israel, because neither was the number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Hiebaie the sonne of Adiel: and ouer of the bookes, as the treasures in the fields, in the cities touching the and in the villages and in the townes was number of them.

Jehonas 168.

According as the Lord commanded, Num. 31.33.

Meaning of things that were out of the citie.

That is, for the Kings house.

Towit, the courses of leuitish.

Both in spiritual and temporal things.

Which is, which executed their charge and office, which is ment by coming in and going out.

That is, Dabai lieutenant.

Num. 31.30, 31.

Meaning, besides these twelve captaines.

Which is beyond Iordan in respect of Iudah: also one captain was ouer the Reubenites and the Gadites. Chap. 21.7.

And the commandment of the King was abominable to Iobab.

Chap. 21.6. The Hebrews make both these the names of the tribes, as the Chronicles of king Dauid.

And at this verse, as the mides touching the number of them.

- Jehonathan the sonne of Hozab:
 26 And ouer the woynement in the fiesde
 that filled the ground, was Ezi the sonne
 of Chelub:
 27 And ouer them that dyessed the vines,
 was Shumai the Kamathite: and ouer that
 which appertained to the vines, and ouer
 the fiesde of the wine was Saddy p Shiph-
 nite:
 28 And ouer the olive trees and mulberie
 trees that were in the valleys, was Bazi
 Hanaan the Gederite: and ouer the fiesde
 of the ople was Joahly:
 29 And ouer the oren that fed in Sharon,
 was Shetrat the Sharonite: and ouer the
 oren in p valleys was Shaphat the sonne
 of Abi:
 30 And ouer the camels was Obil the Ish-
 maelite: and ouer the asses was Jehdeah
 the Hemonothite:
 31 And ouer the shepe was Tazis the Hage-
 rite: all these were the rulers of the sub-
 stance that was king Dauid's.
 32 And Jehonathan Dauid's uncle a man
 of counsell and of understanding (for hee
 was a scribe) and Jehiel the sonne of
 Bachmoni were with the kings sonnes.
 33 And Ahitophel was the kings counsellor,
 and Husai the Archite the kings friend.
 34 And after Ahitophel was Jehoiada the
 sonne of Benaiah & Abiathar: and cap-
 taine of the kings armie was Joab.

CHAP. XXVIII.

- 3 Because Dauid was forbidden to build the Temple,
 hee willeth Salomon and the people to performe it,
 8 Exhorting him to feare the Lord.
 1 **N**ow Dauid assembled al the princes
 of Israel: the princes of the tribes,
 and the captaynes of the bands that
 serued the king, & the captaynes of thous-
 sandes and the captaynes of hundredes,
 and the rulers of all the substance & pos-
 session of p king, and of his sonnes, with
 the eunuches, and the mighty, and al the
 men of power, vnto Ierusalem.
 2 And king Dauid towe by vpon his seate,
 and sayde, Heare ye me, my brethren and
 my people: I purposed to haue built an
 house of rest for the Arke of the couenant
 of the Lord, & for a footstole of our God,
 and haue made ready for the building,
 3 But God said vnto me, Thou shalt not
 build an house for my name, because thou
 hast bene a man of war, & hast shed blood.
 4 Yet as the Lord God of Israel chose me
 before all p house of my father, to be king
 ouer Israel for euer (for in Iudah would
 hee chuse a prince, & of the house of b Ju-
 dah is the house of my father, and among
 the sonnes of my father hee belited in mee
 to make me king ouer all Israel)
 5 So of all my sonnes (for the Lord hath
 giuen me many sonnes) hee hath euen
 chosen Salomon my sonne to sit vpon
 the throne of the kingdome of the Loyde
 ouer Israel.
 6 And hee sayde vnto mee, Salomon thy
 sonne, he shall build mine house and my
 courtes: for I haue chosen him to be my
 sonne, and I will be his father.
 7 I will stablish therefore his kingdome

for euer, if hee indouour himselfe to do my
 commandementes, and my indgementes,
 as this day.

- 8 Nowe therefore in the sight of all Israel
 the Congregation of the Loyde, and in the
 audience of our God, heere and seker for
 all the commandementes of the Lord pour
 out doeth heere, God, p he may possesse this good land,
 and leaue it for an inheritance for your
 children after you for euer.
 9 And thou, Salomon my sonne, knowe
 thou the God of thy father, & serue him
 with a perfite heart, and with a willing
 mind: For the Lord searcheth all hearts,
 and understandeth all the imaginations
 of thoughtes: if thou seker him, he will be
 found of thee, but if thou forsake him, he
 will cast thee off for euer.
 10 Take heede now, for the Lord hath cho-
 sen thee to build the house of the Sanc-
 tuarie: be strong therefore, and do it.
 11 Then Dauid gaue to Salomon his
 sonne the paternie of the poich and of the
 houses thereof, and of the closets thereof,
 and of the galleries thereof, and of the
 chambers thereof that are within, and of
 the house of the Mercificate.
 12 And the paternie of all that hee had in
 his minde for the courtes of the house of
 the Loyde, and for all the chambers round
 about, for the treasures of the house of
 God, and for the treasures of the dedicate
 thinges,
 13 And for the courtes of the Priestes, and
 of the Leuites, and for all the woorkes for
 the seruice of the house of the Loyde,
 and for all the vessels of the ministerie of the
 house of the Loyde.
 14 He gaue of gold by weight, for the ves-
 sel of golde, for all the vessels of all maner
 of seruice, and all the vessels of silver by
 weight, for all maner vessels of all maner
 of seruice,
 15 The weight also of gold for the candles
 stickes, and golde for their lampes, with
 the weight for euery candlesticke, and for
 the lampes thereof, & for the candlesticks
 of silver by the weight of the candlesticke,
 and the lampes thereof, according to the
 vse of euery candlesticke,
 16 And the weight of the golde for the ta-
 bles of shewbread, for euery table, and sil-
 uer for the tables of silver.
 17 And pure golde for the fleshhookes, and
 the bowles, and plates, and for balens,
 golde in weight for euery balen, and for
 silver balens, by weight for euery balen,
 18 And for the altar of incense, pure golde
 by weight, & golde for the paternie of the
 charret of the Cherubs that stode them
 selves, and covered the Arke of the coue-
 nant of the Loyde:
 19 All said he, by writing sent to me by the
 hand of the Loyde, which made me vnder-
 stand all p woynmanship of the paternie.
 20 And Dauid said to Salomon his sonne,
 Be strong, and of a valiant courage and
 do it feare not, nor be afraid: for the Lord
 God, euery God is with thee: he will not
 leaue thee nor forsake thee, till thou hast
 finished all the woorkes for the seruice of the
 house

p That is, a man
 learned in the
 worde of God.
 h To be their
 scholemasters
 and teachers.
 i After that A-
 hitophel had
 hanged himself,
 2 Sam. 17. 23.
 Jehoiada was
 made counsellor.

Or chief servants,
 Gen. 37. 36.

a Where the
 Arke should re-
 maine and re-
 moue no more
 to and fro.
 P sal. 99. 5.
 2 Sam. 7. 1, 13.
 chap. 22. 8.

b According to
 the prophetic of
 Iacob, Gen.
 49. 8.
 P sal. 139. 7.

c If hee contin-
 ue to keep my law
 and depart not
 from my com-
 mandments, I will
 dwell with him,
 and I will be to
 him as a father,
 and he shall be to
 me as a sonne, and
 I will be to him as
 a father, and he
 shall be to me as
 a sonne.

e Hee declared
 that nothing was
 hid from him, and
 that hee knew
 the heart of man,
 and that hee
 was able to
 search out the
 secrets of the
 heart, and that
 hee was able to
 punish the
 wicked, and to
 reward the
 good.

f Meaning in
 his Arke.
 g For the
 sake of the
 covenant.

h That is, the
 house of the
 Lord.

b That is, the
 candlestick.

Or, purp.

i Meaning the
 Mercificate, which
 covered the
 Arke, which was
 called the cheru-
 bims, because the
 Lord dwelt
 himselfe there.
 k For all those
 left in writing
 the law, Exo. 25.
 which bookes
 king was bound
 to put in ex-
 ecution, Deut. 17. 18.

1 That is, every one will be ready to do these things with those gifts that God hath given him.
 2 And therefore it ought to be excellent in all joys.

house of the Lord.
 26 And also, the companies of the priests & the Levites for all the service of the house of God, even they shall be with thee for thy whole work, & with every free heart that is faithful in any manner of service. The princes also & all the people will be "wholly at thy commandment."

C H A P. XXIX.

2 The offering of David & of the princes for the building of the Temple. 10 David giveth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created king. 28 David dyeth, and Salomon his sonne reigneth in his stead.

Majour David the King said unto all the Congregation, God hath chosen Salomon mine onely sonne to be my successor, and the work is great for this house is not for man, but for the Lord God.

3 Now I have prepared with all my power for the house of my God, gold & silver vessels of gold, & silver for them of silver, and brass for things of brass, yron for things of yron, and wood for things of wood, and purple stones, and stones to be set, and carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.

4 Moreover, because I have delighted in the house of my God, I have of mine owne golde & silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary.
 5 Even three thousand talents of golde of the golde of Egypt, and seven thousand talents of fined silver to overlaye the wallies of the houses.

6 The golde for the things of golde, and the silver for things of silver, and for all the work by the hands of artificers: and this is "willing" to fill his hande to day unto the Lord.

7 So the princes of the families, and the princes of the tribes of Israel, and the captains of thousands & of hundreds, with the rulers of the kingdome, offered willingly.

8 And they gave for the service of a house of God five thousand talents of golde, and ten thousand talents of silver, & ten thousand talents of brass, and eighteene thousand talents of iron, and one hundred thousand talents of yron.

9 And they with whom precious stones were founde, gave them to the treasure of the house of the Lord, by the hande of Jehiel the Bethshemite.

10 And the people rejoiced when they offered willingly: for they offered willingly unto the Lord, with a perfect heart. And David the king also "rejoiced with great joy."

11 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of Israel our father, for ever and ever.

12 Thine, O Lord, is greatness and power, and glory, and victorie and praise: for all that is in heaven & on earth is thine: thine is the kingdome, O Lord, and thou art left as hee over all.

13 Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hande it is to make great, and to give strength unto all.

14 Nowe therefore our God, we thank thee, and praise thy glorious name.

15 But thou art, O Lord, and what is my people, that we should be able to offer willingly after this sorte? for all things come of thee: and of thine owne hande we have given thee.

16 For we are "strangers before thee, and sojourners like all our fathers: our dayes are like the shadow upon the earth, and there is none "abiding."

17 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy name, is of thine hande and all is thine.

18 I know also, O Lord, that thou "tryest the heart, and hast pleasure in righteousnesse: I have offered willingly in the uprightness of mine heart at these things; now also have I sent the people which are found here, to offer unto thee willingly with joy.

19 O Lord God of Abraham, Isaac, and Israel our fathers, keep this for ever in thy purpose, & the thoughts of the heart of thy people, and prepare their hearts unto thee.

20 And give unto Salomon my sonne a perfect heart to keep the commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

21 And David said to all the Congregation, Nowe bless the Lord your God, and all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

22 And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt offerings unto the Lord, even a thousand pong bullocks, a thousand rammes, & a thousand sheepe, with their "drinke offerings, and sacrifices in abundance for all Israel."

23 And they did eat and drinke before the Lord the same day with great joy, and mingled with them made Salomon the sonne of David their sacrifices, king the second time, and anointed him as wine, oile, &c, prince before the Lord, and Zadok his the priest.

24 So Salomon sat on the throne of the Lord, as king in stead of David his father, and prospered: & all Israel obeyed him.

25 And all the princes and men of power, and all the servants of King David "submitted themselves under King Salomon." And the Lord magnified Salomon in the sight of all Israel, and gave him so glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus David the sonne of Isaac reigned over all Israel.

27 And the space that he reigned over Israel, was fourety yeres: seuen yeres he reigned in Hebron, and thye and thirtie yeres he reigned

h We gave thee nothing of our owne, but that which we have received of thee: for whether the gifts be corporal or spiritual, we receive them all of God, & therefore must give him the glory. And therefore have this land but lent to us for a time, "Eph. 4. 1. we are labouring for them, to receive them."

k Continue the in this good minde, that they may serve thee willingly.

l That is, did reverence to the king.

m Meaning, a kinde of liquor which they mingled with their sacrifices, as wine, oile, &c.

n This declareth that the kings of Judah were gites of Christ, who was therue anointed, and in whom God gave the chief government of al things.

o Eph. 4. 1. 1. King. 2. 11.

P. I. reigned

reigned he in Jerusalem:

28 And he died in a good age, full of days, riches and honour: and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king first and last, behold, they are written in

the booke of Samuel the Seer, and in the

booke of Nathan the prophete, and in the booke of Gad the Seer,

30 With all his reign and his power, and the names that went over him, & over Israel & over all the kingdomes of the earth.

The booke of Nathan & Gad are thought to have bin lost in the captivitie. p Meaning the troubles and grieues.

The second booke of the Chronicles.

THE ARGUMENT.

THis seconde booke conteyneth briefly in effect that, which is comprehended in the two bookes of the kings: that is, from the reigne of Salomon to the destruction of Jerusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their country for sinne, had recourse to the Lorde, and by earnest prayer were heard, and the plagues remoued. The seconde, how it is a thing that greatly offendeth God, that such as feare him & profess his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophetes of God, & were very zealous to set forth his religion throughout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion & word of God, set vp idolatrie, & serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Jerusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, sixe hundred, three score and eightene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom: 11 Which he giueth him and more. 14 The number of his charrets and horses. 15 And of his riches.

Item Salomon the sonne of Dauid was confirmed in his kingdome: & the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaynes of thousands, & of hundredes, & to the iudges, & to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lorde had made in the wilderness.

4 But the Ark of God had Dauid brought by fro Batiarai: for when Dauid had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Whereouer the Altar of Incense that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: & Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the Altar of Incense that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy pro-

mise vnto Dauid my father bee: that I may be as thou hast made mine King over a great people, like to the dust of the earth.

10 Giue me nowe wisdom & knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

11 And God sayde to Salomon, Because this was in thine heart, & thou hast not asked riches, treasures, nor honour, nor the lines of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest iudge my people, our whom I haue made this King,

12 Wisdom and knowledge is graunted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from his place, that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsesmen: and he had a thousande and foure hundred charrets, and twelue thousand horsesmen, whome he placed in the charret cities, and with the king at Jerusalem.

15 And the king gaue silver & golde at Jerusalem as stones, and gaue cedar trees as the wilde figge trees, that are abun-

dant in the plaine. 16 Also Salomon had horses brought out of Egypt and fine linen: the kings merchants receiued the fine linen for a price.

17 They came by also and brought out of Egypt some charret, worth sixe hundred shekels of silver, that is an horse for an horse & a sifter: and thus they brought horses to all the kings of the Hittites, and to the

1. King 10. 16.

h Which were cities appoynted to keepe and maintaine the charrets.

i He caused by great pleasure that it was more cheered then stones.

11. 19. 9.

Read 1. King 10. 16.

10. 16.

Or, established, & strong, reads 1. King. 2. 46.

a That is, he proclaimed a solemn sacrifice, & commanded that all should be at the same.

b Read 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation, of his presence. d Which was for the burnt offerings. Exod. 27. 1. Exod. 38. 1, 2.

1. King. 3. 4.

14 hands.

the kings of Hiram by their "meanes.
C H A P. II.

2 The number of Solomon's workmen to build the Temple. 3 Salomon's speech to Hiram the king of Tyre for wood and workmen.

40 palace.

1 Then Salomon determined to builde an house for the name of the Lord, and an house for his kingdome.

2 And Salomon tolde our seuentie thousande that bare burdens, and fourescore thousande men to hew stones in the mountaine, and thre thousande and six hundred to ouersee them.

a Which is to be vnderstand of all sort of officers and ouersers: for eke the chief officers were but 3300. a. king. 5. 14. 40. Hiram. 2 Sam. 5. 11.

3 And Salomon sente to Hiram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to builde him an house to dwell in, so do to me.

4 Beholde, I builde an house vnto the name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, & for the continuall shewbread, & for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the newe moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot contayne him? who am I then that I should build him an house? but I doe it to burne incense before him.

b That is, to do that service which he hath commanded, signifying that some are able to honour & serue God in that perfection as his ministe deserueth.

7 Send me now therefore a cunning man that can worke in golde, in silver, and in brasse, and in piron, and in purple, and in crimson, and blew silke, and that can graue in grauen: worke with the cunning men that are with me in Iudah and in Ierusalem, whome Dauid my father hath prepared.

40 forlet. c Some take it for brass, or the wood called Lebanon, others for corall.

8 Send me also cedar trees, firre trees and cypressum trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shalbe with thine.

40. Among m.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

d Of Bath reade 1. King. 7. 26. it is called also Ephraim, but Ephraim is to measure dry things, as Bath is a measure for liquors.

10 And beholde, I will giue to thy seruants the cutters & the hewers of timber twentie thousande measures of beaten wheat, and twentie thousande measures of barley, and twentie thousande baths of wine, and twentie thousande baths of oyle.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeared that this Hiram had the true knowledge of God.

11 Then Hiram king of Tyrus answered in writing why he sente to Salomon, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Hiram saide moreover, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a wise sonne, that hath discretion, vnderstanding and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram,

14 The sonne of a woman of the daughter of Egitus, & he can skill to worke in golde, in silver, in brasse, in piron, in stone, and in timber, in purple, in blew silke, & in crimson, and can graue in grauen: worke, & hewer in all manner of worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid the father.

15 Now therefore the waight and the baryll, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in raftes by the sea to Japho, so thou mayest carry them to Ierusalem.

17 And Salomon nointed all the strangers that were in the land of Israel, after the nombing that his father Dauid had nombed them: and they were founde an hundred and thre and fiftie thousande, and six hundred.

18 And he set seuentie thousande of them to the burden, and fourescore thousande to hewe stones in the mountaine, and thre thousande and six hundred ouersers to cause the people to worke.

C H A P. III.

1 The Temple of the Lord, & the porche are builded, with other things thereto belonging.

1 So that Salomon began to builde the house of the Lord in Ierusalem, in mount

Sion: which had bene declared vnto Dauid his father, in the place that Dauid prepared in the thysingling floode of Dynan the Jebelite.

2 And he began to build in the second moneth & the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to builde the house of God: the length of cubites after the first measure was threescore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length of the Temple, in the front of the breadth was twentie cubites, and the height was an hundred and twentie, and he overlapped it with pure golde.

5 And the greater house he decked with firre tree which he overlapped with good golde, and grained thereon palmettes and chapines.

6 And he overlapped the house with precious stone for beauty: and the golde was golde of Paruaun.

7 The house, the frames, postes, and walles thereof, and the doores thereof overlapped he with golde, and grained the rubins vpon the walles.

8 He made also the house of the most holy place: the length thereof was in front of the breadth of the house, twentie cubites, and the breadth thereof of twenty cubites: and he overlapped it with the best golde, of six hundred talent.

9 Now the weight of the naples was fiftie shekels of golde, & he overlapped the chambers with golde.

f It is also written, that the wall of the tribe of Naphtali, 1. kin. 7. 14. which may be vnderstand that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

Or, ship.

Or, 1. appa.

1. King. 6. 1.

a Which is the

moûtaine where

Abraham thought

to haue sacrificed his sonne,

Gen. 22. 2.

2. Sam. 14. 16, 17.

b According to

the whole length

of the Temple,

the most holy

place with the

rest.

c It contained

as much as did

the breadth of

the Temple,

1. King. 6. 3.

d From the foundation

to the top:

for in the booke

of kings mention

is made, from

the foundation

to the first stage.

e Some thinke

it is that place

which is called

Peru.

2. King. 6. 24.

f Which separated the Temple from the most holy place.
g Every one was eightene cubites long, but half cubite could not be seene: for it was hid in the roundnes of the chapter, and therefore he giuech to every one but 17, and an halfe.
h For every pillar an hundredth, reade 1. king. 7. 30.

a A great vessel of brasie, so called because of the great quantitie of water, which it contained, 1. king. 7. 23.
b Meaning, vnder the beam of the vessel, as 1. king. 7. 24.
c In the length of every cubite were ten heades or knops which in all are 300.
d Or, flowers diuers.
e In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterwards is declared.
e Even as they should be made, 8

- 10 ¶ And in the house of the most holie place he made two Cherubims wrought like children, and overlaped them with golde.
11 ¶ And the wings of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, & the other wing five cubites, reaching to the wing of the other Cherub.
12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, toying to the wing of the other Cherub.
13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feet, and their faces were toward the house.
14 ¶ He made also the baile of blew like and purple, & crimoin, and fine linnen, and wrought Cherubims thereon.
15 ¶ And he made before the house two pillars: of fine and thirrie cubites he: and the chapter that was upon the toppes of eche of them, was five cubites.
16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an hundredth pomegranates, and put them among the chaines.
17 And he set up the pillars before the Temple, one on the right hande and the other on the left, and called that on the right hande Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasie. 2 The molten Sea. 3 The candlesticks, &c.

- 1 ¶ And he made an altar of brasie twentie cubites long, and twentie cubites broad, and ten cubites he.
2 And he made a molten Sea of ten cubites from hyin to hyin, round in compass, and five cubites he: and a line of thirrie cubites did compass it about.
3 And under it was the facion of oron, which did compass it round about, ten in a cubite compassing the Sea about: two rowes of oron were cast when it was molten.
4 It stood upon twelve oron: thye looked toward the North, and thye looked toward the West, & thye looked toward the South, & thye looked toward the East, and the Sea stood about upon them, and all their hinder partes were inward.
5 And the thickenesse thereof was an hande broad, and the hyin thereof was like the worke of the hyin of a cup, with flowers of hilles: it conterned thye thousande bathes.
6 ¶ He made also tenne caldions, and put five on the right hande, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.
7 ¶ And he made ten candlestickes of gold (according to their forme) and put them in the Temple, five on the right hand, and five on the left.
8 ¶ And he made ten tables, and put them

in the Temple, five on the right hand, and five on the left: and he made an hundredth balnes of golde.

- 9 And he made the court of the Priests, and the great court and doores for the court, and overlaped the doores thereof with brasie.
10 And he set the Sea on a right side Calts ward toward the South.
11 And Huram made pottes & besomes, and balens, & Huram finished the worke that he shoulde make for king Salomon for the house of God.
12 To wit, two pillars, and the botcles and the chapters on the top of the two pillars, and two grates to couer the two botcles of the chapters which were upon the top of the pillars:
13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two botcles of the chapters, that were upon the pillars.
14 He made also balens, and made caldions for the balens:
15 And a Sea, and twelue bulles vnder it:
16 Pottes also & besomes, and fleshyhookes, & all these besomes made Huram his father, to king Salomon for the house of the Lord, of shining brasie.
17 In the plaines of Iordan did the king cast them in clay betwene Succoth and Zesardabab.
18 And Salomon made all these vessels in great abundance: for the weight of brasie could nor be reckoned.
19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the bread was bread.
20 Spoconer the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure golde.
21 And the flowers & the lampes, and the snuffers of golde, which was fine golde.
22 And the hookes, and the balens, and the spoones, & the ashpans of pure golde: the entrie also of the house & doores thereof, of wicheu, euen of the most holy place: and the doores of the house, to wit, of the Temple were of golde.
f Called also the porche of Salomon, Act. 3. 11. it is also taken for the Temple where Christ preached, Mat. 21. 23.
g Or, caldrons.
h Whom Salomon reuered for the gift that God had giuen him, as a father he had the fine name also that Huram the king of Tyre had his mother was a Jewesse, and his father a Tyrian. Some saie, he was his father, the autor of his worke.
i In Hebrew, the bread of the loaves, because they were set before the Lord, where the Lord showed his presence.
k Or, instruments of musicke.
l That is, covered with plates of golde.

CHAP. V.

1 The things dedicated by Dauid, as put in the Temple.
2 The Ark is brought into the Temple.
3 What was within it. 12 They sing psalms to the Lord.

- 1 ¶ So was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that Dauid his father had dedicated, with the silver and the golde, and all the vessels, & put them among the treasures of the house of God.
2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring up the Ark of the covenant of the Lord from the citie of Dauid, which is Zion.
3 And all the men of Israel assembled vnto the king at the feast: it was in the seventh

1. King. 7. 51.
and 8. 1.

a Reade 1. king. 8. 11.

b When the things were dedicated & brought

seuenth

^c Called in E-brew Bthanim, containing part of September & part of October, 1 King. 8. 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, & after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as beitt writers do,

^a Or, without the Oracles.

^d For Aarons rod and Manna were takē thece before it was brought to this place.

^e Were prepared to serue the Lord,

^f They agreed all in one tune.

^g This was the effect of their song, as Psal. 118. 1. and psal. 136. 1.

¹ King. 8. 12. a Alter that he had seene the glorie of the Lord in the cloude,

seuenty moneth.

4 And all the Elders of Israel came, and the Leuites tookē by the Arke.

5 And they caried by the Arke & the Tabernacle of the Congregation; and all the holie vessels that were in the Tabernacle, those did the Priestes and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be tolde nor nombred for multitude.

7 So the Priestes brought the Arke of the covenant of the Lord vnto his place, into the Dyale of the house, into the most holie place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And then diue out the barres, that the endes of the barres might be seene out of the Arke before the Dyale, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And when the Priestes were come out of the Sanctuarie, for all the Priestes that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sortes, as of Misaph, of Benan, of Jeduthun & of their sonnes and of their wyethen, being clad in fine linnen, stood with cymbals, & with viols, & harpes at the East ende of the altar, and with them an hundred and twenty Priestes blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbals, and with instruments of musike, and when they praised the Lord, singing, & for he is good, because his mercie lasteth for euer, then the house, euen the house of the Lord was filled with a cloude,

14 So that the Priestes could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. VI.

1 Salomon blest the people, & he praifeth the Lord, 14. He prayeth vnto God for those that shall pray in the Temple.

1 Then Salomon sayde, The Lord hath sayde that he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto

Dauid my father, & hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite out of all tribes of Israel to build an house, that my name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to builde an house vnto the name of the Lord God of Israel,

8 But the Lord said to Dauid my father, Where as it was in thine heart to builde an house vnto my name, thou diddest well, that thou wait so much.

9 Forwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, he shall builde an house vnto my name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen skafold & set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, & vpo it he stood, and kneeled downe vpo his knees before all the Congregation of Israel, & stretched out his hands toward heauen)

14 And sayd, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepest covenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou hast kept with thy servant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, & hast fulfilled it with thine hand, as ope peareth this day.

16 Therefore nowe Lord God of Israel, keepe with thy servant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their wayes, to walke in my law, as thou hast walked before me.

17 And nowe, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy servant Dauid.

18 (As it true in dede that God wil dwell with man on earth: behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built:)

19 But haue thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the crye & prayer

2 Sam. 7. 3.

^c Or, that it was in thine heart.

^b Meaning, the two Tables,

wherein is contained the effect of the covenant, that God made

with our fathers, on a skafold

for that purpose, that he praying

people might be heard of all, as

1 King. 8. 22. Both to giue

thanks for the great benefices

of God bestowed vpon him, & also to pray for

perseuerance and prosperitie of his people.

^d Or, in effect, as by thy power.

^e Or, a man shall not be cut off.

1 King. 8. 27.

1 King. 8. 27.

1 King. 8. 27.

e That thou
marit declare in
effect, that thou
halt a continuall
care over this
place.

which thy servant prayeth before thee,
20 That thine eyes may be open toward
this house day & night, even toward the
place, whereof thou hast said, that thou
wouldest put thy name there, that thou
mightest hearken unto the prayer, which
thy servant prayeth in this place.

21 Heare thou therefore the supplication
of thy servant, and of thy people Israel,
which they pray in this place: and heare
thou in the place of thine habitation, e-
ven in heaven, and when thou hearest, be
mercifull.

22 ¶ When a man shall sinne against his
neighbour, & he lay upon him an othe to
cause him to sweare, & the sweerer shall
come before thine altar in this house,

23 Then heare thou in heaven, and do, and
iudge thy seruantes, in recompensing the
wicked to bring his waye vpon his head,
and in iustifying the righteous, to give
him according to his righteousness.

24 ¶ And when thy people Israel shall be
overthrowen before the enemy, because
they haue sinned against thee, and turne
again, and confesse thy name, & pray,
and make supplication before thee in this
house,

25 Then heare thou in heaven, and be mer-
ciful vnto the sinne of thy people Israel,
& bring them againe vnto the land which
thou gauest to them and to their fathers.

26 When heaven shall be shut vp, and there
shall be no raine, because they haue sinned
against thee, & they pray in this place, and
confesse thy name, and turne from their
sinne, when thou doest afflict them,

27 Then heare thou in heaven, and pardon
the sinne of the seruantes, and of thy peo-
ple Israel (when thou hast taught them
the good way wherein they may walke)
and give raine vpon the land, which thou
hast giuen vnto thy people for an inheri-
tance.

28 ¶ When there shall be famine in the
land, when there shall be pestilence, blasting,
or mildew, when there shall be grasshops,
per, or caterpillar, when their enemy shall
besiege them in the cities of their lande,
or any plague or any sickness.

29 Then what prayer and supplication so
euer shall be made of any man, or of all thy
people Israel, when euery one shall know
his owne plague, and his owne disease,
and shall stretch forth his hands toward
this house,

30 Heare thou then in heaven, thy dwelling
place, and be mercifull, & giue euery man
according vnto all his wayes, as thou
doest knowe his heart (for thou owest
knowest the hearts of the children of men).

31 That they may feare thee, and walke in
thy wayes as long as they liue in the land
which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger
which is not of thy people Israel, who
shall come out of a farre countrey for thy
great names sake, and thy might shall
be, and thy stretched out arme: when they
shall come and pray in this house,

33 Heare thou in heaven thy dwelling

place, & do according to all that the stran-
ger calleth for vnto thee, that all the peo-
ple of the earth may knowe thy name, &
feare thee like thy people Israel, and that
they may know, that thy name is called
vpon in this house which I haue built.

34 ¶ When thy people shall go out to bat-
tles against their enemies, by way that
thou shalt send them, and they pray to
thee, in the way toward this city, which
thou hast chosen, even toward the house
which I haue built to thy name,

35 Then heare thou in heaven their prayer
and their supplication, and iudge their
cause.

36 If they sinne against thee (for there is
no man that sinneth not) and thou be
angry with them and deliver them vnto
the enemies, and they take the and carry
them away captiue vnto a land farre of-
feerer,

37 If they turne againe to their heart in
the land whither they be carried in cap-
tivities, and turne and pray vnto thee in
the lands of their captiue, saying, We
haue sinned, we haue transgressed & haue
done wickedly,

38 If they turne againe to thee with all
their heart, and with all their soule in the
land of their captiue, whether they
haue carried them captiues, and waie to-
ward their land, which thou gauest vnto
their fathers, and toward the city which
thou hast chosen, and toward the house
which I haue built for thy name,

39 Then heare thou in heaven, in the place
of thine habitation their prayer and their
supplication, and iudge their cause, and be
mercifull vnto thy people, which haue
sinned against thee.

40 Now vnto God, I beseech thee, let thine
eyes be open, and thine eares attend vnto
the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to
come into thy rest, thou, and the Ark of
thy strength: O Lord God, let thy priests
be clothed with salvation, and let thy
Saintes reioice in goodness.

42 O Lord God, refuse not the face of
thyne anointed: remember the mercies
promised to Dauid thy servant.

CHAP. VII.

1 The first consecration the sacrifice, 2 The glory of the
Lord filleth the Temple, 3 He heareth his prayer,
17 And promisseth to exalt him and his throne.

1 And when Salomon had made an
an offering of praying, a fire came downe
from heaven, and consumed the burnt
offering and the sacrifices: and the glory of
the Lord filled the house.

2 So that the priests could not enter into
the house of the Lord, because the glory of
the Lord had filled the houses.

3 And when all the children of Israel sawe
the fire, and the glory of the Lord come
downe vpon the house, they bowed them-
selues with their faces to the earth vpon
the pavement, and worshipped and praised
the Lord, saying, For he is god, be-
cause his mercies lasteth for ever.

4 Then the king and all the people offered
sacrifices

1. King. 8. 31.

f By getting any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong,

g Meaning, to give him that which he hath deferred.

Or, praye.

Or, toward this place.

Exod. 20. 9.

Ex. in the land of their gates.

h He declares of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfeigned faith and in true repentance.

i He sheweth that before God there is no acceptio of persons, but all people that feareth him & worketh righteousness, is accepted, Acts 10.

33

k Meaning, that none ought to enterprize any warre, but at the Lords commandement, that is, which is lawfull by his worde.

Or, according to the manner of this city.

1. King. 8. 46. eccles. 7. 22. 1. John 1. 8. Or, report.

Or, maintain them right.

Psal. 132. 1. That is, into thy Temple. m Let them be preferred by thy power & made vertuous & holy n Heare my prayer, which thine anointed King.

1. Mar. 2. 7. a Heresy God declared that he was pleased with Salomons prayer.

1. King. 8. 45

sacrifices before the Lord.

5 And king Solomon offered a sacrifice of two and twentieth thousand bullocks, and an hundred and twentieth thousand sheep, so the king and all the people dedicated the house of God.

6 And the priests waited on their offices, and the Levites with the instruments of musike of the Lord, which king David had made to praise the Lord, Because his mercie lasted for ever: when David prayed God by them, the priests also blew trumpets over against them: and all they of Israel stood by.

7 Wherefore Solomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because he had said which Salomo had made, was not able to receive the burnt offering, and the meat offering, and the fat.

8 And Salomo made a feast at that time of seven dayes, as all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assemble: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh moneth, he sent the people away unto their tents, joyous and with glad heart, because of the goodness that the Lord had done for David and for Salomo, and for Israel his people.

11 So Salomo finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my name is called upon, doe humble themselves, and pray, and seek my presence, and turne from their wicked wayes, then will I heare in heaven, and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shall be open, and mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and judgments,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, & forsake my statutes and my commandments which I have set before you, and shall goe and serve other gods, and worship them,

20 Then will I plucke them up out of my land, which I have given them, and this house which I have sanctified for my name, will I cast out of my sight, I will declare that I make it to be a pious and a common God had more respect to their take among all people.

21 And this house which is most holy, shall salvation, then be an astonishment to every one that to the advance passeth by it, so that he shall say, Wher met of his owne hath the Lord done thus to this land, and as men abule to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which God hath appointed to set Egypt, and have taken helpe on other for his praise, gods, and have worshipped them, and he doth witherred them, therefore hath he brought drawe his graces all this ruine upon them.

CHAP. VIII.

1 The cities that Salomon built, 7 People that were made tributaries unto him. 22 His sacrifices. 27 He sendeth to Ophir.

1 And after twentieth pere when Sa-
lomon had built the house of the Lord,
and his owne house,

2 Then Salomon built the cities that his
fathers had built, and caused the
children of Israel to dwell there.

3 And Salomon went to Hamath Zobab,
and overcame it.

4 And he built Tadmor in the wilderness,
and repaired all the cities of store which
he built in Hamath.

5 And he built Beth-horon the upper,
therefore called
and Beth-horon the nether, cities defend
ed with walles, gates and barres:

6 Also Baalath, and all the cities of store
that Salomon had, and all the chariot
cities, and the cities of the horsemen, and
every pleasant place that Salomon had
munitions and
a munition to builde in Jerusalem, and in
treasures for the
Lebanon and throughout all the lande
of his dominion,

7 And all the people that were left of the
paired & fortified
Hittites, and the Amorites, & Perizzites,
and the Hivites, & the Jebusites, which
they were built
long before by
Seraah a noble
woman of the
tribe of Ephra-
im made tributaries until this day, im. 1. Chro. 6. 68.

8 But of the children of Israel did Salomo
make no servants for his worke: for
they were men of warre, and his chiefe
princes, and the captaines of his char-
iots, and of his horsemen.

9 So these were the chiefe of the officers
which Salomon had, even two hundred
and thirtie that bare rule over the people.

10 Then Salomon brought up his daughter
Pharaoh out of the cite of David,
into the house that he had built for her:
for he said, My wife shall not dwell in the
house of David king of Israel: for it is
charge, reade
holp, because that the Ark of the Lord
came unto it.

11 Then Salomon offered burnt offerings
unto

1. King. 9. 10.
a. Signifying
that he was
twenty yere in
building them.

b. That is, which
Hiram gave a-
gain to Salo-
mon because
they pleased
him not: and
therefore called
them Cabul,
that is, dirt or
filth, 1. king 9.

c. Meaning of
place that Salomon
had munitions and
treasures for the
warre.

d. That is, he re-
ed them: for
long before by
Seraah a noble
woman of the
tribe of Ephra-
im made tributaries
until this day, im. 1.
Chro. 6. 68.

e. Read 1. king
7. 2.
for to come up
to tribute.

f. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

g. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

h. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

i. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

j. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

k. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

l. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

m. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

n. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

o. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

p. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

q. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

r. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

s. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

1. King. 9. 10.
a. Signifying
that he was
twenty yere in
building them.

b. The feast of
the Tabernacles
which was kept
in the seventh
moneth.

c. They assem-
bled to heare
the word of God
after that they
had remained
seven dayes in
the booths or
Tabernacles.

d. They had
leave to depart
the two and
twentieth day,
1. king. 8. 66.
but they went
not away till the
next day.

e. 1. King. 9. 1.
2. Chron. 12. 6.

f. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

g. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

h. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

i. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

j. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

k. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

l. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

m. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

n. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

o. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

p. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

q. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

r. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

s. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

t. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

u. For in all there
were 3300, but
here he mea-
neth of them
that had the
principall
charge, reade
1. king 9. 23.

Chap. 4. 1.

Exod. 29. 39.
 Or, after the man-
 ner of every day.
 g. Reade Levit.
 23.

1. Chron. 24. 1.

h Both for the
 matter and also
 for the work-
 manship.
 i Meaning, the
 red Sea.
 k Which summe
 is thought to
 mount to three
 millions and sixe
 hundredth thou-
 sand crownes:
 for here is men-
 tion made of
 thirne mo, then
 are spoken of.
 1. King. 9. 28.

1. King. 10. 1.
 match. 12. 42.
 Luke. 11. 31.
 a To know
 whethery his wi-
 dome were so
 great as the re-
 port was.

b There was no
 question so hard
 that he did not
 solve.

Or, galleries
 wherery he went
 up.

c Or, there was no
 more spirit in her.
 Or, allies.

unto the Lord, on the * altar of the Lord, 8
 which he had built before the porche,
 13 To offer according to the command-
 ment of Moses * every day, in the Sab-
 baths, and in the new moones, and in the
 solemn feastes, & thye times in the pere,
 that is, in the feast of * Unleavened bread,
 and in the feast of the Weekes, and in the
 feast of the Tabernacles. *

14 And he set the courses of the Priests to
 their offices, according to the order of Da-
 vid his father, & the Levites in their war-
 ches, for to praise and minister before the
 Priests every day, & the porters by * their
 courses, at every gate: for so was the com-
 mandment of David the man of God.

15 And they declined not from the com-
 mandment of the king, concerning the
 Priestes and the Levites, touching all
 things, and touching the treasures.

16 ¶ Now Salomon had made provision
 for all the * worke, from the day of the
 foundation of the house of the Lord, untill
 it was finished: so the house of the Lord
 was perfite.

17 Then went Salomon to Zion-geber,
 and to Beth by the * seaside in the land
 of Chon.

18 And Huraim sent him by the handes of
 his servants, shippes, and servants that
 had knowledge of the sea: and they went
 with the servants of Salomon to Ophir,
 and brought thence * foure hundredth and
 sixtie talents of golde, & brought them to
 king Salomon.

C H A P. IX.

1, 9 The Queene of Sheba cometh to see Salomon
 and bringeth gifts. 13 His yearly revenues. 30 The
 time of his reigne. 31 His death.

1 **A**ND * when the Queene of Sheba
 heard of the fame of Salomon, she
 came to * visite Salomon with
 hard questions at Jerusalem, with a ve-
 rie great traine, & camels that bare sweet
 odours and much golde, and precious
 stones: and when she came to Salomon,
 she communed with him of all that was
 in her heart.

2 And Salomon declared her all her ques-
 tions: and there was * nothing hid from
 Salomō, which he declared not unto her.

3 Then the Queene of Sheba saw the wis-
 dome of Salomon, and the house that he
 had built.

4 And the meate of his table, and the sit-
 ting of his servants, and the order of his
 wappes, and their apparell, and his but-
 lers, and their apparell, and his * burnt
 offerings, which he offered in the house of
 the Lord, and she was * greatly astonished.
 And she saide to the king, It was a true
 word which I heard in mine owne land
 of the * Capings, and of thy wisdom:

6 Wherein I beleaved not their report, Un-
 till I came, and mine eyes had seene it:
 and behold, the one halfe of thy great
 wisdom was not tolde me: for thou ex-
 ceedest the fame that I heard.

7 Haply are thy men, & haply are these
 thy servants, which stand before thee al-
 way, and hear thy wisdom.

Blessed be the Lord thy God, which lo-
 ued thee, to let thee on his * throne as
 king, in the steade of the Lord thy God:
 because thy God loveth Israel, to esta-
 blish it for ever, therefore hath he made
 thee king over them, to execute iudges-
 ment and iustice.

9 Then she gaue the king fixe scope talents
 of golde, and offwete odours exceeding
 much and precious stones: neither was
 there such sweet odours since, as * the Queene
 of Sheba gaue unto king Salomon.

10 And the servants also of Huraim, and
 the servants of Salomon which brought
 golde from Ophir, brought * Algummin
 wood and precious stones.

11 And the king made of the Algummin
 wood * staires in the house of the Lord,
 and in the Kings house, and harpes and
 viols for singers: and there was no such
 thing before in the land of Iudah.

12 And king Salomon gaue to the Queene
 of Sheba every pleasant thing that she
 asked, * besides for that which she had
 brought unto the king: so she returned
 and went to her owne countrey, both she,
 and her servants.

13 ¶ Also the weight of gold that came to
 Salomon in one pere, was fixe hundredth
 thyscore and fixe talents of golde.

14 Besides that which chapmen and mar-
 chantes brought: and all the kings of A-
 rabia, and the princes of the countrey
 brought golde and silver to Salomon.

15 And king Salomon made two hundredth
 targets of beaten golde, and a fixe hun-
 dredth shekels of beaten golde went to one
 target.

16 And thye hundredth sheldes of beaten
 golde: thye hundredth * shekels of golde
 went to one shield, and the king put them
 in the house of the wood of Lebanon.

17 And the king made a great throne of
 purioe and overlape it with pure golde.
 one seemed

18 And the throne had fixe stappes, with a
 footstole of golde: fastened to the throne,
 and stapes on epyther side on the place of
 the seate, and two lions standing by the
 * stapes.

19 And twelue lions stood there on the fixe
 stappes on epyther side: there was not the
 like made in any kingdome.

20 And all king Salomons drynking ves-
 sels were of golde, and all the vessels of the
 house of * wood of Lebanon were of pure
 golde: for silver was nothing esteemed in
 the dayes of Salomon.

21 For the kings shippes went to Tarshish
 with the servants of Huraim, every three
 pere once came the shippes of * Tarshish,
 and brought golde, and silver, purioe, and
 apes, and peacockes.

22 So king Salomon excelled all the kings
 of the earth in riches and wisdom.

23 And all the kings of the earth sought
 the presence of Salomon, to heare his
 wisdom that God had put in his heart.

24 And they brought every man his pre-
 sent, vessels of silver, and vessels of golde,
 and rament, armour, & sweet odours,
 hayles, and mules, from pere to pere.

c Meaning, that
 the Israelites
 were Gods pe-
 culiar people,
 and that kings
 are the lieute-
 nants of God,
 which ought to
 be the superiours,
 and minister
 of iustice to all.

d Reade Chap.
 2. 8. and, 1. King.
 10. 11.

e Or, pillars:
 meaning, the
 garishing and
 trimming of the
 staires or pillars.

f That is, which
 the king gaue
 her for recom-
 pence of that
 treasure which
 she brought.

g Which summe
 mounteth to
 2400. crowns
 of the sonne.

h Or, poundes,
 called mine,

whereof every
 one seemed

to make an hun-
 dredth shekel.

i That is, * steps
 and the foot-
 stole were fa-
 stened to the
 throne.

k Upon the
 pommel as
 knops.

l Which com-
 tray of the bell
 wrights, is
 thought to be
 Cilicia, reade,
 1. King. 10. 22.

m Or, by him
 which
 his co-
 secret.

^a That is, tenne
stable, which in
all mount to
fourte thou-
sand, as 1. King.
4. 26.
^b Or, Explaner.

^a The abundance
of these tempo-
rall treasures in
Solomons king-
dome is a figure
of the spirituall
treasures, which
the elect shall in-
joy in the hea-
uens vnder the
true Salomon
Christ.
49. 144.

^a That is, which
prophecied a-
gainst him.
1. 1. King. 11. 43. 43

1. 1. King. 11. 43.
^a After, I death
of Solomon.

^b That is, hand-
led rudely. It
remeth J God
hardened their
hearts, so that
they thus mur-
mured without
cause: which de-
clareth also the
inconstancie of
the people.

^e Or, that stood
by him, that is,
which were of
his counsell and
secrets.

25 And Salomon had ^a fourte thousande
stalles of horses, and charres, and twelue
thousande horsemen, whom he bestowed
in the charret cities, and with the king at
Jerusalem.

26 And he reigned ouer all the kings from
the Ruer euen vnto the land of ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

27 And the king gaue silver in Jerusalem,
as stones, and gaue cedar trees as the
wild figge trees, that are abundant in the
plaine.

28 And they brought vnto Salomon hoys
les out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Sa-
lomon first and last, are they not written
in the booke of Nathian the Prophet, &
in the prophetic of Whiah the Shilonite,
and in the visions of ^a Jerbo the Seer
against Jeroboam the sonne of Nebat:

30 And Salomon reigned in Jerusalem
ouer all Israel fourtie peeres.

31 And Salomon ^a slept with his fathers,
and they buried him in the cite of Dauid
his father: and Rehoboam his sonne
reigned in his stead.

CHAP. X.

4. 1. The rigour of Rehoboam. 13. He followeth
his counsell. 16. The people rebell.

1 ^a Then ^b Rehoboam ^c went to She-
chem: for to Shechem came all Is-
rael to make him king.

2 And when Jeroboam ^d sonne of Nebat
heard it, (which was in Egypt, whither
he had fled from the presence of Salomon
the king) he returned out of Egypt.

3 And they sent and called him: so came
Jeroboam and all Israel, and commun-
ied with Rehoboam, saying,

4 ^a Thy father ^b made our pokes grieuous:
nowe therefore make thou the grieuous
seruitude of thy father, and his loye pokes,
that he ydt vpon vs, lighter, and we will
serue thee.

5 And he said to them, Depart yet thyes
dapes, then come againe vnto me. And
the people departed.

6 And king Rehoboam tooke counsell with
the olde men that had stande before Sa-
lomon his father, while he yet liued, say-
ing, What counsell giue ye that I may
answer this people?

7 And they spake vnto him, saying, If
thou be kinde to this people, and please
them, and speake louing wordes to them,
they will be thy seruants for ever.

8 But he left the counsell of the ancient
men that they had giuen him, and tooke
counsell of ^a pong men that were brought
vp with him, and ^b waited on him.

9 And he said vnto them, What counsell
giue ye, that we may answer this peo-
ple, which haue spoken to me, saying,
Spake the pokes which thy father had put
vpon vs, lighter?

10 And the pong men that were brought
vp with him, spake vnto him, saying,
Thus shalt thou answer the people that
spake to thee, saying, Thy father made
our pokes heauie, but make thou it lig-
ter: for thus shalt thou say vnto them,

Thy ^a least part shalbe bigger then my fa-
thers lopnes,

11 Nowe where as my father did burden
you with a grieuous pokes, I will yet in-
crease your pokes: my father hath chastis-
sed you with rodde, but I will correct
you with ^b scourges.

12 ^c Then Jeroboam and all the people
came to Rehoboam the third day, as the
king had appoynted, saying, Come as
gaue to me the third day.

13 And the king answered them sharply:
and king Rehoboam left the counsell of
the ancient men,

14 And spake to them after the counsell of
the pong men, saying, My father made
your pokes grieuous, but I will increase
it: my father chastised you with rodde,
but I will correct you with scourges.

15 So the king hearkened not vnto ^a peo-
ple: for it was the ^b ordynance of God,
that the Lord might perfoyme his saying,
which he had spoken ^c by Whiah ^d Shil-
lonite to Jeroboam the sonne of Nebat.

16 So when all Israel sawe that the king
would not heare them, the people an-
swered the king, saying, ^a What portion
haue we in Dauid? for we haue none in-
heritance in the sonne of Ishai. ^b Israel,
every man to your tentes: nowe see to
thine owne house, Dauid. So all Israel
departed to their tentes.

17 Howbeit Rehoboam reigned ouer the
children of Israel, that dwelt in the cities
of Iudah.

18 Then king Rehoboam sent Yadoam
that was ^a ouer the tribute, and the chil-
dren of Israel stoned him with stones, that
he dyed: then king Rehoboam ^b made
spede to get him vp to his charret, to flee
to Jerusalem.

19 And Israel rebelled against the house of
Dauid vnto this day.

CHAP. XI.

4. Rehoboam is forbidden to fight against Jeroboam.
5. Cities which he built. 21. He hath eighteene
wives, and threescore concubines, and by them eight
and twentie sonnes, and threescore daughters.

^a And ^b when Rehoboam was come
to Jerusalem, he gathered of ^c house
of Iudah & ^d Benjamin nine scoye
thousande chosen men of warre to fight
against ^e Israel, & to bring the kingdome
again to Rehoboam.

2 But the word of the Lord came to She-
maiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of
Salomon king

8 And Gath, and Maspha, and Ziph,
9 And Adonai, and Lachish, and Bezek,
10 And Zorah, and Migdal, and Gebon,
which were in Judah and Benjamin,
strong cities.

11 And he repaired the strong holdes and
put captaines in them, and store of vi-
taile, and oyle, and wine.

12 And in all cities he put shieldes and
speares, & made them exceeding strong:
so Judah and Benjamin were his.

13 And the priests and the leuites that
were in all Israel, rejoyced vnto him
out of all their coastes.

14 For the leuites left their suburbs and
their possession, and came to Judah and
to Jerusalem: for Jeroboam and his
somes had cast them out from ministering
in the priestes office vnto the Lord.

15 And he ordered him priests for the
high places, and for the high places, and for the
calues which he had made.

16 And after the leuites there came to Je-
rusalem of all the tribes of Israel, such as
set their hearts to seeke the Lord God
of Israel, to offer vnto the Lord God of
their fathers.

17 So they strengthened the kingdome of
Judah, and made Rehoboam the sonne
of Salomon mightie, three yeere long: for
three yeere then he walked in the way of
Dauid and Salomon.

18 And Rehoboam tooke him Maathai
the daughter of Jeremoth the sonne of
Dauid to wife, & Abiah the daughter of
Eliab the sonne of Ithai,

19 Which bare him sixe, Ierem, and
Sennabai, and Zaban.

20 And after her hee tooke Maakah the
daughter of Abiathar which bare him
Abiah, and Athai, and Ziza, and She-
lonith.

21 And Rehoboam loued Maakah the
daughter of Abiathar above all his
wives and his concubines: for he tooke
eighteen wives, and three score concu-
bines, & begate eight and twentie sonnes,
and three score daughters.

22 And Rehoboam made & Abiah the
sonne of Maakah the chiefe ruler among
his brethren: for he thought to make him
king.

23 And he taught him: and dispersed all
his sonnes throughout all the countreys
of Judah and Benjamin vnto euery
strong citie: & he gaue them abundance
of victualle, and he desired many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by
Shishak. 5 Shemaiah reproveth him. 6 He hum-
bled him selfe. 7 God sendeth him succour. 9 Shi-
shak taketh his treasures. 13 Hurraim and death.
16 Abiah his sonne succeedeth him.

1 And when Rehoboam had establis-
hed his kingdome & made it strong,
he forsooke the law of the Lord, &
all Israel with him.

2 Therefore in the fifth yeere of king Reho-
boam, Shishak the king of Egypt came
up against Jerusalem (because they had
transgressed against the Lord)

3 With twelue hundred charrets, & three
score thousand horsemen, and the people
were without number, that came with
him from Egypt, euen pharaohs seruants,
kings, and the Ethiopians.

4 And he tooke strong cities which were
of Judah, and came vnto Jerusalem.

5 Then came Shemaiah the prophet to
Rehoboam, and to the princes of Judah,
that were gathered together in Jerusa-
lem, because of Shishak, and sayde vnto
them, Thus saith the Lord, Ye haue for-
saken me, therefore haue I also left you
in the hands of Shishak.

6 Then the princes of Israel, and the king
humbled themselves, and said, The Lord
is with us.

7 And when the Lord saw that they hum-
bled themselves, the word of the Lord
came to Shemaiah, saying, They haue
humbled themselves, therefore I will not
destroy them, but I will sende them deli-
uerance shortly, and my wrath shall not
be poynted out vpon Jerusalem by the
hand of Shishak.

8 Neuerthelesse they shalbe his seruants:
for shall they knowe my seruice, and the
seruice of the kingdomes of the earth.

9 The Shishak king of Egypt came up
against Jerusalem, & tooke the treasures
of the house of the Lord, & the treasures
of the kings house: he tooke euen all, and
he carped away shields of gold: which
Salomon had made.

10 In stead whereof king Rehoboam made
shields of brasse, and committed them to
the hands of the chiefe of the garde, that
watched at the doore of the kings house.

11 And when Shishak entred into the house
of the Lord, the garde came and bare
them and brought them againe vnto the
garde chamber.

12 And because he humbled him selfe, the
wrath of the Lord turned from him, that
he woulde not destroy all together. And
also in Judah the things prospered.

13 So king Rehoboam was strong in Je-
rusalem: & reigned for Rehoboam was
one and foure yeere olde, when he be-
gan to reigne, and reigned & senenteene
yeeres in Jerusalem, the citie which the
Lord had chosen out of all the tribes of
Israel to put his name there. And his
mothers name was Maathai an Am-
monitess.

14 And he did evil: for he prepared not his
heart to seeke the Lord.

15 The actes also of Rehoboam, first & last,
are they not written in the booke of
Shemaiah the prophet, and Iddo the
seer, in rehearsing the genealogie: &
there was warre alway betwene Reho-
boam and Jeroboam.

16 And Rehoboam slept with his fathers,
and was buried in the citie of Dauid, &
Abiah his sonne reigned in his stead.

CHAP. XIII.

1 Abiah maketh warre against Ieroboam. 4 He
sheweth the occasion. 12 He trafficketh in the Lords
and serueth Ieroboam. 21 Of his wives and
children.

b Which were
a people of A-
frica called the
Tragodontes, be-
cause they dwelt
in holes.

Or, backy Men.

c Signifying
that no calamity
can come
vnto vs except
we forsake God,
and that hence-
forth we leaue vs
to our lechery
till we haue cast
him off.

d And therefore
doeth iustly pu-
nish you for your
sins.

e Or, drop down.
e He sheweth
that Gods pu-
nishments are
not to destroy
his vnto the
to chastise them,
to bring them
to the know-
ledge of them-
selves, and to
knowe howe
much better it
is to serue God
then tyrants.

Or, 9. 15.

f Which dede
reth that God
seeketh not the
death of a sinner
but his conuer-
sion, Ezek. 18.
32. and 33. 11.
g That is, ouer
yeeres after that
he had bene
ouercome by
Shishak, yet.

Or, saying.

Or, Abiam.

Or, strengthened.

Or, floods.

Chap. 13. 9.

1. King. 12. 31.
d Meaning,
holes, reade
13. 44. 15.

e Which were
zealous of true
religion, and
feared God,

f So long as
they feared
God, and set
forth his word,
they prospered.

g Called also
Abiam, who
reigned three
yeeres, 1. King.
15. 2.

h He gaue him-
selfe to haue
many wives.

Or, when the
Lord had establis-
hed Rehoboams
kingdome.

a For such is the
inconstancie of
the people, that
for the most part
they followe the
vices of their
gouernours.

1 In the eighteenth pere of king Ieroboam began Abiiah to reigne ouer Iudah. **2** He reigned thre pere in Ierusalem: (his mothers name also was **3** *Michaiah* the daughter of *Amiel* of *Gibe*) & there was warre betwene Abiiah and Ieroboam. And Abiiah set his battel in aray with the army of valiant men of warre, even foure hundred thousand chosen men. Ieroboam also set the battel in aray against him with eight hundred thousand chosen men which were strong and valiant. **4** And Abiiah stood by upon mount *Zemaraim*, which is in mount *Ephraim*, and sayde, *O Ieroboam*, and al *Israel*, heare you me, **5** Ought you not to know the Lord God of *Israel* hath giuen the kingdome ouer *Israel* to *Dauid* for euer, euen to him and to his sonnes by a couenant *of salt*? **6** And Ieroboam the sonne of *Nebat* the seruant of *Solomon* the sonne of *Dauid* is risen vp, & hath rebelled against his lord: **7** And there are gathered to him *seuene* men and *twelue*, and made themselves strong against Ieroboam the sonne of *Solomon*: for Ieroboam was *but* a child & *reuerend* hearted, & could not resist them. **8** Nowe therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of *Dauid*, and ye be a great multitude, and the golden calves are with you which Ieroboam made you for gods. **9** *Yane* ye not diuine away the priestes of the Lord the sonnes of *Aaron* and the *Leuites*, and haue made you priestes like the people of other countreys: whosoever cometh to *consecrate* with a *pong bullocke* and *seuen rams*, the same may be a priest of them that are no gods. **10** But we belong vnto the Lord our God, and haue not forsaken him: & the *Priests* the sonnes of *Aaron* minister vnto the Lord, and the *Leuites* in their office. **11** And they burne vnto the Lord euery morning and euery evening burne of *fringes* and *sweete incense*, and the bread is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euery evening: for we keepe the watch of the Lord our God: but ye haue forsaken him, **12** And behold, this God is with vs, as a captain, and his *Priests* with the sounding trumpets, to crye an alarme against you. *O ye children of Israel*, fight not against the Lord God of your fathers: for ye shal not prosper. **13** But Ieroboam caused an ambusher to compasse, and come behinde them, when they were before Iudah, and the ambusher behinde them. **14** Then Iudah looked, and beholde, the battel was before and behinde them, and they cried vnto the Lord, and the *Priests* **15** *blewe* with the trumpets, and the men of Iudah gane a shout: and euen as the men of Iudah shouted, God *smote* Ieroboam and also *Israel* before Abiiah and Iudah. **16** And the childre of *Israel* fled before Iudah and God deliuered them into their hand. **17** And Abiiah and his people slew a great slaughter of them, so that there set downe wounded of *Israel* fene hundred thousand chosen men. **18** So the childre of *Israel* were brought vnder at that time: and the childre of Iudah persuaded, because they staid vpon the Lord God of their fathers. **19** And Abiiah pursued after Ieroboam, & took cities from him, euen *Beth-el*, and the *villages* thereof, and *Jeshamah* with her *villages*, and *Ephion* with her *villages*. **20** And Ieroboam recovered no strength againe in the daies of Abiiah, but the Lord plagued him, and he died. **21** So Abiiah ward mightie, and married *fourteen* wiues, and begat *twelve* sonnes, and *sixteen* daughters. **22** The rest of the actes of Abiiah, and his manners and his sayings, are written in the storie of the *Prophet Iddo*.
C H A P. XLIII.

1 Asa destroyed idolatrie and commandeth his people to serue the true God. **2** He prayeth vnto God whi he should go to fight. **3** He obtineth the victorie. **4** Asa buildeth vpon the altar of the Lord. **5** He buildeth strong cities in Iudah, because the land was in rest, and hee had no warre in those partes: for the Lord had giuen him rest. **6** Therefore he said to Iudah, Let vs build these cities and make wallis about, and towres, gates, & barres, wyles the land is before vs: because we haue sought the Lord our God, we haue fought him, and he hath giue vs rest on euery side: so they build and prospered. **7** And Asa had an armie of Iudah 400 thousand men. **8** And there came our against them *Zerah* of *Ethiopia* with an hoste of ten hundred thousand, and three hundred chariots, and came vnto *Marthah*. **9** Then Asa went out before him, and they set the battel in aray in the valley of *Marthah* beside *Marthah*. **10** And Asa cried vnto the Lord his God, and

11 He sheweth that the slaye of al kingdomes & assurance of victories depende vpon our trust and confidence in the Lord. **12** *Ebr. daughters* **13** *Which were planted contrary to the Lawe, Deut. 16. 21.* **14** *He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatrie, and aduancing true religion.* **15** *Whiles were the fulg vernement thereof.* **16** *The King of Ethiopia or E-rah* **17** *Which was a citie in Iudah, Iosh. 24. 44* **18** *where Michaiah the Prophet was borne.*

19 As it was appointed in the Law, Exod. 29. 39. **20** Because their enue was good and approved by the Lorde, they doubted not of the successe and victorie. **21** Concerning the good counsel which came of the spirit of God, he thought to haue overcome by deceit.

1. Sam. 14. 6.

Or, against many, without power.

f Thus the children of God neither trust their owne power or policie, neither feare y strength and subtiltie of their enemies, but consider the cause & see whether their enterprises tend to Gods glory, and thereupon assure themselves of y victorie by him, which is only almightie, and can turn al flesh into dust with the breath of his mouth.

g The Lord had striken them with feare.

a Who was called Obed, as his father was, verſ. 8.

b For the space of twelve yerres vnder Rehobom, and three yerres vnder Aſaiah, religion was neglected and idolatrie planted.

c He sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his from Zerach king of the Ethiopians, Chap. 14. 9, 12, and out of all other dangers, whē they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate. e Called Shisan, conceining part of May and part of Iune.

and ſaphe, *Lojbe*, * it is nothing with the to helpe * with many, or with no power: helpe vs, *o Lojbe our God*: for we rest on the, and in thy name are we come against this multitude: *o Lojbe*, thou art our God, let not man preuaile against the.

12 ¶ So the *Lojbe* smote the Ethiopians before *Aſa* and before *Judah*, and the Ethiopians fled.

13 And *Aſa* and the people that was with him, pursued them vnto *Gerar*. And the Ethiopians holde was ouertowen, so that there was no life in them: for they were destroyed before the *Lojbe* and before his hostes: and they caried away a mightie great spoile.

14 And they smote all the cities rounde about *Gerar*: for the s frare of the *Lojbe* came vpon them, and they spoiled all the cities, for they were exceeding much spoile in them.

15 And they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to *Jerusalem*.

CHAP. XV.

1 The exhortation of *Aſaiah*, 8 *Aſa* purgeth his country of idolatrie. 11 He sacrificeth with the people. 14 They iure together to serue the Lord. 16 He depreceth his mother for her idolatrie.

¶ When the Spirit of God came vpon *Aſaiah* the sonne of *Obed*.

2 And he went out to inſtre *Aſa* and ſapd vnto him, *o Aſa*, and al *Judah*, and *Beniamin*, heare me. The *Lojbe* is with you, while pe be with him: and if pe ſeke him, he will be found of you, but if pe forſake him, he will forſake you.

3 Nowe for a long season *Iſrael* hath bene without the true God, without Priest to teach, and without Lawe.

4 But whoſoeuer returned in his affliction to the *Lojbe* God of *Iſrael*, and sought him, he was found of them.

5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to al the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with al aduerſitie.

7 Be ye strong therefore, and let not your handes be weak: for pourd woyle shall haue a reward.

8 ¶ And when *Aſa* heard theſe wordes, and the prophetic of *Obed* the *Prophet*, he was encouraged, and took away the abominations out of all the land of *Judah*, and *Beniamin*, and out of the cities which he had taken of mount *Ephraim*, and he renewed the altar of the *Lojbe*, that was before the porch of the *Lojbe*.

9 And hee gathered all *Judah* and *Beniamin*, and the strangers with them out of *Ephraim*, and *Manasseh*, and out of *Simeon*: for theyr fell many to him out of *Iſrael*, when they ſawe that the *Lojbe* his God was with him.

10 So they assembled to *Jerusalem* in the third moneth, in the ſixtieth yere of the reigne of *Aſa*.

11 And they offered vnto the *Lojbe* the same time of *ſacrifice*, which they had brought, euen ſeven hundred bullockes, and ſeven thousand ſheep.

12 And they made a covenant to ſeke the *Lojbe* God of their fathers, with al their heart, and with al their ſoule.

13 And whoſoeuer will not ſeke the *Lojbe* God of *Iſrael*, ſhall be ſlaine, whether he were ſinall or great, man or woman.

14 And they ſware vnto the *Lojbe* with a ſoude voyce, and with ſhoutiug and with trumpets, and with corynets.

15 And al *Judah* reioyced at theſe: for they had ſworne vnto the *Lojbe* with al their heart, and ſought him with a whole deſire, and hee was found of them. And the *Lojbe* gaue them reſt round about.

16 ¶ And king *Aſa* deposed *Maacha* his mother from her regencie, becauſe ſhe had made an iſole in a grone: and *Aſa* brake downe her iſole, and ſlamped it, and burnt it at the bycke *Midyon*.

17 But the high places were not taken away out of *Iſrael*: yet the heart of *Aſa* was perfect al his daies.

18 *Aſa* hee brought into the houſe of God the thinges that his father had dedicate, and that hee had dedicate, ſilver, and gold, and velleſſe.

19 And there was no warre vnto the ſixe and thirtieth yere of the reigne of *Aſa*.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, & partly by the ſuperſtition of y people, y al were not taken away. l Becauſe that God was called the God of *Iſrael* by reaſon of his promes to *Isaiah*: therefore *Iſrael* is ſometime taken for *Judah*, becauſe *Judah* was his chiefe people. m In reſpect of his predeceſſours.

CHAP. XVI.

1 *Aſa* for feare of *Baasha* King of *Iſrael*, maketh a covenant with *Benhadad* King of *Ararn*. 7 He is repayed by the *Prophet*. 10 *Uſham* hee putteth in priſon. 12 He putteth his truſt in the *Phyſicians*. 13 His death.

¶ The ſixe and thirtieth yere of the reigne of *Aſa* came: *Baasha* King of *Iſrael* bp againſt *Judah*, & built *Maachah* to let none paſſe out or goe into *Maachah* king of *Judah*.

2 Then *Aſa* brought out ſilver and golde out of the treaſuries of the houſe of the *Lojbe*, and of the kings houſe, and ſent to *Benhadad* king of *Ararn* that dwelt at *Maanaſſus*, ſaying,

3 There is a covenant betweene me and thee, and betwene my father and thy father: behold, I haue ſent thee ſilver and golde: come, & breake thy league w *Baasha* king of *Iſrael* that hee may depart from me.

4 And *Benhadad* hearkened vnto King *Aſa*, and ſent the captaynes of the armies which hee had, againſt the cities of *Iſrael*. And they ſmote *Tion*, and *Dan*, and *Abel-maim*, and al the ſtoye cities of *Maachah*.

5 And when *Baasha* heard it, hee left building of *Maachah*, and let his woyle ceaſe.

6 Then *Aſa* the king tooke all *Judah*, and caried away the ſtones of *Maachah*, and

f Which they had taken of the Ethiopians.

g Theſe were wordes of their covenant, which commanded al idolaters to be put to death according to the law of God.

h So long as they ſerued him aright, ſo long did hee preſerue and proſper the.

i Or grandmothers: and herein he ſhewed that he lacked zeale for the ſeeking to haue did both by the covenant, as verſe 13, & by the Law of God.

but hee gaue place to fooliſh pride, and would alſo ſeeme after a ſort to iuſtifie the Lawe,

Who reigned after *Nadab* the ſonne of *Imboam*, 1. King. 15. 25. b He fortified it with walles and ditches: it was a citty in *Beniamin* nere to *Gibeon*. c He thought to repell this aduerſarie by an vnlawfull means that is, by ſeeking helpe of ſidels, as they that ſeek the *Turks* amies, thinking thereby to make the ſelves more ſtrong.

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100. 14. 5.

and the timber thereof, wherewith Aa-
sha did build, and he built therewith Ge-
da and Chisphah.

7 And at that same time Hanani the
seer came to Aha king of Iudah, and
sayde unto him, Because thou hast re-
sted upon the king of Iram, and not rested
in the Loyde thy God, therefore is the hoste
of the king of Iram escaped out of thine
hand.

8 The Ethiopians and the Lubims, were
they not a great hoste with charres and
boyssmen, exceeding many? yet because
thou diddest rest upon the Loyde, he de-
livered them into thine hand.

9 For the eyes of the Loyd behold all the
earth: to shew him selfe strong with them
that are of perfect heart towards him:
thou halt them done foolishly in this:
therefore from henceforth thou shalt have
warres.

10 Then Aha was wroth with the seer,
and put him into a prison: for he was
displeased with him, because of this
thing. And Aha oppressed certaine of the
people at the same time.

11 And beholde, the acres of Aha first and
last, for, they are written in the booke of
the Kings of Iudah and Israel.

12 And Aha in the nine and thirtieth yere
of his reigne was diseased in his feete,
and his disease was extreme: yet he
sought not the Loyd in his disease, but to
the physicians.

13 So Aha slept with his fathers, & died in
the one and fourtieth yere of his reigne.

14 And they buried him in one of his se-
pulchres, which he had made for him
selfe in the cite of David, and layde him
in the bedde, which they had filled with
sweete odours and divers kindes of spi-
ces, made by the arte of the Apothecarie:
& they burnt odours for him with an ex-
ceeding great fire.

CHAP. XVII.

Iehothaphat trusting in the Lord, prospereth in ri-
ches and honour. 6 He abolisheth idolatrie, 7 And
causeth the people to be taught. 11 He receiveth
tributes of strangers, 13 He multiplieth, and men of
warre.

1 Aha Iehothaphat his sonne reigned
in his steade, and was anointed against
Israel.

2 And he put garisons in all the strong ci-
ties of Iudah, and set bands in the land
of Iudah and in the cities of Ephraim,
which Aha his father had taken.

3 And the Loyde was with Iehothaphat,
because he walked in the first wayes of
his father David, & sought not Baalim,
4 But sought the Loyd God of his father,
and walked in his commandments, and
not after the trade of Israel.

5 Therefore the Loyd stablished the king-
dome in his hande, & all Iudah brought
presents to Iehothaphat, so that he had
of riches and honour in abundance.

6 And he lift up his heart unto the waies
of the Loyde, and he took away moyn-
ner the hye places and the groves out of
Iudah.

7 And in the third yere of his reigne he
sent his princes, Ben-hail, and Obadiah,
and Zachariah, and Jerahmeel, and Ma-
shalah, that they shoulde search in the
cities of Iudah,

8 And with them Leuites, Shemaiah, &
Jethaviah, and Zebadiah, and Shaphan,
and Shemiramoth, & Jehonathan, and
Nodiah, and Tobiah, and Tob-adoni-
ah, Leuites, and with them Elihana
and Jehozan Hieres.

9 And they taught in Iudah, and had the
booke of the Law of the Loyd with them,
and went about throughout all the cities
of Iudah, and taught the people.

10 And the feare of the Loyde fell upon all
the kingdomes of the landes that were
rounde about Iudah, and they fought
not against Iehothaphat.

11 And some of the Chaldeans brought Je-
thaphat giftes and tribute silver, and
the Arabians brought him flockes, seven
thousande and seven hundred raimens,
and seven thousande and seven hundred
bee goates.

12 So Iehothaphat prospered and grew
up on his: and he built in Iudah palaces
and cities of stone.

13 And he had great woynes in the citie
of Iudah, and men of warre, and valiant
men in Jerusalem.

14 And these are the numbers of them af-
ter he house of their fathers, In Iudah
were captaynes of thousandes, Nabah the
captaine, and with him valiant men
three hundred thousand.

15 And at his hande Jehohanan a cap-
taine, & with him two hundred & foures-
core thousande.

16 And at his hande Amasai the sonne of
Zichri, which willingly offered himselfe
unto the Loyde, and with him two hun-
dred thousand valiant men.

17 And of Benjamin, Eliaba a valiant
man, and with him armed men with
bow and shield two hundred thousand.

18 And at his hande Jehozabab, and with
him an hundred & fourescore thousand
armed to the warre.

19 These waited on the king, besides those
which the king put in the strong cities
throughout all Iudah.

CHAP. XVIII.

Iehothaphat maketh assent with Ahab, 10 Four
hundred prophets counsell Ahab to goe to warre.
16 Michaiah is against them, 23 Zedekiah smiteth
him, 25 The King putteth him in prison, 29 The
effect of his prophesie.

1 Aha Iehothaphat had riches and
honour in abundance, but he was
loyned in a friendship with Ahab.

2 And after certaine yeres he went
downe to Ahab to Samaria: and Ahab
sonne maryed
slewe sheepe and oxen for him in great
number, and for the people that he had
with him, and enticed him to goe by unto
Ramoth Gilead.

3 And Ahab king of Israel sayd unto Je-
thaphat king of Iudah, Wilt thou goe
with me to Ramoth Gilead? And he ans-
wered him, I am as thou art, and my
people

d He knewe it
was in vaine to
professe religio,
excepte such
were appointed
which could in-
struct the people
in the same, and
had authoritie
to put away all
idolatrie.

e Thus God
prospereth all
such that with a
pure heart seek
his glorie, and
keepe their
enemies in feare
that they cannot
be able to exe-
cute their rage
against them.

f Or, in his hand.

g Or, next to him.

f Meaning,
which was a Na-
zarite, Nomb. 6.

g That is, they
were as his ordi-
nary garde.

a That is, his
vermes: mean-
ing, before he
had committed
with Beth-sheba
& against Uriah.
b Sought not
helpe at strange
gods.
c He gave him
selfe wholly to
serue the Lord.

people as thy people, and we will joyne with thee in the warre.

4 And Jehoshaphat said unto the king of Israel, Aske counsel. I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of prophets foure hundred men, and said unto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Go up: for God shall deliuer it into the kings hand.

6 But Jehoshaphat sayde, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may aske the counsell of the Lord, but I hate him: for he doth not prophesie good unto me, but alway euill: it is Michaiah the sonne of Iulia. Then Jehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuche, and saide, Call quickly Michaiah the sonne of Iulia.

9 And the king of Israel, and Jehoshaphat king of Iudah sate either of them on his thorne clothed in their apparell: they sate euen in the theying stoope at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zibiah the sonne of Chenaanah made him ioyures of pylon, and sayde, Thus saith the Lord, With these shalt thou push the Aramites until thou hast consumed them.

11 And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the prophets declare good to the king with one accord: let the word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoener my God saith, that will I speake.

14 So he came to the king, and the king said unto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leane off? And he sayde, I see pe vp, and prosper, and they shall be deliuered into your hand.

15 And the king said to him, How oft shall I charge thee, that thou tel me nothing but the truth in the name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, There shall be no matter: let them returne euery man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would be not prophesie good unto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the host of heauen standing at his right hand, and at his left.

19 And the Lord sayde, Who shall persuade Ahab king of Israel, that he may

goe up and fall at Ramoth Gilead? And one spake and sayde thus, and another said that.

20 Then there came forth a spirit & stood before the Lord, and sayde, I will persuade him. And the Lord said unto him, Wherein?

21 And he said, I will go out, and be a false spirit in the mouth of all his prophets. And he sayde, Thou shalt persuade, and thou shalt also prevail: goe forth and doe so.

22 Howe therefore beholde, the Lord hath put a false spirit in the mouth of these prophets, and the Lord hath determined euill against thee.

23 Then Zibiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheekes, & sayde, As what way went the spirit of the Lord from me, to speake with thee?

24 And Michaiah sayde, Beholde, thou shalt see that daie when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carry him to Amon the gouernour of the citie, and to Joash the kings sonne.

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction and with water of affliction until I returne in peace.

27 And Michaiah sayde, If thou returne in peace, the Lord hath not spoken by me. And he said, Heare, all ye people.

28 So the king of Israel and Jehoshaphat the king of Iudah went by to Ramoth Gilead.

29 And the king of Israel said unto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaynes of the charrets that were with him, saying, Fight you not with Israel nor great, but against the king of Israel onely.

31 And when the captaynes of the charrets sawe Jehoshaphat, they sayde, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cried, and the Lord helped him: & he moved them to depart from him.

32 For when the captaynes of the charrets sawe that he was not the king of Israel, they turned backe from him.

33 Then a certaine man diuer a bowe mightily, and smote the king of Israel betweene the ioynts of his bigaundine: therefore he said to his charreman, Turne thine hand, and carry me out of the holle: for I am hurt.

34 And the battell increased that day: the king of Israel stode still in his charret against the Aramites until euen, and died at the time of the sunne going downe.

CHAP. XIX.

After Jehoshaphat was rebuked by the Prophet, he called againe the people to the house of the Lord. 5 He appointed iudges and ministers, 9 And exhorted them to feare God.

d Heare the aduice of some Prophet, to knowe whether it be Gods will. e Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers and such as wil beare with their inordinate affections. f Yet the true ministers of God ought not to cease to do their dutie, though the wicked magistrates can not abide them to speake the truth. g Meaning, that he ought not to refuse to heare any that was of God. h That is, in their maiestie & royall apparell. i Keade 1. King. 22. 17.

k Thinking, that where as foure hundred prophets had agreed in one thing, that he being but one man, & in least estimation, durst not gainsay it. l He spake this by derision of the false prophets, as the King well perceived.

m He prophesied howe the people should be disperfed and Ahab slaine.

n Meaning, his Angels. o Or, Accusers.

o That light Lord, To them that will not believe the truth, God sendeth strong delusion, that they should beleeue lies. The 10. q By this crucie he his ambition and hypocrite was discovered, thus the hypocrites boast of the spirit which they haue not, & declare their malice against them; in whom the true spirit is kepte him straightly in prison, and let him see hunger and thirst. Michaiah, f Thus the wicked think by their own subtiltie to escape Gods iudgements which be threatened by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by defining merite for the same. e He was againe rebuked. u He distinguished his hurt, that his foolishness might be more easily seen. v He distinguished his hurt, that his foolishness might be more easily seen.

Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

18 ¶ Then Iehoshaphat bowed before the face of the earth, and all Iudah & the inhabitants of Ierusalem fell down before the Lord, worshipping the Lord.

19 And he sent forth the children of the Kohathites, and of the children of the Levites, that they should stand up to praise the Lord God of Israel with a loud voice on his.

20 And when they arose early in the morning, they went forth to the wilderness of Berboa: & as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: because his Prophets, and he shall prosper.

21 And when he had consulted with the people, and appointed singers unto the Lord, and when they sang him that is in the beautiful Sanctuary, in going forth before the men of armies, and saying, O Praise ye the Lord, for his mercies are laetish for ever.

22 And when they began to shoute, and to praise, the Lord laped ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay & to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy an other.

24 And when Iehoshaphat came toward Spisay in the wilderness, they looked unto the multitude: and behold, & carriages were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they founde among them in abundance both of substance and also of bodies laden with precious iewels, which they rooke for themselves, till they could carrie no more: there were thine daies in gathering of the spoile: for it was much.

26 And in the fourth day they assembled them selves in the valley of Serachah: for thence they blessed the Lord: therefore they called the name of that place, The valley of Serachah unto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with joy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with violas, and with harpes, and with trumpets, even unto the house of the Lord.

29 And the feare of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gave him rest on every side.

31 ¶ And Iehoshaphat reigned over Iudah, and was six and thirtie yere olde, when he began to reigne: & reigned five and twentie yere in Ierusalem, and his mothers name was Iehovah the daughter

ter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit his places were not taken away: for the people had not yet prepared their heartes unto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah tope himself with Asariah king of Israel, who was given to do evil.

36 And he ioyned with him, to make thippes to goe to Carthib: and they made thippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah spake thus to Iehoshaphat, saying, Because thou hast ioyned thy self with Asariah, the Lord hath broken thy workes, and the thips were broken, that they were not able to goe to Carthib.

1. King. 16. 1. 2. King. 22. 48. 49. u Thus God would not have him to ioine in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succedeth him, 4 VVhich killeth his brethren. 6 He was brought to idolatry. 11 and seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable ende.

1 Iehoshaphat then slept in his fathers, and was buried with his fathers in the citie of David: and Iehojam his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Asariah, and Iehiel, and Reschiah, and Asariah, and Shichai, and Shaphanah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of golde, and of precious things, with strong cities in Iudah, but the kingdome gave hee to Iehojam: for he was the eldest.

4 ¶ And Iehojam rose up upon the kingdome of his father, & made himself strong, and slew all his brethren in the sword, and also of the yunges of Israel.

5 Iehojam was two and thirtie yere old, when he began to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Asa had done: for he had the daughter of Asa to wife, and he wrought evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenants that he had made with David, and because he had promised to give a light to him, and to his sonnes for ever.

8 ¶ In his dayes Obadiah rebelled from under the hand of Iudah, and made a king over them.

9 And Iehojam went forth with his princes, and all his chariots with him, and he

(Meaning in his verses & that wayes wherein he followed God.

¶ If the great carcase of this good King was not able vnto to abolish all

perdition and idolatrie out of this people, but that they would still remember the first and idolatrie, how much lesse are they able to reforme

evil, which is rather than lesse, for not such as he hath thought herein he was not to be excused.

¶ I. King. 16. 1. 2. King. 22. 48. 49. u Thus God would not have him to ioine in societie with idolaters and wicked men.

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m Give credit to their words and doctrine.

n This was a Psalm of thanksgiving which they vied commonly to sing when they prayed the Lord for his benefits, and was made by David, Psal. 136. o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he delivered his by causing their enemies to kill one another. q To give thanks to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Joel. 3. 2, 12. because the Lord judged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the workes of God bring ever comfort or deliverance to his, and feare or destruction to his enemies.

1. King. 22. 48.

a Read chap. 19, how by Iehoiad he meant Iehoiad. 2. King. 22. 48. b Because the wicked live on in feare and are ambitious, they become cruel, and put not to murder them, whom by name they ought most to cherish and de. c Meaning, of Iudah and Benjamin. d So that we see the house of David, because of the covenants that we should ioine with the wicked & serve God. e 2. Sam. 7. 15, 16. f 1. King. 22. 48. g 1. King. 19. h Chap. 22. i. 16. j. 16. k. 16. l. 16. m. 16. n. 16. o. 16. p. 16. q. 16. r. 16. s. 16. t. 16. u. 16. v. 16. w. 16. x. 16. y. 16. z. 16.

2. Sam. 7. 12, 16.
1. King. 2. 4.
chap. 21. 7.

2. King. 11. 6.
e Which was the
chiefe gate of
the Temple
toward the East.

d Meaning, to
make any tur-
mole or to hin-
der their exer-
prie.

e Which had fi-
nished their
course on the
Sabbath, and so
the other part
entred to keepe
their turne.

f Meaning, the
most holy place
where the Arke
stood.

g That is, the
booke of the
Lawe, or as some
reade, they put
upon him his
royall apparell.

h. fave the king
banding.

i Declaring her
vile impudencie,
which having
wittfully, and by
murther crown-
ed the crowne,
would still have
defeated } true
possession, and
therefore called
true obedience,
treason.

j To joyne with
her partie, & to
maintaine her
authoritie.

k That they
would onely
serve him and
renounce all
idolatry.

l According to
their covenant
made to the
Lord.

m As the Lord
commanded in
his Lawe both
for the perkin &
the cities,
Deu. 19. & 25.

and he said unto them, Behold, the kings
sonne must reigne, * as the Lord hath said
of the houses of David.

4 This is it that ye shall doe, The thirde
part of you that come on the Sabbath of
the Whistles, and the Levites, shalbe por-
tion of the doores.

5 And another third part toward the kings
house, and another third part at the * gate
of the foundation, & all the people shalbe
in the courts of the house of the Lord.

6 But let none come into the house of the
Lord, save the Whistles, and the Levites
that minister: they shall go in, for they are
holie: but all the people shall keepe the
watch of the Lord.

7 And the Levites shall compass the king
round about, and every man with his
weapon in his hand, and he that entred
into the house, shalbe slaine, and be you
with the king, when he cometh in, and
when he goeth out.

8 So the Levites and all Judah did ac-
cording to all things that Jehoiada the
Priest had commanded, and tooke every
man his men that came on the Sabbath,
with them that went out on the Sab-
bath: for Jehoiada the Priest did not
discharge the courses.

9 And Jehoiada the Priest delivered to
the captaines of hundredes speares, and
shields, & bucklers which had bene king
Dauids, and were in the house of God.

10 And he caused all the people to stande
(every man with his weapon in his hand)
from the right side of the house, to the left
side of the house by the altar and by the
house round about the king.

11 Then they brought out the kings sonne,
and put upon him the crowne and gave
him the testimony, and made him king.
And Jehoiada and his sonnes anoynted
him, and said, God save the King.

12 But when Athaliah heard the noyse
of the people running and playing the
king, she came to the people into the
house of the Lord.

13 And when she looked, behold, the king
stood by his pillar at the entring in, & the
princes & the trumpets by the king, and
all the people of the land reioiced, & blew
the trumpets, and the singers were with
instruments of musike, & they that could
sing psalms: then Athaliah rent her clothes,
and said, Treason, treason.

14 Then Jehoiada the Priest brought out
the captaines of hundredes that were
governours of the hoste, and said unto
them, Cause her forth of the ranges, and
be that followeth her, let him die by the
sword: for the Priest had said, Slay her
not in the house of the Lord.

15 So they laid hands on her: & when she
was come to the turning of the hogewate
by the kings house, they slawe her there.

16 And Jehoiada made a covenant be-
tweene him, and all the people, & the king,
that they would be the Lords people.

17 And all the people went to the house of
Baal, and destroyed it, & made his al-
tars and his images, and drew = Spantan

the priest of Baal before the altars.

18 And Jehoiada appointed officers for
the house of the Lord, under the hands of
the Whistles and Levites, whom David
had distributed for the house of the Lord,
to offer burnt offerings unto the Lord,
* as it is written in the Lawe of Moses, Num. 21,
with reioicing & singing by the appoint-
ment of David.

19 And he set porters by the gates of the
house of the Lord, that none that was
uncleane in any thing, should enter in.

20 And hee tooke the captaines of hun-
dreds, and the noble men, and the gover-
nours of the people, and all the people of
the land, and he caused the king to come
downe out of the house of the Lord, and
they went through = the chief gate of the
kings house, and set the king upon the
throne of the kingdom.

21 Then all the people of the land reioiced,
and the citie was quiet, * after that they
had slaine Athaliah with the sword.

C H A P. XXIIII.

4 Joah rejoyceth the house of the Lord. 27 After
the death of Jehoiada hee falleth 30 chapters. 21 He
falleth to death Zecharias the Prophet. 25 Joah
is killed of his owne servants. 27 After him reig-
neth Amaziah.

1 Joah * was seven yere olde, when he be-
gan to reigne, and hee reigned fourtie
yere in Jerusalem: & his mothers
name was Zibiah of Beer-sheba.

2 And Joah did uprightly in the sight of
the Lord, all the dayes of Jehoiada the
Priest.

3 And Jehoiada * tooke him two wives,
and he begate sonnes and daughters.

4 And afterwarde it came into Joahs
minde, to renew the house of the Lord.

5 And hee assembled the Whistles and the
Levites, and said to them, Goe out unto
the cities of Judah, & gather of all Je-
rael money to repaire the house of your
God, from peece to peece, and haile the
thing: but the Levites hastied not.

6 Therefore the king called Jehoiada the
chiefe, & said unto him, What hast thou
not required of the Levites to bring in the
out of Judah and Jerusalem * the tare of
Moses the servant of the Lord, and of the
Congregation of Israel, for the Taber-
nacle of the testimony?

7 For * wicked Athaliah, and her children
broke by the house of God: & all the things
that were dedicate for the house of the
Lord, did they bestow upon Baalim.

8 Therefore the king commanded, * and there-
after made a chest, and let it at the gate of
the house of the Lord without.

9 And they made proclamation through
Judah and Jerusalem, to bring unto the
Lord the tare of Moses the servant of
God, layd upon Israel in the wilderness.

10 And all the princes and all the people
reioiced, and brought in, and cast into the
chest, until they had finished.

11 And when it was time, they brought
the chest unto the kings officer, by the hand
of the Levites: and when they sawe whom the
king that there was much silver, then the
had appointed
kings for them

n Which was
principal gate,
that the king
might be seene
of all the people
o For whereas
tyrant & a no-
latter regard,
these can be no
quietness: for
the plagues of
God are ever
among such pe-
ple.

1. King. 22.

a Who was
faithfull coun-
ler, & governed
him by the word
of God.

b He meant
not } retribe,
but onely
two tribes of
the

c For he was
in the Priest
Exod. 30. 15.

d The Scrip-
ture doeth terme
it thus, because
it was a cust
m

e Such as were
of the Levites,
and kept the
treasure of
God and
required
the same
for them

Signifying, that this thing was done by advice and council, and not by any one mans affection.
As a medicine was upon the work, meaning it was repaired.
For the wicked king, his predecessors and Achaziah had destroyed the temple, or turned them to the use of their idols.
Signifying, that they could not honour him too much, who had excellently sinned in the make of the Lord, and in the affairs of the common wealth.
Which were flatterers, and knew not that the king was the slave of him who did watch over him as a father, and therefore brought him to most vile idolatry.
They took heaven & earth and all creatures to themselves, that escape they returned to lord, because would proudly push their infidelity & rebellion.
Nehem. 9. 36.
In a place, about people, to the intent, if he might be heard, in there is no rage to cruel and bravely as of the whole hearts God hath hardened, & which desire more in superstition & idolatry, then in the true service of God and pure simplicity of his word.
Revenge my death and require my blood at you: he speaks this by prophesy, because he knew that God would do it. This Zechariah is also called the sonne of Barachiah. March. 12. 35, because his progenitors were Iddo, Barachiah, Jehoiada, &c.

kinge Scribe (and one appointed by the 24 Though the Army of Hami came with a small companie of men, yet Joash desired a very great Army into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joash.
 And when they were departed from him, (for they left him in great distress) his owne servants conspired against him for the blood of the r children of Jehoiada the Priest, and slew him on his bed, and he dyed, and they buried him in the cite of David: but they buried him not in the sepulchres of the kings.
 And these are they that conspired against him, Zabad the sonne of Shimeath an Ammonitess, and Jehozabab the sonne of Shimeath a Moabitess.
 But his sonnes, and the summe of the 27 That is, conspire gathered by him, and the foundation of the house of God, behold, they are written in the storie of the booke of the kings. And Amaziah his sonne reigned in his stead.
 CHAP. XXV.
 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He overcometh the Edomites. 14 He falleth to idolatry. 17 And Joash King of Israel overcometh Amaziah. 27 He is slaine by a conspiracie.
 Amaziah was nine and twentie yeres olde, when he began to reigne, and he reigned nine and twentie yeres in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.
 And he did wisely in the eyes of the Lord, but not with a perfect heart.
 And when the kingdom was established unto him, he slew his servants, that had slaine the king his father.
 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.
 And Amaziah assembled Judah, and made them captaines over thousandes, and captaines over hundredes, according to the houses of their fathers, throughout all Judah and Benjamin: and he nominated them from twenty yeres olde and above, and founde among them thre hundred and thre score thousande chosen men to go forth to the warre, and to handle speare and shield.
 He hired also an hundred thousande basantians out of Israel for an hundred talents of silver.
 But a man of God came to him, saying, O king, let not the Army of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.
 If not, goe thou on, do it, make thyself strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.
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 And Amaziah said to the man of God, What shall we doe then for the hundred talents, which I have given to the hoste of words,

o That is, reproved & checked of him & handled him rigorously.
 p Meaning, Zechariah, which was one of Jehoiadas sonnes and a Prophet of the Lord.
 q That is, conspire concerning his sonnes, &c.
 r That is, the r children of the Lord.
 s Meaning, in respect of his predecessors, albeit he had his imperfections.
 t That is, for faulte wherefore the child is punished, except he be culpable of the same.
 u So many as were able men to beare wearie and go to the warre.
 v That is, out of the ten tribes, which had separated the felices before, both first God and first true king.
 w And therefore to think to have helpe of them, whom the Lord favoured not, is to cast off the helpe of the Lord.
 x If thou wilt not give credit to my wordes,

g He sheweth that if we depēd only vpon God, we shal not need to be troubled wth these worldly respectes: for he will giue at all times; which shalbe necessary, if we obey his word.
h For the Idumeans whome David had brought to subjection, rebelled vnder Ichoram Iehoshaphats sonne.
i In the 1. Kings 22. 7, this rocke is called the ciuie Sela.
k That is, the hundredth thousand of Israel.
l Thus where he should haue giuen the praise to God for his benedictes & great victorie, he fell from God, and did most wilely dishonour him.
m He proueth that whatsoever cannot saue him selfe, nor his worshippers, is no God but an idol.
n Meaning, the King.
o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death. ch. 16. 10 & 18. 26. & 24. 21.
p That is, let vs trye the matter hand to hand: for he was offended, that the armie of the Israēites, whome he had in wages, & directed by the counsell of the Prophet, had destroyed certayne of the cities of Iudah. 2. King. 14. 9. Thus God oft times plagueth by those means, wherein men most trust, to teach them to haue their reuerence only to him: and to shewe his iudgements, moue their hearts to followe that which shalbe their destruction.

of Israel: Then the man of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefores their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the Gilballe, and smote of the children of Seir, tenthousand.

12 And other ten thousand did the children of Iudah take aloue, and caried them to the toppes of a rocke, and caft them down from the toppes of the rocke, and they all burst to peeces.

13 But the men of the armie, which Amaziah sent away, that they shoulde not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-hogon, and smote thre thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and let them by to be his gods, and woxen shipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which sayde vnto him, Why hast thou sought gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he sayde vnto him, Waue thee inuade thee: kings counsellers cease thou: why should they smite thee? And the Prophet ceased, but said, I know that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, & sent to Joash the sonne of Jehoahaz, the sonne of Jehu king of Israel, saying, Come, & let vs see one another in the face.

18 But Joash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedat that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went & roode downe the thistle.

19 Thou shouldest see, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou pousse to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them vnto his hand, because they had fought the gods of Edom.

21 So Joash the king of Israel went by:

and he, and Amaziah king of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to flight before Irael, and they slayde euery man to his tentes.

23 But Joash the king of Israel tooke Amaziah king of Iudah, the sonne of Joash, the sonne of Jehoahaz in Bethshemesh, and brought him to Jerusalem, and brake downe the wal of Jerusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And he tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in pillage, and returned to Samaria.

25 And Amaziah the sonne of Joash king of Iudah liued after the death of Joash sonne of Jehoahaz king of Israel, thirtene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did rine away from the Lord, they wrought treason against him in Jerusalem: and when he was sed to Achish, they sent to Achish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1. Vzziah obeying the Lords, prospereth in his enterprises. 2. He waxeth proude, and vsurpeth the Priests office. 3. The Lord plagueth him. 4. The Priests drive him out of the Temple, and exclude him out of the Lords house. 5. His buriall, and his successors.

1 Then all the people of Iudah took Vzziah, which was thirtene yeere old, and made him king in the steade Azariah of his father Amaziah.

2 He buyeth cloth, and restored it to Iudah after that the king slept with his fathers.

3 Thirtene yeere olde was Vzziah, when he began to reigne, and he reigned two and thirtie yeere in Jerusalem, and his mothers name was Jehoahaz of Jerusalem.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the daies of Zachariah (which vnderstood the visions of God) and when as he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and high cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal and Gathuraim.

8 And the Ammonites gaue gifts to Vzziah, and his name was in the entring in of Egypt: for he did most valiantly.

9 Epiphora

Meaning, the successors of Obed Edom: for the house bare the name of the chief father.

2. King. 14. 19.

2. King. 14. 27.

He forbiddeth and made it strong: this cite was also called Elath & Flauis, neere to the red Sea.

2. King. 15. 4. This was not Zachariah of whom it was said that he was some of Ichoiahs, but some other Prophet of that name.

For God neuer forsaketh any that feareth vnto him, and therefore man is the cause of his owne destruction. That is, they payed tribute to the King of Iudah.

Nab. f. Who walloweth in the mire.

g. That mount or, as it signifies, fruitful is also a green corse, as in the case of the officers.

h. Of officers, kings, & of the civil service.

2. King. 14. 19.

i. Thus he causeth to trust in false gods, forgetful of God, which is to their chere, cure the penitence.

k. They shall be good, his intention yet because were not need by the wickedly, therefore willfully refused.

2. King. 15.

l. According to the commandment of Leviticus 13.

Kin. 3. 19. 24.
F. Whereas the
wall or towre
furneth
the pille.

That is, in
mount Carmel,
as the worde
signifieth, in the
fruitfull fildes: it
is also taken for
a greene care of
conceit, when it is
ful, as Leui. 3. 17.
Of the chiefe
officers of the
king's house, or
of the capitaines
and sergeants
in warre.

Use, as by the
quantity of an in-
struction may.

i Thus prosperi-
tie catcheth men
to trust in them-
selves, and by
forgetting him,
which is the au-
thoritie thereof, as-
sure their owne
perdition.
Ahab. 18. 7.

k Through his
state seemed to
be good & also
his intention,
yet because they
were not gover-
ned by the word
of God, he did
wickedly, & was
therefore both
justly reſisted &
also punished.

2. King. 15. 5.

l According to
the commande-
ment of J Lord,
Leui. 13. 46.

9 **Whereas** Izziah built towres in Jeru-
salem at the corner gate, and at the valley
gate, and at ^h turning, and made them
strong.

10 **And** he built towres in the wilderness,
and digged many ⁱ cisternes: for he had
much cattel both in the valleys & plaines,
plowmen, and distillers of wines in the
mountaines, and in ^j Carmel: for he lo-
ved his bandie.

11 **Izziah** had also an hoste of fighting men
that went out to warre by bands, accord-
ing to the count of their nombre under
the hand of Zeiel the scribe, and Azaeliah
the ruler, & under the hand of Yamaiah,
one of the kings captaynes.

12 **The** whole number of the chiefe of the
families of the valiant men were two
thousand and five hundred.

13 **And** under their hand was the armie for
warre, three hundred and seven thousand,
and five hundred that fought valiantly
to helpe the king against the enemy.

14 **And** Izziah prepared them throughout
all the hoste, shields, and speares, and
helmetts, and bigandines, and bowes, &
stones to sling.

15 **He** made also very ^k artificiall engines in
Jerusalem, to bee upon the towres and
upon the corners, to shoot arrowes and
great stones: and his name spied fame as
broadly, because God did helpe him mar-
vellously, till he was mightie.

16 **But** when he was strong, his heart
was lifted up to his destruction: for he tras-
gressed against the Lorde his God, & went
into the Temple of the Lorde to burne in-
cense upon the altar of incense.

17 **And** Azariah the Priest went in after
him, and with him foure score Priests of
the Lorde, valiant men.

18 **And** they withstood Izziah the king, &
said unto him, ^l It pertaineth not to thee,
Izziah, to burne incense into the Lorde,
but to the Priests the sonnes of Aaron,
that are consecrated for to offer incense:
^m goe forth of the Sanctuary: for thou
hast transgressed, & thou shalt haue none
honour of the Lorde God.

19 **Then** Izziah was wroth, and had in-
cense in his hand to burne it: and while
he was wroth with the Priests, the le-
prosie rose vp in his forehead before the
Priests in the house of the Lorde beside the
incense altar.

20 **And** when Azariah the chiefe Priest
with all the Priests looked upon him, be-
hold, he was leprous in his forehead, and
they caused him hastily to depart thence:
and he was enen compelled to go out, be-
cause the Lorde had smitten him.

21 **And** Izziah the king was a leper vnto
the day of his death, and dwelt as a leper
in an ⁿ house apart, because he was cut off
from the house of the Lorde: and Iotham
his sonne ruled over the kings house, and
advised the people of the land.

22 **Concerning** the rest of the actes of Izziah,
first and last, did Iahaz the Prophet
the sonne of Amos write.

23 **So** Izziah slept with his fathers, and

they buried him with his fathers in the
side of the buriall, which pertained to
the kings: for they sayd, ^o He is a leper.
And Iotham his sonne reigned in his
stead.

CHAP. XXVII.

1 **Iotham** reigned, & overcame the Ammonites,
8 ^p He reigne and death. 9 ^q Ahaz, his sonne reigned
in his stead.

1 **Iotham** was fine and twentie yeere old
when he began to reigne, and reigned
sixtene yeere in Jerusalem, and his mo-
thers name was Jerushah the daughter
of Adah.

2 **And** hee did by night in the sight of
the Lorde according to all that his father Izziah
did, save that hee entered not into the
Temple of the Lorde, and the people did
per ^r corrupt their wayes.

3 **He** built the high gate of the house of the
Lorde, and hee built very much on the wall
of the castell.

4 **Whereas** hee built cities in the moun-
taines of Iudah, & in the forests hee built
palaces and towres.

5 **And** he fought with the king of the chil-
dren of Ammon, and prevailed against
them. And the children of Ammon gave
him the same yeere an hundred talents of
silver, and tenne thousand ^s measures of
wheate, and ten thousand of barley: this
did ^t children of Ammon give him both
in the second yeere and the third.

6 **So** Iotham became mightie ^u because
hee directed his way before the Lorde his
God.

7 **Concerning** the rest of the actes of Iotham,
and all his warres and his wayes,
see, they are written in the booke of the
kings of Israel and Iudah.

8 **He** was fine and twentie yeere olde when
he began to reigne, and reigned sixtene
yeere in Jerusalem.

9 **And** Iotham slept with his fathers, and
they buried him in the cite of David: and
Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 **Ahaz**, an idolater is given into the handes of the Sy-
rians, & the king of Israel. 9 ^v The Prophet reproo-
meth the Israellites crueltie. 18 ^w Iudah is molested
with enemies. 23 ^x Ahaz, increase his idolatrie. 26
His death and successour.

1 **Ahaz** was twentie yeere olde when he
began to reigne, and reigned sixteen
yeere in Jerusalem, and did not ups
rightly in the sight of the Lorde, like Da-
uid his father.

2 **But** hee walked in the wayes of the
kings of Israel and made enen molten
images for ^y Baalim.

3 **Whereas** hee burnt incense in the valley
of Ben-hinnom, and ^z burnt his sonnes
with fire, after the abominations of the
heathen whome the Lorde had cast out be-
fore the children of Israel.

4 **Hee** sacrificed also and burnt incense in
the high places, and on hills, and under
every greene tree.

5 **Wherefore** the Lorde his God delivered
him into the hand of the king of the As-
sires, and they smote him, and took of
his.

X. iii.

his, leui. 18. 21.

2. King. 15. 33.

a To wit, to offer
incense against
word of God,
which thing is
spoken in the
commendation
of Iotham.

b They were not
cleane purged
from idolatrie.

c Which was six
score cubites
high, and was for
the height called
Ophel: it
was at the East
gate, & mention
is made of it.

Chap. 3. 4.
Ezra. 8. 16.
Or, yearly.

d He sheweth
that all prosperi-
tie cometh of
God, who neuer
faileth, when
we put our trust
in him.

2. King. 16. 2.

Or, predecessour.
e He was an ido-
later, like them.
f As the idola-
ters have cer-
taine chief idols,
who are as pa-
trones: (as were
these Baalim) so
have they others
which are inferi-
ors & do repre-
sent the great
idols.

g Or, made them
passa through the
fire, as chap. 33. 6.
his, leui. 18. 21.

¹ *Elr. a great captivity.*

² *Who was asking of Israel.*

³ *Elr. sonnes of strength.*

⁴ *Or, 17, 18.*

⁵ *Thus by the iust iudgement of God Israel destroyed Iudah.*

⁶ *For they thought they had overcome them by their owne valiancy, and did not consider that God had deliuered them into their hands, because Iudah had offended him.*

⁷ *May not God as well punish you for your finnes, as he hath done these men for theirs, seeing yours are greater?*

⁸ *Which tribe was now greater, & had most authority.*

⁹ *God will not suffer this sinne, which we comit against him, to be unpunished.*

¹⁰ *Whose names were rehearsed before, verse 12.*

¹¹ *Either for their woundes or weakeesse.*

¹² *To them of the tribe of Iudah.*

¹³ *To Tigath Placester, and those kings that were vnder his dominion.*

¹⁴ *King 16, 7.*

his, "many prisoners, & brought them to Damascus: and he was also deliuered into the hands of the king of Israel, which smote him with a great slaughter.

6 *For he was the sonne of Elishah, who slew Iudah six score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.*

7 *And Zichri a mightie man of Ephraim slew Baasiah the kings sonne, and Azrikah the gouernour of the house, and Ekanah the second after the king.*

8 *And the children of Israel took prisoners of their brethren, two hundred thousand of women, sonnes and daughters, & caried away much spoyle of them, and brought the spoyle to Samaria.*

9 *But there was a Prophet of the Lord, (whose name was Obed) and he went out before the hosts that came to Samaria, & sayde vnto them, Beholde, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hands, and ye haue slaine them in a rage, that reacheth vnto heauen.*

10 *And now be ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruantes and handmaidens vnto you: but are not you such, that finnes are with you before the Lord your God?*

11 *Howe therefore heare mee, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wroth of the Lord is toward you.*

12 *Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehophan, Berechiah the sonne of Shebimoth, and Zechariah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,*

13 *And sayde vnto them, Being not in the captiues hither: for this shall be a sinne vnto us against the Lord: ye intend to adde more to our finnes, and to our trespass, though our trespass be great, & the fierce wroth of God is against Israel.*

14 *So the armie left the captiues and the spoyle before the princes and all the congregation.*

15 *And the men which were named by name, rose vp and took the prisoners, and with the spoyle clothed all that were naked among them, and araped them, and shodde them, and gave them meate and gave them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the cite of Iordan trees to their brethren: so they returned to Samaria.*

16 *For that time did king Ahaz send vnto the kings of Asshur, to helpe him.*

17 *For the Edomites came in ouer, and slew of Iudah, & caried away captiues.*

18 *The Philistines also inuaded the cities in the lowe countrey, and towardes the South of Iudah, and took Bethshemesh and Aiath, and Gederoy and Shochob, with her villages, and Gath, with her villages, and they dwelt there,*

19 *For the Lord had humbled Iudah, because of Ahaz king of Israel: for he had brought vengeance vpon Iudah and Ahaz forsooke grievously transgressed against the Lord: the Lord and*

20 *And Tigath Placester king of Asshur came vnto him who troubled him & did not strengthen him.*

21 *For Ahaz "took a portion" out of the house of the Lord & out of the kings house, and of the Altars, & gave vnto the king of Asshur: yet it helped him not.*

22 *And in the time of his tribulation bid he yet trespass more against the Lord, (this is king Ahaz)*

23 *For he sacrificed vnto the gods of Damascus, which plagued him, & he sayd, Because the gods of the kings of Aram prospered and helpe them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all Israel.*

24 *And Ahaz gathered the vessels of the house of God, and brake the vessells of the house of God, and shut vp the doores of the house of the Lord, & made him altars in euery corner of Ierusalem.*

25 *And in euery cite of Iudah he made high places, to burne incense vnto other gods, and yoked to anger the Lord God of his fathers.*

26 *Concerning the rest of his actes, and all his waies first and last, behold, they are deliuyed written in the booke of the kings of Iudah, and Israel.*

27 *And Ahaz slept with his fathers, & they buried him in the cite of Ierusalem, but they brought him not into the sepulchres of his fathers: for he had reigned in his sinne.*

CHAP. XXIX.

1 *Hezekiah repaired the Temple and advertised the Levites of the corruption of religion. 2 The Levites prepare the Temple. 3 The king and his princes sacrifice in the Temple. 4 The Levites sing praises. 5 The oblation of the people.*

1 *Hezekiah began to reigne, when he was foure and twentie yeere old, and reigned nine and twentie yeere in Ierusalem: and his mothers name was Abi.*

2 *And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.*

3 *He opened the doores of the house of the Lord in the first yeere, and in the first month of his reigne, and repaired them.*

4 *And he brought in the Priests and the Levites, and gathered them into the East street,*

5 *And sayde vnto them, Heare me, ye Levites: sanctifie now your selves, & sanctifie the house of the Lord God of your fathers, and carie forth the filthines out of the Sanctuary.*

6 *For our fathers have trespassed, & done euill in the eyes of the Lord our God, and have forsaken him, & turned away their faces from the Tabernacle of the Lord, and turned their backs,*

7 *They haue also shut the doores of the porch, and quenched the lampes, & haue neither burnt incense, nor offered burnt*

a Which Ahaz had done 7, Chap. 34.

b This is a notable example for all princes, lest to establish the pure religion.

c Meaning, all groves, & haues, & such like.

d Cupied in their service, & when with the Temple burnt was polluted.

burnt offerings in the Sanctuary unto the God of Israel.

8 ^d Wherefore the wrath of the Lord hath been on Judah & Jerusalem: & he hath made them a scattering, a desolation, and an hissing, as ye see with your eyes.

9 For to, our fathers are fallen by sword, and our wives, and our daughters, and our wives are in captivity for the same cause.

10 Now ^e I purpose to make a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us.

11 Show me, sonnes, be not deceived: for the Lord hath chosen you to stand before him, to serve him, and to be his ministers, and to burn incense.

12 ¶ Then the Levites arose, Shaphath the sonne of Amasai, and Joel the sonne of Hariah the sonnes of the Kohathites: & of the sonnes of Merari, with the sonne of Abdi, and Hariah the sonne of Jehalel: and of the Gerthmites, Joah the sonne of Zenuah, and Eden the sonne of Joah:

13 And of the sonnes of Elisaphan, Shimri, and Jehiel: & of the sonnes of Alaph, Zechanah, and Mattaniah:

14 And of the sonnes of Yeman, Jehiel, and Shimel: and of the sonnes of Jeduthun, Shemaiah, and Bziel.

15 And they gathered their brethren, and sanctified themselves, as came according to the commandment of the king, and by the wordes of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the uncleannes that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Levites took it, to carie it out unto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, & the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the thirtieth day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the king, & said, We have cleansed all the house of the Lord & the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 And all the vessels which king Achaz had cast away when he reigned, and transgressed, have we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and gathered the princes of the citie, and went up to the house of the Lord.

21 And they brought seven bullockes, and seven rams, and seven lambs, and seven he goats, for a sinne offering for the kingdome, and for the Sanctuary, and for Judah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests received the blood, and sprinkled

it upon the altar: they slew also the rams, and sprinkled the blood upon the altar, & they slew the lambs, and they sprinkled the blood upon the altar.

23 Then they brought the he goats for the sinne offering before the king and the Congregation, and they layed their hands upon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Levites in the house of the Lord with cymbales, with tympanes, and with harpes, according to the commandment of David, and God the kings Seer, and Asaph the Prophet: for the commandment was by the hand of the Lord, and by the hand of his Prophets.

26 And the Levites stood with the instruments of David, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar: and man, but it was when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of David king of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued untill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed them selves, and worshipped.

30 ¶ Then Hezekiah the king & the princes commanded the Levites to playe the Lord with the wordes of David, and of Asaph the Seer. So they played with pipe, and they bowed them selves, and worshipped.

31 And Hezekiah spake, and said, Now we have consecrated our selves to the Lord: come nere and bring the sacrifices, and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and every man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was sevenie bullockes, an hundred rams, and two hundred lambs: all these were for a burnt offering to the Lord.

33 And for a sanctification five hundred bullockes, and three thousand sheepe.

34 But the Priests were so few, & were not able to slay all the burnt offerings: therefore their brethren the Levites did helpe them, till they had ended the worke, & untill other Priests were sanctified: for the Levites were more upright in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many: with the fat of the peace offerings, and the drinke offerings for the burnt offering. So the service of the house of the Lord was set in order.

That is, the king and the Elders, as Levit. 4. 15, for they that offered a sinne offering, must lay their hands upon it, to signifye that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

1. Chron. 16. 4. This thing was not appointed of man, but it was the commandment of God. The Psalme which David had appointed to be sung for thanksgiving.

Which David had appointed to be sung for thanksgiving. With that Psalme whereof mention is made, 1. Chron. 16. 3.

Ebr. filled your hands.

That is, for the holy offerings.

Meaning, were more zealous to set forward the religion, Levit. 3. 2, 3.

1 He sheweth that religion can not proceede, except God touch the heart of the people.

36 Then Hezekiah reioyced & all the people, that God had made the people so ready: for it thing was done suddenly.

C H A P. XXX.

1, 13 The keeping of the Passover by the kings commandment. 6 He exhorteth Israel to imitate the Lords. 18 He prayeth for the people. 24 He oblation and the prince. 27 The Levites bless the people.

1 And Hezekiah sent to all Israel, and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Jerusalem, to keep the Passover in the second month.

3 For they could not keep it at this time, because there were not sufficient priests sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beer Sheva even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

6 So the postes went with letters by the commission of the king, and his princes, throughout all Israel and Judah, & with the commandment of the king, saying, Ye children of Israel, turne againe unto the Lord God of Abraham, Isaac, and Jacob, and he will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, & serve the Lord your God, and the fiercenes of his wrath shall turne away from you.

9 For if ye returne unto the Lord, your brethren and your children shall finde mercie before them that led them captives, and they shall returne unto this land: for the Lord your God is gracious & mercifull, and will not turne away his face from you, if ye convert unto him.

10 So the postes went from citie to citie through the land of Ephraim & Manasseh, eue unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that he gave them one heart to doe the commandment of the king, and of the rulers, according to the words of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the unleavened bread in the second moneth, a very great assemblie.

14 And they arose, and tooke away the altars that were in Jerusalem: and all those that were incense took they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passover the fourteenth day of the second moneth: and the priests and Levites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Lawe of Moses the man of God: and the priests sprinkled the blood, receiued of the hands of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Passover for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of people, eue a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleued themselves, yet did eate the Passover, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him,

19 That he prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not cleued, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, & healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Levites, & the priests praised the Lord, day by day, singing with lowde instruments unto the Lord.

22 And Hezekiah spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did rate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keep it other seven dayes. So they kept it seven dayes with ioye.

24 For Hezekiah king of Judah had giuen to the Congregation a thousand bullocks, and seven thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, & ten thousand sheepe: and many sacrifices were sanctified.

25 And all the Congregation of Judah reioyced with the priests and the Levites, and all the Congregation that came out of Israel, & the strangers that came out of the land of Israel, & that dwelt in Judah. It is saying such things in Jerusalem.

26 So there was great ioy in Jerusalem: for since the time of Solomon the sonne of David king of Israel there was not the like thing in Jerusalem.

27 Then the priests & the Levites arose, and blessed the people, and their voice was heard, and their prayer came vnto brauen, to his holy habitation.

C H A P. the people

Which death we must put away those things where with God is offended, before we can see him aright. I Seeing their owne negligence (who should haue bene most prompt) the readines of the people, Chap. 29-36. In To wit, of the lambe of the Passouer,

He knew, that faith & ioyntie tie of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault many people, which did not offend of malice, but of ignorance. o That it shold accept them as purified, ⁴ Else, surely it is his heart.

This great liberalitie declared reth how kings, Princes, and all they, to whom God hath giuen wherewith, ought to be best of ready to bestow the land of Israel, & that dwell in Judah. it is saying such things in Jerusalem.

q According to that which is written, Num. 4. when they should dwell

2 Meaning, all Israel whom Tilgath Pilneer had not taken away into the captivity, 2 King. 15. 29. b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Nom. 9. 3, yet if any were not cleane, or els had a long journey, they might defer it vnto the second moneth, as Nom. 9. 10, 11. c From one end of the land to the other, North and South. d In such sort & perfectly as God had appointed. e He will haue compassion on them, and preserve them. f Submit your selves to the Lord, and rebell no more. g God will not onely preserve you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies. h Though the wicked mock at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14, yet the word ceaseth not to fructifie in the hearts of Gods elect. i He sheweth the cause why some obey and some mock at Gods calling, to wit, because his spirit is with y one for, and moueth their heart, and the other are left to themselves.

C H A P. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests & Levites, & 4 And provides for their living. 13 He commandeth officers to distribute to every one his portion.

1 And when all these things were finished, all Israel that were founde in the cities of Judah, went out and

2 And Hezekiah appointed the courses of the Priests and Levites by their courses, every man according to his office, both

3 (And the kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbath, and for the new moones, and for the solemn feasts, *as it is written in the Lawe of the Lord)

4 And he commanded also the people that dwelt in Jerusalem, to give a part to the Priests, & Levites, that they might be encouraged in the Lawe of the Lord.

5 And when the commandment was given, the children of Israel brought abundance of first fruites, of come, wine, and oyle, & honie, and of all the increase of the felde, and the riches of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the riches of bullockes and sheepe, and the holy riches which were consecrate unto the Lord their God, and layde them on many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 And when Hezekiah and the princes came, and sawe the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Sabab answered him, and sayd, Since the people began to bring the offerings into the house of the Lord, we have eaten and have bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them.

12 And carped in the first fruites, and the riches, and the dedicate things faithfully: and over them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Jehiel and Azariah, and Ahaz, and Elaph, and Jeremoth, & Jozabab, and Eliel, and Imachiah, and Baphai, and Benaiab were officers: by the appointment of Conaniah, and Shimei his brother: and by the commandment of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Joze the sonne of Imach the Leuite porter toward the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Shisaiamin, and Jeshua, and Shemalab, Azariah, and Shephaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their daily portion: beside their generation being males from thre pere olde and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Worth to the generation of the Priests after the house of their fathers, and to the Levites from twentie pere olde and above, according to their charge in their courses:

18 And to the generation of all their children, their wives, and their sonnes and their daughters throughout all the congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the houses of Aaron, the Priests, which were in the feldes and suburbs of their cities, in every cite the men that were appointed by names, shoulde give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and faithfully, and truly before the Lord his God.

21 And in all the workes that he began for the service of the house of God, both in the Lawe and in the commandmentes, to seeke his God, he did it with all his heart, and prospered.

C H A P. XXXII.

1 Saneherib innadeth Judah. 2 Hezekiah prepareth for the warre. 7 Hezekiah the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull towards the Lords. 33 His death.

1 After these things faithfully described, Saneherib king of Asshur came and entered into Judah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Saneherib was come, and that his purpose was to fight against Jerusalem,

3 Then he tooke counsel with his princes and his nobles, to stoppe the water of the fountaines without the cite: & they did help him.

4 So many of the people assembled themselves, and stoped all the fountaines, and the

*Ezra. 1. 1.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in things that were offered, or els that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

2. King. 18. 3.

isa. 30. 1.

eccles. 4. 13.

*Ezra. 1. 1.

*Ezra. 1. 1.

a According to the commandment of the Lord, Deut. 7. 25. ioh. 7. 1. 1. macca 12. 40.

b That is, all they which came to the Palace.

c That is, in the Temple where they assembled as in a tent.

2. 2. 3. 3. 9.

d The riches & first fruites for the maintenance of the Priests and Levites.

e That their minds might not be entangled with profits of worldly things, but that they might wholly & cheerfully serve the Lord.

f Published, which they had dedicate to the Lord by a vow.

g For reliefe of the Priests, Levites, widows, popples, fatherless, strangers, and such as were in need.

h They praised the Lord, and prayed for all prosperitie to his people.

i He sheweth that this plentiful liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing those which are given.

¹¹ *Ex. 17. 12.*
strengthened.

¹² He made a

¹³ double wall.

¹⁴ Read 1. Sam.

¹⁵ 5. 9.

¹⁶ Some read,

¹⁷ swordes or

¹⁸ daggers.

¹⁹ *Ex. 17. 12.*

²⁰ *Ex. 17. 12.*

²¹ That is, the

²² power of man.

²³ This declareth

²⁴ that Hezekiah

²⁵ did ever put his

²⁶ trust in God, &

²⁷ yet made him

²⁸ selfe strong and

²⁹ used lawfull

³⁰ meanes, least he

³¹ should seeme to

³² tempt God.

³³ *1. Reg. 18. 17.*

³⁴ While hee be-

³⁵ sieged Lachish.

³⁶ Thus the wicked

³⁷ put no difference

³⁸ betweene true

³⁹ religion and false,

⁴⁰ God and idols:

⁴¹ for Hezekiah onely de-

⁴² stroied idolatrie

⁴³ and placed true

⁴⁴ religion, thus

⁴⁵ the papists flander

⁴⁶ the seruants of

⁴⁷ God: for whē

⁴⁸ they destroy ido-

⁴⁹ latrie, they say

⁵⁰ that they abo-

⁵¹ lish religion.

⁵² This is his

⁵³ blasphemie, that

⁵⁴ he will compare

⁵⁵ the liuing God

⁵⁶ to vile idols.

⁵⁷ When man

⁵⁸ hath prosperie,

⁵⁹ he swelleth in

⁶⁰ pride and thack-

⁶¹ eth himselfe

⁶² able to resist and

⁶³ overcome euen

⁶⁴ God himselfe.

⁶⁵ Herein wee see

⁶⁶ that when the

⁶⁷ wicked speake

⁶⁸ euill of the ser-

⁶⁹ uants of God,

⁷⁰ they care not to

⁷¹ blaspheme God

⁷² himselfe: for if

⁷³ they feared God,

⁷⁴ they would loue

⁷⁵ his seruants.

⁷⁶ Their wordes

⁷⁷ are written,

⁷⁸ *1. King. 18. 19.*

the river that ranne through the middes
of the countrey, saying, Why should the
Kings of Asshur come, and finde much
water?

5 And "he took courage, and built all the
broken wall, and made up the towers,
and another wall without, and repaired
the wall in the citie of David, and made
many battes and shields.

6 And he set capitaines of warre ouer the
people, and assembled them to him in the
broad place of the gate of the citie, and
spoke comfortably vnto them, saying,

7 Be strong and courageous: feare not,
neither be affraide for the king of Asshur,
neither for all the multitude that is with
him: for there be none with us, then is
with him.

8 With him is an armie of flesh, but with
vs is the Lord our God for to helpe vs,
and to fight our battels. Then the peo-
ple were confirmed by the wordes of He-
zekiah king of Iudah.

9 After this, did Sanherib king of As-
sur sende his seruantes to Ierusalem
(while hee was against Lachish, and all
his dominion with him) vnto Hezekiah
king of Iudah and vnto all Iudah that
were at Ierusalem, saying,

10 Thus saith Sanherib the king of As-
sur, wherein doe ye trust, that ye will
remaine in Ierusalem, during the siege?

11 Worthy not Hezekiah entice you to giue
ouer your selues vnto death by famine
and by thirst, saying, The Lord our God
shall deliuer vs out of the hande of the
king of Asshur?

12 Hark not the same Hezekiah taken as-
way his high places and his altars, and
commanded Iudah and Ierusalem, say-
ing, Ye shall worship before one altar,
and burne incense vnto it?

13 Knowe ye not what I and my fathers
haue done vnto all the people of other
countreys? Were the gods of the nati-
ons of other landes able to deliuer their
land out of mine hand?

14 What is he of all the gods of those na-
tions (that my fathers haue destroyed)
that could deliuer his people out of mine
hande? that your God should be able to
deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue
you, nor seduce you after this sort, nei-
ther beleue ye him: for none of all the
gods of any nation of kingdome was
able to deliuer his people out of mine
hand and out of the hand of my fathers:
howe much lesse shall your gods deliuer
you out of mine hand?

16 And his seruantes spake yet more a-
gainst the Lord God, and against his
seruant Hezekiah.

17 He wrote also letters, blaspheming the
Lord God of Israel, and speaking against
him, saying, As the gods of the nations
of other countreys coulde not deliuer
their people out of mine hande, so shall
not the God of Hezekiah deliuer his peo-
ple out of mine hand.

18 Then they crept with a loud voice

in the Iewes speache vnto the people of
Ierusalem that were on the wal, to feare
them: so to astonish them, that they might
take the citie.

19 Thus they spake against the God of
Ierusalem, as against the gods of the
people of the earth, euen the workes of
manes handes,

20 And Hezekiah the king, and the pro-
phet Iaiiah the sonne of Amoz, played
against this and crept to heauen.

21 And the Lord sent an Angel which de-
stroyed all the balliant men, and the prin-
ces and captaynes of the hoste of the
king of Asshur: so hee returned "with
shame to his owne lande. And when he
was come into the house of his god, they
that came forth of his owne bowels,
slew him there with the sword.

22 So the Lord saved Hezekiah and the
inhabitantes of Ierusalem from the hand
of Sanherib king of Asshur, and from
the hande of all other, and maintained
them on euery side.

23 And many brought offerings vnto the
Lord to Ierusalem, and presents to He-
zekiah king of Iudah, so that hee was
magnified in the sight of all nations
from thenceforth.

24 In those dayes Hezekiah was sicke
vnto the death, & played vnto the Lord,
who spake vnto him, and gaue him a
signe.

25 But Hezekiah did not render accor-
ding to the rewarde bestowed vpon him:
for his heart "was lift vp, and wrath
came vpon him, and vpon Iudah and
Ierusalem.

26 Notwithstanding Hezekiah humbled
himselfe (after that his heart was lifted
vp) he & the inhabitantes of Ierusalem,
and the wrath of the Lord came not vpon
them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much
riches and honour, and hee gave him trea-
sures of silver, and of golde, and of pre-
cious stones, and of sweete odours, and of
shields, and of all pleasant vessels:

28 And of steele houses for the increase of
wheate and wine and oyle, and stables for
all beastes, and rowes for the stables.

29 And hee made him cities, and had pos-
session of sheepe and oxen in abundance:
for God had giuen him substance ex-
ceeding much.

30 This same Hezekiah also stopped the
upper water springes of Sion, and led
them straight underneath toward the ci-
tie of David Westward, so Hezekiah was
spared in all his workes.

31 But because of the ambassadours of
the princes of Babel, which sent vnto
him to enquire of the wonder that was
done in the lande, God left him to
erie him, and to knowe all that was in his
heart.

32 Concerning the rest of the actes of He-
zekiah, and his goodnesse, beholde, they
are written in the vision of Iaiiah the

prophet,

m Which went

n invented, made

o and authorized

p by man.

q This sheweth

r what is the best

s refuge in all

t troubles and

u dangers.

v To the num-

w ber of an hun-

x dred thousand

y and five thou-

z sand, as 1. King,

19. 35. 16.

1. Chr. 33. 16.

2. Chr. 32. 16.

p Meaning A-

dramelech, and

Sharaces his

sonnes.

q Or, general,

r This after

s trouble, God &

t dech comfort to

u all them that pa-

v ciently wait on

w him, & constan-

x ly put their trust

y in his mercies.

z 1. King. 20. 1.

1. Chr. 28. 1.

1. Chr. 28. 1.

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prophet, the sonne of Amos, in the booke of the kings of Iudah and Israel.

33 So Iezekiah depe with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah & the inhabitants of Ierusalem did him honour at his death: and Manassah his sonne reigned in his stead.

CHAP. XXXIII.

1 Manassah an idolater. 9 He causeth Iudah to erre. 11 He led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He abolisheth idolatry. 16 And setteth up true religion. 20 He dyeth. 24 Amon his sonne succedeth. 24 Whome his owne seruants slaine.

1 Manassah was twelue yere old, * when he began to reigne, and he reigned fise and fiftie yere in Ierusalem:

2 And he did euill in the sight of the Lord, like the abominations of the heathen, * whome the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Iezekiah his father had broken downe: * and hee set vp altars for Baalim, and made grooues, and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayde, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft and to charming, and to sojerie, and he dyed them that had familiar spirites, & sorcerers: hee did verp much euill in the sight of the Lord to anger him.

7 He put also the carued image, which hee had made, in the house of God: whereof God had sayde to Dauid and to Salomon his sonne, * In this house & in Ierusalem, which I haue chosen before all the tribes of Israel, wil I put my Name for euer.

8 Neither wil I make the scote of Israel to remoune any moxe out of the lande which I haue appoynted for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moyses.

9 So Manassah made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whome the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manassah and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaiues of the hoste of the King of Asshur, which tooke Manassah & put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, & humbled himselfe greatly before God of his fathers,

13 And prayed vnto him: & God was gracious vnto him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manassah knew that the Lord was God.

14 Nowe after this hee built a wall within the cite of Dauid, on the West side of the house in the valley, euen at the entry of the sigeate, and compassed about the sigeate, and rayfed it verp hie, and put rampiers of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the acts of Manassah, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the name of the Lord God of Israel, beholde, they are written in the booke of the kings of Israel.

19 And his prayer and howe God was intreated of him, and all his sinne, and his trespasses, and the places whererin hee built hie places, and set grooues and images (before hee was humbled) beholde, they are written in the booke of the Seers.

20 So Manassah slept in his fathers, and they buried him in his owne house: and Amon his sonne reigned in his steade.

21 Amon was two and twentie yere old, when hee began to reigne, and reigned two yere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manassah his father: for Amon sacrificed to all images, which Manassah his father had made, & serued them.

23 And hee humbled not himselfe before the Lord, as Manassah his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the lande made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles. 8 And restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh assurance with God.

1 Iosiah was eight yere olde when hee began to reigne, and hee reigned in Ierusalem one and threie yere.

2 And hee did righte in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed not to the right hand nor to the left.

3 And in the eight yere of his reigne (when Lord

Thus affliction giueh vnderstanding: for hee that hated God in his prosperie, nowe in his misery hee seeketh vnto him. e Reade Chap. 32. 30. f Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appoynted.

i Which albeie that it is not contained in the brewe, yet because it is mentioned and is written in the Greeke, we haue placet it in the end of this booke.

k Because hee had so horribly offended against the Lord, they did not bane him in the sepulchres of the kings, but in the garden of the kings house.

2. King. 21. 23.

2. King. 21. 2.

a Hee followed Dauid in all poynts that hee followed the Lord.

2. King. 21. 1.

2. King. 21. 1.

2. King. 21. 1.

2. King. 21. 1.

2. King. 21. 1.

2. King. 21. 1.

2. King. 21. 1.

b By the charge giuen to Moyses.

c Meaning, by his Prophetes, but their hearts were not touched to beleue & repent, without the which the preaching of the word taketh no place.

b When he was but sixtene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yere olde he abolished idolatrie and restored the true religion, e Which sheweth y he would see the reformation with his owne eyes. d Read 2. King. 23.16.

e This great zeale of this godly King the holy Ghost setteth forth as an example & pattern to other Kings & rulers, to teach them what God requirerh of them. 2. King. 22.3.

Or, they returned to Jerusalem, meaning, Shaphan, &c.

f For there were many portions & pieces annexed to y Temple. g Meaning, that they were in such credite for their fidelitie, y they made none accounts of that which they received. 2. King. 22.7,9.

h Reade 2. King. 22.8.

(when he was yet a childe) he began to seeke after the God of David his father: and in the twelfth yere he began to purge Judah, and Jerusalem from the he places, and the groues, and the carved images, and molten images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cutt downe the images that were on hie upon them: he brake also the groues, and the carved images, and the molten images, and stampt them to powder, and strawed it upon the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the priests vpon their altars, and purged Judah and Jerusalem.

6 And in the cities of Shaphan, and Ephraim, and Simeon, euen vnto Manasse, with their maniles they brake all round about.

7 And when he had destroyed the altars and the groues, and had broke and stampd to powder the images, and had cutt downe all the idoles thoroughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yere of his reigne when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Shaphan the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to reparaire the house of the Lord his God.

9 And when they came to Yilkiah the hie Priest, they deliuered h money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Shaphan, and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the handes of them that shoulde doe the worke and had the ouersight in the house of the Lord: and they gaue it to the workemen y wrought in the house of the Lord, to reparaire and amende the house.

11 Euen to the workemen and to the builders gaue they it, to be hewed stone and timber for couples and for beames of the houses, which the kings of Judah had destroyed.

12 And the men did the worke faithfully, and the ouersers of them were Jahath, and Obadiah the Leuites, of the children of Shetari, and Zechariah, and Shethulaim, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer h beaers of burdes, and they that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Yilkiah the Priest founde the booke of the Lawe of the Lord given by the hand of Moses.

15 Therefore Yilkiah answered and sayde to Shaphan the chanceller, I haue found the booke of the Lawe in the house

of the Lord: and Yilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in y house of the Lord, & haue deliuered it into the handes of the ouersers, and to the handes of the workemen.

18 Also Shaphan the chanceller declared to the king, saying, Yilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when y king had heard the wordes of the Lawe, he tare his clothes.

20 And the king commaunded Yilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Nibhal, and Shaphan the chanceller, and Aizah the kungs seruant, saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Judah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept y word of the Lord, to doe after all that is writte in this booke.

22 Then Yilkiah and they that the king had appoynted, went to Iudah the wydes ydresse the wife of Shaphan, the sonne of Azaliah, the sonne of Yashrah keeper of the wardrobe (and she dwelt in Jerusalem within the college) and they commaunded herof with her.

23 And she answered them, Thus sayeth the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus sayeth the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Judah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their handes, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Judah, who sent you to enquire of the Lord, so shall he say vnto him, Thus sayeth the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did melt, and thou didest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, sayeth the Lord.

28 Beholde, I will gather thee to thy fathers, & thou shalt be put in thy grave in peace, and thine eyes shall not see all the destruction, euil, which I will bring vpon this place, and vpon the inhabitants of the same.

29 Thus they brought the king word againe. ¶ Then the king sent and gathered all the Elders of Judah and Jerusalem.

30 And the king went vnto the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the kings

For the king was commaunded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

k For sorrow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses, which they had therein against the transgressors.

Thus the godly do not only lament their own sinnes, but also that their fathers and predecessors haue offended God.

Or, Tikhah, Or, Harah, m Meaning, either of y Priests apparel, or of the Kings. n Read herof, 2. King. 22.15. o That is, to the king.

p This he speaketh in contempt of the idolaters, who contrary to reason & nature make that a god which they haue made, & framed with their own handes.

q This declared what is the ende of Gods threatenings, to call his people to repentance, & to assure them in respect of their destruction.

r It may appeare that verie few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

[For as much as neither young nor old could be exempted from the curies cōtēned therein; if they did transgress, he knew it appeared to all, and was his duty to see it read to all sorts, that every one might learn to avoid those punishments by serving God aright, because he had charge over all & must answer for every one; he thought it his duty to see that all should make provision to receive the worde of God.]

3. King. 11. 21.
1 The Scripture vietim sundry places to call the lambes the Passover, which was but the signe of the Passover, because in all sacraments the signes have the names of the things which are signified. So that the Levites charge to be not only to minister in the Temple, but also to instruct people in the worde of God.
c As it was be. here the Temple was built there fore your office only is now to teach the people, and to praise God.
1. Cor. 11. 23. & 26. chapters.
10. The people & labour every one to examine themselves, that they be not unworthy to care of the Passover.
1. Cor. 11. 28. the people.

Whites and the Levites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the covenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a covenant before the Lord, to walke after the Lord, and to keepe his commandmentes, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the covenant written in the same booke.

32 And he caused all that were founde in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the covenant of God, even the God of their fathers.

33 So Josiah took away all the abominations out of all the countries he pertained to the children of Israel, and compelled all that were founde in Israel to serve the Lord their God: so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Josiah keepeth the Passover. 2 He sitteth fourth Gods service. 30 He fighteth against the king of Egypt, and dyeth. 34 The people bewails him.

1 **M**essour * Josiah kept a Passover unto the Lord in Jerusalem, & they slew the * Passover in the fourteenth day of the first moneth.

2 And he appointed the Whites to their charges, and encouraged them to the service of the house of the Lord,

3 And he led unto the Levites, & taught all Israel and were sanctified unto the Lord. But the holy Ark in the house which Salomon the sonne of David king of Israel did build: it shalbe no more a burden upon your shoulders: serve now the Lord your God and his people Israel.

4 And prepare your selves by the houses of your fathers according to your courses, as * David the king of Israel hath written, and according to the writing of Salomon his sonne,

5 And stande in the Sanctuary according to the division of the families of your brethren: the children of the people, and after the division of the familie of the Levites:

6 So kill the Passover, and sanctifie your selves, and * prepare your brethren that they may doe according to the wordes of the Lord by the hand of Moses.

7 Josiah also gave to the * people sheepe, lambes and kids, all for the Passover, even to all that were present, to the number of thirtie thousande, and three thousand bullockes: these were of the kings substance.

8 And his princes offered willingly unto the people, to the Whites and to the Levites: Mikiah, and Zechariah, and Jehoiad, rulers of the house of God, gave unto the Whites for the Passover, even two thousande and five hundred sheepe, and three hundred bullockes.

9 * Onanias also and Shemaiah, and Elishaphan his brethren, and Ishababai, and Jeiel, and Joabab, chiefe of the Levites gave unto the Levites for the Passover five thousande sheepe, and five hundred bullockes.

10 Thus the service was prepared, and the Whites stood in their places, also the Levites in their orders, according to the kings commandment:

11 And they slew the Passover, and the Whites sprinkled the blood with their handes, and the Levites flayed them.

12 And they took away from the burnt offering to give it according to the divisions of the families of the children of the people, to offer unto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And * they roasted the Passover with fire, according to the custome, but sanctified things they sod in pottes, pannes, and caldrons, & distributed them quickly to all the people.

14 Afterward also they prepared for themselves for the Whites: for the Whites the sonnes of Aaron were occupied in offering of burnt offerings, & the fat untill night: therefore the Levites prepared for the Levites, and for the Whites the sonnes of Aaron.

15 And the singers & sonnes of Asaph stood in their standing * according to the commandment of David, & Asaph, & Heman, and Jeduthun the kings * seer: and the porters at every gate, who might not depart from their service: therefore their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel were present, kept the Passover the same time, & the feast of unleavened bread seven dayes.

18 And there was no Passover kept like that in Israel, from the daies of Samuel the Prophet: neither did all the kings of Israel keepe such a Passover as Josiah kept, and the Whites & the Levites, and all Judah, & Israel that were present, and the inhabitants of Jerusalem.

19 This Passover was as kept in the righte tenth yeere of the reign of Josiah.

20 * After all this, when Josiah had prepared to fight against * Earchemish the * Pharaoh, and Josiah went out against him.

21 But he sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house * of mine enemies, and God commandeth me to make haste: leave off so come against * Earchemish, which is with me, lest he destroy thee.

22 But Josiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not unto the wordes of messengers, which were of the mouth of God, but came to fight in the valley of Megiddon.

So that every one, & of all sorts gave of that they had, a liberal portion to the service of God.

f Meaning, of the labe, which was called the Passover: for onely the Priests, might sprinkle, and in necessity: Levites might kill the sacrifice. They refused for the people that which was not expedient to be offered, that every man might offer peace offerings, and so have disposition. Exod. 12. 8.

1. Chron. 25. 1. h Meaning hereby by his Prophet, because he appointed the Palmes & prophecies which were to be sung.

1. Ed. found. i Which was in the line & twentieth yeere of his age.

2. King. 23. 29. k Which was a cite of the Assyrians, and Josiah fearing lest hee passing through Judah, would have taken his kingdome, made warre against him & consulted the Lord. 10. Euphrates. 11. E. of my hab. 12. That is, armed him a life, or disguised himselfe: because hee might not be knowne.

23 And the shooters shot at King Iofiah: then the king said to his servants, Carie me away, for I am very ſicke.
24 So his ſervants took him out of that charret, and put him in the ſecond charret which he had, & when they had brought him to Jeruſalem, he died, & was buried in the ſepulchres of his fathers: and all Judah & Jeruſalem mourned for Iofiah.
25 And Jeremiaſh lamented Iofiah, & all ſinging men and ſinging women mourned for Iofiah in their lamentations to this day, and made the ſame for an ordinance unto Iſrael: and behold, they be written in the lamentations.
26 Concerning the reſt of the actes of Iofiah and his goodneſſe, doing as it was written in the law of the Lord.
27 And his deedes, firſt and laſt, behold, they are written in the booke of the kings of Iſrael and Judah.

CHAP. XXXVI.

1 After Iofiah, reigneth Iehoaſha. 2 After Iehoaſha, Iehoaſim. 3 After him Iehoaſia. 11 After him Zedekiah: 21. In whoſe time all the people were carried away to Babel, for continuing the admonitions of the Prophets, 23 and were reſtored againe the ſeventieth yeere after by king Cyrus.

3. King. 33. 30.

1 **T**HEN the people of the lande took Iehoaſha the ſonne of Iofiah, and made him king in his fathers ſtead in Jeruſalem.
2 Iehoaſha was thre & twentieth yere olde when he began to reigne, and he reigned thre & moneths in Jeruſalem.
3 And the king of Egypt took him away at Jeruſalem, and condemned the lande in an hundred talents of ſilver, and a talent of golde.
4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Iehoaſkun: and Iehoaſha took Iehoaſha his brother, and carried him to Egypt.
5 Iehoiakim was ſixe and twentieth yere olde, when he began to reigne, & he reigned eleven yere in Jeruſalem, and did euill in the ſight of the Lord his God.
6 Agaiſt him came by Nebuchadnezzar king of Babel, and bound him with chaines to carie him to Babel.
7 Nebuchadnezzar alſo caried of the beſtes of the houſe of the Lord to Babel, & put them in his temple at Babel.
8 Concerning the reſt of the actes of Iehoiakim, & his abominations which he did, and that which was founde vpon him, behold, they are written in the booke of the kings of Iſrael and Judah: and Iehoiachin his ſonne reigned in his ſtead.
9 Iehoiachin was eight yere olde when he began to reigne, and he reigned thre moneths and tenne dayes in Jeruſalem, and did euill in the ſight of the Lord.
10 And when the yere was out, king Nebuchadnezzar ſent and brought him to Babel with precious veſſels of the houſe

of the Lord, & he made Zedekiah his brother king over Judah and Jeruſalem.
11 Zedekiah was one and twentieth yere olde, when he began to reigne, and reigned eleven yere in Jeruſalem.
12 And he did euill in the ſight of the Lord his God, and humbled not himſelfe before Jeremiaſh the Prophet at the commandement of the Lord.
13 But he rebelled moſt cruelly againſt the Lord his God, which had cauſed him to ſwear by God: & he hardened his necke, & made his heart obſtinate that he might not returne to the Lord God of Iſrael.
14 All the chiefe of the Prieteſtes alſo and the people treſpaſſed wonderfull, accorſing to all the abominations of the heathen, and polluted the houſe of the Lord, which he had ſanctified in Jeruſalem.
15 Therefore the Lord God of their fathers ſent to them by his meſſengers, ſaying, earlie ſending: for he had compaſſion on his people, and on his habitation.
16 But they mocked the meſſengers of God: & deſpiſed his wordes, and miſdeed his Prophets, untill the wrath of the Lord aroſe againſt his people, and till there was no remeſie.
17 For he brought vpon them the king of the Caldeans, who ſlew their pong men with the ſwoorde in the houſe of their Sanctuarie, and ſpared neyther pong man, nor virgine, ancient, nor aged. God gaue all into his hand.
18 And all the veſſels of the houſe of God great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his ynners: all theſe caried he to Babel.
19 And they burnt the houſe of God, & brake downe the wall of Jeruſalem, & burnt all the palaces thereof with fire, and all the precious veſſels thereof, to deſtroy all.
20 And they that were left by the ſwoorde, caried he away to Babel, and they were ſervants to him & to his ſonnes, untill the kingdom of the Chaldeans had rule.
21 To fulfill the word of the Lord by the mouth of Jeremiaſh, untill the land had her fill of her Sabbath: for all the dayes that they lay deſolate, they kept Sabbath, to fulfill ſentence thereon.
22 But in the firſt yere of Cyrus king of Perſia (when the word of the Lord was ſpoken by the mouth of Jeremiaſh, which he ſaid by the ſpirit of the Lord) Cyrus king of Perſia, & he made a proclamation through all his kingdom, and alſo by writing, ſaying,
23 Thus ſaith Cyrus king of Perſia, All the kingdomes of the earth hath the Lord God of heauen given me, & he hath commanded me to build him an houſe in Jeruſalem, that is in Judah. Who is among you of all his people, with whom the Lord his God is? let him goe up.

forewarned by his Prophet above an hundred yeres was borne, 16. 44. 28. that Ieruſalem and the Temple ſhould be built againe by Cyrus his anointed: ſo called, becauſe God ſet his ſervice for a time to deliuer his Church.

The prayer of Manasseh King of the Jewes.

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This prayer is not
in the Bible but
is thought out of
the Group.

a Thou hast pro-
mised that repe-
tance shalbe the
way for them to
returne to thee.
b He speaketh
this in compari-
son of himself &
these holy fa-
thers which have
their commend-
ation in the
Scriptures, so y
in respect of him
selfe he calleth
their times no-
thing, but attri-
butes vnto the
nighteclouds.

O Lord almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with all their ordinance, which hast bounde the sea by the word of thy commandement, which hast shut up the deepe and sealed it by thy terrible and glorious name, whom all doe feare and tremble before thy power: for the maiestie of thy glory cannot be doine, & thine anger thy eating towards sinners is insupportable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, on, long suffering, and most mercifull, and repentest for mans iniquities. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that turne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Jacob, which haue not sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned above the number of the sande of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens for the multitude of mine iniquities. I am bowed downe with many prison bandes, that I cannot lift up mine head, neither haue any release. For I haue provoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set by abominations, and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by refusing euill for euill: neither condemne me into the lower partes of the earth. For thou art the God, thou the God of them that repent: and in me thou wilt shewe all thy goodness: for thou wilt saue mee that am vniuersally, according to thy great mercie: therefore I will praise thee for ever all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for ever and ever, Amen.

Ezra.

THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the incen-
they shoulde see their owne miseries, and be exercised vnder the crosse, that they might con-
temne the worlde and aspire vnto the heauens: so after that hee had visited the Jewes and
kept them now in bondage seuentie yeeres in a strange country among infidels and idolaters, he
remembered his tender mercies and their infirmities, and therefore for his owne sake raysted them
vp a deliverer, and moved both the heart of the chiefe ruler to pitee them, and also by him pun-
ished such which had kept them in seruitude. Notwithstanding lest they should growe into a con-
tempt of Gods great benefite, he keepeth them still in exercise, and raiseth domestical enemies,
which endeouour as much as they can to hinder their most wortheie enterprises: yet by the exor-
tation of the Prophets they went forward by little and little till their worke was finished. The
author of this booke was Ezra, who was Priest, and Scribe of the Lawe, as chap. 7. 6. He returned
to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the re-
turne of the first vnder Zerubbabel, when the Temple was buylt. Hee brought with him a great
company, and much treasures, with letters to the kings officers for all such things as should be ne-
cessarie for the Temple: and at his coming he redressed that which was amisse, and set the things
in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in capti-
tivity, & And restoreth them their holy vessels.

NOW in the first
pere of Cyrus king
of Persia (that the
word of the Lord,
spoken by p month
of Jeremias, might
be accomplished) p
Lord stirred up the
spirit of Cyrus
king of Persia, and he made a proclama-
tion through all his kingdome, and also
by writing, saying,
2 Thus saith Cyrus king of Persia, The
Lord God of heauen hath giuen me
all the kingdome of the earth, and he hath
commanded me to binde him in house
in Ierusalem, which is in Iudah.

3 Who is he among you of all his people
with whom the Lord is: let him goe up
to Ierusalem which is in Iudah, & build
the house of the Lord God of Israel: he is
the God, which is in Ierusalem.

4 And euery one that remaineth in any
place (where he sojourne) let the men
of his place reuene him with silver and
with golde, and with substance, and with
cattell, and with a willing offering, for
the house of God that is in Ierusalem,
5 Then the chiefe fathers of Iudah & Beni-
iamin, and the priests and Leuites rose
vp, with all them whose spirit God had
raised to go vp, to binde the house of the
Lord which is in Ierusalem.

e If any through
poverty were
not able to re-
turne, the kings
commission was
that he should
be furnished &
necessaries.
f Which they
should theues should
raise toward the
reparation of the

6 Build Temple.

1 Chron. 36. 13.

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g Because they
knew that it was
nothing so glo-
rious as ¹ Tem-
ple, which Salo-
mon had built,
withstanding
peas comfort-
ing them, and
prophecieth
that it shall be more
beautiful than the first: meaning the spiritual
Temple, which are the members of Christs bodie.

CHAP. III.

3 The building of the Temple is hindered and how.

11 Letters to Artaxerxes, and the answers.

a Meaning ¹ in-
habitants of Sa-
maria, who the
king of Assyria
had placed in ²
stead of the ten
tribes. 2. Kin. 17.
24. and 19. 37.
These professed
God, but wor-
shipped idols al-
so, & therefore
were the great-
est enemies to
the true servants
of God.

b For their percei-
ued what their
presence was,
to wit, to erect
idolatry in stead
of true religion.

c ¹ *Ezr. Made their
hands weak.*

d They bribed ²
governors vnder
the king, to hinder
their worke, thus
they that hate,
cannot abide; ³
God should be
purely served.

e He was also
called Artaxer-
xes, which is a
Persian name,
some thinke it
was Cambyse
Cyrus sonne, or
Darius, as vers. 5.
f Called Artax-
erxes, which sig-
nifieth in ⁴ Per-
sian tongue, an ex-
cellent warrior.

g ¹ *Ezr. summe-
lous.*
h These were
certain people,
which ² *Adyri-*
ans placed in Sa-
maria in stead
of the ten tribes.

i Some thinke it
was Sancherib, but rather Salmanasar. h To wit, Euphrates, and
he meaneth in respect of Babel that they dwelt beyond it.

j Which were a certaine people that envied the Jews.

men which had sette the first house, (whe
the foundation of this house was layde
beside their eyes) & wept with a loud
voice, and many shouted aloude for ioy.
13 So that the people coulde not discern
the found of the house for ioy, from the
noise of the weeping of the people: for the
people shouted with a loud cry, and the
noise was heard farre off.

14 And it knowe nowe into the king, that the
foundations of the walles, and haue tops
ned the foundations.

15 We it knowe nowe into the king, that if
this cite be built, and the foundations
of the walles laid, they wil not giue tolle,
tribute, nor ¹ custome: so shalt thou hin-
der the kings tribute.

16 Show therefore because ² we haue bene
brought vp in the kings palace, it was not
more for vs to see the kings dishonour
for this cause haue we sent and certified
the king,

17 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt
finde in the booke of the Chronicles, and
perceiue that this cite is rebellious and
nosome vnto kings & prouinces, & that
they haue moued sedition of old time, for
the which cause this cite was destroyed.

18 We certifie the king therefore, that if
this cite bee builded, and the foundation
of the walles laid, by this meanes ³ a pos-
sion beyond the River shall not be thine.

19 The king sent an answer vnto Re-
hum the Chancellour, and Shumhai the
Scribe, and to the rest of their compani-
ons that dwelt in Samaria, and vnto
the other beyond the River, ⁴ Schian and
Chereth.

20 The letter which ye sent vnto vs, hath
bene openly read before me,

21 And I haue commanded & they haue
searched, and founde, that this cite of
old time hath made insurrection agaynst
kings, and hath rebelled, & rebellion hath
bene committed therein.

22 There haue bene mightie kings also ou-
er Jerusalem, which haue ruled ouer all
beyond the River, and tolle, tribute, and
custome was giuen vnto them.

23 Make ye nowe a decree, that those men
may cease, & that the cite be not built, till
I haue giuen another commandement.

24 Take heede now that ye faile not to do
this: wher should damage growe to hurt
the king?

25 When the copie of king Artahashates
letter was read before Rehum & Shum-
hai the scribe, & their companions, they
went vp in all the haste to Jerusalem vnto
the Iewes, and caused them to cease
by force and power.

26 Then ¹ ceased the worke of the house of
God, which was in Jerusalem, and did
stop vnto the second pere of Darius king
of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of
the Temple goeth forward, contrarie to the minds of
Tatnai, 6 Hu letters to Darius.

7 Then ¹ Haggai a Prophet and Ze-
chariah the sonne of Bodo a Pro-
phet prophesied vnto the Iewes that
were in Judah, & Jerusalem, in the name
of the God of Israel, even vnto them.

8 Then Zerubbabel the sonne of Sheph-
atiah, and Jeshua the sonne of Josiah
and

12 We it knowe nowe into the king, that the
Iewes, which came vp from thre to vs,
are come vnto Jerusalem (a cite rebell-
ious and wicked) and burde, and lay the
foundations of the walles, and haue tops
ned the foundations.

13 We it knowe nowe into the king, that if
this cite be built, and the foundations
of the walles laid, they wil not giue tolle,
tribute, nor ¹ custome: so shalt thou hin-
der the kings tribute.

14 Show therefore because ² we haue bene
brought vp in the kings palace, it was not
more for vs to see the kings dishonour
for this cause haue we sent and certified
the king,

15 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt
finde in the booke of the Chronicles, and
perceiue that this cite is rebellious and
nosome vnto kings & prouinces, & that
they haue moued sedition of old time, for
the which cause this cite was destroyed.

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this cite bee builded, and the foundation
of the walles laid, by this meanes ³ a pos-
sion beyond the River shall not be thine.

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hum the Chancellour, and Shumhai the
Scribe, and to the rest of their compani-
ons that dwelt in Samaria, and vnto
the other beyond the River, ⁴ Schian and
Chereth.

18 The letter which ye sent vnto vs, hath
bene openly read before me,

19 And I haue commanded & they haue
searched, and founde, that this cite of
old time hath made insurrection agaynst
kings, and hath rebelled, & rebellion hath
bene committed therein.

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er Jerusalem, which haue ruled ouer all
beyond the River, and tolle, tribute, and
custome was giuen vnto them.

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may cease, & that the cite be not built, till
I haue giuen another commandement.

22 Take heede now that ye faile not to do
this: wher should damage growe to hurt
the king?

23 When the copie of king Artahashates
letter was read before Rehum & Shum-
hai the scribe, & their companions, they
went vp in all the haste to Jerusalem vnto
the Iewes, and caused them to cease
by force and power.

24 Then ¹ ceased the worke of the house of
God, which was in Jerusalem, and did
stop vnto the second pere of Darius king
of Persia.

k Meaning, the
giftes that are
wont to be giue
to kings when
they passe by
any countrey,
¹ *Ezr. in the
Chap. 5. 17. ha-
ueth the sake of
the Palace.*

l Some read it
Shelam, saluta-
on or, reeing.
m Called also
Chenech, as
vers. 11.

n Not alough
therefor ² *Im-
plies exhort
them to cease,
but they did
less diligent
because of the
trouble.*

o ¹ *Or, Haggai
Hag. 1. 1.
2. 1. 1.*

a Which incou-
raged them to
go forward, and
scolded them
that they were
more careful to
build their owne
houses, then re-
ady to build the
Temple of God.
b That is, the
enemies asked
this, as verie 10.
c His fauour
and the spirit of
length.

arose, & began to builde the house of God
at Jerusalem, and with them were the
prophets of God, which helped them.
3 At the same time came to them Tar-
nai, which was captaine bepon the Ki-
uer, and Shether Boznai and their com-
pansions, and said thus vnto them, Who
hath giuen you commandement to build
this house, and to lay the foundations of
these walles?

4 Then said we vnto them after this man-
ner, What are the names of the men that
build this building?

5 But the spirit of their God was vpon
the Elders of the Jewes, that they could
not cause the to cease, till the matter came
to Darius: and then they answered by
letters therunto.

6 The copie of the letter, that Tarnai cap-
taine bepon the Kiuer, and Shether-
boznai & his companions, Elpharbaia,
(which were bepon the Kiuer) sent vnto
king Darius.

7 They sent a letter vnto him, wherein it
was written thus, VNTO DARIUS
the King, all grace.

8 We it knowen vnto the King, that wee
went vnto the Iourne of Judea, to the
house of the great God, which is builded
with great stones, and beames are laide
in the walles, and this worke is wrought
speedily, and prospereth in their hands.

9 Then asked we those Elders, and saide
vnto them thus, Who hath giuen you
commandement to build this house, and
to lay the foundation of these walles?

10 We asked their names also, that wee
might certifie the, & that we might write
the names of the men that were their ru-
lers.

11 But they answered vs thus, and sayde,
We are the seruants of the God of hea-
uen and earth, and builde the house that
was build of olde and many yeeres agoe,
which a great King of Israel builded,
and founded it.

12 But after that our fathers had promo-
ted the God of heauen vnto iustice, he
gave them ouer into the hands of Nebu-
chadnezzar king of Babel the Caldean, &
he destroyed this house, and caried the
people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of
Babel, king Cyrus made a decree to build
this house of God.

14 And the vessels of golde and silver of
the house of God, which Nabuchadnezzar
tooke out of the Temple that was in
Jerusalem, and brought them into the
Temple of Babel, these did Cyrus the
king take out of the Temple of Babel,
and they gave them vnto one Shelbaza-
sar by his name, whome hee had made
captaine.

15 And he saide vnto him, Take these ves-
sels and go the way, and put them in the
Temple that is in Jerusalem, and let the
house of God be build in this place.

16 Then came the same Shelbazar, and
laide the foundation of the house of God,
which is in Jerusalem, and saide that

came even until now, hath it bene in build-
ing, yet is it not finished.

17 Now therefore if it please the King, let
there be searche made in the house of the
Kings treasures, whether there is in Ba-
bel, whether a decree hath bene made by
king Cyrus, to build this house of God in
Jerusalem, and let the King send his mind
concerning this.

C H A P. VI.

At the commandments of Darius King of Persia,
after the Temple was builded and dedicate, the
children of Israel kept the first of solemnized
feasts.

1 Then king Darius gave command-
ment, and they made searche in
the treasure of the treasures, which
were there layed up in Babel.

2 And there was found in a coffer (in the
palace that was in the Iourne of the
Medes) a volume, & therein was it thus
written, as a memoriall.

3 IN THE FIRST YEERE of king Cyrus,
king Cyrus made a decree for the house
of God in Jerusalem, let the people bee
built, even the place where they offered sa-
crifices, and let the walles thereof be top-
ped together: let the height thereof be three
score cubits, and the breadth thereof three
score cubits.

4 These orders of great stones, and one
order of timber, and let the expenses bee
giuen of the Kings house.

5 And also let them render the vessels of the
house of God (of golde and silver, which
Nabuchadnezzar tooke out of the Tem-
ple which was in Jerusalem, & brought
vnto Babel) and let him goe vnto the
Temple that is in Jerusalem to his place
and put them in the house of God.

6 Therefore Tarnai captaine bepon the
Kiuer, and Shether Boznai, (and their
companions Elpharbaia, which are
bepon the Kiuer) bee ye free from
thence.

7 Suffer ye the work of this house of God,
that the captiue of the Jewes and the
Elders of the Jewes may build this
house of God in his place.

8 For I have giuen a commandment
what ye shall doe to the Elders of these
Jewes, for the building of this house of
God, that of the revenues of the King,
which is of the tribute bepon the Kiuer,
there be indifferently expenses giuen
vnto these men that they cease not.

9 And that which they shall haue made off,
let it be giue vnto them day by day, whe-
ther it be pong bullockes, or rannes, or
lambs for the burnt offerings of the God
of heauen, wheate, salt, wine, and oyle, ac-
cording to the appointment of the Priest
that shall be in Jerusalem: that there bee no
lacke.

10 That they may haue to offer sweete
odours vnto the God of heauen, and ypag
for the Kings life, and for his sonnes.

11 And I have made a decree, that whoso-
euer shall alter this sentence, the wood that
shall be yntied before his house, and that
shall be set by, and he shall be hanged thereon.

2 A 44. AND

g Meaning, in
the librarie, or
places where lay
the registers, or
records of
times.

1. 5. 1. 4. 31.

1. 5. 1. 4. 31.

Wherein were
the actes of the
Kings of Medes
and Persians.

10. 1. 1. 1. 1. 1.

10. 1. 1. 1. 1. 1.

b Meaning, Ze-
rubabel, to
whom hee giue
charge.

c Meale not
with them, nei-
ther hinder
them.

d For lacke of
money.

d To wit, Sa-
lomon.

1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

e Reade Chap.
14.

f Reade Cha. 1. 8

e Who hath appointed that place to have his name called upon these.
2 d 4. 7. 1.

f Whom God stirred up to assure them that he would give their worke good successe.

g This is the twelfth moneth and containeth part of February and part of March.

h And the two and fourtieth after their first returne.

Mem. 3. 6. 8. 9.

ordained in the first moneth.

ordained in the first moneth.

i Which were of the heathen and forsake their idolatrie to worship the true God.

k Meaning, Darius who was king of the Medes, Persians and Assyrians.

l Ezra to strengthen their hands.

m The Ebrewes write, that divers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to Emperours Romaine.

and his house shall make a dungon for this.

12 And Ezra said that hath caused his name to dwell there, without at things and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius have made a decree, let it be done with speede.

13 ¶ Then Tatnai the captaine beyonde the river, and Setherab Bogai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Jews divided, and they were gathered by the prophesying of Haggai the Prophet, and Zachariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahshastes King of Persia.

15 And this house was finished the thirde day of the month. And which was the sixtieth yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambs, and runcie goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their canticles, over the service of God in Jerusalem, as it is written in the booke of Psalms.

19 And the children of the captivity kept the dedication on the fourteenth day of the first moneth.

20 ¶ For the Priests and the Levites were purged altogether, and they killed the Passover for all the children of the captivity, and for their brethren the Priests, and for themselves.

21 ¶ So the children of Israel which were come againe out of captivity, as all such as had separated themselves unto them, from a habitation of the heathen of Iland, to serve the Lord God of Israel, did eate.

22 And they kept the feast of unleavened bread seven dayes with joy: for the Lord had made them glad, & turned the heart of the king of Assyria unto the restoration of the house of the house of God, even the God of Israel.

CHAP. VII.

23 ¶ The commandment of King Darius, Ezra and his companions came to Jerusalem: so they went.

24 ¶ Now these things, in the reigne of Artahshastes King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Balthiah,

25 ¶ The sonne of Shalum, the sonne of Zadok, the sonne of Ahitub,

26 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

27 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

28 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

29 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

30 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

31 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

32 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

33 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

34 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

35 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

36 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

37 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

38 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

39 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

40 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

41 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

42 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

43 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

44 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

45 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

46 ¶ The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

b Ezra deduceth his kinred, till he cometh to Aaron, to prove that he came of him.

c He sheweth here what a service is, whol charge to write the Law, and to expound it, whom Marke calleth a scribe, Mar. 12. 34. Mat. 23. 2. Luke 10. 13.

d That concerning part of Iude and part of Asgust.

e Of King Darius.

f Some take this for the name of a people, some for time or circumstance, meaning that the king would him long live.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who lived according to the Law.

i Wherto thou art expert.

k Aske howe well may serve to Gods glory.

1 Which was the River Euphrates, & they were beyond it in respect of Babylon.

2 In Read 1. King. 2. 26. & 2 Chron. 1. 10.

a This declareth that the care of Gods iudgements caused him to visit this liberalitie, and not the love that he bare to Gods glory, or affection to his people.

b He gave Ezra full authority to restore all things according to the word of God, & to punish them that refused and would not obey.

p Thus Ezra gave God thanks for that he gave him so good successe in his affairs by reason of the king.

commandment to all the treasures which are beyond the River, that whatsoever Ezra the Priest and scribe of the Law of the God of heaven shall require of you, that it be done instantlie.

22 Unto an hundred talents of silver, unto an hundred measures of wheat, and unto an hundred baths of wine, and unto an hundred baths of oyle, and salt without writing.

23 Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should he be wroth? Against the Realme of the king, and his children.

24 And we certify you, that upon any of the Priests, Levites, singers, porters, scribes, or souldiers in this house of God, there shall no governor lay upon them toll, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the River, even all that know the Lawe of thy God, & teache ye them that know it not.

26 And whosoever will not do the Lawe of thy God, and the kings law, let him have iudgement without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Jerusalem,

28 And hath inclined mercie toward me, before the King and his counselors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God, which was upon me, and I gathered the chiefs of Israel to goe by with me.

C H A P. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duties. 31 PV has they did when they came to Ierusalem.

1 These are now the chiefe fathers of them, & the genealogie of them that came up with me from Babel, in the reigne of king Artaxerxes.

2 Of the sonnes of Iudithas, Gersham: of the sonnes of Ithamar, Daniel: of the sonnes of David, Hattusai.

3 Of the sonnes of Sherebania, of the sonnes of Itharohi, Zechariah, and with him the count of the males, an hundredie and fiftie.

4 Of the sonnes of Zababai Noah, Elisheai, the sonne of Zechariah, and with him two hundred males.

5 Of the sonnes of Sherebania, the sonne of Ithaziel, and with him three hundredie males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Zechariah the sonne of Abihai, and with him seuentie males.

8 And of the sonnes of Shephathia, Zechariah the sonne of Shihai, and with him fourscore males.

9 Of the sonnes of Ithar, Zababai the sonne of Zechiel, and with him two hundredie and eightie males.

10 And of the sonnes of Shephathia the sonne of Iosaphai, and with him an hundredie and threescore males.

11 And of the sonnes of Zebai, Zechariah, the sonne of Zebai, & with him eightie and twenty males.

12 And of the sonnes of Hagab, Johanan the sonne of Hakatan, and with him an hundredie and ten males.

13 And of the sonnes of Adonikam, these were the last, whose names are these: Eliphelet, Zechiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Bignai, Zebai, & Zabdai, and with them seuentie males.

15 And I gathered them to the River that goeth towarde Shalman, and there abode we three daies: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Sheimeiah, and to Eleazar, and to Asarib, and to Elathai, and to Nathan, & to Zechariah, & to Shihallai the chief, and to Zachariah, and to Eleazar, men of understanding.

17 And I gave them commandment, to Ido the chiefest at the place of Galatia, and I tolde them the words that they should speake to Ido, & to his brethren the Aethiopes at the place of Galatia, that they should call the ministers of the house of our God to come unto vs.

18 So by the good haud of our God which was upon vs, they brought us a man of understanding of the sonnes of Zababai the sonne of Eli the sonne of Israel, and Sherebia with his sonnes and his brethren, even eightie.

19 Also Zababai, and with him Zechariah of the sonnes of Ithar, with his brethren, and their sonnes twenty.

20 And of the Aethiopes, whome David had set, and the Princes for the service of the Levites, two hundredie and twenty of the Aethiopes, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble our selves before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the King an armie & horsemen, to helpe us against the enemy in the way, because we had soken to the king, saying, The hand of our God is upon all them that seek him in goodnes, but his power & his wrath is against all them that forsake him.

23 So we fasted, & besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chief of the priests, Sherebiah, and Zababai, & ten of their brethren with them,

25 And weighed them the silver and the golde, and the vessels, even the offering of A. ii.

b That came to go with Ezra.

c To that place of Euphrates, where Ahava River entereth into it, looke Leviticus 2. 41.

d He was the chiefest that taught there the Law of God unto the Levites.

e Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to humble the bodie to the spirit, which must precede of heart lively touching, or else it is but hypocrisie. g He thought it better to comit himselfe to the Protection of God, then by seeking these ordinarie means, to give an occasion to others to thinke that he did aught of Gods power.

1. 2. 1. 3. 2.

2 Reade Chap. 7. 1.

1. 2. 1. 3. 2.

the house of our God, which the king and his counsellors, and his princes, and all Israel that were present had offered.

h Reade 1. king. 9. 14.

26 And I weighed unto their hande six hundredth and threety talents of silver, and in silver vessel, an hundredth talents; and in golde, an hundredth talents:

i Reade Chap. 2. 69.

27 And threety basins of golde, of a thousand dynammes, & two vessels of shining brasse very good, and precious as gold.

28 And I said unto them, Ye are consecrate unto the Lorde, and the vessels are consecrate, and the gold and the silver are freely offered unto the Lorde God of your fathers.

29 Watche ye, and keepe them untill I weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lorde.

30 So the Priests & the Levites received the weight of the silver and of the golde, and of the vessels to bring them to Jerusalem, unto the house of our God.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

31 Then we departed from the River of Ahava on the twelfth day of the first month, to go unto Jerusalem, and the hand of our God was upon vs, and deliuered vs from the hande of the enemy, and of such as layde a waite by the way.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth daye was the silver weighed, and the gold & the vessel in the house of our God by the hande of Serephoth the sonne of Biah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Josabad the sonne of Iehshua, and Shobadiah the sonne of Binnui the Levites.

l This was a token of a good conscience and of his integrity, that he would haue witnesses of his fidelitie.

34 By number & by weight of euery one, and all the weight was wrytten at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings unto the God of Israel, twelue bullockes for all Israel, ninetie and six rammes, seuentie and foure lambs, and twelue he goats for sinne: all was a burnt offering of the Lorde.

36 And they deliuered the kinges commission unto the kinges officers, and to the captaines beyonde the River: and they pronounced the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, & married with the Gentiles.

2 The prayer vnto God.

a. Esdr. 8. 6.

3 From y^e time they came home vnder Zerubbabel vnto the coming of Ezra, they had degenerate contrarie to the Lawe of God, & married where it was not lawd al, Deut.

1 When as these things were done, rulers came to me, saying, The people of Israel, and the Priests and the Levites are not separated from the people of the landes, as touching their abominations: for we, of the Canaanites, the Hittites, the Perizzites, & Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites,

For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the

princes and rulers haue bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the heare of mine head, & of my beard, and sat downe astonished.

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sat downe astonished vntill the evening sacrifice.

5 And at the evening sacrifice I arose by from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spiedde out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespasse is growne vp vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kinges, and our Priests bene deliuered into the hand of the kinges of the landes, into the sword, into captiuitie, into a spoile, and into confusion of face, as appeareth this day.

8 And nowe for a little space grace hath bene shewed from the Lorde our God, in causing a remnant to escape, & in giuing vs a temple in his holy place, that our God may light our eyes, and giue vs a little treading in our enemies.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kinges of Persia, to giue vs life, & to erect the house of our God, & to reedifie the desolate places thereof, and to giue vs a wall in Iudah & in Jerusalem.

10 And nowe, our God, what shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruantes the Prophets, saying, * The land wherunto ye go to possesse it, is an vncleane lande, because of the filthines of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seek their peace nor wealth for ever, that ye may be strong & eat the goodwille of the land, and leaue it for an inheritance to your sonnes for ever.

13 And after all that is come vpon vs for our euill deedes, & for our great trespases, (seeing that thou our God hast stayed vs from being brought to us for our iniquities, & hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and to playne in affinitie with the people of such abominations? wouldst not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

b That is, the gouernors are the chiefe begginers hereof.

c As one doubting whether God would continue his benefices towards vs, or else desist.

d That is, we are drowned in sinne.

e They exceede, that they cannot growe greater.

f In giuing vs a resting place, it is a similitude taken of them that remaine in a place, which sinners asyles to him, that is, 37. 07, 11, 12, 13.

Exod. 33. 3. & 34. 12, 13, 14. Deut. 7. 23.

Deut. 34. 6.

g Hast not vnto us call vs downe and destroyed vs, as thy finnes, Deut. 32. 3.

b Helsheweth
that God is iust
in punishing his
people, and yet
mercifull in re-
ferring a residue
to whome he sheweth fauour.

we haue bene ^b referred to escape, as ap-
peareth this daie: beholde, we are before
thee in our trespasses: therefore we cannot
stand before thee because of it.

C H A P. X.

1 The people repent and turne, and put away their
strange wives.

i. 1. 1. 1. 1. 1. 1.
a He confessed
his finnes & the
finnes of the
people

1 **W**hyres ^a Ezra prayed thus, and
confessed himselfe weeping, and
falling downe before the house of
God, there assembled vnto him of Israel
a very great Congregation of men and
women and children: for the people wept
with a great lamentation.

2 Then Sheshbaziab ^b sonne of Jehiel one
of the sonnes of Elam, answered, and said
to Ezra, We haue trespassed against our
God, and haue taken strange wives of
the people of the lande, yet now there is
^b hope in Israel concerning this.

3 Nowe therefore let vs make a couenant
with our God, to put away ^c al^h wives,
(and such as are borne of them) accord-
ing to the counsell of the Lord, & of those
that feare the commandments of our
God, & let it be done according to ^d his law.

4 **A**nswe: for the matter ^d belongeth vnto
thee: we also will be with thee: be of coun-
sell, and do it.

5 Then arose Ezra, and caused the chief
Priests, the Leuites, and all Israel, to
swear that they would doe according to
this word. So they swore.

6 And Ezra rose vp frō before the house
of God, & went into ^e his chamber of Ioha-
nan the sonne of Eliah: he went euen
thither, but he did eate neither bread, nor
drinke water: for he mourned, because of
the transgression of them of the captiuitie.

7 And they caused a proclamation to goe
throughout Iudah and Ierusalem, vnto
^e all them of the captiuitie, that they should
assemble themselves vnto Ierusalem.

8 And whosoever would not come within
thre daies according to the counsell of the
Princes and Elders, all his substance
should be ^f forsaite, and he should be sepa-
rate from the Congregation of them of
the captiuitie.

9 Then all the men of Iudah and Ben-
iamin assembled themselves vnto Ieru-
salem within thre daies, which was the
twentieth day of the ^g ninth moneth, and
all the people came in the street of the house
of God, trembling for this matter, and
for the ^h rayne.

10 And Ezra the Priest stood vp, and said
vnto them, Ye haue transgressed, & haue
taken strange wives, to ⁱ increase the
trespass of Israel.

11 Nowe therefore ⁱ giue vnto the
Lord God of your fathers, & doe his will,
and separate your selues from the people
of the land, and from the strange wives.

12 And all the Congregation answered, and
said with a loud voice, So will we doe
according to thy wordes vnto vs.

13 But the people are many, and it is a
day like this, & we are not able to stand

without, neither is it the worke of one day
or two: for we are many that haue offend-
ed in this thing.

14 Let our rulers stand therefore ^j before al^l
the Congregation, and let al^l them which
haue taken strange wives in our cities,
come at the time appointed, & with them
the Elders of euery citie and the Judges
thereof, til the fierce wrath of our God for
this matter turne away from vs.

15 Then were appointed Jonathan the
sonne of Eliash, & Jahaziah the sonne of
Elihu, and the Levites helped them.

16 And they of the captiuitie did so, & de-
parted, euen Ezra the Priest, and the men
that were their fathers to the familie of
their fathers by name, and came downe in
the first daie of the tenth moneth to exa-
mine the matter.

17 And vntill the first daie of the first mo-
neth they were finishing the busines with
al^l the men that had taken strange wives.

18 And of the sonnes of the Priests there
were men some, that had taken strange
wives, to wit, of the sonnes of Jehuza, the
sonne of Jozabab, and of his brethren,
Maasiah, Eliezer, and Jazab, and Es-
dabiah.

19 And they gaue ^k their hands, that they
would put away their wives, and they
that had trespassed, gaue a rattinge for
their trespass.

20 And of the sonnes of Immer, Jonani,
and Tebadiah.

21 And of the sonnes of Garin, Maasiah,
and Eliah, and Senniah, and Jehiel,
and Hiziah.

22 And of the sonnes of Pahath, Eliezer,
Maasiah, Ithamar, Shephaniah, Joza-
bab, and Eliah.

23 And of the Leuites, Jozabab, and She-
merai and Isaiiah, (which is Isitiah) Pe-
thaiiah, Judah, and Eliezer.

24 And of the singers, Eliashib. And of the
Porters, Shallum, and Tetan, and Uri.

25 And of ^l Israel: of the sonnes of Pa-
rol, Hamiah, and Iddai, and Maasiah,
and Amiah, and Elazar, and Maasiah,
and Benaiah.

26 And of the sonnes of Elam, Mattaniah,
Techariah, and Jehiel, and Azb, & Jer-
emoth, and Eliah.

27 And of the sonnes of Sathai, Eliomai,
Eliashib, Mattaniah, and Jeremoth, and
Tebad, and Hizai.

28 And of the sonnes of Bebai, Jehoiha-
nan, Hananiah, Zabbai, and Chelai.

29 And of the sonnes of Bani, Beshum,
Maluch, and Adaiah, Tashub, & Shear-
ai, and Jeremoth.

30 And of the sonnes of Pahath, Zosab,
Adna, and Chelai, Benayah, Maasiah,
Mattaniah, Bezalel, and Binui, and
Shamath.

31 And of the sonnes of Garin, Eliezer, Je-
huah, Balthai, Shephaniah, Shimonon,

32 Beniamin, Shalmeh, Shamarah,

33 Of the sonnes of Elashin, Mattaniah,
Maasiah, Zosab, Eliezer, Jeremia,

34 Benadiah, Shimon.

Let them be
appointed to
examine this
matter.

k They went to
the chiefe cities
to sit on this
matter, which
was three mo-
neths in fin-
ishing.

l As a token
that they would
keepe promises
and do it.

m Meaning, of
the common
people: for be-
fore hee spake of
the Priests and
Leuites.

Or, the captaine
of Mach.

- 34 of the sonnes of Bani, Ananai, and
 35 Ananiah, Zebiah, Chelshu,
 36 Baniab, Serenoth, Chelshu,
 37 Baniab, Serenoth, Chelshu,
 38 And Bani and Serenoth, Shime,
 39 And Shimeiah, & Athan, & Abiah,
 40 Pachubabai, Shaihar, Shari,

- 41 Hared, and Shelemiah, Shemariah,
 42 Shallum, Amariah, Joabab.
 43 Of the sonnes of Aho, Ariel, Pattrish-
 ah, Zabab, Zebina, Zadan, and Joel,
 Zenaiah.
 44 All these had taken strange wives:
 and among them were women that had
 children.

n Which also
 were made ille-
 gitimate because
 the marriage was
 unlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthie persons for the commoditie and profite of this Church, as now within the compass of fewtie yeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the walles, deliuered the people from oppression, and provided that the Lawe of God was put in execution among them. He was a Godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample powers for the accomplishment of all things which he could desire. This booke is also called of the Linges the second of Ezra, because he was the writer thereof.

CHAP. I.

- 4 Nehemiah bewayleth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

I was the words of Nehemiah the sonne of Achabiah. In the ninth month, Chisleu, in the twentieth yeere, as I was in the palace of Shulthan,

a Which cometh
 part of No-
 uember & part
 of December,
 and was their
 ninth month.
 b As low as I
 was.

2 Came Hanani, out of ipe brethren, he and the men of Judah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

c Meaning, in
 Iudea.

3 And they said vnto me, The residue that are left of the captiuitie there in the prison, are in great affliction and in reproche, and the wall of Ierusalem is broken downe, & the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen.

De 34.

5 And said, O Lord God of heauen, the great and terrible God, that keepeth constant mercie for them that loue him, and obserue his commandments,

6 I pray thee, let thine eares be attent, and thine eyes open to heare the prayer of thy seruant, which I pray before thee dayly, daye and night for the children of Israel thy seruantes, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

De 34, corrupt.

7 We haue grieuously sinned against thee, and haue not kept the commandments, nor the statutes, nor the iudgements which thou commandedst thy seruants to do.

8 I beseech thee, remember the word that thou commandedst thy seruants, saying, Ye will transgress, and I will scatter you abroad among the people.

Dm. 29. 11, 28.

9 But yet we turne vnto thee, O Lord God, for thou art mercifull, and gracious, though thou scatterest abroad, yet wilt thou gather them out of thence, yet wilt thou gather them out

thence, and wilt bring them vnto the place that I haue chosen, to place my name there.

10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eares now hearken to the prayer of thy seruant, and to the prayer of thy seruantes, who beseech thee to spare thy name, and I pray thee, cause thy seruants to prosper this day, and giue them fauour in the presence of this man: for I was the kings butler.

d That is, to
 worship thee.
 e To wit, the
 king Artah-
 shalthe.

CHAP. II.

1 After Nehemiah had obeyed letters of Artaxerxes, 11. He came to Ierusalem, 17. And builded the walles.

Nowe in the ninth month, Artan in the twentieth yeere of King Artahshath, the same moode before him, and I took by the wine, and gaue it vnto the king, now I was not beforetime sabbath in his presence.

a Which was
 the first moode
 of the yeere, and
 cometh part
 of March & part
 of April.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I sore afraid.

b Who is also
 called Darius
 reade Ezra 7. 1.
 & was the sonne
 of Hystaspis.

3 And I said vnto the king, God sent me the king for mee: why should not my countenance be sad, when the city & house of the sepulchres of my fathers lye in waste, and the gates thereof are denoted with fire?

4 And the king said vnto mee, For what thing dost thou require? Then I prayed vnto the God of heauen.

5 And sate vnto the king, If it please the king, as if thy seruants haue founde fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, & I may build it.

c I desired God
 in mine heart
 to prosper mine
 enterprise.

6 And the king said vnto me, (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After, I said vnto the king, If it please the king, let them giue mee letters to the Captaines beyond the River, & they may conuerie me ouer, till I come vnto Iudah, & I may

10, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

the speeches of David, and to the fifth
poole that was repaired, and unto the
house of the night.

17 After him fortified the Levites, Nehem
the sonne of Zani, and next unto him for-
tified Gashbajah the ruler of the half part
of Aziel in his quarter.

18 After him fortified their brethren: Sa-
nai, the sonne of Ucnadab the ruler of the
halfe part of Aziel:

19 And next unto him fortified Ezer, the
sonne of Ieshua the ruler of Mizpah, the
other portion ouer agayn: the going by
to the corner of the armour.

d Where the
weapons and ar-
mour of the citie
laye.

20 After him was earnest Baruch the
sonne of Zachai, and fortified another
portion from the corner unto the doore of
the house of Elashib the tre Priest.

21 After him fortified Serninath, the sonne
of Uziah, the sonne of Hakkoz, another
portion from the doore of the house of
Elashib, even as long as the house of Elia-
shib extended.

22 After him also fortified the Priests, the
men of the plaine.

e Which dwelt
in the plaine
countrie by Ier-
den & Iericho.

23 After them fortified Benjamin, & Gash-
ub ouer against their house: after him
fortified Azariah, the sonne of Maaseiah,
the sonne of Ananiah, by his house.

24 After him fortified Binuni, the sonne
of Ucnadab another portion, from the
house of Azariah unto the turning and
unto the corner.

25 Dalai, the sonne of Uzai, from ouer as
against the corner, and the high towre, that
lyeth out from the kings house, which is
beside the court of the prison. After him,
Pedaiah, the sonne of Darosh.

f Reade Ezra,
Chap. 3. 43.

26 And the Persianes they dwelt in
the fortress unto the place ouer against
the water gate, Eastward, & to the towre
that lyeth out.

27 After him fortified Tekoites another
portion ouer against the great towre, & lyeth
out, even unto the wall of the fortress.

28 From above the horsegate south forti-
fied the priests, every one ouer against his
house.

29 After them fortified Zadok the sonne of
Immer ouer against his house: and after
him fortified Shemaiah, the sonne of She-
chaniah the keeper of the Eastgate.

g Meaning, the
place of iudge-
ment, or execu-
tion.

30 After him fortified Hananiah, the
sonne of Shelemiah, and Hanani, the
sonne of Zalah, the 3rd set, another por-
tion: after him fortified Meshullam, the
sonne of Berechiah, ouer against his
chamber.

31 After him fortified Malchiah the gold-
smiths sonne, untill the house of the As-
ethians, and of the marchantes ouer as-
gayn the gate Shiphphad, and to the
chamber in the corner.

32 And betwene the chamber of the cor-
ner unto the shepegate, fortified the gold-
smiths and the marchants.

C H A P. III.

7 The building of Ierusalem is hindered, 15 But
God breaketh their enterprise. 17 The Jews
bulde with one hand, and holde their weapons in the
other.

But when Sanballat heard that we
bulld the wall, then was he wroth
& sore grieved, & mocked the Jews,

2 And said before his brethren & the ar-
mie of Samaria, thus he said, What doe
these weake Jewes? will they fortifie
themselves? will they sacrifice? will they
finish it in a day? will they make stones
whole againe out of the brayes of dust,
seeing they are burnt?

3 And Tobiah the Ammonite was beside
him, and saide, Although they build, yet
if a fox goe by, he shall euen breake
downe their stonie wall.

4 Heare, O our God (for wee are despi-
sed) and turne their shame upon their
owne head, and gine them into a praye
in the land of their captiuitie,

5 And couer not their iniquitie, neither
let their sinne be put out in thy presence:
for they haue prouoked vs before the
bullders.

6 So we built the wall, and all the wall
was ioynd unto the halfe thereof, and
the heart of the people was to worke.

7 But when Sanballat, & Tobiah, and
the Arabians, and the Ammonites, and
the Ashdodites heard that the walles of
Ierusalem were repaired, (for the beas-
tes began to be stopped) then they were
very wroth,

8 And conspired all together to come &
to fight against Ierusalem, and to hinder
them.

9 Then we prayed vnto our God, and
set watchmen by them, day and night, be-
cause of them.

10 And Iudah said, The strength of beas-
ters is weakened, & there is much earth,
so that we are not able to bulde the wall.

11 Also our aduersaries had sayde, They
shall not knowe, neither see, till we come
into the middes of them and slay them,
and cause the worke to cease.

12 But when the Jewes (which dwelt
beside them) came, they tolde vs 3rd time
times, & from all places whence ye shall
returne, they will be vpon vs.

13 Therefore let I in the lower places be-
hind the wal vpon the toppes of stones,
and placed the people by their families,
with their swordes, their speares & their
bowes.

14 Then I behelde, and rose vp, and said
vnto the Princes, and to the rulers, and
to the rest of the people, Be not afrayd
of them: remember the great Lord, and
fearfull, & fight for your brethren, your
sonnes, & your daughters, your wives,
and your houses.

15 And when our enemies heard that it
was knowne vnto vs, then God brought
their counsell to nought, and we turned
all againe to the wall, every one vnto his
worke.

16 And from that day, halfe of young men
did the labour, and the other halfe part
of them held the speares, and shields, and
bowes, and habergeins: and the rulers &
stode behinde all the house of Iudah.

17 They that bulded on the wal, and they
that their workes

a Of his compa-
nions that dwelt
in Samaria.

b Thus the wic-
ked, that consider
not that Gods
power is euer in
a readines for
defence of his

c This is the re-
medie that the
children of God
haue against the
desires & threat-
nings of their
enemies, to doe
to God by
prayer.

d Let them bee
spoyled and led
away captiue.

e Let thy
plagues declare
to the world
that they let them-
selves asleest
thee, and against
thy Church:

f Thus he prayeth,
only having re-
spect to Gods
glory, and not
for any private
affection, or
grudge.

g Or, half light,
"Ere, make it
day, meaning, the
people."

h That is, often-
times.

i They, which
brought the ty-
dings, said thus,
When you leane
your worke, and
goe either to rest
or to rest, your
enemies will be
at you.

k Who is euer at
hand to deliuer
his out of danger,
& therefore is
ing they should
fight for the
maintenance of Gods
glory, & for the
preservation of
their owne liues
and of theirs, he
encourage them
to play the val-
iant men.

l To ouercome
them and to en-
courage them
that their workes

that bare burdens, & they that labored, did the worke with one hande, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, & so builded: & he that blew the trumpet, was beside me.

19 Then saide I vnto the princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sounde of the trumpet, & resort ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time saide I vnto the people, Let euery one with his seruant lodge within Jerusalem, that they may bee a watche for vs in the night, and labour in the day.

23 So my brother I, nor my brethren, nor my seruantes, nor the men of the warde, (which followed me) none of vs did put off our clothes, sawe any one put them off for washing.

CHAP. V.

1 The people are oppressed and in need. 6 Nehemiah remembered it. 14 He took not the portion of others that had ruled before, lest he should grieve the people.

1 Now there was a great crye of the people, and of their wiues, against their brethren the Iewes.

2 For there were I saide, widdes, our sonnes and our daughters are many, therefore we take vp coine, & we maye rate a line.

3 And there were that sayd, We must gage our landes, and our vineyardes, and our houses, and take vp coine for the famine.

4 There were also that sayd, We haue borrowed money for the things & tribute vpon our landes and our vineyardes.

5 And now our flesh is as the flesh of our brethren, & our sonnes as their sonnes: and loe, wee dyng into subiection our sonnes, and our daughters, as seruantes, and there is of our daughters nowe in subiection, and there is no power in our handes: for other men haue our landes and our vineyardes.

6 Then was I very angry when I heard their crye and these wordes.

7 And I thought in my minde, and I rebuked the princes, & the rulers, and saide vnto them, You lay & burdens euery one vpon his brethren: and I set a great assemblie against them.

8 And I said vnto them, Wee (according to our abilitye) haue redeemed our brethren the Iewes, which were solde vnto I heard then: & will you sell your brethren againe, or shall they bee sold vnto vs? Then held they their peace, and coude not answer.

1 Against the riches, which oppressed them. 2 This is the complaint of people, shewing to what extremities they were brought vnto. 3 To pay our tribute to the king of the Persians, which was exacted yetely of vs. 4 By nature the rich is no better than the poore. 5 We are not able to redeme the but for powerie are constrained to hire them to others. 6 You presse the with vsurie, and seeke downe to bring all things into your hands. 7 Both because they should be moued with pity, seeing howe many were by them oppressed, & also because the iudgement of others, which should bee as it were witnesses of their dealing toward their brethren. 8 Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaves?

9 I said also, That which ye doe is not good. Might ye not to walke in the feare of our God, for the & rejoyce of the brethren our enemies?

10 For when I, my brethren, and my seruantes doe lend them money and coine: I praye you, let vs leaue off this burden.

11 And so, I praye you, vnto them this day their landes, their vineyardes, their olives, and their houses, and reuise the hundredth parte of the silver and of the coine, of the wine, and of the oyle: that ye exacte of them.

12 Then said they, We will restore it, & will not require it of them: we will do as thou hast saide. Then I called the priests, and caused them to sweare, that they should do according to this promise.

13 So Iooke up I layde, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thinsler haue shaken out, and empyied. And all the congregation sayde, Amen, and prayed the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to bee gouernour in the lande of Iudah from the twentieth yere, vnto the two and thirtieth yere of king Artaxerthes, that is twelue yere, I, and my brethren haue not eaten the wages of the gouernour.

15 For the founer gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fouerty shekels of silver: prei, and their seruantes bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no lande, and all my seruantes came thither together vnto the worke.

17 For our there were at my table an hundred and fifty of the Iewes, and rulers, which came vnto vs from among the brethren that are about vs.

18 And there was prepared dayly an oxe, and fire choslen sheepe, and birdes were prepared for me, and within ten dayes time for all in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodness, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answered with great wisdom, & toke so his aduersarie, as he was not discouraged by the false prophets.

1 And when Sanballat, & Tobiah, and the rest of our enemies heard that I had built the wall, and that there were no breaches therein (though at that time I had not yet set by the doors vpon the gates) 2 Then sent Sanballat and Tobiah vnto me, saying, Come, thou that thou maye meete together in the villages in the plaine.

1 Meaning, Nehemiah. 2 Who by this occasion will blaspheme the Name of God, seeing that our actes are no better than theirs. Or, vsurie.

1 Which ye take of them for the long.

1 I received not that portion and diet, which the gouernours, that were before me, exacted: wherein he declared that he rather sought the wealth of the people, than his owne commoditie.

1 Or, once in ten dayes. 2 Whereas at other times they had by measure, at this time they had most liberally.

1 That is, that they were ioyned together, as Chap. 4. 6.

b Meaning, if

he should obey

their request,

work, which god

had appointed,

should cease:

showing hereby

that we should

not commit our

selves to y hands

of the wicked.

c As the same

goeth.

d Thou hast bri-

bed, and set vp

false prophets,

to make thy selfe

king, & so to de-

fraude the king

of Persia of that

subiectio, which

you owe vnto

him.

e Strengthen

thou mine hand.

f As though he

would be seerer,

to y intent that

he might pray

vnto God with

greater libertie,

& receive some

reuelatio, which

in him was but

hypocrisie.

g He doubted

not but God was

able to preferre

him, and knewe

that if he had o-

bedied this coun-

sell, he should

haue discoura-

ged al y people:

thus God giueth

power to his,

to resist false pro-

phesies, though

they seeme to

haue neuer so

great probabi-

lity.

h Very griefe

caused him to

pray against

such, which vnder

the pretence

of being the mi-

nisters of God,

were aduersaries

to his glory, and

went about to

ouerthrowe his

Church, decla-

ring also hereby

of this: and they thought to do me euill.

Therefore I sent messengers vnto them,

saying, I haue a great worke to do, and

I can not come downe: why should the

worke cease, whilst I tane it, and come

downe to you?

But they sent vnto me foure times after

this sort. And I answered them after the

same manner.

Then sent Sanballat his seruant after

this sort vnto me the fifth time, with an

open letter in his hand,

Wherein was written, It is reported

among the heathen, and Calumni hath

said, that thou and the Jewes thinke

to rebel, for the which cause thou buildest

the wall, and thou wilt be their king ac-

cording to these words.

Thou hast also ordeined the Prophets

to preach of thee at Ierusalem, saying,

There is a King in Iudah: and now accor-

ding to these wordes it shall come to the

kinges eares: come now therefore, and let

vs take counsell together.

Then I sent vnto him, saying, It is not

done according to these wordes that thou

saiest: for thou fastest them of thine owne

heart.

For all they asrayed vs, saying, Their

handes shall be weakened from the worke,

and it shall not be done: nowe therefore

incourage thowme.

And I came to y house of Shemaiah

the sonne of Delaiah the sonne of Sheb-

etababel, and he was shut vp, and he said,

Let vs come together into the house of

God in the middes of the Temple: for they

will come to slay the: yea, in the night

will they come to kill thee.

Then I sayde, Should such a man as

I, bee? Who is he, being as I am, that

would goe into the Temple to live? I

will not goe in.

And loe, I perceived, that God had not

sent him, but that he pronounced this pro-

phetic against me: for Tobiah and San-

ballat had hired him.

Therefore was he hired, that I might

be afraide, and doe thus, and sinne, and

that they might haue an euill report that

they might rejoyce in.

App God, remember thou Tobiah, and

Sanballat according vnto their their

workes, and shobiah the Prophete also,

and the rest of the Prophets that

would haue hurt me in seare.

For notwithstanding the wall was fini-

shed on the five and twentieth day of E-

lul, in two and fiftie dayes.

And when all our enemies heard there-

of, even all the heathen that were about

vs, then were afraide, and their courage

failed the: for they knew, that this worke

was wrought by our God.

And in these dayes were there many of

the priests of Iudah, whose letters

went vnto Tobiah, and those of Tobiah

came vnto them.

For there were many in Iudah, that

were sworne vnto him: for hee was the

sonne in law of Shechaniah, the sonne of

Arab: and his sonne Jehonathan had the

daughter of Shebthullah, the seruice of As-

rechiah.

Yea, they spake in his praise before me,

and tolde him my wordes, and Tobiah

sent letters to put me in feare.

CHAP. VII.

After the wall was builded, is the watch appoin-

ted, 6 They that returned from the captiuitie are

numbered.

When the wall was builded, and I had set by the doores,

and the fingers and the Les-

ures were appointed,

Then I commanded my brother Hanani

and Hananiah the priince of the palace

in Ierusalem: for he was double a faith-

full man, and feared God above many.

And I sayd vnto them, Let not the gates

of Ierusalem be opened, vntill the heate

of the sunne: and whilst they stande by,

let them shut the doores, and make

them fast: and I appointed wardes of

the inhabitants of Ierusalem, euery one

in his warde, and euery one ouer agaynst

his house.

Nowe the citie was large and great, but

the people were few therein, and the houses

were not builded.

And my God put into mine heart, and I

gathered the priences, and the rulers, and

the people, to count their genealogies: for

I found a booke of the genealogie of the,

which came vp at the first, I found writen

therein,

These are the sonnes of the prouince

that came vp fro the captiuitie that was

caried away (whom Gedulchabnezar

king of Babel had caried away) and they

returned to Ierusalem & to Iudah, euery

one vnto his citie.

They which came with Zerubbabel, Je-

shua, Nehemiah, Azariah, Baaniah,

Rehamani, Dorbecai, Willian, Mispe-

rech, Ziguai, Achum, Baanah. This is

the number of the men of the people of

Israel.

The sonnes of Parosh, two thousand, an

hundred sexentie and two.

The sonnes of Shephathiah, thre hun-

dred sexentie and two.

The sonnes of Arab, five hundred fiftie

and two.

The sonnes of Pahath Boab of the

sonnes of Seihna, and Ioth, two thou-

sand, eight hundred and rightene.

The sonnes of Elam, a thousand, two

hundred fiftie and foure.

The sonnes of Eattu, eight hundred

and five and fourtie.

The sonnes of Iacchai, seven hundred

and thre score.

The sonnes of Simui, five hundred &

right and fourtie.

The sonnes of Sebai, five hundred and

right

Thunke

Church of God

hath overcome

enemies within

it selfe, which

are more dan-

gerous then the

outward & pro-

cessed enemy,

- right and twentie.
- 17 The sonnes of Agab, two thousande, three hundred and two and twentie.
- 18 The sonnes of Adonikam, five hundred and thre score and seuen.
- 19 The sonnes of Signai, two thousande thre score and seuen.
- 20 The sonnes of Adin, five hundred, and five and fiftie.
- 21 The sonnes of Ater of Hizkiah, ninetie and eght.
- 22 The sonnes of Basum, thre hundred and eight and twentie.
- 23 The sonnes of Besai, thre hundred and four and twentie.
- 24 The sonnes of Bariph, an hundred and twelue.
- 25 The sonnes of Gibeon, ninetie & five.
- 26 The men of Beth-lehem & Jethophai, an hundred four score and eight.
- 27 The men of Anathoth, an hundred and eight and twentie.
- 28 The men of Beth asmaneth, two and fourtie.
- 29 The men of Kiriah-iarim, Jephthah, and Beeroth, seuen hundred, and thre and fourtie.
- 30 The men of Kama & Gaba, five hundred and one and twentie.
- 31 The men of Michmas, an hundred and two and twentie.
- 32 The men of Beth-el & Ai, an hundred and thre and twentie.
- 33 The men of the other shebs, two and fiftie.
- 34 The sonnes of the other Elam, a thousand, two hundred and four and fiftie.
- 35 The sonnes of Harim, thre hundred and twentie.
- 36 The sonnes of Jericho, thre hundred and five and fourtie.
- 37 The sonnes of Lod-hadid and Ono, seuen hundred and one and twentie.
- 38 The sonnes of Seriaah, thre thousand, nine hundred and thirtie.
- 39 The priests: the sonnes of Jedaniah of the house of Jehua, nine hundred seuentie and thre.
- 40 The sonnes of Immer, a thousand and two and fiftie.
- 41 The sonnes of Jashur, a thousand, two hundred and seuen and fourtie.
- 42 The sonnes of Jashin, a thousand and seuentie.
- 43 The Levites: the sonnes of Jehua of Kadmiel, and of the sonnes of Hodnah, seuentie and foure.
- 44 The singers: the children of Asaph, an hundred, and eight and fourtie.
- 45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Tahon, the sonnes of Akkub, the sonnes of Jattai, the sonnes of Shobai, an hundred and eight and thirtie.
- 46 The Merhumims: the sonnes of Ziba, the sonnes of Jathupha, the sonnes of Tabaoth,
- 47 The sonnes of Heron, the sonnes of Sia, the sonnes of Jabon,
- 48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shabnai,

- 49 The sonnes of Hanan; the sonnes of Giddel, the sonnes of Sahar,
- 50 The sonnes of Keiah, the sonnes of Resin, the sonnes of Akhoba,
- 51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Baieab,
- 52 The sonnes of Belai, the sonnes of Beimin, the sonnes of Mesephthaim,
- 53 The sonnes of Bakbuk, the sonnes of Yacupha, the sonnes of Harhur,
- 54 The sonnes of Bazlith, the sonnes of Achida, the sonnes of Hariba,
- 55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Canah,
- 56 The sonnes of Mezah, the sonnes of Jathpha,
- 57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophtereth, the sonnes of Idida,
- 58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
- 59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Bokereth of Kesbaim, the sonnes of Anion.
- 60 All the Merhumims, and the sonnes of Salomons seruants were thre hundred, ninetie and two.
- 61 And these came by from Tel-melah, Tel-harsha, Cherub, Adon, and Jinnur: but they coude not shewe their fathers house, nor their kede, or if they were of Israel.
- 62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Akhoba, five hundred and two and fourtie.
- 63 And of the priests: the sonnes of Jashai, the sonnes of Jakhos, the sonnes of Jashilai, which took the of the daughters of Jashilai the Gileadite, to wife, and was named after their name.
- 64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the priests house.
- 65 And the Tirshatha spake vnto them, that they should not rate of the most holy, till there rose by a priest with * Dym and Chammim.
- 66 All the Congregation together was two and fourtie thousand, thre hundred and thre score.
- 67 Besides their seruants & their maidens, which were seuen thousand, thre hundred and seuen and thirtie: and they had two hundred and five and fourtie singing men and singing women.
- 68 Their hoyses were seuen hundred and five and thirtie, and their mules two hundred and five and fourtie.
- 69 The camels foure hundred and five and thirtie, and five thousand, seuen hundred and twentie asses.
- 70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand & threescore of gold, fiftie basins, five hundred and thirtie priests garments.
- 71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand & threescore of golde, & two thousand and two hundred & foure pieces of silver,
- 72 And the rest of the people gaue twentie thousand

That is, the inhabitants of Gibeon.

For there were two cities of this name.

Or, Heleah.

Reade Ezra. 2. 38.

Meaning, No hemiah: for Tirshatha in the Chalde tongue signifieth a builder. Exod. 28. 30.

Reade Ezra. 2. 39.

Or, silver.

thousand drams of golde, and two thousand pieces of siluer, and threescore and seuen diuers garments.

73 And the priests and Levites, and the porters and the singers and the rest of the people and the scribes, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Lawe. 12 They reioyce in Israel for the knowledge of the words of God. 15 They keepe the feast of Tabernacles or bootes.

1 And all the people assembled themselves together, in the strate that was before the watergate, & the scribe vnto Ezra the scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the Lawe before the Congregation both of men and women, and of all that could heare and vnderstande it, in the first day of the seventh moneth.

3 And hee read therein in the strate that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Lawe.

4 And Ezra the scribe stode vpon a pulpit of wood, which he had made for the preaching, & beside him stode Parthiasah, & Sbrina, & Niamiah, & Yehiah, and Mikhiyah, & Adasiah on his right hande, and on his left hand Idobaiyah, & Shihaziel, and Shalchiah, and Galhani, & Galshabana, & Zeriahah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was above all the people: and when he opened it, all the people stode vp.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and then bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiyah, Iannih, Akub, Shabbethai, Yobiah, Shaleiah, Relai, Zariah, Zozabab, Gaman, Adasiah, and the Levites caused the people to vnderstande the Lawe, and the people stood in their place.

8 And they read in the booke of the Lawe of God distinctly, and gave the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirhatha) and Ezra the priest and scribe, and the Levites that instructed the people, sate vnto all the people. This day is holy vnto the Lord your God: mourne not, neyther weepe: for all the people wept, when they heard the wordes of the Lawe.

10 He said also vnto them, Go, and eate of the sacre, and drinke the sweete, and send part vnto them, for whome you are prepared: for this day is holy vnto our Lord: be ye not sorrow therefore: for the hope of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for the day is holy, bee not sadde therefore.

12 Then all the people went to eate and to drinke, and to send away part, & to make great ioye, because they had vnderstande the wordes that they had taught them.

13 And on the seconde day the chiefe fathers of all the people, the priests & the Levites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Lawe.

14 And they founde written in the Lawe, (that the Lord had commanded by Moses) that the children of Israel shoulde dwell in bootes in the feast of the seventh moneth.

15 And that they shoulde cause it to be declared & proclaimed in all their cities, and in Jerusalem, saying, Go forth vnto the mount, & bring olive branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make bootes, as it is written.

16 So the people went forth and brought them and made them bootes, every one vpon the roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streets by the waters gate, and in the strate of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made bootes, & sate vnder the bootes: for since the time of Iehoiu the sonne of Iehoiada vnto this day, had not the children of Israel done so, and there was very yeeres great ioy.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eighth day a solemn assembly, according vnto the manner.

CHAP. IX.

1 The people repent, and forsake their strange wives. 5 The Levites exhort them to praise God. 6 Declaring his wonder. 26 And their ingratitude. 30 And Gods great mercies toward them.

1 In the foure and twentieth day of this moneth the children of Israel were assembled with fasting, & with sackes, cloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the strange men) and they stode and confessed their sinnes & the iniquities of their fathers.

3 And they stode vp in their place & read in the booke of the lawe of the Lord their God foure times on the day, and they confessed & worshipped the Lord their God foure times.

4 Then stode vp vpon the staires of the Levites Ieshua, and Bani, Kadmiel, Sherebiyah, Shani, Sherebiyah, Bani and Etenani, and cried with a loud voice vnto the Lord their God.

5 And the Levites said, even Ieshua and Kadmiel, Shani, Galshabiah, Sherebiyah, Yobiah, Sherebiyah & Bethabiah, stand vp, & praise the Lord your God

i Which contained part of September and part of October,

ii Ebr. at one man,

a Read Ezra 7.6.

b Which had age & discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard,

e In considering their offences against the Lawe. Therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies so much as they are repentant. f That is, remember the poore. g Reioyce in the Lord, and be will give you strength.

Leuit. 23.34.

Or, ready branches, as Leuit. 23.40.

h For their houses were made flat above, ready Deut. 22.4.

i Which was al most a thousand

a Meaning, the sevenh, 2. Ebr. 9.4.

b They made confession of their sinnes, and vowed prayers.

for ever and ever, and let them praise thy glorious name, O God, which excellently above all thanksgiving and praise.

6 Thou art alone: thou hast made heaven, & the heaven of all heavens, & all their host, the earth, and all things that are therein, the sea, & all that are in them, and thou piercest them all, & the host of the heaven worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of Ur in Caldea, and madest his name Abraham,

8 And foundest his heart faithfull before thee, and madest a covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgathites, and hast performed thy wordes, because thou art true.

9 Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest that a name, as appeareth this day.

11 For thou diddest breake by the sea bes fore them, & they went through the mids of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the nightie waters:

12 And diddest them in the day with a pillar of a cloude, & in the night with a pillar of fire to guide them light in the way that they went.

13 Thou camest down also upon mount Sinai, and spakest unto them from heaven, and gavest them right iudgements, and true lawes, ordinances & good commandments,

14 And declaredst unto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rocke for their thirst: and thou promisedst them that they should go in, & take possession of the land: for the which thou haddest life by thine hand for to give them.

16 But they & our fathers behaved them selves proudly, & hardened their necke, so that they hearkened not unto thy commandments,

17 But refused to obey, and would not remember thy marvellous woordes that thou haddest done for them, but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: but thou, O God of mercies, gracions and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Wherefore, when they made them a molten calfe, and said, This is thy God that brought thee up out of the land of Egypt, and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: the pillar of the cloude departed not fro them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way wherby they should go.

20 Thou gavest also thy good Spirit to instruct them, and withholdest not thy M A N from their mouth, and gavest the water for their thirst.

21 Thou diddest also fede them fourtie yeeres in the wilderness: they lacked nothing: their clothes waxed not old, and their feete swelled not.

22 And thou gavest them kingdomes and people, and scatteredst them into corners: so they possessed the land of Shon and the land of the King of Ushon, and the land of the King of Aschan,

23 And thou diddest multiplie their children, like the starrs of the heaven, & broughtest them into the land, wherof thou haddest spoken unto their fathers, that they should go, and possess it.

24 So the children went in, and possessed the land, and thou subdest before them the inhabitants of the land, even the Canaanites, & gavest them into their hands, with their kings & the people of the land, that they might do with them what they would.

25 And they took their strong cities & the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, and olives, and trees for feede in abundance, and they did eate, and were filled, and became fatte, and lived in pleasure through thy great goodness.

26 Yet they were disobedient, and rebelled against thee, and cast thy Lawe behind their backs, and slew thy Prophetes (which thou promisedst among them to turne them unto thee): & committed great blasphemies.

27 Therefore thou deliveredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed unto thee, thou heardest them from the heaven, and through thy great mercies thou gavest them saviours, who saved them out of the hand of their adversaries.

28 But when they had rest, they returned to do evill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them, yet when they comered & cryed unto thee, thou heardest them from heaven, and deliverdest them according to thy great mercies many times.

29 And protestdest among them that thou mightest bring the againe unto thy Law: but they behaved themselves proudly, and hearkened not unto thy commandments, but sinned against thy iudgements (which a man should do as line in them) and spulled away the shewer, and were stiffnecked, and would not beare.

30 Yet thou diddest forsake them many yeeres, and protestdest among them by thy Spirit, even by the hand of thy Prophetes, many yeeres.

Exod. 17. 22.
numb. 14. 14.
1. cor. 10. 3.

Deut. 8. 4.
c Though the way was tedious and long.
d Meaning, the heathen whom he drove out.
Numb. 31. 36.

e Taking heaven & earth to witness, that God would destroy them, except they returned, as 2. Chron. 24. 19.
f He declareth how Gods mercies were extended with the wickedness of the people, who ever in their prosperitie forgot God.
Leuit. 18. 5.
ezech. 20. 12.
rom. 10. 5.
gal. 3. 12.

g which is a multitude taken of oxen, that shrink at the yoke or burthen, as Zech. 7. 11.
h When thou diddest admondish them by thy Prophetes.
i Ezech. 20. 12.
proph. upon them
phets, many yeeres.

Gen. 11. 31.

Gen. 17. 5.

Gen. 15. 18.

Exod. 17. 7.

Exod. 14. 22.

Exod. 14. 23.

Exod. 17. 12.

Exod. 19. 18.

Exod. 20. 1.

Exod. 16. 15.

Exod. 17. 6.

Deut. 1. 8.

of olde were chiefe singers, and songs of
psalme and thanksgiving unto God.

- 47 And in the daies of Zerubbabel, and in
the daies of Nehemiah did Israel gine
poisons unto the singers and poets,
euerie day his portion, and they gaue the
holy things unto the Levites, and the Le-
vites gaue the holy things unto the
sonnes of Aaron.

CHAP. XIII.

- 1 The Lawe is read. 2 They separate from them all
strangers. 3 Nehemiah reprimandeth them that break
the Sabbath. 30 An ordinance to serve God.

1 **A**nd on that day did they reade in
booke of Moses, in the audience
of the people, and it was founde wyte-
ten therein, that the Ammonite, and the
Moabite should not enter into the Con-
gregation of God.

2 We cause they met not the children of Is-
rael with bread and with water, but his
red Balaiam against them, that he should
curse them: and our God turned the curse
into a blessing.

3 Nowe when they had heard the Lawe,
they separated from Israel: all those that
were mixed.

4 And before this had the Priest Eli-
shib the oversight of the chamber of the
house of our God, breing a Kuseman to
Tobiah;

5 And he had made him a great chamber,
and there had they asorinne lard the of-
frings, the incense, and the vessels, & the
tythes of corne, of wine, and of oyle (ap-
pointed for the Levites, & the singers, and
the porters) & the offerings of the Priests.

6 But in all this time was not I in Jeru-
salem: for in the two and thirtieth yere
of Artahastir king of Babel, came I
unto the King, and after certaine dayes
I obtreived of the king.

7 And when I was come to Jerusalem, I
understoode the euill that Eliahb had
done for Tobiah, in that he had made him
a chamber in the court of the house of God.

8 And it grieved me sore: therefore I call
forth all the vessels of the house of Tobiah
out of the chamber.

9 And I commanded them to cleanse the
chambers: and thus they brought I againe
the vessels of the house of God with the
meate offering and the incense.

10 And I perceived that portions of the
Leuites had not bene giuen, & that euerie
one was fled to his land, even the Levites
and singers that erected the worke.

11 Then reioyned I the rulers & said, Why
is the house of God forsaken? And I as-
sembled them, and set them in their place.

12 Then brought all Iudah the tythes of
corne and of wine, & of oyle unto the trea-
sures.

13 And I made treasurers over the trea-
sures, Shemiah the Priest, and Zabod
the scribe, & of the Levites, Hedaliah, and
Ibner their hand: and Hanan & some of the
Leuites: for some of the Levites were
counted faithful, and their office was to
distribute unto their brethren.

14 Remember me, O my God, herein, and

wipe not out my kindnesses that I haue
shewed on the house of my God, and on
the officers thereof.

15 In those dayes satue I in Iudah them,
that trode wine presses on the Sabbath,
and that brought in theaues, and which
laded asses also with wine, grapes, and
figges, and al burdens, and brought them
into Jerusalem upon the Sabbath daye:
and I protested to them in the day that
they shold viuailes.

16 There dwelt men of Tyne also there:
in which brought fish and all wares, and
solde on the Sabbath unto the children of
Judah euen in Jerusalem.

17 Then reioyned I the rulers of Iudah, &
said unto them, What euill thing is this
that ye do, and breake the Sabbath daye?

18 Did not your fathers thus, & our God
brought all this plague vpon you, & vpon
this cite: yet ye increase the wrath vpon
Israel, in breakeing the Sabbath.

19 And when the gates of Jerusalem be-
gan to be darke before the Sabbath, I
commanded to shut the gates, & charged
that they should not bee opened till after
the Sabbath, and some of my seruants set
I at the gates, that there should no bur-
den be brought in on the Sabbath day.

20 So the chapmen and marchantes of all
marchantes remanend once or twice all
night without Jerusalem.

21 And I protested among them, and said
vnto them, Why tarre ye all night about
the wall? If ye doe it once againe, I will
laye hands vpon you. From that time
came they no more on the Sabbath.

22 And I said vnto the Levites that they
should cleanse themselves, and that they
should come & keepe the gates, to sanc-
tifie the Sabbath day. Remember me, O
my God, concerning this, and pardon me
according to the great mercie.

23 In those daies also I sawe Tewes that
marped wines of Shihob, of Ammon,
and of Moab.

24 And their childe spake halfe in the
speech of Shihob, & could not speake in the
Iewes language, and according to the language
of the one people, and of the other people.

25 Then I reprimed them, & cursed the,
and wrote certaine of them, & pulled off
their heare, and tooke an othe of them by
God, They shall not giue their daughters
vnto their sonnes, neither shall ye take of
their daughters vnto your sonnes, nor for
your seruants.

26 And bid Salomon the king of Israel
sinne by these things: yet among many
nations was there no king like him: for
he was beloved of his God, and God
had made him king ouer Israel: yet
strange women caused him to sinne.

27 Shall we then obey vnto you, to do all
this great euill, and to transgresse against
our God, euen to marrie strange women?

28 And one of the sonnes of Tobiah the
euill example, some of Eliahb the hye Priest was the
sonne in lawe of Sanballath the Hyonite:
but I chased him from me.

29 Remember them, O my God, that deile
contrary to their
the vocation.

n That is, the
seventh part
of the qibba.

Dom. 13. 3.

Nom. 12. 5. 6.

a That is, al such,
which had toy-
ned in vnlawfull
marriage, & also
those with whom
God had forbid-
de them to haue
societe.

b That the sepa-
ratio was made.
c He was ioynd
in affinitie with
Tobiah the Am-
monite, & enemy
of the Leues.
d Called also
Darius, Ezra 7. 1.
e At the prepet-
uall.

f Thus we see to
what inconueni-
eence the peo-
ple fall into, whe-
re they are defi-
nit of one that
hath the feare of
God, seeing that
their chiefe go-
uerneur was but
a while absent,
and yet they fell
into such greaue
abundances as
appeared also,
Ezod. 34. 1.

f He protesteth
that he did his
dutie with a
good conscience,
yet he doeth not
iustifie himselfe
herein, but defi-
neth God to fa-
uour him, and to
be mercifull vnto
him for his owne
goodnes sake, as
verse 22. & 31.

g I declared vnto
them, that

God would not
suffer such trans-
gressours of his
Lawe to be veni-
punished.

h Was not this a
great cause, why
God plagued vs
in times past?
meaning, that if
they transgressed
now in the same
again, their
plague should
be greater.

i About the time
that the sunne
went downe: for
the Sabbath
lasted from the
sunne going
downe of the
one day, to the
sunne setting of
the other.

k Meaning of
the Temple, that
none that was
vnclean, should
enter.

l Which was a
cite of the Phi-
listims, and they
had married wives
thereof, & so had
corrupted their
speech, & religio-
m. That is, I did
excommunicate
them, and driue
them out of the
Congregation.

1. King. 3. 7. 12.

2. Sam. 12. 2. 4. 25.

1. King. 11. 1. 4.

etc. 47. 19. 20.

their fault, and

the euill example,
which they haue
giuen to the rest
of thy people,

contrary to their
the vocation.

the Priesthoode, and the covenant of the Priesthoode, and of the Levites.
30 Then cleaved I them from all strangers, and appointed the wardes of the Priests

& of the Levites, every one in his office,
31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnes,

o That is, to shewe merce unto me.

Ester.

THE ARGUMENT.

BEcause of the diversitie of names, whereby they vsed to name their Kings, & the supputation of yeeres, wherein the Hebrewes, & the Grecians do varie, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Daniel 6. 1. & 9. 1. that he was Darius King of the Medes, and some of Ashtages, called also Ahashuerosh, which was a name of honour, & signified great & chief, as chiefe head Herin is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when al hope of worldly helpe faileth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herin also is described the ambition, pride & crueltye of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preferreth, and preferreth them which are zealous of his glorie, and haue a care & loue toward their bretheren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 For herennas the Queene Valstis will not come, 19 For which cause she is disordered, 20 The kings desire touching the preeminence of man.

a Called also Darius, who was now flowerreigne Monarch, & had the gouernement of the Medes, Persians, & Caldeans. some thinke he was Darius Hytaspis sonne, called also Artaxerxes.
b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.
c That is, had rest, & quietnes. Nehem. 1. 1.

d Which they vsed in those countreis in stead of tables.

e As was becomming for so magnificent a king.
f None might be compelled to drink more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 3.

In the dayes of Ahashuerosh (this is Ahashuerosh) reigned, fro India euen vnto Ethiopia, ouer an hundred and twenty yonities.
2 In those daies when the king Ahashuerosh eate on his throne, which was in the palace of Shushan.
3 In the third yere of his reigne, he made a feast vnto all his princes & his seruants, euen the power of Persia and Media, and to the captaynes and gouernours of the prouinces which were before him.
4 That he might shew the riches and glorie of his kingdom, and the honour of his great maiestie many dayes, euen an hundred and foure score dayes.
5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seven dayes, in the court of the garden of the kings palace.
6 Vnder an hangi ng of white, Greene, and blew clothes, fastened with cordes of fine linnen and purple, in silver rings, & pillars of marbyle: the beddes were of golde, & of silver vpon a pavement of porphyre, and marbyle & alabastrer, and blew colour.
7 And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundance according to the power of the king.
8 And the drinke was by an order, none might compell: for to the king had appointed vnto all the officers of his house, that they shoulde doe according to every mans pleasure.
9 The Queene Valstis made a feast also for the women in the royal house of king Ahashuerosh.
10 Vpon the seventh day when the king was merie with wine, he commanded Behuman, Bigtha, Garbona, Bigtha, and Abagtha, Thethar, & Carcas, the seven eunuches, (that serued in the presence of king Ahashuerosh)

11 To bring Anene Valstis before the king with the crowne royall, that he might shewe the people & the princes her beautie: for she was faire to looke vpon.
12 But the Queene Valstis refused to come at the kings wyde, which he had given in charge to the eunuches: therefore the king was very angry, & his wrath kindled in him.
13 Then the king said to the wise men, that knewe the times (for so was the kings manner towardes all that knewe the lawe and the iudgement):
14 And the next vnto him was Carshena, Sherar, Admatha, Tachub, Sereb, Bartenia and Spenuch: the seven princes of Persia & Media, which sawe the kings face, and sat the first in the kingdom.
15 What shal we do vnto the Queene Valstis according to the lawe, because she did not according to the word of the king Ahashuerosh by the commiission of the eunuches?
16 Then Spenuch answered beseege the king and the princes, The Queene Valstis hath not onely done euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashuerosh.
17 For the acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, & shall saue. The king Ahashuerosh commanded Valstis the Queene to be brought in before him, but she came not.
18 So shall the princesses of Persia and Media thus daue Cape vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much displeasure and wrath.
19 If it please the king, let a royall decree proceede from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Valstis shal come no more before king Ahashuerosh: and let the king giue her royal estate vnto her companion that is better then she.
20 And when the decree of the king which shalbe made, shalbe published throughout all his kingdom (though it be great) all the women shall giue their husbands honour, both great and small.
21 And this saying pleased the king and seven counsaill

"Ester, which was in the hand of the eunuches,

h That had experience of things as they had learned by diligent marking in countenance of use,

i Which were his chiefe counselors, might haue alwayes access to him,

k By her disobedience she hath giuen an example to all women to do like to their husbands.

l Meaning that they would take first occasion hereof to do like, & that the rest of women would by continuance do the same.

m Let her be disordered and another made Queene.

n For he had ordered him an hundred twice and

the princes, and the king did according to the word of Spermucan.

- 22 For he sent letters into all the provinces of the king, into every province according to the writing thereof, and to every people after their language, that every man should beare rule in his owne house, & that he should publish it in the language of that same people.

CHAP. II.

- 1 After this Queen was put away, certain young maidens were brought to the King. 17 After pleafeth the King, and made Queen. 25 Mordecai difpleafeth unto the King theſe that would betray him.

1 After theſe things, when the watch of king Mithroeroſh was appealed, he remembered Wahti, and what ſhe had done, and what was decreed * againſt her.

2 And the kinges ſervants that miniſtered unto him, ſaid, let them ſeeke for the king beautilfull pong virgins.

3 And let þ king appoint officers through all the provinces of his kingdome, and let them gather all the beautilfull pong virgins unto the palace of Shuſhan, into the houſe of the women, under the hande of Hege the kinges eunuche, & keeper of the women, to give them their thinges * for purification.

4 And the maide that ſhall pleaſe the king, let her reigne in the ſtead of Wahti. And this pleaſed the king, and he did ſo.

5 ¶ In the citie of Shuſhan, there was a certaine Jewe, whoſe name was Spoydecrai the ſonne of Jair, & ſonne of Shimir, the ſonne of Biſh a man of Jeruſalem.

6 Which had bene carped away from Jeruſalem * with the captivitie that was caried away with Zekemiah king of Judah (whoſe Geduchabnezzar king of Babel had caried away)

7 And he nourished Habbaſah, that is Eſter, his uncles daughter: for ſhe had neither father nor mother, & the mapde was faire, & beautilfull to looke on: & after the death of her father & her mother, Spoydecrai tooke her for his owne daughter.

8 And when the kinges commandement, and his decree was publiſhed, and many maidens were brought together to the palace of Shuſhan, under the hand of Hege, Eſter was brought alſo unto the kinges houſe under the hande of Hege the keeper of the women.

9 And the mapde pleaſed him, & ſhe founde favour in his ſight: therefore he cauled her thinges for purification to bee given her freely, & her * attire, and ſeven conſels maidens to be given her out of the kinges houſe, and he gave charge to her & to her maidens of þ beſt in the houſe of þ women.

10 But Eſter ſheved not her people and her kindred: for Spoydecrai had charged her, that ſhe ſhould not tell it.

11 And Spoydecrai walked every day before the court of the womens houſe, to knowe if Eſter did well, and what ſhould be done with her.

12 And when the courſe of every mapde came, to go in to king Mithroeroſh, after

that ſhe had bene twelue months according to the manner of the women (for ſo were the dayes of theſe purifications accompliſhed, ſixe months with oyle of myrrhe, and ſixe months with ſweete odours & in the purifying of the women: 13 And thus went the mapdes unto the king) what ſeeker the required was given her, to go with her out of þ womens houſe unto the kings houſe.

14 In the evening he went, and on the morrow he returned into the ſecond houſe of the women under the hand of Shabſhag the kinges eunuche, which kept the conſorbines: ſhe came in to ſee the king no more, except the pleaſed the king, and that ſhe were called by name.

15 Nowe when the courſe of Eſter the daughter of Abſhail þ uncke of Spoydecrai (which had taken her as his owne daughter) came, that ſhe ſhould go in to þ king, ſhe deſired nothing, but what * Hege the kinges eunuche the keeper of the women ſapde: and Eſter founde favour in the ſight of all them that looked upon her.

16 ¶ So Eſter was taken unto king Mithroeroſh into his houſe to reſide in the tenth month, which is the month Tebeth, in the ſeventh yere of his reigne.

17 And the king loved Eſter above all the women, and ſhe found grace and favour in his ſight more then all the virgins: ſo that hee let the crowne of the kingdome upon her head, and made her Queene in ſtead of Wahti.

18 Then the king made a great feaſt unto all his princes, and his ſervantes, which was the feaſt of Eſter, & gave reſt * unto the provinces, and gave gifts, according to the power of a king.

19 And when the virgins were gathered the ſecond time, then Spoydecrai ſate in the kings gate.

20 Eſter had not yet ſheved her kindred nor her people, as Spoydecrai had charged her: for Eſter did after þ word of Spoydecrai, as whẽ he was nourished with him.

21 ¶ In thoſe dayes when Spoydecrai ſate in the kinges gate, two of the kinges eunuches, Bigthan & Terſh, which kept the doore, were wroth, and ſought to laye a hand on the king Mithroeroſh.

22 And the thing was knowne to Spoydecrai, and he told it unto Aſuene Eſter, and Eſter certained the king thereof in Spoydecraies name: and when inquiſition was made, it was founde ſo: therefore they were both hanged on a tree: and it was written in the booke of the * Chronick: before the king.

CHAP. IIL

1 Haman, after he was exalted, obeyed of the King, that all the lewes ſhould bee put to death, becauſe Mordecai had not done him worſhip as other had.

1 After theſe things, he did king Mithroeroſh piousſtie Haman the ſonne of Hammedatha the Magagite, and exalted him, and ſet his ſeate above all the princes that were with him.

2 And all the kinges ſervantes that were at the kinges gate, bowed þ head, and

a That is, that the wife ſhould be ſubject to the husband and at his commande-ment.

a That is, he called the matter againe into communication. b By the ſeven wife men of his counſell.

c The abuſe of theſe countries was ſo great, & they invented many meanes to ſerue the liſtes of princes, and therefore, as they obeyed nicelawes that the king might have thoſe daughters he would, ſo they had done houſes appointed, as one for them while they were virgins, another when they were concubines, and for the Queenes another. d Reade what this purification was, verſe 12. 2. 2. 1. 2. 1. 2. 1.

e Dr. perius.

a Forthoughe ſhe was taken away by a cruell law, yet he ceaſed not to have a fatherly care over her, & therefore did reſort ſit times to heare of her.

f What apparel ſhe asked of the eunuche, ſhe was bound to give her.

g Or, Rize.

g Wherein her modeſtie appeared becauſe ſhe fought not apparel to commend her beautie, but ſhe ſtoode to the Eunuches appointment. h Which conſeyned part of December and part of January.

i That is, made for her ſake.

k He releaſed their tribute.

l That is, great and magnificall.

m That is, as the marriage of Beſter, which was the ſecond marriage of the king.

n Meaning, to kill him.

o In the Chronickes of the Medes & Perſians, ch. 10. 2.

a The Persians
maner was to
kneele downe &
reverence their
kings, & such as
he appointed in
chiefe autoritie
which Mordecai
would not do to
this ambitious &
proud man.
b Thus we see
that there is
none so wicked,
but they have
their flatterers
to accuse the
goodly.
c *Esther desired in
his eyes.*

e Which answer
reth to part of
March and part
of April.

d To know what
moneth and day
should be good
to enterprise this
thing, yit might
have good suc-
cesse: but God
disappointed
their iots & ex-
pectation.

e Conteyning
part of Februa-
rie, and part of
March.

f These be the
two arguments
which comonly
the worldlings &
the wicked vie
toward princes
against the god-
ly, that is, the
contempt of their
lawes, and dimi-
nishing of their
profit without
respect how God
is eyther pleased
or displeased.

*Esther weigh-
eth her words.*
g *Esther desired in
his eyes.*

repentent Haman: for the king had so
commanded concerning him: but Mordecai
bowed not himself: neither did reverence.

Then the kinges servants which were
at the kings gate, sayde unto Mordecai,
Why trailest thou thou the kings com-
mandement?

And albeit they spake thus unto him,
yet he would not heare them: therefore
they told Haman, that they might see
how Mordecais matters would stand: for
he had tolde them, that he was a Jewe.
And when Haman sawe that Mordecai
bowed not the knee unto him, nor did re-
verence unto him, then Haman was full
of wrath.

Nowe he thought it too little to lay
handes onely on Mordecai: and because
they had shewed him the people of Mor-
decai, Haman sought to destroye all the
Jewes that were throughout the whole
kingdome of Chabthroth, even the peo-
ple of Mordecai.

In the first moneth (that is the moneth
Nisan) in the twelfth yere of king Cha-
stroth, they call Darius (that is a lot) be-
foze Haman, from day to day, and from
moneth to moneth, unto the twelfth mo-
neth, that is the moneth Nisan.

Then Haman sayd unto king Chabthro-
th, There is a people scattered & disper-
sed among the people in all the pounces
of thy kingdome, and their lawes are di-
vers from all people, and they doe not
obserue the kings lawes: therefore it is
not the kings profit to suffer them.

If it please the king, let it be written that
they may be destroyed, & I will pay ten
thousand talents of silver by the hands of
them that have the charge of this busi-
nes to bring it into the kings treasurie.

Then the king tooke his ring from his
hand and gave it unto Haman the sonne
of Hammedatha the Agagite the Jewes
adversarie.

And the king said unto Haman, Let the
silver be thine, and the people to doe with
them as it pleaseth thee.

Then were the kings scribes called on
the thirteenth day of the first moneth, and
there was written (according to all that
Haman commanded) unto the kinges
officers, and to the captaines that were
ouer euer pounce, and to the rulers
of euer people and to euer pounce,
according to the writing thereof, & to euer
people according to their language:
in the name of king Chabthroth was it
written, and sealed with the kings ring.

And the letters were sent by post
into all the kings pounces, to rote out,
to kill and to destroy all the Jewes, both
young and old, children & women, in one
day upon the thirteenth day of the twelfth
moneth, (which is the moneth Nisan) and
to spoyle them as a pray.

The contents of the writing was, that
there should be given a commandement
in all pounces, & published unto all peo-
ple, that they should be readie against the
same day.

And the postes compelled by the kings
commandement went forth, and the com-
mandement was given in the palace at
Shushan: and the king and Haman were
drinking, but the cite of Shushan was
in perplexitie.

CHAP. III.

Mordecai sheweth the Queens knowledge of the cruell
decree of the King against the Jewes. 16 She writeth
that they pray for her.

Nowe when Mordecai perceived all
that was done, Mordecai rent his
clothes, & put on sackcloth & ashes,
and went out into the middes of the cite,
and cried with a great cry, and a bitter.

And he came euen befoze the kings gate,
but he might not enter within the kings
gate, being clothed with sackcloth.

And in euery pounce, & place, whither
the kings charge & his commission came,
there was great sorrow among the Jewes,
and fasting, & weeping & mourning, and
many lay in sackcloth and in ashes.

Then Esters maides & her eunuches
came and told it her: therefore the maide
was very heauie, and she sent rapment to
clothe Mordecai, and to take away his
sackcloth fro him, but he received it not.

Then called Ester Hathach one of the kings
eunuches, whome he had appointed to
serue her, and gave him a commandement
unto Mordecai, to knowe what it was,
and why it was.

So Hathach went forth to Mordecai un-
to the streete of the cite, which was be-
foze the kings gate.

And Mordecai told him of all that which
had come vnto him, & of the summe
of the silver that Haman had promised to
pay vnto the kings treasures, because of
the Jewes, for to destroy them.

Also he gaue him the copie of the writ-
ting and commission that was given at
Shushan, to destroy them, that he might
shewe it vnto Ester & declare it vnto her,
and to charge her, that she should go into
the king, & make petition and supplica-
tion befoze him for her people.

So when Hathach came, he tolde Ester
the wordes of Mordecai.

Then Ester sayde vnto Hathach, & com-
manded him, to say vnto Mordecai,

All the kings seruantes and the people of
the kings pounces do know, that whos-
soeuer man or woman, that cometh to
the king into the inner court, which is
not called, there is a lawe of his, that he
shall dye, except him to whom the king
holdeth out the golden rod, that he may
live. Now I haue not bene called to come
vnto the king these thirte daies.

And they certified Mordecai of Esters
wordes.

And Mordecai sayde, that they should
answer Ester thus, Think not with thy
selfe that thou shalt escape in the kinges
house, more then all the Jewes.

For if thou holdest thy peace at this
time, comfort and deliverance shall ap-
peare to the Jewes out of another place,
but thou & thy fathers house shall perish:
but thou & thy fathers house shall perish.

*Toke the
letters, that were
in Shushan.*

*a Because he
would aduerse
Ester of this com-
el proclamation.*

*b Mor. sackcloth
and ashes were
sent for many.*

*c Ester had com-
pelled her to
stand before her.*

d See Act. 12.

e Or. ymmon.

*f Ester. 13.
b Thus Morde-
cai spake in the
confidence of the
faith, which all
Gods children
ought to haue:
which is, God
will deliver us,
though all
worldly power
and force.*

For to deliuer Gods Church out of these perils dangers.

I will put my life in danger & inferre the licence to God, seeing it is for his glorie and the maintenance of his Church.

To wit, after that the Jewes had begonne to fall.

Which was a signe that her coming was agreeable vnto him, as Chap. 4. 11.

Meaning hereby, that whatsoever the asked, should be granted, as Mar. 6. 33.

Because they vsed to drinke excessively in their banquet, they called the banquet by the name of that, which was most in use or esteemed.

I will declare what thing I demand.

That the wicked when they are promoted in stead of acknowledgeing their charge & thanking them.

Which were ambitious, disdainfull, and euell.

and who knoweth together thou art come to the kingdome for such a time?

Then Ester commanded to answer Mordecai.

Go and assemble all the Jewes that are found in Buthan, and fast ye for me, and eate nor, nor drinke in thine dayes, daye nor night. I also and my maides will fast likewise, and so will goe in to the king, which is not according to the Lawe: and if I perish, I perish.

So Mordecai went his way, and did according to all that Ester had commaunded him.

CHAP. V.

Ester entred into the Kings, and biddeth him and Haman to a feast. 14 Haman prepareth a gallie for Mordecai.

As on the thirde day Ester put on her apparel, and stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

And when the king saw Ester the Queene standing in the court; she founde fauour in his sight: and the king held out the golden scepter that was in his hande: so Ester bowed nere, and touched the toppe of the scepter.

Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen: that to the halfe of the kingdome.

Then said Ester, If it please the king, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

And the king said, Cause Haman to make haste that he may doe as Ester hath saide. So the king & Haman came to the banquet that Ester had prepared.

And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

Then answered Ester, and said, Appetition and my request is,

If I haue founde fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morowe according to the kings saying.

Then went Haman forth the same day ioyfull and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

Nevertheless Haman refrayned himselfe: and when he came home, he sent and called for his friends, & Zeresh his wife.

And Haman tolde them of the glorie of his riches; and the multitude of his children, and all the things wherewith the king had promoted him: and howe that he had set him aboue the princes & seruants of the king.

Hamani saide moreover, Pea, Ester the

Queene did let no man come in with the king to the banquet that he had prepared, saue me: and to morowe am I hidden vnto her also with the king.

But all this both nothing answere, as long as I see Mordecai the Jewe sitting at the kings gate.

Then saide Zeresh his wife and all his friends vnto him, Let them make a tree of sike: embutes yis, & to morowe speake thou vnto the king; that Mordecai may be hanged thereon: then shalt thou goe ioyfull with the king vnto the banquet. And the thing pleased Haman, & he caused to make the tree.

CHAP. VI.

The King turneth ouer the Chronicles, and findeth the falsitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

The same night the king slept not, & he commanded to bring the booke of the recordes and the Chronicles: and they were read before the king.

Then it was founde written that Mordecai had tolde of Bigana, and Zeresh, two of the kings eunuchs, keepers of the doore, who sought to laye hands on the king & his household.

Then the king saide, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, saide, There is nothing done for him.

And the king saide, Who is in the court? (saue Haman) who came into the inner court of the kings house, that he might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

And the kings seruants saide vnto him, Neholbe. Haman standeth in the court. And the king saide, Let him come in.

And when Haman came in, the king saide vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

And Haman answered the king, The man whom the king would honour.

Let them bring for him royal appaerell, which the king vseth to weare, & the horse that the king rideth vpon, and that the king croune royall may be set vpon his head.

And let the raiment and the horse be delivered by the hande of one of the kings most noble princes, and let them appaerell the man whom the king will honour: & cause him to ride vpon the horse though the streete of the citie, and proclaim before him, Thus shall it be done vnto the man, whom the king will honour.

Then the king saide to Haman, Speake haste, take the raiment & the horse as thou hast saide, and doe so vnto Mordecai the Jewe, that standeth at the kings gate: let nothing faile of all that thou hast spoken.

So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horsebacke, though the streete of the citie, & proclaimed before him, Thus shall it be done to the man, whom the king will honour.

Meaning, the highest that could be found.

For he thought it vnworthy his estate to receive a benefice, and not reward it.

Chap. 3. 11.

For he thought it vnworthy his estate to receive a benefice, and not reward it.

Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

Meaning hereby, that the by that the king should make him next vnto himselfe, as Ioseph saide, as Ioseph Gen. 41. 42.

d Thus God
sometime put-
teth in y mouth
of the very wic-
ked, to speake
that thing which
he hath decreed
shall come to
pass.

a Reade Chap.
5.6.

b Haman could
not so much pro-
fite the king by
this his malice, as
he should hin-
der him by the
loste of y lewes,
and the tribute
which he hath of
them.

c Chr. felleth his
heart.

e His conscience
did accuse him
that as he had
conspired the
death of inno-
cents, so the ven-
geance of God
might fall vpon
him for y same.

d He fell down
at the beddes
feete or couche
whereupon the
face, and made
request for his
life.

e This was the
manner of the
Persians, when
one was out of
the kings fa-
uour.

f Which dis-
covered the con-
spiracie against
the king. Chap.
2.31.32.

12 And Spodercat came againe to the kings
gate, but Haman halted home mourning
and his head covered.

13 And Haman tolde Zeresh his wife, and
all his friends all that had befallen him.
Then saide his wife Zeresh, and Zeresh his
wife vnto him, If Spodercat be of the seed
of the Jewes, before whome thou hast be-
gun to fall, thou shalt not preuaile against
him, but shalt surely fall before him.

14 And while they were yet talking with
him, came the kings euniches and hasted
to bring Haman vnto the banket that Es-
ter had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe,
and prayeth for her selfe and her people. 6 She ac-
cuseth Haman, and he is hanged on the gallies, which he
had prepared for Mordecai.

1 S O the King and Haman came to han-
del with the Queene Ester.

2 And the King said againe vnto Ester
on the second day at the banket of wine,
What is thy petition, Queene Ester, that
it may be giuen thee: and what is thy re-
quest? It shall be euen performed vnto the
halfe of the kingdome.

3 And Ester the Queene answered, & said,
If I haue founde fauour in thy sight, &
king, and if it please the king, let my life be
giuen me at my petition, and my people
at my request.

4 For we are solde, I, and my people, to be
destroyed, to be slaine and to perish: but if
we were solde for seruants, and for hand-
mynes, I would haue helde my tongue:
although the aduersarie coulde not re-
compense the kings losse.

5 Then King Mithroeroh answered, and
said vnto the Queene Ester, Who is he?
where is he? at what tyme cometh he to do this?

6 And Ester said, The aduersarie is enemy
is this wicked Haman. Then Haman
was afraid before the king & the Queene.

7 And the King arose from the banket of
wine in his wrath, and went into the pa-
lace garden: but Haman doode vpon, to make
request for his life to the Queene Ester: for
he sawe that there was a mischief pre-
pared for him of the King.

8 And when the king came againe out of
the palace garden, into the house where
they dranke wine, Haman was fallen
vpon the bed whereon Ester lay: there-
fore the king said, Will he force the Queene
also before me in the house? As the word
wrote out of the kings mouth, they covered
Haman with furs.

9 And Harbonah one of the euniches, stand-
ing in the presence of the king, Behold, there
standeth yet the tree in Hamans house
fittie cubites high, which Haman had pre-
pared for Spodercat, that spake good for
the king. Then the king saide, Hang him
thereon.

10 So they hanged Haman on the tree,
that he had prepared for Spodercat: then
was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted,
24 Comfortable letters are sent vnto the lewes.

1 T he same daye bid King Mithroeroh
giue the house of Haman y aduersari-
of the Jewes vnto the Queene Ester.

2 And Spodercat came before the king: for
Ester tolde what he was vnto her.

3 And the king tooke off his ring, which he
had taken from Haman, and gaue it vnto
Spodercat: and Ester let Spodercat ouer
the house of Haman.

4 And Ester spake yet more before y king,
and fell downe at his feete weeping, and
besought him that hee woulde put away
the wickednesse of Haman the Agagite,
and his deuice that hee had imagined a-
gainst the Jewes.

5 And the king helde out the golden sce-
pter towards Ester. Then arose Ester, and
doode before the king.

6 And said, If it please the king, & if I haue
founde fauour in his sight, and the thing
be acceptable before the king, and I please
him, let it be written, that the letters of the
deuice of Haman the sonne of Ammeda-
tha the Agagite may be called againe,
which he wrote to destroy y Jewes, that
are in all the kings prouinces.

7 For howe can I suffer and see the euill,
that shall come vnto my people? Howe
can I suffer and see the destruction of my
kinred?

8 And the king Mithroeroh saide vnto the
Queene Ester, & to Spodercat the Jewe,
Beholde, I haue giuen Ester the house of
Haman, whome they haue hanged vpon
the tree, because he lapde hand vpon the
Jewes.

9 Write ye also for the Jewes, as it liketh
you in the kings name, and seale it with
the kings ring (for the writings written
in the kings name, and sealed with the
kings ring, may no man reuoke).

10 Then were the kings scribes called at y
same tyme, euen in the third moneth, that
is the moneth of Sivan, on the thirde
and twentieth daye thereof: and it was writ-
ten, according to all as Spodercat com-
manded vnto the Jewes, and to the prin-
ces, and captaynes, and rulers of the pro-
uinces, which were from India euen vnto
Ethiopia, an hundredth and seven and
twentie prouinces, vnto euery prouince,
according to the writing thereof, and to
euery people after their speech, and to the
Jewes, according to their writing, and
according to their language.

11 And he wrote in the king Mithroerohs
name, and sealed it with the kings ring:
a fewe letters by postes on horsebacke,
and that rode on beastes of yce, as byrones
baries and coltes of marce.

12 Wherein the king graunted the Jewes
(in what cities soeuer they were) to gather
themselues together, & to stand for y
life, and to rote out, to slay and to destroy
all the power of the people and of the yve-
rner that bereth them, both children and
women, and to spoyle their goods:

13 Upon one daye in all the prouinces of
King Mithroeroh, euen in the thirtieth
daye of the twelfth moneth, which is the
moneth of Adar.

a That was
received into the
kings fauour and
prence.

b That he was
her vncle, and
had brought her
vp.

c Meaning, that
he should abo-
lish the wicked
decrees, which
he had made for
the destruction
of the Jewes.
d Reade Chap.
5.2.

Or, went about to
slay the lewes.

e This was the
lawe of y Medes
and Persians, as
Dan. 6. 11. not-
withstanding the
king reuoked y
former decree
graunted to Ha-
man, for Esters
sake.

(Which com-
meth part of
May, and part of
June).

g That is, in
such letters and
languages as
was vsual in euery
prouince.

Or, much.

h That is, to
send themselves
against all that
would oppose
them.

i Which hath
part of February,
and part of
March.

^a The King gave the libertie to kill all that did oppresse them.

¹ He sheweth by these wordes that follow, what this light was,

^m Conformed themselves to the lawes religion.

^a This was by Gods great providence, who turneth the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

^b Did them honour, & shewed them friendship.

^c Which had conspired their death by the permission of the wicked Haman.

^d Besides those three hundred, that they slew the second day,

as verse 15.

^e Wherby they declared that this was Gods iust judgement upon the enemies of his Church, foras-

much as they sought not their owne gain, but to execute his vengeance,

13 The copie of the writing was, how there should be a commandement given in all and euery prouince, published among all the people, and that the Jewes should be ready against that daye to ^a auenge themselves on their enemies.

14 So the postes rode vpon beastes of price, and byancebaries, and went forth with speede, to execute the kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in roppall apparel of birlu, and white, and with a great crowne of golde, and with a garment of fine linnen and purple; and the citie of Shushan reioyced and was glad.

16 And vnto the Jewes was come light and ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all and euery citie & place, where the kings commandement and his decree came, there was ioy and gladnes to the Jewes, a feast and good daye, and many of the people of the lande ^b became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

1 At the commandement of the King, the Jewes put their adversaries to death. 24 The tenne sonnes of Haman are hanged. 27 The Jewes keep a fast in remembrance of their deliuerance.

1 ^c So in the twelfth moneth, which is the moneth Nisan, vpon the thirtieth day of the same, when the kings commandement and his decree were nere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them, but it ^d turned contrarie: for the Jewes had rule ouer them that hated them.

2 The Jewes gathered them selues together into their citie throughout all the prouinces of the king Mithrasroth, to lay hands on such as sought their hurt, and no man coude withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and officers of the King ^e exalted the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him wet through all the prouinces: for this man Mordecai was greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword & slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Jewes ^f destroyed ^g five hundred men,

7 And Parthandatha, and Dalphon, and Abathpa,

8 And Voizatha, and Abaila, and Nisidatha,

9 And Marmashta, and Mifai, and Mibai, and Matesatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Jewes slew them: but they layed not their hands ^h on the people.

11 On the same daye came the number of

those that were slayne, vnto the palace of Shushan before the King.

12 And the King layde vnto the Aueue Ester. The Jewes haue slayne in Shushan the palace and destroyed five hundred men, and the tenne sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request inuowner, that it may be performed?

13 Then layde Ester, If it please the King, let it be graunted also to inuowne to the Jewes that are in Shushan, to do according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans tenne sonnes.

15 So the Jewes that were in Shushan, assembled them selues vpon the fourteenth day of the moneth Nisan, and slew three hundred men in Shushan, but on the people they layde not their hand.

16 And the rest of the Jewes that were in the kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies; and sure of them that ⁱ hated them, sentencie and fine thousand: but they layde not their hands on the people.

17 This they did on the thirtieth day of the moneth Nisan, and rested the fourteenth daye thereof, and kept it a day of feasting and ioy.

18 But the Jewes that were in Shushan, assembled them selues on the thirtieth daye, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting and ioy.

19 Therefore the Jewes of the villages that dwelt in diuallied towines, kept the fourteenth daye of the moneth Nisan with ioy and feasting, even a iopfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these wordes, and sent letters vnto all the Jewes that were through all the prouinces of the king Mithrasroth, both nere and farr.

21 Inuowning them that they should keep the fourteenth day of the moneth Nisan, and the fifteenth daye of the same, euery peere,

22 According to the dayes wherinn the Jewes rested from their enemies, and the moneth which was turned vnto them from ioy to ioy, and from mourning into a iopfull day, to keep them ^j dayes of feasting, and ioy, and ^k to sende presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to doe as they had begun, and as Mordecai had written vnto them.

24 Because Haman the sonne of Ammedatha the Magiste of the Jewes aduersarie, had imagined against the Jewes, to destroy them, and had ^l call vnto (that is a lot) to consume and destroy them,

^f This the re- quireth, not for desire of vengeance, but with a seale to see Gods iudgements executed against his enemies.

^g Reade Chap. 8. 11. ^h Meaning, that they laid hands on none, that were not the enemies of God. ⁱ Meaning, in all places sauing in Shushan.

^k As the Jewes doe, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

^l The Jewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

^m He setteth before our eyes the life of this feast, which was for remembrance of gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore.

ⁿ Reade Chap. 25 And 3-2.

- o That is, Ester. 25 And when he came before the king, he continued by letters, let his wicked denice (which he imagined against the Jewes) turne upon his owne head, and let them hang him and his sonnes on the tree.
- p These are the wordes of the kings commandement to disaoul Haman wicked enterprife.
- 26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come unto them.
- 27 The Jewes also desired, and promised for them and for their seide, and for all that is pured unto them, that they would be not so faple to observe those two dayes: euerp peere, according to their witting, & according to their season.
- 28 And that these dayes should be renewed, and kept throughout euerp generation and euerp familie, and euerp yuolence, and euerp cite: euen these dayes of Purim should not faile among Jewes, and the memorials of them should not perish from their seide.
- 29 And the Queene Ester the daughter of Abihail and Mordecai the Jewe wrote with all authority (to confirme this letter of Purim the second time)
- 30 And he sent letters unto all the Jewes

to the hundredth and seven and twentie prouinces of the kingdome of Shalherol, with wordes of peace and truth.

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Jewe, and Ester the Queene had appointed them, and as they had promised for them selves and for their seide with fasts, and prayer.

32 And the decree of Ester confirmed the wordes of Purim, and was written in the booke.

CHAP. X.

The estimation and auctoritie of Mordecai.

And the king Shalherol lapde a tribute vpon the land, and vnd the ples of the sea.

And al the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Spedia and Persia?

For Mordecai the Jewe was the second vnto king Shalherol, & great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seide.

Which were letters declaring vnto the queenes, & assistance, & putting them out of doubt and feare.

Ester. f. 101. f. That they would observe this feast with fasting, and earnest prayer, which in Ebraue is signified by this worde (their cry.)

a These three points are here set forth as commendable, & necessary for him that is in authority to haue the fauour of the people, to procure their wealth, & to be gentle and loving toward them.

Or, transgress. Meaning the fourteenth and the fiftenth day of the month Adar.

Or, strength, or efficacy.

Iob.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his bodye, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtil disputations brought him almost to despair: for they set forth God as a seuerer Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie wee haue to marke that Iob mainteined a good cause, but handled it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their finnes, but that hee had secrete iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great tormentes and affliction, he brasteth forth into many inconveniences both of wordes and sentences, and sheweth him selfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods prouidence, his iustice, and mans finnes, yet their intention is euill: for they labour to bring Iob into despair, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezekiel 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

The halting, richer, and care of Iob for his children.

20 Satan hath permission to tempt him. 23 Hee tempteth him by taking away his substance, and his children. 30 He saith and patience.

There was a man in the land of Uz called Iob, and this man was an vpright and iust man, one that feared God, and eschewed euill.



a That is, of the country of Idumea, as Lament. 4. 15. or bordering there vpon: for the lande was called by the name of Uz the sonne of Nathan the sonne of Ben. Gen. 36. 28.

b Forasmuch as he was a Gentile, and not a Jewe, and yet is pronounced vpright, and without hypocrisie, it declared that among the heathen God hath his. c Hereby is declared what is meant by an vpright and iust man.

2 And hee had seven sonnes, and thre daughters.

3 His substance also was seven thousande camde sheepe, and thre thousande camels, and five hundred yoke of oxen, and five hundred yoke of asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banquetted in their houses, euerp one his day, and thus, and called their thre sisters to eate and to drinke with them.

5 And when the dayes of their banquetting

d His children and riches are commended in his prouidence, and his patience and consolation, when God had taken care from him.

e Meaning the Arabians, Chaldeans, Idumeans, &c.

well

[That is, com-
manded them to
be satisfied in
meaning, that
they should con-
sider the faults,
that they had
committed, and
rejoice them-
selves for the
same.

g That is, he of-
fered for every
one of his chil-
dren an offering
of reconciliation,
which declared
his religion to-
wards God, and
the care that he
had toward his
children.

h In Ebrew it is,
blessed God,

which is some-
time taken for
blaspheming &
cursing, as here,
2 King 21. 10.
& 13 &c.

i While the feast
lasted.

k Meaning, the
Angels, which
we called the
sonnes of God,
because they
are willing to
execute his will.
l Because our
infirmities cannot
comprehend God
in his maiesty,
he is set forth vn
to vs as a King,
that our capa-
city may be able
to understande
that which is
spoken of him.

m This declareth
that although Satan
be aduersarie to God,
yet he is compelled
to obey him, and
doe him all homage,
without whose permission
and appointment
he can do nothing.

n This question is
asked for our
infirmities: for God
knew whence he
came. o Herein is
described y nature
of Satan, which is
euer ranging for
his pray, 1. Pet. 5. 8.
p He feareth thee
not for thine owne
sake, but for the
commo-
dity that he recei-
ueth by thee. q
Meaning, the grace
of God, which
served Iob, as a
rampare against
all tentations. r
This significeth
that Satan is not
able to touch vs,
but it is God that
must doe it. s
Satan noteth the
vice, whereunto
men are commonly
subiect: that is,
to hide their re-
bellion, and to be
content with
God in the time
of prosperitie, which
vice is disclosed
in the time of
aduersitie. t God
giueth not Satan
power ouer man
to graue him, but
to declare that
hee hath no power
ouer man, but
that which God
giueth him. u
That is, went to
execute that
which God had
permitted him
to do for els he
can neuer go out
of Gods pre-
sence. x That is,
the Arabians. y
Which thing was
allotted by the
crafft of Satan,
to tempt Iob the
more grievously,
forasmuch as he
might see, that
not onely men
were his enemies,
but that God
made warre
against him.

were gone about, Iob sent, and sancti-
fied them, and role vp eareps in the morn-
ing, and s offered burnt offerings accord-
ing to the number of them all. For Iob
thought, It may be that my sonnes have
sinned, and s blasphemed God in their
hearts: thus did Iob s euerp day.

6 I Aroue on a day when the s children of
God came and stood before the Loyde,
Satan s came also among them.

7 Then the Loyde sayde vnto Satan,
Whence s comest thou? And Satan
answered the Loyd, saying, s From con-
spiring the earth to and fro, and from
walking in it.

8 And the Loyde sayde vnto Satan, Hast
thou not considered my seruant Iob, how
none is like him in the earth: s an up-
right and iust man, one that feareth God,
and escheweth euill?

9 Then Satan answered the Loyde, and
said, Woerth Iob feare God s for nought?

10 I said thou not made s an hedge about
him and about his house, and about all
that he hath on euery side: thou hast dis-
cussed the worke of his handes, and his sub-
stance is increased in the lande.

11 But stretch out nowe thine hande and
s touch all that he hath, to see if he will not
blaspheme thee to s thy face.

12 Then the Loyde sayde vnto Satan, Ior,
all that he hath is in s thine hande: onely
upon him selfe shalt thou not stretch out
thine hande. So Satan departed from
the s presence of the Loyde.

13 I And on a day, when his sonnes and
his daughters were eating, and drinking
wine in their eldest brothers house,

14 There came a messenger vnto Iob, and
sayde, The oxen were plowing, and the
asses feeding in their places,

15 And the s Shabeaus came violently,
and tooke them: yea, they haue slaine
the seruantes with the edge of the
sword: but I onely am escaped alone to
tell thee.

16 And whyles hee was yet speaking, an
other came, and sayde, The s fire of God
is fallen from the heaue, and hath burnt
vp the sheepe and the seruantes, and de-

stroyed them: but I onely am escaped a-
lone, to tell thee.

17 And whyles hee was yet speaking, ano-
ther came, and sayde, The Chaldeans
set out three bandes, and fell vpon the
cannels, and haue taken them, and haue
slayne the seruantes with the edge of the
sword: but I onely am escaped alone to
tell thee.

18 And whyles hee was yet speaking,
came another, and sayde, Thy s sonnes,
and thy daughters were eating, and
drinking wine in their eldest brothers
house,

19 And beholde, there came a great winde
from bronde the wilderness, and smote
the foure corners of the house, which fell
vpon the children, and they are dead, and
I onely am escaped alone to tell thee.

20 Then Iob arose, s rent his garment,
and shaned his head, and fell down vpon
the ground, and worshipped,

21 And sayde, s Shaked cause I out of my
mothers wombe, and naked shall I re-
turne s thither: the Loyd hath giuen, and
the Loyde hath taken it: s blessed be the
name of the Loyde.

22 In all this did not Iob fume, nor charge
God s foolishly.

Eccl. 5. 14. s. tim. 6. 7. d That is, into the bellie of the earth,
which is the matter of all. c Hereby he confesseth that God is
iust, and good, although his hand be fore vpon him. d But declar-
eth that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to assault Iob s His wife tempteth
him to forsake God. 11 His three friends visit him.

1 A And on a day the s children of God s
came and stood before the Loyde, and
Satan s came also among them, and
stood before the Loyde.

2 Then s Loyd sayd vnto Satan, Whence
comest thou? And Satan answered the
Loyde, and sayde, From compassing the
earth to and fro, and from walking in it.

3 And s Loyd sayd vnto Satan, Hast thou
not considered my seruant Iob, howe
none is like him in the earth: s an upright
and iust man, one that feareth God, and
escheweth euill: s for yet he continueth in
his vprightness, s although thou mouest
him against him, to destroy him s without
cause.

4 And Satan answered the Loyd, and said,
s Skinne thou him, and all that euer a
man hath, will he giue for his life.

5 But stretch now out thine hand, s touch
his s houses and his stock, to see if he will
not blaspheme thee to the face.

6 Then the Loyd sayde vnto Satan, Ior,
he is in thine hand, but saue s his life.

7 So Satan departed fro the presence of
the Loyd, s smote Iob with soe s boiles,

f Meaning, his owne person. g Thus Satan can goe no further
in punishing, then God hath limited him. h This fore was most
vehement, herewith s Iob God plagued the Egyptians. Exod. 9. 20.
and threateth to punish the rebellious people, Deut. 28. 27. i
that this tentation was most grievous: for if Iob had measured
Gods fauour by the vehemencie of his disease, he might haue
thought that God had call him off.

2 The last
plague declar-
eth, that when
one plague is
past, which seem-
eth hard to be
borne, God can
send vs another
farre more grie-
uous, to tne his
and teach thevs
obedience.

a Which came
not of impaci-
cie, but de-
clareth that
the children of
God are not in-
feri-
ble like blockes,
but that in their
patience they
feele affliction,
and griete of
minde: yet they
keepe a meane
herein, and re-
bell not against
God, as the wic-
ked doe.

a That is, s An-
gels, as Cap. 1. 6.
b Reade Chap.
1. 6.
c 24. 14. 24.
chap. 1. 1.

c He proueth
Iobs integritie
by this that he
ceased not to
feare God when
his plagues were
griuously vpon
him.
d That is when
thou hadst
nought against
him, or when
thou wast not
able to bring thy
purpose to passe.
e Hereby he
meaneth a man-
ners skinnie is
dearer vnto him
then another
mans.

i As desirous of
all other helpe
and meanes, and
wonderfully af-
flicted with the
sorrow of his dis-
ease.

k Sara vseth the
same instrument
against Job, as
he did against
Adam.

l Meaning, what
gaineft thou to
serue God, see-
ing he thus pla-
gueth thee as
though hee were
thine enemy?

This is the most
griuous tenta-
tion of the faith-
ful, when their
faith is assailed,
and when Saraa
goeth about to
perswade them,
that they trust
in God in vaine.

m For death
was appointed to the blasphemers, and so she meant that he should
be soone rid out of his paine.

n That is, to be pacient in aduersitie,
as we reioyce when he sendeth prosperitie, and so to acknowledge
him to be both mercifull and iust.

o He so bridled his affections,
that his tongue through impaciencie did not murmur against God.
p Which were men of auctoritie, wise and learned, and as the Sep-
tuagint write, Kings, & came to comfort him, but while they saw how
he was visited, they conceived an euil opinion of him, as though he
had bin but an hypocrite, & so iustly plagued of God for his finnes.

q This was also a ceremonie, which they vied in those countreys, as
the renting of their clothes in signe of sorrow, &c.

r And therefore
thought that he would not have hearkened to their counsell.

CHAP. III.

1 Job complaineth and curseth the day of his birth.
2 He desireth to die, as though death were the end
of all mans misery.

1 Afterward Job opened his mouth,
and cursed his day.

2 And Job cried out, and said,
Let the daye perishe, wherein I was
boorne, and the night when it was sayde,
There is a man childe conceived.

4 Let that day be darkenesse, let not God
regarde it from aboue, neyther let the
light shine vpon it.

5 But let darkenesse, and the shadowe of
death staine it: let the cloude reuaine vpon
it, and let them make it fearefull as a
bitter day.

6 Let darkenesse possesse that night, let it
not be lapped into the dapes of the pere,
nor let it come into the count of the mo-
nethes.

7 Yea, desolate be that night, & let no hope
be in it.

a The seven
dayes ended,
Chap. 13.

b Here Job be-
ginneeth to fee-
le his great im-
perfection in this
battel betweene
the spirite & the
flesh, Rom. 7. 18.

c & after a maner
yeeldeth, yet in
the ende he get-
teth victorie,
though he was
in the meane
time greatly
wounded.

d Men ought
not to be wearie
of their life, and
curse it, because of the infemities
that it is subiect vnto, but because they are giuen to sinne & re-
bellion against God.

e Let it not haue the light of the sunne to separate it from the night.
f That is, most obscure darkenesse, which maketh the afraid of death,
that are in it.

8 Let them that curse the day, (being reas-
on to censure their mourning) curse it.

9 Let the starres of that twilight be dimme
through darkenesse of it: let it looke for
light, but haue none: neither let it see
the dawning of the day.

10 Because it shut not up the doores of my
mothers wombe: nor hid sorrowe from
mine eyes.

11 Why dyed I not in the birth? or why
dyed I not, when I came out of the
wombe?

12 Why did the knees prevent mee? and
why did I sucke the dymalles?

13 For I should haue knowne haue I lpen and
bene quiet, I should haue slept then, and
bene at rest.

14 With the kings and counsellors of the
earth, which haue builded them felous
desolate places:

15 Or with the pyres that had galbe, and
haue filled their houses with sluer.

16 Why was I not hid, as an untimely
birth, eyther as infants, which haue not
sente the light?

17 The wicked haue there ceased from
their tyrannie, and there they that labo-
red valiantly, are at rest.

18 They prisoners rest together, and heare
not the voyce of the oppressour.

19 There are small and great, and the ser-
uant is free from his master.

20 Wherefore is the light giuen to him
that is in miserie? and life vnto them
that haue braue hearts?

21 Which long for death, and if it come
not, they would euen searce it in more then
treasures:

22 Which lope for gladnesse, and reioyce,
when they can finde the graue.

23 Why is the light giuen to the man whose
waye is hid, and whome God hath
heged in?

24 For my sighing cometh before I eat,
and my roarings are poured out like the
water.

25 For the thing I feared, is come vpon
me, and the thing that I was afraid of,
is come vnto me.

26 I had no pence, neither had I quiet-
nesse, neither had I rest, a yet trouble is
come.

1 That is, by death the crueltie of the tyrants haue ceased. All
they that sustaine any kinde of calamitie & miserie in this world
which he speaketh after judgement of the flesh. He sheweth
that the benefices of God are more comfortable, except the heart
be ioyfull, & the conscience quiered. o That seeth not how in
come out of his miseries, because he dependeth not on Gods pro-
uidence. p In my perserpence I looked out for a sal, as is come
now to passe. q The feare of troubles & shuld encrease, caused my pro-
pensity to seme to me as nothing, & yet I am not excepted fro trouble.

CHAP. IIII.

1 Job is reprehended of impietie, and of the presumption of his owne righteousness.

1 Then Eliphaz the Temanite answere
d, and sayd,

2 Ioue asay to communicate with thee,
wilt thou bee grieved? but who can a seeing this
withhold himselfe from speaking?

3 Soholde, thou hast taught many, and en-
dost.

f Which curse
the day of their
birth, let the day
that curse vpon
this night.

g Let it be al-
waies night, and
neuer let day
euer.

h This and that
which followeth
declareth that
while man giueth
place to his pas-
sions, he is not
able to stay ne
kepe measure,
but sineth head-
long into all euil,
except God call
him backe.

i The heuene-
cie of his afflic-
tions made him
to vicer these
words, as though
death were the
end of all mis-
eries, and as if
there were no
life after this,
which he spea-
keth not as
though it were
so, but the in-
firmities of his
flesh caused him
to brail out into
this error of the
wicked.

k He noteth the
ambition of
them, which for
their pleasure, as
it were, charge
the order of na-
ture, and build
in most barren
places, because
they would haue
by make their
names immortal

l That is, by death the crueltie of the tyrants haue ceased. All
they that sustaine any kinde of calamitie & miserie in this world
which he speaketh after judgement of the flesh. He sheweth
that the benefices of God are more comfortable, except the heart
be ioyfull, & the conscience quiered. o That seeth not how in
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be ioyfull, & the conscience quiered. o That seeth not how in
come out of his miseries, because he dependeth not on Gods pro-
uidence. p In my perserpence I looked out for a sal, as is come
now to passe. q The feare of troubles & shuld encrease, caused my pro-
pensity to seme to me as nothing, & yet I am not excepted fro trouble.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

c This he concludes that Iob was but an hypocrite, and had no true love nor trust in God.

d He concludes that Iob was reproved, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe euill, cannot but receive euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants, whom for their crueltye he compares to Lyons, and their children to their whelps: yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto me by vision: that is, that whosoever thinketh himselfe iust, shall be found a sinner, when he cometh before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the autoritie thereof might be had in greater reuerence.

k When all things were quiet, when the feare was somewhat asswaged, as God appeared to Elisha, 1. King. 19. 12.

l Hee prooueth that if God did punish the innocent, the creature should bee more iust then the Creator, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, howe much more shall he be able to maintaine them, when he would inflame himselfe against God?

n That is, in this mortal body, subiect to corruption, 1. Cor. 15. 1.

o They see death continually before their eyes, and daily approaching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 3. Eliphaz sheweth the difference betweene the children of God and the wicked. 3. The fall of the wicked. 9. Gods power, who destroyeth the wicked, and deliuereth his.

1 **C**all moue, if any will: and to which of the Saints wilt thou thine?

2 Ponticelle: angry killeth the foolish, and enue flaueth the idle.

3 I haue seene the foolish well rooted, and suddenly I cursed his habitation, saying,

4 His children shall be farre from saluati on, and they shall be destroyed in the gates, and none shall deliuer them.

5 The hungry shall rate by his harvest: yea, they shall take it from among the thornes, and the thistle shall binke by their substance.

6 For miserie commeth not forth of the bryar, neither doeth affliction spring out of the thorn.

7 But man is boyme vnto trouble, as the sparks flie vnto the thorn.

8 But I would enquire at God, & turne my talke vnto God:

9 Which doeth great things & vnsearchable, and marvellous things without number.

10 He giueth raine vpon the earth, and powereth water vpon the streets,

11 And setteth by milke thim that he low, that the sowfull map be exalted to fals nation.

12 He scattereth the denices of the craftie: so that their handes can not accomplish that which they doe enterprise.

13 He taketh the wise in their craftines, & light vpon their counsell of the wicked to make foolish.

14 They meete with darkness in the day: by publike time, and grope at noone day, as in the night.

15 As he saweth the raine from his throne, from their sinne, and from the hande of the trouble maker.

16 So that the vaine hath his hope, but miserie shall stop her mouth.

17 Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it by his smiteth, and his handes make whole.

19 Yet shall deliuer thee in fire trouble, and in the fiercenes the euill that thou comest.

20 In famine hee shall deliuer thee from a which death: and in battell from the power of the sword.

21 Thou shalt bee hid from the scourge of rapt nature: fur before him thou shalt bee hid.

22 If I suffered as thou doest, I would seeke vnto God.

23 He counsellet Iob to humble himselfe vnto God, to whom all creatures are subiect, & whose works declare that man is inexcusable, except hee glorie God in all his workes: in He sheweth by particular examples, what the workes of God are.

2. Cor. 3. 19.

a In things plaine and euident they shewe themselves foolish in sleade of wise men.

b This declareth that God punisheth the worldly wise, as he threatened, Deu. 18. 29.

c That is, he that humbleth himselfe before God.

d He compares the slaughter of the wicked to sharpe swordes.

e If the wicked bee compelled at Gods workes to stoppe their mouth, much more they that professe God.

f He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall have a comfortable issue, even in the greatest and the last, which is here called the seventh.

Whereas the wicked lament in their troubles, thou shalt have occasion to rejoice.

When we are in Gods favour, all creatures shall serve vs, x God shall so bleſſe thee, that thou shalt have occasion to rejoice in all things, and not to be offended. y Though the children of God have not alwaies this promiſe performed, yet God doeth recompence it otherwiſe to their advantage. z Wee have learned theſe poyntes by experience, that God puniſheth not the innocent, that man cannot compare in iuſtice with him, that the hypocrites ſhall not long prosper, and that the aſſidion which man ſuſtēneth, commeth for his owne ſinne.

the tongue, and thou ſhalt not be afraid of deſtruction when it cometh. But thou ſhalt laugh at deſtruction and death, and ſhalt not be afraid of the beaſt of the earth.

For the ſtones of the ſilde ſhall be in league with thee, and the beaſtes of the ſilde ſhall be at peace with thee.

And thou ſhalt know, that peace ſhall be in thy tabernacle, & thou ſhalt viſite thine habitation, and ſhalt not ſinne.

Thou ſhalt perceive alſo, that thy ſeed ſhall be great, & thy poſteritie as the graſſe of the earth.

Thou ſhalt goe to thy grave in a full age, as a ricke of come cometh in due ſeaſon into the barn.

So, & thus have we enquired of it, and ſo it is: heare this and know it for thy ſelfe.

CHAP. VI.

Job anſwereth, that his paine is more grievous then his fault. He wiſheth death. He complaineth of his friends.

He Job answered, and ſaide, Why that my griefe were wel weighed, and my miſeries were layde together in the ſcale?

For it woulde be nowe heavier then the ſande of the ſea: therefore my wordes are ſwallowed up.

For the arrowes of the Almighty are in me, the vermine wherof doeth drinke by my ſpirit, and the terroures of God fight againſt me.

Doeth the wilde aſſe bray when he hath graſſe? or lowly the oxe when he hath fodder?

That which is vſanerie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

Such thinges as my ſoule reſuſed to touch, as were ſoyowes, are my meate.

What ſhall I wight haue up? deſire, and that God woulde graunt me the thing that I long for!

That is, that God woulde deſtroy me: that he woulde let his hande goe, and cut me off.

Then ſhould I yet haue comfort, (though I burne with ſoyow, leſſer than not ſpare) because I haue not deſpised the wordes of the Holy one.

What power haue I that I ſhould endure? or what is mine ende, if I ſhould prolong my life?

Is my ſtrength the ſtrength of ſtones?

way with thinges that are vſanerie to the mouth. f. Herein he ſinneth double, both in wiſhing through impatience to dye, and alſo in deſiring of God a thing which was not agreeable to his will. g. That is, let mee dye at once, before I come to diſturb in Gods promiſe through mine impatience. h. Hee ſearcheth leaſt hee ſhoulde bee brought to inconueniences, if his ſoyowes ſhoulde continue.

or is my ſtrength of hyſſe?

Is it not ſo, where there is in me no helpe? Is that ſtrength is taken from me?

Is that is in miſerie, ought to be comforted of his neighbour: but men haue ſoſaken the feare of the Almighty.

Why dyeth hee haue deſerted mee as a brooke, and as the riſing of the riuer ſhall paſſe away.

Which are blackiſh with pee, & wheres in the ſnowe to hid.

But in ſinne they are dyed by wrytheate and are conſumed: and when it is hot, they ſalle out of their places.

Or they depart from their way & courſe, yea, they vaniſh and periſh.

They that goe to ſenna, I conſidered them, and they that goe to ſheba, wayped for them.

But they were confounded: when they hoped, they came together and were aſhamed.

Surely nowe are ye like vnto it: ye haue ſeene my fearefull plague, and are aſtayed.

Was it because I ſayde, Blyng vnto me: or giue a reward to mee of pour? ſtand ſtance?

And deliuer mee from the enemies hande, or ransome me out of the hande of tyrantes?

Teach me, & I will holde my tongue: and cauſe me to vnderſtande, wherein I haue erred.

Howe ſteadfaſt are the wordes of righteouſe: and what can any of you multiply reſpōne?

Woe pe imagine to reſpōne vnto wordes: that the talke of the afflicted ſhoulde bee as the wiſde?

Ye make pour wrytheate to fall vpon the ſhalterleſſe, and big a pit for pour friende.

Nowe therfore be content to ſeeke by on me: for I will not lie before pour face.

Turne, I praye you, let there be none miſquyte: returne, I ſaye, and ye ſhall ſee part of their goodes, and ſeech more cheere, which would not giue him comfort.

forſeable wordes. b. Shewe me wherein I haue erred, and I will confeſſe my fault. p. He that hath a good conſcience, doeth not ſhrinke at the ſharpe wordes or reaſonings of others, except they be able to perſwade him by reaſon. q. Doe you call at my wordes, becauſe I ſhoulde be thought to ſpeake fooliſhly, which am nowe in miſerie? r. Conſider whether I ſpeake as one that is driuen to this impatience through very ſoyow, or as an hypocrite, as you condemne me.

CHAP. VII.

Job ſheweth the ſhortnet and miſerie of manlyfe.

Is there not an appointed time to man as hired ſervant? and are not his dayes as the dayes of an hireling?

As a ſervant longeſt for the ſhadowe, and as an hireling loneſt for the ende of his worke,

So haue I had as an inheritance the moneths of vantage, & payne ſhall I haue: haue bene appointed vnto me.

If I ſayde mee done, I ſayde, when hath continued from moneth to moneth, and I haue looked for hope in vaine, ſhall

c This signifieth
that his iudice
was rare and
not horrible.
d Thus he spea-
keth in respect
of breuite of
man life, which
passeth without
hope of returne
in confidenc-
tion, whereof
he desireth God
to haue compas-
sion on him.

e I shon behold
me in thine an-
ger. I shall not
be able to stand
in thy presence.
f I shall no more
enoy this mortal
life.

g Seeing I can
by none other
meanes comfort
my selfe, I will
declare my
griefe by words:
and thus he
speakes as one
that cometh
with griefe of minde.
h Am not I a
poore wretch?
what needest
thou then to lay
so much paine
on me?

i So that I can
haue no rest,
neither day,
nor night. k He
speakes in
uicere, com-
ing with so-
lomon, and of
judgement, or of
the examination
of his faith.

l Seeing my
terme of life is
short, let me
haue some rest
and ease. m Seeing
that man of him
selfe is so vile, why
dost thou
goue him that
honour to contend
against him? lob
vseth al kindes
of persuasion
with God, that
he might lay his
hand. n After
al temptations
faith breaseth
forth, and leadeth
Iob to repentance:
yet it was not in
such perfection,
that he coule
bridle him selfe
from reasoning
with God, because
that he still
tried his faith.

o That is, I shall
be dead.

shall I arise: and measuring the morning,
I am cūen full with rolling, to and fro
vnto the dawning of the day.

5 App he is clothed with woiuines, & fil-
thinesse of the dust: my skin is rent, and
become horrible.

6 My daies are swifter then a weaners
hurtle, and they are spent without hope.

7 Remember that my life is but a wonder,
and that mine eye shall not returne to see
plastrure.

8 The eye that hath seene me, shall see mee
no more: thine eyes are vpon mine, and I
shall be no longer.

9 As the clowde baniseth and goeth as
vapour, so be that goeth downe to dust,
shall come vp no more.

10 Ye shall retire no more to his house,
neither shall his place knowe him any
more.

11 Therefore I will not spare my mouth,
but will speake in the trouble of my spirit,
and make in the bitterness of my minde.

12 Alas I a lea of a walesfish, that thou
keepest me in ward?

13 When I say, My couch shall releeue me,
and my bed shall bring comfort: my minde
is derided.

14 Then fearest thou mee with dreames,
and thoult me with visions.

15 Therefore my soule chuseth rather to be
strangled, to die, then to be in my bowels.

16 I abhorre it, I shall not line alway:
I spare me then, for my daies are but a
little.

17 What is man, that thou dost magni-
fie him, and that thou settest thine heart
vpon him?

18 And dost visite him euery morning, and
triest him euery moment?

19 How long will it bee, ere thou depart
from mee? thou wilt not let mee alone
whiles I may twaine my spittle.

20 I haue sinned, what shall I doe vnto
thee? O thou preseruer of mee, why hast
thou set me as a marke against thee, so that
I am a burden vnto thy selfe?

21 And why dost thou not pardon my tres-
passe? and take away mine iniquitie?
for now shall I sleepe in the dust, and if
thou sekest me in the morning, I shall
not be found.

22 And why dost thou not pardon my tres-
passe? and take away mine iniquitie?
for now shall I sleepe in the dust, and if
thou sekest me in the morning, I shall
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23 And why dost thou not pardon my tres-
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26 And why dost thou not pardon my tres-
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28 And why dost thou not pardon my tres-
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29 And why dost thou not pardon my tres-
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for now shall I sleepe in the dust, and if
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not be found.

30 And why dost thou not pardon my tres-
passe? and take away mine iniquitie?
for now shall I sleepe in the dust, and if
thou sekest me in the morning, I shall
not be found.

and he hath sent them into the place of
their iniquitie.

5 Yet if thou wilt care, seke vnto God,
and pray to the Almightie.

6 If thou be pure and vnguilt, then surely
he will awake vnto thee, and he will
make the habitation of thy righteousness
prosperous.

7 And though the beginning be small,
yet the latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the
former age, & prepare thy selfe to search of
their fathers.

9 For wee are but of yester day, and are
ignorant: for our daies vpon earth are
but a shadowe.

10 Shall not they teach thee and tell thee,
and utter the wordes of their heart?

11 Can a rui growe without water? or
can the grasse growe without water?

12 Though it were in greene and not cutte
downe, yet shall it wither before any o-
ther herbe.

13 So are the paths of all that forget God,
and the hope of their heart shall perish.

14 His confidence also shall be cut off, and
his trust shall be as the house of a spider.

15 He shall lean vpon his house, but it
shall not stand: he shall holde him fast by
it, yet shall it not endure.

16 The tree is greene before the sunne,
and the branches spreade out the gar-
den thereof.

17 The roots thereof are wrapped about
the fountaine, and are fastened about the
house of stones.

18 If any plucke it from his place, and it
drieth, saying, I haue not seene thee.

19 Behold, it will reioyce by this means,
that it may growe in another moude.

20 Behold, God will not cast away an ius-
t man, neither will he take the wis-
dom from his hand.

21 Till he haue filled thy mouth with laug-
ter, and thy lips with ioy.

22 They that hate thee, shall see thee clothed
with shame, and the dwelling of the ius-
ted shall not remaine.

23 They that hate thee, shall see thee clothed
with shame, and the dwelling of the ius-
ted shall not remaine.

24 They that hate thee, shall see thee clothed
with shame, and the dwelling of the ius-
ted shall not remaine.

25 They that hate thee, shall see thee clothed
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ted shall not remaine.

26 They that hate thee, shall see thee clothed
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27 They that hate thee, shall see thee clothed
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29 They that hate thee, shall see thee clothed
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ted shall not remaine.

30 They that hate thee, shall see thee clothed
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ted shall not remaine.

31 They that hate thee, shall see thee clothed
with shame, and the dwelling of the ius-
ted shall not remaine.

32 They that hate thee, shall see thee clothed
with shame, and the dwelling of the ius-
ted shall not remaine.

b That is, haue
rewarded them,
according to
their iniquitie
meaning, that
Iob ought to be
warned by the
examble of his
children, that he
offend not God.

c That is, I shon
behold me in
thy anger, while
God cal-
leth thee to re-
pentance.

d Though the
beginnings be
not so pleasant,
as thou wouldest
desire, yet in the
ende thou shalt
haue sufficient
occasion to com-
tent thy selfe.

e He willett Iob
to examine all
antiquitie, and
he shall finde it
true which hee
here sayeth.

f Meaning, that
it is not ynough
to haue the ex-
perience of our
fathers, but to be
confirmed by
the examples of
the fathers of
before vs.

g As a rui can
not grow without
water, so can
man not be ius-
tified, because
he hath not faith
which is moue-
ned with Gods
Spirit.

h Which is to
say, that the ius-
t man shall not
be cast away, but
shall be reioiced
in his iustice.

i That is, that
the ius-
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k That is, that
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in his iustice.

ad That is, that
the ius-
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be cast away, but
shall be reioiced
in his iustice.

C H A P. IX.

1 Iob deplareth the mightie power of God, and that
manes righteousness is nothing.

2 Then Iob answered, and saide,
I knowe verily that it is for my hurt, & Iob here an-
swereth to that
point of Blaphas
and Bildads, ora-
tion, touching
the iustice of
God and his in-
nocencie, confessing
God to be infinite
in iustice, and man
to bee nothing in
respect. b Of a
thousand things,
which God coule
lay to his charge,
man can not an-
swere him one.

3 If he would dispute with him, he coule
not answere him one thing of a thousand.

4 Iob somtimes haue sinned against him,

4 Iob

e He declareth what is the infirmie of man by the mightie and incomprehensible power that is in God, shewing what he could doe, if he would set forth his power.

d These are the names of certaine starrs, whereby he meaneth that all starrs both knowne and vnkowne are at his appointment. e I am not able to comprehend his workes, which are common, and daily before mine eyes, much lesse in those things which are hid & secret.

f He sheweth that when God doth execute his power, he doeth it iustly, forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for him selfe for his iustification.

h That is, all the reasons that men can lay to approve their cause.

i How should I were him by eloquence? whereby he noteth his friends,

that albeit they were eloquent in talke, yet they felt not in heart, that which they spake. k Meaning, in his own opinion, signifying, that man will sometime flatter himself to be righteous, which before God is abomination. l Whiles I am in my pangs, I can not but brast forth into many incoueniences, although I know still that God is iust. m I am not able to feele my finnes so great, as I feele the weight of his plagyes: and this hee speaketh to conuenie his guiltines, and to iustifie God. n After he hath accused his own weaknesse, he continueth to iustifie God and his power. o If I would stande in mine own defence; yet God hath iust cause to condemne me, if he examine mine heart, and conscience. p If God punish according to his iustice, he will destroy all the that are counted pious, as the that are wicked. q To wit, the wicked. r This is spoke according to our apprehensions, as though he would say, If God destroy but the wicked. s Chap. x. why should he suffer the innocents to be so long tormented by them?

4 Hee is wise in heart: and mightie in strength: who hath bene fierce against him and hath prospered?

5 He remoueth the mountains, and they feele not when he ouerthroweth them in his wrath.

6 He remoueth the earth out of her place, that the pillars thereof doe shake.

7 He compasseth the firme, and it riseth not: hee closeth vp the starres, as vnder a signe.

8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres: Mercurius, Venus, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marvellous thinges without number.

11 For when hee goeth by mee, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, I who can make him to release it: who shall say vnto him, What dost thou?

13 God will not withdrawe his anger, and the most mightie helpe: doe stoupe vnder him.

14 How much lesse shall I answer him: or howe shoulde I shide out my woides with him?

15 For though I were iust, yet coulde I not answer, but I would make supplications vnto my Iudge.

16 If I cry, as he answer me, yet woulde I not believe, that he heard my voice.

17 For hee destroyeth mee with a tempest, and woundeth me without cause.

18 He will not suffer me to take my breath, but filleth mee with bitterness.

19 If we speake of strength, behold, hee is strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I woulde iustifie my selfe, mine owne mouth shall condemne mee: if I woulde be persiue, hee shall iudge me wicked.

21 Though I were persiue, yet I knowe not my wile: therefore abhorre I my life.

22 This is one paine: therefore I said, Hee destroyeth the persiue and the wicked.

23 If the scourge should suddenly shape, shoulde God laugh at the punishment

of the innocent?

24 The earth is giuen into the hande of the wicked: hee couereth the faces of the iustices thereof: if not, where is he? of who is he?

25 They daies haue bene moze swift then a poste: they haue fled, and haue ferre no good thing.

26 They are passed as with the most swift shippes, and as the eagle that flieth to the pray.

27 If I say, I wil forget my complaint, I wil cease from my wryth, and my soule forget me.

28 Then I am ascaped of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I walke my life with shewe was in durt, and purge mine handes most cleare.

31 Yet that thou plunge me in the pit, and mine owne clothes shall make me filthy.

32 For he is not a man as I am, that should answer him, if we come together to iudgement.

33 Whether is there any vniuersity that might lay his hand vpon both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: but because I am not so, I hold me still.

a Which might make an accord betweene God and me, speaking of impaciencie, & yet consoling God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Job is wearie of his life, and setteth out his fragilitie before God. 20 He desireth him to fly his hande.

21 Adversities of death.

22 My soule is cut off: though I live: I will leave my complaint vpon my selfe, and will speake in the bitterness of my soule.

23 I will say vnto God: Condemne me not: shewe mee, wherefore thou contendest with me.

24 Thinkest thou it good to oppresse me, & to cast off the labour of thine hands, and to floure the countenance of the wicked?

25 Hast thou carnall eyes? or dost thou see as man seeth?

26 Are thy daies as mans daies? or thy proceeding as the time of man?

27 That thou inquest of mine iniquities, and searchest out my sinne?

28 Thou knowest that I can not doe: wite thyne hand. 29 None can deliuer mee out of the wicked hand.

30 Wilt thou be without compassion? wilt thou persecute the wicked and condemne me? 31 Dost thou this of thy friends, to morrow an enemy? 32 By affliction thou hast set me as in a prison, and restrainest me from doing euill, whereby thou hast set me at libertie. 33 In these eight verses following hee sheweth the mercie of God in the wonderful creation of man, and thereon groundeth that God should not thus be angry with him.

thou

1 As brimel as a
 2 pot of clay.
 3 In this is, rea-
 4 son & under-
 5 stand, and many
 6 other gifts
 7 whereby man
 8 excellen all
 9 earthly crea-
 10 tures.
 11 That is, thy
 12 fatherly care and
 13 providence,
 14 whereby thou
 15 preservest me, &
 16 without y which
 17 I should perish
 18 straightway.
 19 Though I be
 20 not fully able to
 21 comprehend
 22 these things, yet
 23 I must needs
 24 confesse y it is so.
 25 I will alway
 26 submit in feare &
 27 humilite, know-
 28 ing that thou art
 29 not before them,
 30 & laboureing for
 31 assistance in this
 32 battell betwene
 33 flesh and the
 34 spirit, beareth
 35 out into these
 36 afflictions, with-
 37 out short
 38 dayes this long
 39 paine.
 40 That is, in-
 41 finite of justices
 42 It is great abun-
 43 dance, hearing
 44 that God hath infinite meanes to punish man. f He wiseth that
 45 God would lenen off his affliction, considering his great miserie and
 46 the brevitye of his life. t He speaketh thus in the person of a sin-
 47 ner, that is overcome with passions and with the feeling of Gods
 48 judgements, & therefore cannot apprehend in that state the me-
 49 cies of God & comfort of the resurrection. u No distinction be-
 50 twene light and darkenes; but where all is every darkenes it selfe.

CHAP. XL

1 Job is vainly reprehended of Zophar. 2 God is in-
 3 comprehensible. 4 He is mercifull to the repentant.
 5 Their assurance that live godly.

Then answered Zophar the Naama-
 2 thite, and sayde,

Should not the multitude of wordes
 2 be answered? or should a great talker be
 3 justified?

Whom men holde their peace at thy
 2 lips: and when thou mockest others, shall
 3 none make thee ashamed?

For thou hast sayde, b My doctrine is
 2 pure, and I am cleane in thine eyes.

But oh, that God would speake and o-
 2 pen his eyes against thee!

That he might shewe thee a the secretes

of his heart, that thou mightest knowe that thou art
 2 in the way of vanity, and that thou art in the way of
 3 death, and that thou art in the way of destruction.

Which is, not
 2 to stand in iudging of thy selfe: he significth that man will never be
 3 overcome, whilst he reasoneth with another, and therefore God
 4 must breake off the controversy, and stop mans mouth.

of with doing, how thou hast deserved done d That is, this
 2 his, according to right: knowe therefore perfection of
 3 that God hath forgotten thee for thine God and if man
 4 iniquitie. be not able to
 5 comprehend the
 6 height of the
 7 heaven, & depth
 8 of hell, the
 9 length of the
 10 earth, & breadth
 11 of the sea, which
 12 are but crea-
 13 tures: how can
 14 he asseigne to the
 15 perfection of the
 16 Creator?

Canst thou by searching finde out God? 2
 3 Canst thou finde out the height of the
 4 heaven, & depth
 5 of hell, the
 6 length of the
 7 earth, & breadth
 8 of the sea, which
 9 are but crea-
 10 tures: how can
 11 he asseigne to the
 12 perfection of the
 13 Creator?

The heavens are his, what canst thou 2
 3 do? it is deeper than the heyl, how canst
 4 thou knowe it?

The measure thereof is longer than the 2
 3 earth, and it is broader than the sea.

If thou cutt off and shutt up, as gather to- 2
 3 gether, who can turne him backe?

For he knoweth barrennes, and setteth 2
 3 iniquitie, and him that understandeth
 4 nothing.

Yet vaine man would be wise, though 2
 3 man new borne is like a wilde asse: colt.

If thou prepare thine heart, & stretch 2
 3 out thine hands toward him:

If iniquitie bee in thine hande, woe it 2
 3 shall be to thee, and thou shalt be as the
 4 scapegoat, and thou shalt be as the
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Then trust that thou shalt by thy face 2
 3 without spotte, and shalt be stable, & shalt
 4 not feare.

But thou shalt forget thy miserie, and he 2
 3 remember it as warres that are past.

Thine age also shall appaare more cleare 2
 3 then the noone day: thou shalt shine and
 4 be as the morning.

And thou shalt be bold, because there is 2
 3 hope: and thou shalt digge pittes, & shalt
 4 be as the vine.

For when thou takest thy rest, thou shalt 2
 3 be as the vine, and thou shalt be as the
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But the eyes of the wicked shall faile, 2
 3 and their refuge shall perish, & their hope
 4 shall be as the smoke of a furnace.

And their refuge shall perish, & their hope 2
 3 shall be as the smoke of a furnace.

And their refuge shall perish, & their hope 2
 3 shall be as the smoke of a furnace.

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And their refuge shall perish, & their hope 2
 3 shall be as the smoke of a furnace.

He do whom

God hath brought

in with his hands

e He declareth

to them that did

dispute agaynst

him, that they

wisdom is com-

mon to all, and

such as the very

brute beasts do

daily teach.

¶ Or, flesh.

f He exhorteth

them to be wise

in judging, and

as well to know

the right use

why God hath

given them

eyes, as he hath

done a mouth.

g Though men

by age, and con-

tinuance of time

attaine to wise-

dom, yet it is

not comparable

to Gods wisdom,

nor able to com-

prehend his

judgements,

wherein he an-

swereth to that,

which was al-

leged, Cha. 8.

h He sheweth

that there is no

thing done in

this world with-

out Gods will &

ordainance: for

else he should

not be almighty.

i He taketh

wisdom from

them.

k He abatech

the honour of

princes, & brin-

geth them into

the subiection of

others.

l He causeth

their wordes

have no credit,

which is, when he will punish

sinne.

m In this dis-

courte of Gods wonderfull

workes, Iob sheweth

that whatsoever

is done in this worlde,

both in the order & change of things,

is by Gods will & appointment,

wherein he declareth,

that he thinketh

well of God, & is as able to

for soorth his power in wordes,

as they

that reasond agaynst,

were.

6 The tabernacles of robbers do prosper,

and they are in safetie, that provoke God,

whom God hath enriched wth his hand.

7 Aske now the beasts, & and they shall

teach thee, and the fowles of the heauen,

and they shall tell thee:

8 Or speake to the earth, and it shall shewe

thee: or the fishes of the sea, and they shall

declare vnto thee,

9 Who is ignorant of all these, but that

the hand of the Lord hath made these?

10 In whose hande is the soule of euery

living thing, and the breath of all mans

kinde.

11 Doeth not the earra discerne his wordes?

and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and

in the length of dayes is vnderstanding.

13 With him is wisdom and strength: he

hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it

cannot be built: he shutteth a man vp, &

he cannot be loosed.

15 Beholde, he withholdeth the waters, and

they drye vp: but when he sendeth them

out, they besetp the earth.

16 With him is strength and wisdom, &

he that is deceyued, and that deceueth,

are his.

17 He causeth the counsellors to goe as

foolles, and maketh the iudges fooles.

18 He looseth the collar of kings, & giv-

eth their loppes wth a girle.

19 He breaketh awap the princes as a play,

and overthroweth the mighty.

20 He taketh awap the speache from the

saftyfull counsellors, and taketh awap the

iudgement of the ancient.

21 He pouereth contempt vpon princes, &

maketh the strength of his mightie weake.

22 He discomereth the deepe places from

their darknesse, and bringeth forth the

shadow of death to light.

23 He increaseth the people, & destroy-

eth them: he enlargeth the nations, and

bringeth them in againe.

24 He taketh awap the hearts of them that

are the chiefe ouer the people of the earth,

and maketh them to wander in the wil-

dernes out of the way.

25 Therp grope in the darke without light:

and he maketh them to stagger like a drie

then man.

26 In this dis-

courte of Gods wonderfull workes, Iob sheweth

that whatsoever is done in this worlde,

both in the order & change of things,

is by Gods will & appointment,

wherein he declareth,

that he thinketh well of God, & is as able to

for soorth his power in wordes,

as they that reasond agaynst,

were.

CHAP. XIII.

1 Iob compareth his knowledge wth the experience of

his friends. 16 The penitent shalbe saved, and the

hypocrite condemned. 20 He prayeth vnto God that

he would not handle him rigorously.

1 Lord, mine eye hath serue all this:

mine eare hath heard, and vnder-

standeth it.

2 I knowe also as much as thou knowest:

I am not inferiour vnto thou.

3 But I will speake to the Almighty, and

I desire to dispute wth God.

4 For in deede he forge lieth, and all you are

hypocrites of no value.

5 Oh, that thou wouldst hold vpon tongue, &

it might be imputed to thee for wisdom:

6 Now heare my disputation, and giue

care to the arguments of my lips.

7 Will ye speake wickedly for Gods de-

fence, and talke deceitfull for his cause?

8 Will ye accept his person? or will ye con-

tend for God?

9 Is it well that he should seke of you?

will you make a lye for him, as one lieth

for a man?

10 He will surely repprooe you, if ye do se-

cretly accept any person.

11 Shall not his excellencie make you as

frayde? and his feare fall vpon you?

12 Pour memories map bee compared

vnto albes, and pour bodys to bodys

of clay.

13 Holde your tongues in my presence,

that I may speake, and let come vpon

what will.

14 Wherefore doe I take my flesh in my

teeth, and put my soule in mine hand?

15 Doe, though he shap me, yet will I trust

in him, and I will reposit my waies in

his sight.

16 He shalbe my saluation also: for the hy-

poците shall not come befoze him.

17 Heare diligently my wordes, & marke

my talke.

18 Beholde now: if I prepare me to

iudgement, I knowe that I shalbe: mis-

stified.

19 Who is he, that will pleade wth me?

for if I notue holde my tongue, I die.

20 But do not these two things vnto me:

then will I not hide my selfe from thee.

21 Withdraw thine hande from me, and

let not thy feare make me afrayde.

22 Then call thou, and I will answer: or

let me speake, and answer thou me.

23 Howe many are mine iniquities and

sinnes? shewe me my rebellion, and my

sinne.

24 Wherefore hidest thou thy face, and ta-

kelt me for thine enemy?

25 Wilt thou breake a lease dyne to and

fro? & wilt thou pursue the dyte stubble?

26 For thou wyrest bitter thinges agaynst

me, and makest me to possesse = the ini-

quities of my pounth.

27 Thou puttest my feete also in stocks,

and lookest narrowly vnto all my pathes,

& makest the print thereof in the heles

of my feete.

28 Such one consumeth like a rotten thing,

and as a garment that is moth eaten.

God doth thus punish me for my sinnes. I if I defende

my cause, euery man will condemne me. k He sheweth

that whatsoever is done in this worlde, both in the order & change of things,

is by Gods will & appointment, wherein he declareth,

that he thinketh well of God, & is as able to for soorth his power in wordes,

as they that reasond agaynst, were.

Elr. xxviii.

CHAP.

CHAP. XIII.

1 Job describeth the shortness and misery of the life of man. 24 Hope susteineth the gaily. 25 The denudation of man's life.

Man that is borne of woman, is of thyor continuance, and full of trouble.

2 The flourisheth forth as a flower, and is cut downe: he flourisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes upon such a one, and causest mee to enter into indigement with thee.

4 Who can bring a cleane thing out of filthinesse: there is not one.

5 Are not his daies determined: the number of his moneths are with thee: thou hast appointed his bounds, which he can not passe.

6 Turne from him that he may cease until his desired day, as an hireling.

7 For there is hope of a tree, if he be cut downe, that it will yet putfoure, and the branches thereof will not craie.

8 Though the roote of it waie olde in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will budde, & bring forth boughes as like a plaine.

10 But man is sicke, and dierth, and man perissheth, and where is hee?

11 As the waters passe from the sea, and as the flood decapeth and dyerth vp,

12 So man slepeth and riseth not: for he shall not wake againe, nor be rayled from his sleape til the heauen be no more.

13 Wh that thou wouldest hide mee in the grane, and keape mee secrete, until thy wraoth were past, and wouldest giue mee terme, and remember me!

14 If a man dye, shall he liue againe: till the daies of mine appointed time wilt I waite, till I am changing shall come.

15 Thou shalt call me, and I shall answer thee: thou lovest the woorth of thine owne handes.

16 But now thou nombest my steps, and doest not delay my finnes.

17 Mine iniquitie is sealed up, as in a bag, and thou addest vnto my wickednes.

18 And surely as the noise that sallet, cometh to nought, and the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou peruertest alway against him, so that he passeth away: hee chaungeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honorable, nepthee shall he understand concerning them, whether they shall be of lowe degree.

22 I shall seele thy mercies, and answer when thou callest me.

23 Thou layest them all together and suffrest none of my finnes unpunished. Thou minnest through the impaciencie of the flesh against God, as though he were as great seueritie against him as against the hard rockes, for waters that ouerflow, so that hereby all the occasion of his hope is taken away.

23 But while his flesh is upon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz, reprehendeth Job, because he ascribeth wisdom, and power to himselfe. 16 Job describeth the curse that falleth on the wicked, reckoning Job to be one of the number.

Then answered Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the wynde, and kilie his help with the East winde?

3 Shall he dispute with wordes not comely: or with talke that is not profitable?

4 Surely thou hast call off feare, and restrapest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, & nor I, and thy lippes testifie against thee.

7 Art thou the first man, that was borne: and wast thou made before the hills?

8 Hast thou heard the secrete counsell of God, and dost thou restrayne wisdom?

9 What knowest thou that we know not: and understandest that is not in vs?

10 With vs are both auncient & very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee: is this thing strange vnto thee?

12 Why doest thou heart take thee as the waie, and what do thine eyes meane,

13 That thou answerest to God at thy pleasure, and bygest such wordes out of thy mouth?

14 What is man, that he should be cleame: and he that is borne of woman, that he should be iust?

15 Beholde, he found no stedfastnesse in his sayntes: yea, the beausties are not cleame in his sight.

16 Howe much more is man abominable, and filthie, which byngeth antiquitie like thou stande in water?

17 I will tell thee dreare me, and I will declare that which I haue seene.

18 Which wise men haue tolde, as they haue heard of their fathers: and haue not kept it secrete:

19 To whome alone the land was giuen, and no stranger passed through them.

20 The wicked man is continually as one that traueleth of childe, and the number of perres is hid from the tyant.

21 A sound of feare is in his eares: and in his prosperitie the destroyer shall come vpon him.

22 Hee belermeth not to retaine out of his darkenesse: for he seeth the sword before him.

23 He wandereth to and fro for bread, and stranger invaded them, & so the land seemed to be giuen to them alone.

m. The cruel death is euer in danger of death, & is neuer quiet in conscience. n. Out of this miserie wherein he once falleth. o. God doeth not only impoverish the wicked oftentimes, but euen in their prosperitie he punisheth them with a greedie euermore to gather: which is as a beggerie.

o. The cruel death is euer in danger of death, & is neuer quiet in conscience. n. Out of this miserie wherein he once falleth. o. God doeth not only impoverish the wicked oftentimes, but euen in their prosperitie he punisheth them with a greedie euermore to gather: which is as a beggerie.

¶ C. ii. where

a That is, vayne wordes, & without consolation.

b Meaning, with matters that are of none importance, which are forgotten as if they were as the East winde drieth vpon the moisture as soone as it falleth.

c He chargeth Job as though his talke caused men to call off the feare of God and prayer.

d Thou speakest as doe the mockers, & contenters of Gods.

e That is, the most ancient, & so by reason the most wisest.

f Art thou only wise?

g He censurith Job as proud, & arrogantly, that he should be cleame.

h Why doest thou stande in thine owne conceited?

i He saith as thy friends.

j He saith as thy friends.

k Which hath a desire to sinne.

l Who by their wisdom, that are

m. The cruel death is euer in danger of death, & is neuer quiet in conscience.

n. Out of this miserie wherein he once falleth.

o. God doeth not only impoverish the wicked oftentimes, but euen in their prosperitie he punisheth them with a greedie euermore to gather: which is as a beggerie.

¶ C. ii. where

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n. Out of this miserie wherein he once falleth.

o. God doeth not only impoverish the wicked oftentimes, but euen in their prosperitie he punisheth them with a greedie euermore to gather: which is as a beggerie.

p He beweth what weapons God useth against the wicked which lift vp themselves against him, to wit, terror of conscience, and outward afflictions.
 q That is, he was so put vp with great prosperitie and abundance of alchings, that he forgate God: noting, that Job in his felicitie had not the true feare of God. r Though he buyde, and repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreme miserie. s Meaning, that his sumptuous buildings should neuer come to perfection. t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were buyle or maintained by powling and bribery. y And therefore al their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 Job moued by the importunacie of his friends, 7 Counteneth in what extremities he is, 19 And taketh God witness of his innocencie.

1 **B**e Job answered, and sayd,
 2 **B**e cause of mine eares heard such things: miserable comforters are ye all.
 3 **S**hall there be none ende of wordes of him: or what maketh thee bolde so to answere?
 4 **I** could also speake as ye do: but woulde God pour e soule woe in my finnes (trade) I coulde heepe you companie in speaking, and coulde shake mine head at you.
 5 **B**ut I would strengthen you: which my mouth, and the comfort of my lips should allwaie your so we.
 6 **T**hough I speake my sorrow I cannot be aduanced: though I cease, what release haue I?
 7 **B**ut now he maketh mee wearie: O God, thou hast made all vnp congregations desolate.
 8 **I**f they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence. g Meaning, God. h That is, destroyed most of my familie.

8 **A**nd hast made mee full of wicchities: I in token of which is a witness thereof, and my leane- nesse riseth vp in me, testifying the same in my face.
 9 **M**y wrath hath torne me, and hee hath teth me, and gnaweth vpon me with his teeth: mine enemy hath sharpened his eyes against me.
 10 **T**hey haue opened their mouthes vpon mee, and smitten me on the cheek in reproche: they gather themselves together against me.
 11 **G**od hath deliuered mee to the vniust, & hath made me to turne out of the way by the handes of the wicked.
 12 **I** was in wealth, but he hath brought mee to nought: he hath taken mee by the necke, and beaten mee, and set mee as a marke for himselfe.
 13 **H**is archers compass me rounde about: he curseth my remedies, and doeth not spare: and poweryth my gall vpon the ground.
 14 **H**e hath broken mee with one breaking vpon an other, and runneth vpon me like a giant.
 15 **I** haue sowed a sackcloth vpon my skinne, and haue abased mine house vnto the dust.
 16 **M**y face is withered with weeping, and the shadow of death is vpon mine eyes.
 17 **T**hough there bee no wickednesse in mine handes, and my prayer be pure.
 18 **E**arth, conceale not thou my blood, and let my crying finde no place.
 19 **F**or lo, now my witness is in the heauen, and my record is on hie.
 20 **M**y friends speake eloquently against me: but mine eyes poweryth out teares vnto God.
 21 **O**h that a man might plead with God, as man with his neighbour!
 22 **F**or the peeres accounted come, & I shall go the way, whence I shal not returne.

condemne me, yet God is witness of my cause. v He paynted wordes in stead of true consolation. x Thus by his great torment he is caried away, and brasteth out into passions, and speaketh in-adulently, as though God should intreate man more gently, to ing he hath but a short time here to liue.

CHAP. XVII.

1 Job sayeth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 Shewing that hee looketh but for death.

My birth is corrupt: my dayes are cut off, & the grave is ready for me.
 There are none but mockers with me, and mine eye continually in their interrenes.
 3 **L**ap downe now and put me in surrie doore, he hath sayd thee: who is he, that wil touch mine hande?
 4 **F**or thou hast hid their heart from vns: and understand: therefore shalt thou not let them tye on iur.

to reue me, e He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answer for thee? e That these mine afflictions are thy iudgements, though man knowe not the cause.

He that flattereth a man, and only ingratiate him in his prosperitie, shall not himselfe only, but in his prosperitie be punished. **g** God hath made all the world to speake of me, because of mine afflictions. **h** That is, as a continual found in their eares. **i** To wit, when they see the godly punished: but in the ende they shall come to understand, and know what shall be the reward of the hypocrite. **k** That is, will not be discouraged, considering that the godly are punished as well as the wicked. **l** Iob speaketh to them three, that came to comfort him. **m** That is, have brought mee sorowe in steade of comfort. **n** Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. **o** I have no more hope in father, mother, sister, or any worldly thing: for the dust and ashes shall be to me in steade of them. **p** All worldly hope, and prosperitie fayle, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerslasting.

CHAP. XVIII.

a Which count your felues lust? as Chap. 12. **b** Whom you take to be your beastes as Chap. 12. **c** That is, like a man. **d** Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doth with all men? **e** When the wicked is in his prosperitie, then God changeth his face: & this is his ordinary working for their sinnes. **f** Meaning, that the wicked are in continual danger.

g **h** **i** **j** **k** **l** **m** **n** **o** **p** **q** **r** **s** **t** **u** **v** **w** **x** **y** **z**

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12 His strength shall be a famine: and destruction shall be ready at his side. **13** It shall deuoure the inner partes of his skinne, and the first boyme of death shall deuoure his strength. **14** His hope shall be rooted out of his dwelling, and shall cause him to go to the king of feare. **15** Feare shall dwell in his house (because it is not his): and blindness shall be scattered vpon his habitation. **16** His roots shall be dried by beneath, and about shall his branches be cut downe. **17** His remembrance shall perish from the earth, and hee shall haue no name in the streets. **18** They shall digge him out of the light vnto darkenesse, and chafe him out of the world. **19** He shall neither haue some nor nephew among his people, nor any yesteritie in his dwellings. **20** The posteritie shall be asstonied at his dape, and feare shall come vpon the ancient. **21** Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

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g That which should nourish him, shall become by famine. **h** That is, some strong and violent death shall consume his strength: or as the Ebrew word signifies, his members or parts. **i** That is, with most great feare. **k** Meaning, no truly come by. **l** Though all the world would fauour him, yet God would destroy him & his. **m** He shall fall from prosperitie to aduersitie. **n** When they shall see what came vnto him.

a That is, many times, as Nehe. 4. 12.

b That is, I my selfe shall be punished for it, or you haue not yet comforted it.

c He braileth out againe into his passions, and declareth full, his affliction.

d Meaning, out of his afflictions.

e Meaning, his children, & what soeuer was deare vnto him in this world.

f Which is plucked vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine house, hold seruants by all these losses.

i Iob sheweth that touching the flesh he had great occasion to be moued.

i- Which were
bers and mine.
k Besides these
great losses and
most cruel vn-
kindnes he was
coughed in his
owne person as
followeth.

l All my flesh

was consumed,

m Seeing I haue

these iust causes

to complaine,

condemne me

not as an hypo-

crit, specially

ye which should

comfort me.

n Is it not y-

nough that God

doth punish me,

except you by

reproches in-

crease my sor-

rowe?

o To see my bod-

ie punished, ex-

cept ye trouble

my minde?

p He protesteth

that notwith-

standing his fore-

passions, his reli-

gion is perfect,

q that he is not

a blasphemer, as

they iudged him,

r I knowe that I

shall come before

the great Iudge,

who shall be

my deliuerer and

Sauour. r Herein

Job declareth

plainly that

he had a full hope,

that both the soule

and bodie should

enough, though I prayed him with my

mouth.

17 **S**pp breath was strange vnto my wife,

though I prayed her for the childrens sake

of mine owne bodie.

18 **T**he wicked also despised me, & when I

rose they spake agaynst me.

19 **A**ll my secret friends abhorred me, and

they whom I loved, are turned agaynst

me.

20 **S**pp bone & cleaueth to my skinne and

to my flesh, and I haue cleaped with the

skinne of my teeth.

21 **H**aue pittie vpon me: haue = pittie vpon

me, (O ye my friends) for the hande of

God hath touched me.

22 **W**hy do ye persecute me, as = God? &

are not satisfied with my = flesh?

23 **O**h that my woes were nowe writ-

ten! oh that they were written euen in a

booke,

24 **A**nd grauen with = an yron penne in

lead, or in stone for euer!

25 **F**or I am sure, that my = Redeemer li-

ueth, & he shall stand the last on the earth.

26 **A**nd though after my skinne wormes

destroy this bodie, yet shall I see God: in

my flesh.

27 **W**hom I my selfe shall see, & mine eyes

shall behold, and none other for me, though

my reines are consumed within me.

28 **B**ut ye sayde, Why is he persecuted?

And there was = a deepe matter in me.

29 **W**ere ye afraid of the sword: for the sword

will be = auenged of wickednesse, that per-

map knowe that there is an iudgement.

q I do not so iustifie my selfe before the world,

but I knowe that I shall come before the great Iudge, who shall be

my deliuerer and Sauour. r Herein Job declareth

plainly that he had a full hope, that both the soule

and bodie should enioy the presence of God in the last resurrection. f Though his friends

thought that he was but persecuted of God for his sinnes, yet hee

declareth that there was a deeper consideration: to wit, the tryall

of his fayth and patience, and so to be an example for others.

g God will bee reuenged of this basitic iudgement, whereby you

CHAP. XX.

1 Zophar sheweth, that the wicked and the conuolous
shall haue as short ends, 22 Though for a tyme they
flourish.

1 **T**hen answered Zophar the Naama-

thite, and sayde,

2 **D**oubtlesse my thoughtes cause me

to answer, and therefore I make haste.

3 **I** haue heard = the correction of my res-

proche: therefore the spirit of mine vn-

derstanding causeth me to answer.

4 **I** knowest thou not this of olde? & since

God placeth man vpon the earth,

5 **T**hat the reioycing of the wicked is

short, and that the top of hypocrites is

but a moment?

6 **T**hough = his excellencie mount vp to

the heauen, and his strength reache vnto the

clouds,

7 **Y**et shall he perish for euer, like his dung,

and they which haue sene him, shall say,

Where is he?

8 **U**e shall see away as a dreame, and they

shall not finde him, and shall passe away

as a vision of the night.

9 **S**o that the eye which had sene him,

shall do so no more, and his place shall see

him no more.

10 **H**is children shall = flatter the poore, and

his hands shall = restore his substance.

11 **H**is bones are full of the sinne of his

month, and = it shall lie downe with him in

the dust.

12 **W**hen wickednesse = was sweete in his

mouth, and he hid it vnder his tongue,

13 **A**nd fauoured it, and would not forsake

it, but kept it close in his mouth,

14 **T**hen his meate in his bowels was tur-

ned: the gall of Aspes was in the nuddes

of him.

15 **H**e hath denoured substance, and he shall

bring it out: for God shall drawe it out of his

belly.

16 **H**e shall sucke the = gall of Aspes, & the

diuers tongue shall flap him.

17 **H**e shall not see the = rivers, nor the floods

and streames of honie and butter.

18 **H**e shall restore the labour, and shall be-

uoure no more: euen according to the sub-

stance shall be his exchange, and he shall

enjoy it no more.

19 **F**or he hath vndone many: he hath for-

saken the poore, and hath spoiled houses

which he builded not.

20 **S**urely he shall see no quietnes in his

body, neither shall he reserve of that which

he desired.

21 **T**here shall none of his = meate be left:

therefore none shall hope for his goods.

22 **W**hen he shall be filled with his abun-

dance, he shall be in paine, and the hand of

all the wicked shall aslaie him.

23 **H**e shall be about to fill his belly, but God

shall send vpon him his fierce wrath, = and

shall cause to rayne vpon him, euen vpon

his meate.

24 **H**e shall flee from the pson weapons, &

the bow of Steele shall strike him through.

25 **T**he arrow is drawne out, and cometh

forth of the = body, and shineth of his gal-

l, so frare cometh vpon him.

26 **A**ll darkenes shall be hid in his secret

places: the fire that is not = blown, shall

denoure him, & that which remaineth in

his tabernacle, shall be desoyled.

27 **T**he heauen shall declare his wicked-

nes, & the earth shall rise vp agaynst him.

28 **T**he = increase of his house shall goe a-

way: it shall flow away in the dap of his

wrath.

29 **T**his is the portion of the wicked man

from = God, and the heritage that he shall

haue of God for his = woes.

for after God will take it from them, and cause them to make re-

stitution, so that it is but an exchange. k He shall leave nothing

to his posteritie. l The wicked shall neuer be in rest for one wicked

man shall seeke to destroy another. m Some ready, vpon

his flesh, alluding to Job, whose flesh was smitten with a scabbe-

Some ready, of the owner. o Al feare & sorrow shall light vpon

him, when he thinketh to escape. p That is, fire from heauen or

the fire of Gods wrath. q Meaning, the children of the wicked

shall flowe away like riuers, and be dispersed in diuers places.

r Thus God will plague the wicked. f Against God, thinking to

excuse himselfe and to escape Gods hand.

C H A P. XXXI.

7 Iob declareth how the prosperitie of the wicked man-
 8 keth them proude. 15 In so much that they blas-
 9 pheme God. 16 Their destruction is at hand. 23
 None ought to bee indured wicked for affliction, nor
 their good for prosperitie.

a Your diligent
 marking of my
 wordes shalbe to
 me a great con-
 solation.

b As though he
 would say, I do
 not talke with
 man, but with
 God, who will
 not answere me,
 and therefore
 my minde must
 needs be trou-
 bled.

c He chargeeth
 them as though
 they were not a-
 ble to compre-
 hend this his
 feeling of Gods
 iudgement, and
 exhorteth them
 therefore to fi-
 lence.

d Iob proueth
 against his ad-
 uersaries that
 God punisheth
 not straghe-
 wayes the wic-
 ked, but oft
 times giueth
 them long life,
 and prosperitie
 so that we must
 not iudge God
 iust for iust by
 the things that
 appeare to our
 eye.

e They haue
 store of chil-
 dren, iustice and
 healthfull, and
 in these pointes
 he answerech to
 that which Zo-
 bar alledged
 before.

f Not being tor-
 mented with
 long sicknesse.

g They desire
 nothing more
 then to be ex-
 cept from all
 affliction that
 they should beare
 to God, this Iob
 sheweth his aduersaries,
 that they reason
 onely by that
 which is seene
 by common ex-
 perience, the
 wicked that haue
 God, are better
 dealt withall,
 then they that
 haue him. h Is
 not their owne,
 but Gods onely
 lendereth it vnto
 them. i God keepe
 me from their
 prosperitie. k When
 God recompenseth
 his wickednesse,
 he shal know that
 at his prosperitie
 was euill. l I
 whotendeth to
 the wicked prosper-
 itie, and punish-
 ment the godly. m
 Meaning, the wicked.

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 wordes shalbe to
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 so that we must
 not iudge God
 iust for iust by
 the things that
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 eye.

32 They haue
 store of chil-
 dren, iustice and
 healthfull, and
 in these pointes
 he answerech to
 that which Zo-
 bar alledged
 before.

33 Not being tor-
 mented with
 long sicknesse.

24 His byeafters are full of milke, and his
 bones rume full of marrow.

25 And another ^a byeth in the bitterness of
 his soule, and neuer eateth with pleasure.

26 They shall sleepe both in ^b the dust, and
 the woymes shall couer them.

27 Beholde, I know your thoughts, & the
 enterpryses, wherewith ye do it: is wong.

28 For ye say, Where is ^c ymces? house?
 and where is the tabernacle of the wic-
 keds dwelling?

29 May ye not ^d aske them that go by the
 way? and ye can not denie their signes.

30 But the wicked is kept vnto the day of
 destruction, & they shall be brought forth
 to the day of wrath.

31 Who shall declare his way ^e to his face?
 and who shall reward him for that he
 hath done?

32 Yet shall he be brought to the graue, and
 remaine in the braye.

33 The ^f spume balles shall be swete vnto
 him, and euerp man shall bawle after him,
 as before him there were innumerable.

34 How then comfort ^g ye mee in bawle, &
 the seeing in your answers there remayne
 wicked fornic
 here, yet God
 will punish him
 in the last day. f
 Though men do
 flatter him, &
 none dare re-
 proue him in
 his iniquitie,
 yet death is a
 token, that
 God will bring
 him to an ac-
 count. i
 He shalbe
 glad to lye in
 a slimie pit,
 which before
 could not be
 content with
 a royall palace.
 u
 Saying, that
 the iust in this
 world haue
 prosperitie,
 and the wic-
 ked aduersitie.

C H A P. XXXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes.

6 He accuseth him of vnnecessarie iudges, 13 And that
 he denieth Gods providence. 22 He exhorteth him to
 repentance.

1 Then Eliphaz the Temanite answers
 Iob, and said,

2 What a man bee ^a profitable vnto
 God, as he that is wise, may be profitable
 to himselfe?

3 Is it any thing vnto the Almighty,
 that thou art righteous? or is it profit-
 able to him, that thou makest thy wayes
 upright?

4 To it for feare ^b of thee that he will ac-
 cuse thee: or go with thee into iudgement?

5 Is not thy wickednesse great, and thine
 iniquities innumerable?

6 For thou hast taken the ^c pledge from
 thy brother for nought, and spoiled the
 clothes of the naked.

7 To such as were weare, thou hast not gi-
 ven water to drinke, & hast withholden
 bread from the hungry.

8 But the mighty man ^d had the earth, &
 he that was in authority dwelt in it.

9 Thou hast cast out widowes emprise, &
 the armes of ^e the fatherles were broken,
 aduantage.

10 Therefore snares are round about thee,
 and feare shall suddenly ^f trouble thee:

11 And darknes that thou shouldest not see,
 & abundance of waters shall couer thee.

12 Is not God on ^g a hie in the heauen? and
 his iustice, but
 wrong.

13 Thou hast not onely not shewed piety, but
 oppressed them.

14 That is, manifeste afflictions. g He accuseth Iob of impietie
 and contempt of God, as though he would saie, Iob if thou passe
 not for men, yet consider the height of Gods maiestie.

a As concern-
 ing their bo-
 dies: and this he
 speaketh accord-
 ing to the com-
 mon iudgement.

b Thus they cal-
 led Iobs house
 in derision, con-
 cluding that it
 was destroyed
 because he was
 wicked.

c Which
 through long
 trauayling haue
 experience and
 tokens hereof,
 to wit, that the

d wicked do profi-
 per & the godly
 lye in affliction.

e Though the
 wicked flourish
 here, yet God

f Though men do
 flatter him, &
 none dare re-
 proue him in
 his iniquitie,
 yet death is a
 token, that
 God will bring
 him to an ac-
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 and the wic-
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13 Thou hast not
 onely not shewed
 piety, but oppres-
 sed them.

14 That is, mani-
 feste afflictions.
 g He accuseth
 Iob of impietie
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 God, as though
 he would saie,
 Iob if thou
 passe not for
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 God, as though
 he would saie,
 Iob if thou
 passe not for
 men, yet con-
 sider the height
 of Gods maiestie.

h That so much the more by that excellent worke thou mayest feare God, and reverence him. **i** He reproveth Job as though he denied Gods providence, and that he could not see 3 things that were done in this world. **k** Howe God hath punished them from the beginning? **l** He proueth Gods providence by the punishment of the wicked, whome he taketh away before they can bring their wicked purposes to passe. **m** He answereth to Job which he had said, Chap. 11. 7. that the wicked have prosperie in this world: desiring that he might not be partaker of the like. **n** The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of 3 world, & by this meanes continueth his honour & glory: secondly, because God sheweth that he hath care over his, in that he punisheth their enemies. **o** That is, the state and preservation of the godly is hid vnder gods winges. **p** Meaning, of the wicked, **q** He exhorted Job to repentance and to returne to God. **r** God will restore vnto thee all thy substance. **f** Which shall be in abundance like dust. **t** That is, the fauour of God. **u** God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. **x** God will deliuer a whole countrey from perill, euen for the iust mans sake.

behold the height of the 3 starres how hee they are. **13** But thou sapest, Howe shouldst thou knowe? can he iudge through the darke cloudes? **14** The cloudes hide him that hee can not see, and hee walketh in the circle of heauen. **15** Hast thou marked the way of the voyd, 3 wherein wicked men haue walked? **16** Which were 1 cut downe before 3 time, whose foundation was as a riuier that ouerflowed: **17** Which said vnto God, Depart from vs, and asked what the Almighty could do for them. **18** Yet hee 3 filled their houses with good things: but let the counsell of the wicked be farre from me. **19** The righteous shall see them, and shall reioyce, 3 and the innocent shall laugh them to scorn. **20** Surely 3 our substance is hid: but the fire hath deuoured the remnant of 3 them. **21** Therefore acquaint thy selfe, 3 reioyce, 3 with him, and make peace: therewith thou shalt haue prosperie. **22** Reioyne, 3 reioyce, 3 the lawe of his mouth, 3 lay by his voydes in thine heart. **23** If thou returne to the Almighty, thou shalt 3 be built vp, and thou shalt put misquere farre from thy Tabernacle. **24** Thou shalt lay by golde for 3 dust, and the golde of 3 pyrite, as the fumes of the riuers. **25** Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer. **26** And thou shalt then delight in 3 Almightye, and lift vp thy face vnto God. **27** Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt reuerber thy voyces. **28** Thou shalt also decree a thing, and hee shall establish it vnto thee, and the 3 light shall shine vpon thy wayes. **29** When others are cast downe, then shalt thou sape, 3 I am lifted vp: and God shall save the humble person. **30** The innocent shall deliuer the 3 plumb, and it shall be preferred by the purenesse of thine handes.

CHAP. XXIII.

3 Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his finnes.

1 But Job answered, and saide, **2** Though my talke be this day in 3 bits termes, & my plague greater then my groining,

a He sheweth the iust cause of his complaining, & as touching that Eliphaz had exhorted him to returne to God, Chas. 22. 21. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

3 Wouldst thou yet 3 knowe howe to finde him, 3 I would enter vnto his place. **4** I would plead the cause before him, 3 fill my mouth with arguments. **5** I would know the voydes, that he would 3 answer me, and would vnderstand what he would 3 say vnto me. **6** Would he 3 plead against mee with his great power? 3 No, but hee would 3 strengthen in mee. **7** There the righteous might reason with him, so 3 I should be deliuered for euer from my Iudge. **8** Behold, if I goe to the East, he is not there: if to the West, yet 3 I cannot perscrue him: **9** If to the South where hee worketh, yet 3 I cannot see him: he will hide himselfe in the South, and 3 I cannot beholde him. **10** But he knoweth my 3 way, and erreth in me, and 3 I shall come forth like the golde. **11** My foot hath followed his steppes: his way haue I kept, and haue not declined. **12** Neither haue I departed from the commandement of his lips, & 3 I haue 3 clenwed the voydes of my mouth more then mine appointed foode. **13** Yet hee is in one minde, and who can 3 turne him? yea, hee doth what his minde briseth. **14** For he will performe that, which is decreed of mee, and 3 many such thinges are with him. **15** Therefore I am troubled at his presence, and in considering it, I am afrayde of him. **16** For God 3 hath softened mine heart, & the Almighty hath troubled me. **17** For I am not cut off in 3 darkenes, but he hath hid the darkenes from my face,

g His worde is more precious vnto me, then the meate which the bodie is sustayned. **h** Job confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. **i** In many pointes man is not able to attaine to Gods iudgements. **k** That I should not be without feare. **l** He sheweth the cause of his feare, which is, that hee being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

3 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 13 Howe all thinges are gouerned by Gods providence, 17 And the destruction of the wicked.

1 How should not 3 pines be hid from the 3 Almighty, seeing that they which know him, see not his 3 dayes? **2** Some reioyne the lande markes, that rob the flockes and feede thereof. **3** They leade away the asse of the fathers: and take the widowes ore to pledge. **4** They make the poore to turne out of the way, so that the poore of the earth hide themselves together. **5** Behold, others as wilde asses in the wilde deruelle, goe sooth to their businesse, and 3 rife earley for a prey: the wilde deruelle geth the godly. **b** When he punisheth the wicked and rewardeth the good. **c** And for cruelitie and oppression dare not showe their faces. **d** That is, spare no diligence.

e He and his line
by robbing and
murdering.
f Meaning, the
poore man.
g Signifying,
that one wicked
man will not
spoke another,
but for necessi-
tie.
h The poore are
deuoyed by the
wicked into
rocks and holes,
where they can
not lie eye for
the rayne.
i That is, they
spowe and pill
the poore wi-
dowes, but the
cannot haue to
sustaine herself,
that she may be
able to giue her
childe sucke.
k That is, his
garment, where-
with he shal be
conered or
elade.
l In such places,
which are ap-
pointed for that
purpose: mean-
ing, that those
that labour for
the wicked, are
pined for hunger.
m For the great
oppression and
extortion.
n Crie out & cal
for vengeance.
o God doeth
not condemne
the wicked, but
seemeth to passe
ouer it by his
long silence.
p That is, Gods
word, because
they are repro-
ued thereby.
q By these par-
sular vices, the
licence ther-
unto, he would
proue that God
punisheth not the wicked, and rewardeth the iust. r He fleeth to
the waters for his succour. s They thinke that all the world is
bent against them, and dare not go by the hie way. t As the drie
ground is neuer full with waters, so wil they neuer cease sinning, till
they come to the graue. u Though God suffer the wicked for a
time, yet their ende shal be most vile destruction, and in this poynt
Job cometh to himselfe & sheweth his confidence. x He shew-
eth why the wicked shal not be lamented, because he did not piise
others. y He declareth that after that the wicked haue destroyed
the weakest, they will doe like to the stronger, and therefore are
fully pmented by Gods iudgements.

giueh him and his children sode.
2 They reape his yrouison in the filde,
but they gather the late & vintage of the
wicked.
3 They cause the naked to lodge without
garment, and without conering in the
colde.
4 They are wet with the shoules of the
mountraynes, and they embrace the
rocke for want of a conering.
5 They plucke the fatherlesse from the
brest, and take the pledge of the poore.
6 They cause him to goe naked without
clothing, and take the gleuning from the
hungerie.
7 They that make oyle betwene their
walles, and tread their wine presses, suffe
for thirst.
8 When crie out of the cite, & the fontles
of the staine: crie out: per God doth not
charge them with follie.
9 These are they, that abhorre the light:
they knowe not the wayes thereof, nor
continue in the paths thereof.
10 The murderer riseth early, and killeth
the poore and the needie: and in the night
he is as a thiefe.
11 The eye also of the adulterer watcheth
for the twilight, and saith, shone eye shall
see me, and disgiueth his face.
12 They dig through houses in the darke,
which they marked for themselves in the
day: they know not the light.
13 But the morning is euen to them as the
shadowe of death: if one knowe them,
they are in the terrours of the shadowe of
death.
14 Hee is swapt vpon the waters: their
portion shall be cursed in the earth: hee
will not beholde the waage of the vines
parden.
15 As the dype ground and heate consume
the snowe waters, so shall the graue the
sinners.
16 The pitifull man shall forget him: the
woman shal feele his sweetenes: he shal be
no more remembered, and the wicked shall
be broken like a tree.
17 Hee doeth euill intreat the barren, that
doeth not beare, neyther doeth he good to
the widowe.
18 Hee buyeth also the nightie by his
power, & when he riseth vp, none is sure
of life.
19 Though men giue him assurance to bee
in safetie, yet his eyes are vpon their
wapes.
20 They are etailed for a lile, but they
are gone, and are brought lowe as all

others: they are destroyed, and are as if as
the toppes of an earre of corne.
25 But it is not so, where is he, or who
will psume me a lper, and make up woords
of no value?

C H A P. XXV.

Bi'ad proueth that no man is cleane nor without sinne
before God.

Then answered Bisdab the Shnphite,
and said,

1 Power and feare is with him, that
maketh peace in his hie places.
2 Is there any number in his armies: and
vpon whom shall not his light arise?
3 And howe may a man be iustified
with God: or how can he be cleane, that
is boyne of woman?
4 Beholde, hee will giue no light to the
moone, and the starres are vncleane in
his light.
5 Howe much more man, a woman, euen
the sonne of man, which is but a woman?

6 That is, he is iust in respect of God?
his power, the moone and starres cannot haue that light, which is
giuen them, much lesse can man haue any excellencie, but of God.

G H A P. XXVI.

Job sheweth that man cannot helpe God, and proueth
it by his miracles.

1 But Job answered, and said,
2 Whome helpest thou? him that
hath no power: faintest thou the arme
that hath no strength?

3 Whome counselest thou? him that hath
no wisdom: or thou? helpest right well
as the thing is.

4 To whome dost thou declare these wordes?
of whose spirit cometh out of thee?

5 The dead things are foimied vnder the
waters, and there into them.

6 The graue is naked before him, & there
is no conering for destruction.

7 He stretcheth out the earth ouer the
empire place, & hangeth the earth vpon
nothing.

8 Hee bindeth the waters in his cloudes,
and the cloud is not broken vnder them.

9 He holdeth backe the face of his thome:
and spreadeth his cloud vpon it.

10 He hath set boundes about the waters,
vntill the day and night come to an end.

11 The pillars of heauen tremble & quake
at his reposit.

12 The sea is calme by his power, and by
his vnderstanding hee smiteth the pyde
thereof.

13 His Spirit hath garnished the hea-
uens, & his hand hath formed the croo-
ked serpent.

14 For, these are part of his wapes: but
howe little a portion heare we of him?

g He causeth the whole heauen to rume about the Northpole.
h That is, he hideth his heagens, which are called his throne. i So
long as this world endureth. k Not that heauen hath pillars to
vphold it, but hee keepeth by a similitude, as though he would say,
The heauen it self is not able to abide his reproch. l Which is a
figure of starres fashioned like a serpent, because of crookednes.
m If these few things which we see daily with our eyes, declare
his great power and providence, how much more would they ap-
peare, if we were able to comprehend all his workes.

2 That is, that
contrary to your
reasoning no man
can giue a
perfeite reason of
gods iudgements,
let me be re-
proued.

a His purpose is
to proue, that al-
beit God try and
afflict the iust,
yet soone after
he sendeth pro-
fperitie, and be-
cause he did not
so to Job, hee co-
cludeth that he
is wicked.

b Who can hide
him from his

d If God shew
his power, the moone and starres cannot haue that light, which is
giuen them, much lesse can man haue any excellencie, but of God.

G H A P. XXVI.

Job sheweth that man cannot helpe God, and proueth
it by his miracles.

a Thou concla-
dest nothing: for
neither thou hel-
pest me, which
am deliuite of
all helpe, neither
yet speakest su-
ficiently on Gods
behalf, who hath
no neede of thy
defence.

b But thou doest
not apply it to
the purpose.

c That is, mo-
uenth thee to
speake that?

d Job beginneth
to declare the
force of Gods
power & pro-
vidence in mines
& metals in the
deepe places of
the earth.

e There is no-
thing hid in the
bosome of the
earth, but hee
seeth it.

f Meaning the
grau where in
things purifie.

and who can understand his fearefull power?

C H A P. XXVII.

The confidence and perfumess of Iob. 13 The reward of the wicked and of the tyrants.

1 **M**oreouer Iob proceeded and continued his parable, saying,

2 The lining God hath taken away my iudgement: for the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in mee, and the spirit of God in my nostrils,

4 My lips surely shall speake no wickednes, & my tongue shall utter no deceit.

5 God forbid, that I should iustifie pour: but I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteousness, and will not forsake it: mine heart shall not reprove me of my dayes.

7 Mine enemy shall be as the wicked, and he that riseth against mee, as the vniuersiteous.

8 For what hope hath the hypocrite when he hath heaped up riches, if God take away his soule?

9 Will God heare his crye, when trouble cometh vpon him?

10 Will he let his delight on the Almighty? will he call vpon God at all times?

11 I will reache you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Beholde, all ye pour felices haue scene it: why then do you thus vaunt in vanity?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weere.

16 Though he should heape vp silver as the dust, and prepare rapine as the clay,

17 He may prepare it, but the mist shall put it on, and the innocent shall deuine the silver.

18 He buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man slepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terroures shall take him as waters, and a tempest that carry him away by night.

21 The Eastwinde shall take him away, and he shall depart: and it shall burie him out of his place.

22 And God shall cast vpon him and not spare, though he woulde sayne his out of his hand.

23 Every man shall clappe their hands at him, and hiss at him out of their place.

24 Every man shall clappe their hands at him, and hiss at him out of their place.

25 Every man shall clappe their hands at him, and hiss at him out of their place.

26 Every man shall clappe their hands at him, and hiss at him out of their place.

27 Every man shall clappe their hands at him, and hiss at him out of their place.

28 Every man shall clappe their hands at him, and hiss at him out of their place.

29 Every man shall clappe their hands at him, and hiss at him out of their place.

30 Every man shall clappe their hands at him, and hiss at him out of their place.

31 Every man shall clappe their hands at him, and hiss at him out of their place.

32 Every man shall clappe their hands at him, and hiss at him out of their place.

33 Every man shall clappe their hands at him, and hiss at him out of their place.

34 Every man shall clappe their hands at him, and hiss at him out of their place.

35 Every man shall clappe their hands at him, and hiss at him out of their place.

36 Every man shall clappe their hands at him, and hiss at him out of their place.

37 Every man shall clappe their hands at him, and hiss at him out of their place.

C H A P. XXVIII.

Iob sheweth that the wisdom of God is unsearchable.

1 **T**he silver surely hath his brine, and he gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkness, and he stretcheth the perfection of all things: he setteth a bonde of darkness, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters are forgotten of the soote, being higher then man, are gone away.

5 Out of the same earth cometh bread, and under it, as it were fire is turned up.

6 The stones thereof are a place of sapphires, and the drake of it is golde.

7 There is a path which no foule hath knowne, neither hath p hies epe scene it.

8 The lions whelps haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the rocks, and overthroweth the mountains by the roots.

10 He breaketh rivers in the rocks, and his epe seeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisdom founde? and where is the place of understanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The deepth saith, It is not in mee: the sea also saith, It is not with me.

15 Golde shall not be giuen for it, neither shall silver bee weighed for the price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious onie, nor the saphir.

17 The golde nor the crysfall shall be equall vnto it, nor the exchange shalbe for place of fine golde.

18 No mention shall be made of corall, nor of the gabby: for wisdom is more precious then perles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the lorde of pure golde.

20 Whence then cometh wisdom? and where is the place of understanding,

21 Seeing it is hid from the eyes of all the living, and is hid from the soules of the heauen?

22 Destruction and death say, We haue heard the same thereof with our eares.

23 But God understandeth the way thereof, and he knoweth the place thereof.

24 For he beholde the ends of the world, and seeth all that is under heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a bed for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 Then did he see it, and counted it: he prepared it and also considered it.

29 Then did he see it, and counted it: he prepared it and also considered it.

30 Then did he see it, and counted it: he prepared it and also considered it.

31 Then did he see it, and counted it: he prepared it and also considered it.

32 Then did he see it, and counted it: he prepared it and also considered it.

33 Then did he see it, and counted it: he prepared it and also considered it.

34 Then did he see it, and counted it: he prepared it and also considered it.

35 Then did he see it, and counted it: he prepared it and also considered it.

36 Then did he see it, and counted it: he prepared it and also considered it.

37 Then did he see it, and counted it: he prepared it and also considered it.

38 Then did he see it, and counted it: he prepared it and also considered it.

39 Then did he see it, and counted it: he prepared it and also considered it.

40 Then did he see it, and counted it: he prepared it and also considered it.

1 His purpose is to declare that man may attain in this world to diuers secret of nature, but man is neuer able to comprehend the wisdom of God.

2 There is nothing but iron compassed with in certain limits, and hath an end, but God is wise.

3 Meaning, him that dwelleth thereby.

4 Which a man can not wade through.

5 That is, come, and vnderstand is brimstone or cole, which easily concealeth fire.

6 He alludeth to the mines and secret of nature, which are vnder the earth, where into neither foules nor beasts can enter.

7 After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

8 Though God power and wisdom may be desired in earthly things, yet his heavenly wisdom can not be attained vnto.

9 It is too high a thing for man to attaine vnto this world.

10 It can neither be bought for gold, nor precious stones, but is onely the gift of God.

11 Which is thought to be a kinde of precious stone.

12 Meaning, that there is no other way to be attained vnto.

13 Meaning, that there is no other way to be attained vnto.

14 Meaning, that there is no other way to be attained vnto.

15 Meaning, that there is no other way to be attained vnto.

16 Meaning, that there is no other way to be attained vnto.

17 Meaning, that there is no other way to be attained vnto.

18 Meaning, that there is no other way to be attained vnto.

19 Meaning, that there is no other way to be attained vnto.

20 Meaning, that there is no other way to be attained vnto.

21 Meaning, that there is no other way to be attained vnto.

22 Meaning, that there is no other way to be attained vnto.

23 Meaning, that there is no other way to be attained vnto.

24 Meaning, that there is no other way to be attained vnto.

25 Meaning, that there is no other way to be attained vnto.

26 Meaning, that there is no other way to be attained vnto.

27 Meaning, that there is no other way to be attained vnto.

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33 Meaning, that there is no other way to be attained vnto.

34 Meaning, that there is no other way to be attained vnto.

35 Meaning, that there is no other way to be attained vnto.

36 Meaning, that there is no other way to be attained vnto.

37 Meaning, that there is no other way to be attained vnto.

38 Meaning, that there is no other way to be attained vnto.

39 Meaning, that there is no other way to be attained vnto.

40 Meaning, that there is no other way to be attained vnto.

107. vnto himselfe
108. Last
g None can deli-
uer me thence
though they la-
met ac my death.
r In stead of
consoling they
mocked at me.
f Not deliuing in
any worldly
thing, no not so
much as in the
vie of che sunne.
t Lamenting the
I were in afflicti-
on, & mouing o-
thers to pity the.
u I am like the
wilde beaſts that
deſire moſt ſoli-
tarie places.
x With the heat
of affliction.

strength to faile.
23 Strein I know that thou wilt bring me
to death, and to the house appointed for
all the living.
24 Doubles none can stretch his hands vnto
the graue, though they crye in his bes-
trifol.
25 Did not I wepe with him that was in
trouble? was not my soule in heauenneſſe
for the people?
26 Yet when I looked for good, & euil came
vnto me: and when I waited for light,
there came darkness.
27 My bowels did boyle without rest: for
the dayes of affliction are come vpon me.
28 I went mourning without sunne: I
ſtoode vpon the congregation & and crept.
29 I am a brother to the dragons, and a
companion to the ostriches.
30 My skine is blacke vpon me, and my
bones are burnt with heate.
31 Therefore mine harpe is turned to
mourning: and mine organes into the
voys of chee that weepe.
C H A P. XXXI.

1 Job reciteth the innocencie of his liuing, and number
of his vertues, which declareth what ought to be the
life of the faithfull.

a I kept mine
eyes from all
wanton lookes.
b Would not
God then haue
punished me?
c Job declareth
that the feare of
God was a bri-
dle to stay him
fro al wickednes.
d He sheweth
wherein his vp-
rightneſſe ſtan-
deth, that is, in
as much as he
was blameleſſe
before men, and
ſinned not againſt
the ſecond ta-
ble.
e That is, hath
accompliſhed the
luſt of mine eye.
f According to
curſe of the law,
Deut. 23. 33.
g Let her be
made a ſlaue.
h He ſheweth
that albeie man
neglect the pu-
niſhment of ad-
ulterie, yet the
wrath of God
will neuer ceaſe
till ſuch bee de-
ſtroyed.
i When they
thought themſelues euill increaſed by me, &c. If I had oppreſ-
ſed others, how ſhould I haue eſcaped Gods iudgement?
k He was moued to ſhewe pitie vnto ſeruants, becauſe they were
Gods creatures as he was.

1 I made a covenant w mine eyes: why
I ſhould I thinke on a maid?
2 For what portion ſhould I haue of God
front about? and what inheritance of the
Almightie from on hie?
3 Is not deſtruction ready wicked, and
ſtrange puniſhment to the workers of in-
iquities?
4 Doeth not he beholde my waies and tell
all my ſteps?
5 If I haue walked in vanitie, or if my
foote hath made haile to deſcend,
6 Let God weigh mine in the nut balance,
and he ſhall know mine & vprightnes.
7 If my ſtep hath turned out of the way,
or mine heart hath walked after mine
eye, or if any blot hath cleaue to mine
handes,
8 Let me ſowe, and let another eate: pea,
let my plantes be rooted out.
9 If mine heart hath bene deceiued by a
woman, or if I haue laped waipes at the
doore of my neighbour,
10 Let my wife & girle vnto another ma,
and let other men bowe downe vpon her:
11 For this is a wickedneſſe, and iniquitie
to be condemned,
12 Pea, this is a ſire that ſhall deuoure
to deſtruction, and which ſhall roote out all
mine increaſe.
13 If I did condemne iudgement of my
ſeruant, and of my maids, when they did
contende with me,
14 What then ſhall I do when God ſtand-
eth vpon, and when he ſhall viſite me, what
ſhall I anſwer?
15 He that hath made mee in the wombe,
hath yet not made i hui? hath not he as

lone factored vs in the wombe?
16 If I reſtrained the poore of their deſire,
or haue cauſed the eyes of the widow
to faile,
17 Or haue eaten my moiſels alone, and the
fatherleſſe hath not eaten thereof,
18 If I ſeem vnto youer her hath growen
vnto me as with a father, and from
my mothers wombe I haue bene a guide
vnto her)
19 If I haue ſerue any perſon for want of
clothing, or any poore without covering,
20 If his loynes haue not bleſſed mee, be-
cauſe hee was warned with the ſtroke of
my ſhoep,
21 If I haue liſt vnto mine hande againſt
the fatherleſſe, when I ſawe that I might
helpe him in the gate,
22 Let mine arme fall from my ſhoulder,
and mine arme be broken from the bone.
23 For Gods puniſhment was I fearefull
vnto me, & I coulde not be deliuered from
his highneſſe.
24 If I made golde mine hope, or haue
ſayde to the wedge of golde, Thou art my
confidence,
25 If I reioiced becauſe my ſubſtance was
great, or becauſe mine hande had gotten
much,
26 If I did beholde the ſunne when it
ſhined, or if I ſaw walking in his bright-
neſſe,
27 If mine heart bid ſlatter me in ſecret,
or if my mouth did kiſſe mine hand,
28 (This alſo had bene an iniquitie to be
condemned: for I had denied the God
above)
29 If I reioiced at his deſtruction that
hated me, or was moued to ioy when euil
came vpon him,
30 Perſeuer haue I ſuffered my mouth to
ſinne, by wiſhing a curſe vnto his ſoule.
31 Did not the men of my tabernacle ſay,
Who ſhall giue vs of his fleſh? we can
not be ſatiſfied.
32 The ſtranger did not lodge in the ſtrete,
but I opened my doores vnto him, that
went by the way.
33 If I haue hid my ſinne, as Adam,
realing mine iniquitie in my boſome,
34 Though I coulde haue made aſraype
a great multitude, yet the moſt contempti-
ble of the families did feare me: ſo I con-
cerned, and
kept ſilence, and went not out of the
doore.
35 Wh that I had ſonne to heare mee & be-
hoold me? ſigne that the Almightie will
witiſſe for me: though mine aduerſarie
ſhould write a booke againſt me,
36 Would not I take it vpon my ſhoulder,
and hide it as a crowne vnto me?
37 I will tell him the number of my goings,
and go vnto him as to a priuer:
38 And my land & crop againſt me, of the ſun-
rowes thereof I will complaine together.
39 If I haue eaten the fruites thereof

b Should not this booke of his accusations bee a prophe-
cie of commendation to mee? c I will make him a ſeruant of my
life, without feare. d As though I had withheld the wages
that laboured in it.

m By long wal-
king for her re-
quell.
n He nouſed
the fatherleſſe &
maintained the
widowes cauſe.
o To oppreſſe
him and do him
iniurie.
p Let me re-
live in peace.
q I refrained me
from ſinning be-
cauſe I feare of men, but
becauſe I feare
God.
r If I was proud
of my worldly
proſperitie & li-
beritie, which
ment by the
ſinning of the ſunne
and brightneſſe
of the moon.
s If mine eye
doings deligh-
ted me.
t By putting co-
ſcience in any
thing, but in him
alone.
u My ſeruant
moued me to be
reioiced of mine
enemie, yet I
never with him
hurt.
x And not con-
ſeſſed in ſecret,
whereby it is
euidet that he
iuliſied him-
ſelfe before men
and not before
God.
y That is, in-
uerent the
moſt weak &
ble of the
families did
feare me: ſo
I con-
cerned, and
kept ſilence,
and went not
out of the
doore.
z I ſuffered him
to ſpeake call
me, & wote
out of my heart
to reuenge
my ſelfe.
a This is a li-
beritie, which
righteouſly
that God
will liſſe my
cauſe.
without

e Meaning, that he was no brider nor extor-
tionier.
f That is, the talke which he had with his three friends.

without siner: of if I haue grieved the
soules of the masters thereof,
40 Let thistles growe in steade of wheat,
and cockle in the steade of barley.
THE FWORDES OF IOB
ARE ENDED.

CHAP. XXXII.

1 Elihu reprimandeth storm of follo. 3 Age maketh not a
man wise, but the Spirit of God.

1 ¶ These three men ceased to answer
Job, because hee "esteemed himselfe
just.

2 Then the wrath of Elihu the sonne of
Barachel the Buzite, of the familie of
Ram, was kindled: his wrath, for, was
kindled against Job, because hee iustified
himselfe: more then God.

3 Also his anger was kindled against his
three friends, because they could not finde
an answer, and yet condemned Job.

4 ¶ Nowe Elihu had waited till Job had
spoken: for they were moze auncient in
yeeres then he.

5 So when Elihu sawe, that there was
none answer in the mouth of the three
men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel
the Buzite answered, and sayde, I am
young in yeeres, and ye are auncient: there-
fore I forbode, and was asrapde to shew
you mine opinion.

7 For I sayd, The "daues shal speake, & the
multitude of yeeres shal teach wisdom.
8 Surely there is a spirit in man, but
the inspiration of the Almighty giueth
vnderstanding.

9 Great men are not alway wise, neither do
the aged alway vnderstand hidement.

10 Therefore I saye, Heare me, and I will
shew alio mine opinion.

11 Behold, I did waite vpon your wordes,
and hearkened vnto your knowledge,
whyles you sought out reasons.

12 ¶ Now, when I had considered you, for
there was none of you that reprimoued
Job, nor answered his wordes:

13 Least ye shoulde say, We haue "founde
wisdom: for God hath cast him downe,
and no man.

14 ¶ Yet hath he not directed his wordes to
me, neither wil I answer "him by your
wordes.

15 Then they fearing, answered no moze, but
left off their talke.

16 ¶ When I had waited for thesp speake not,
but stood still, and answered no moze.

17 Then answered I in my turne, and I
shewed mine opinion.

18 ¶ For I am full of "matter, and the spirit
within me compelleth me.

19 Beholde, my help is as the wine, which
hath no vent, and like the newe bottels
that burst.

20 Therefore wil I speake, that I may take
breath: I will open my lippes, and will
answer.

21 I wil not now accept the person of man,
neither wil I giue titles to man.

22 ¶ For I may not giue "titles, least my
speaker shoulde take me awap suddenly.

CHAP. XXXIII.

1 Elihu accuseth Job of ignorance. 14 He sheweth
that God hath diuers means to instruct man and to
draw him from sinne. 29. 39 He afflicth man, &
suddenly deliuereth him. 26 Man being deliuered,
giveth thanks to God.

1 ¶ Yet soe, Job, I pray thee, heare
my talke: & hearken vnto al my
wordes.

2 Beholde now, I haue opened my
mouth: my tongue hath spoken in my
mouth.

3 My wordes are in the brightness of
mine heart, and my lippes shal speake
pure knowledge.

4 The "spirit of God hath made mee,
and the breath of the Almighty hath gi-
uen me life.

5 If thou canst giue me answer, prepare
thy selfe and stand before me.

6 Beholde, I am according to thy wish in
Gods steade: I am also sinned of the
clape.

7 Beholde, my terror shall not feare thee,
neither shall mine hand: be heaue vpon
thee.

8 Doublesse thou hast spoken in mine
eares, and I haue heard the voyce of thy
wordes.

9 I am "cleane, without sinne: I am in-
nocent, and there is none iniquitie in me.

10 ¶ Nowe, he hath founde occasions against
me, and counted me for his enemye.

11 He hath put my feete in the stocks, and
looketh narrowly vnto al my pathes.

12 Beholde, in this hast thou not done
right: I will answer thee, that God is
greater then man.

13 Why dost thou strine against him? for
he doeth not: giue account of al his ma-
ters.

14 For God speaketh "once or twice, and
one seeth it not.

15 In dreames and "visions of the night,
when sleepe fallerth vpon men, and they
sleepe vpon their beds,

16 Then he openeth the eares of men, euen
by their corrections, which he "had sealed,

17 That he might cause man to turne a-
way from his enterprise, & that he might
hide the "pride of man,

18 And keepe backe his soule from the pit,
and that his life shoulde not passe by the
fluyde.

19 He is also stricken with sorow vpon his
bed, and the griefe of his bones is sore,

20 So that his "life causeth him to abhorre
bread, and his soule daintie meate.

21 His flesh faileth that it can not be seene,
and his bones which were not seene,
clatter.

22 So his soule draweth to the grane, and
his life "to the buriers.

23 ¶ If there be a "messenger with him, or
only, either by visions to reache vs the cause of his iudgements,
or els by afflictions, or by his messenger. h That is, determined
to send vpon them. i He sheweth for what end God sendeth af-
flictions: to beate downe mans pride, and to raine from euill.
k That is, his painefull and miserable life. l To them that shall
burie him. m A man sent of God to declare his will.

a I confesse the power of god, & am one of his, therefore thou oughtest to heare me.
b Because Job had wished to dispute his cause with God, Chap. 16. 21. so that he might do it with our feare, Elihu saith, be wil reason in Gods steade, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle these so roughly as these others haue done.
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. & 30. Chap.
e The cause of his iudgements is not alway declared to man.
f Though God by sundry exam-
ples of his iudgements speake vnto man, yet the reason thereof is not knowe: yea, and though God shoulde speake, yet he is not vnderloode.
g God, saith he, speaketh com-

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ and faith therein. o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them. p That is, the minister shall by the preaching of the worde promise vnto him the forgiveness of his finnes. q He shall see Gods fauour & reioyce: declaring hereby, wherein standeth the true ioye of the faithful: and that God will restore him to health of body, which is a token of his blessing. r God will forgive his finnes and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward mee. u God will forgive the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

5 *Elihu chargeth Job, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.*

a Which are esteemed wise of the worlde. b Let vs examine the matter vprightly. c That is, hath afflicted me with our measure. d Should I say, I am wicked, being an innocent? e I am sorer punished, then my sinne deserueth. f Which is compelled to receive the reproch and scornes of many for his foolish words.

g Meaning, that Job was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements. h He wretcheth Iobs words, who saye that Gods children are oft times punished in this worlde, and the wicked goe free. i That is, line godly, as Gen. 5. 22.

an interpreter, one of a thousand to declare vnto man his right conscience. 24 Then will he haue mercie vpon him, and will say, I deliuer him, that hee goe not downe into the pit: for I haue receyued a reconciliation. 25 Then shall his flesh bee as fresh as a childes, and shall returne as the dapes of his youth. 26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousnes. 27 He looketh vpon men, and if one say, I haue sinned, and peruerced righteousnesse, and it did not profite me, 28 He will deliuer his soule from going into the pitte, and his life shall see the light. 29 For, all these things will God wotke twice vpon thise with a man. 30 That hee may turne backe his soule from the pit, to be illuminare in the light of the liuing. 31 Marke well, O Job, and heare me: keepe silence, and I will speake. 32 If there be yet matter, answer mee, and speake: for I desire to iustifie thee. 33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisdom.

10 Therefore hearken vnto mee, ye men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty. 11 For he will render vnto man according to his worke, and cause euery one to finde according to his way. 12 And certainly God will not doe wickedly, neither will the Almighty peruert iudgement. 13 Whome hath he appointed ouer the earth beside him selfe? or who hath placed the whole worlde? 14 If he set his heart vpon man, & gather vnto himselfe his spirit, & his breath, 15 All flesh shall perish together, and man shall returne vnto dust. 16 And if thou hast vnderstanding, heare this: and hearken to the voyce of my wordes. 17 Shall he that hateth iudgement, be gouerned? and wilt thou iudge him wicked that is most iust? 18 Wilt thou saye vnto a King, Thou art wicked? or to princes, Ye are vngodly? 19 Howe much leste to him that accepteth not the persons of princes, and regardeth not the riche, moe then the poore? for they be all the worke of his handes. 20 They shall bee suddenly, and the people shall bee troubled at midnight, and they shall passe soothly and take away the mightie without haue. 21 For his eyes are vpon the wapes of man, and he seeth all his goings. 22 There is no darknesse nor shadowe of death, that the workers of iniquitie might be hid therein. 23 For hee will not lap on man to mirth, that hee should enter into iudgement with God.

24 He shall breake him mightie without: hee shall set by other in their steade. 25 Therefore shall he declare their wordes: he shall turne the might, and they shall be deliuered. 26 He striketh them as wicked men in the places of the seers. 27 Because they haue turned backe from him, & would not consider all his wordes: so that they haue caused the voyce of the poore to come vnto him, and hee hath heard the crye of the afflicted. 28 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can beholde him, whether it be vpon nations, or vpon a man onely? 29 Because the hypocrite doeth raigne, and because the people are snarred. 30 Surety I apperaine vnto God: to say, I haue pardoned, I will not deliuer. 31 But if I see not, teach thou me: if I haue done wickedly, I will be no more. 32 Will hee perforce me the thing though I be? for thou hast rejoyced in it, because

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corrections, and not vnto man. a Thus Elihu speakech in the person of God, as it were mocking Job because he would be wiser then God. b Will God vse thy counsell in doing his worke? c Thus he speakech in the person of God, as though Job should chuse and refuse affliction at his pleasure.

that

d That he may
speak as much
as he can, that
we may answer
him and all the
wicked that shal
vie such argu-
ments.
e He landeth
hubbornly in
the maintenance
of his cause.

that thou hast chosen, and not I. now
speak what thou knowest.
34 Let men of understanding tell mee, and
let a wise man speake vnto me.
35 Job hath not spoken of knowledge, nei-
ther were his wordes according to wis-
dome.
36 I desire that Job may bee d rped, vnto
the ende touching the answeres for wis-
ked men.
37 For he addeth rebellion vnto his sinne:
he clappeth his handes among vs, and
multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doeth godliness profite, or vngodlines hurt
God; but man. 13 The wicked crieth vnto God, and
is not heard.

1 E lihu spake moreouer, and said,
I thinke thou thus right, that thou
hast said, I am more righteous then
God?

3 For thou hast sayde, What profiteth it
thee and what availeth it ine, to purge me
from my sinne?

4 Therefore wilt I answer thee, and thy
companiones with thee.

5 Looke vnto the heauen, & see, and behold
the cloudes which are pier then thou.

6 If thou sinnest, what doest thou d against
him, pra, what thy sinnes be many, what
doest thou vnto him?

7 If thou be righteous, what ginnest thou
vnto him? or what receiveth he at thine
hand?

8 Thy wickednes may hurt a man as thou
art: and thy righteousness may profite the
same of man.

9 They cause many that are oppressed, to
crpe, which crpe out for the violence of the
mighty.

10 But now saith, Where is God p made
me, which ginneth songs in the night?

11 Which teacheth vs more then p beastes
of the earth, & giveth vs more wisdom
then the foules of the heauen.

12 Then they crpe because of the violence
of the wicked, but he answereth not.

13 Surely God will not heare vanities, nei-
ther will he almightie regarde it.

14 Although thou sapest to God, Thou wilt
not regarde it, & yet iudgement is before
him: trust thou in him.

15 But now because his anger hath not
bitted, nor called to count the coill with
great extremite.

16 Therefore Job d openeth his mouth in
baine, and multiplieth wordes without
knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his in-
sult, 9 And wherefore he punisheth. 13 The
properties of the wicked.

1 E lihu also proceeded and said,
Suffer me a litle, and I will instruct
thee: for I have yet to speake on Gods
behalf.

3 I will fetch v my knowledge a farre off,
and will attribute righteousness vnto my
spaker.

4 For truly my wordes shall not be false,

& he that is p perfite in knowledge, spea-
keth with thee.

5 Beholde, the mightie God easeth atony
none that is p mightie and valiant of con-
rage.

6 He mainteineth not the wicked, but he
ginneth iudgement to the afflicted.

7 He withdraueth not his spres from the
righteous, but they are with e things in
the thymone, where he placeth them for e-
ner: thus they are exalted.

8 And if they be bound in fetters and tied
with the cordes of affliction,

9 Then will he shewe them there f woyle
and their sinnes, because they haue bene
ypoude.

10 He openeth also their eare to discipline,
and commandeth them that they retorne
from iniquitie.

11 If they obey and serue him, they shall
ende their daies in prosperitie, and their
yeeres in pleasures.

12 But if they wil not obey, they shal passe
by the swoorde, and perishe s without
knowledge.

13 But the hypocrites b of heart increase
the wiath: for they call not when he bin-
deth them.

14 Their soule dieth in p pouth, and their
life among the whoremongers.

15 He deliuereh the poore in his affliction,
and openeth their eare in trouble.

16 Euen so would hee haue taken thee out
of the straight place into a byoad place and
not shut by beneath: and that which rest-
eth vpon thy table, had bene full of fat.

17 But thou art full of the m iudgement of
the wicked, though iudgement and equite
maintaine all things.

18 For Gods wiath is, least he should take
thee away in thine abundance: for no unli-
tude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth
not golde, nor all them p excell in strenght.

20 Be not carefull in the night, howe he
destroeyeth the people out of their place.

21 Take thou heede: looke not to th iniqui-
tie: for thou hast chosen it rather then af-
fliction.

22 Beholde, God exalteth by his powet:
what teacher is like him?

23 Who hath appointed to him his way?
or who can say, Thou hast done wice-
kedly?

24 Remember that thou magnifie his woyle,
which men beholde.

25 Still men see it, and men beholde it, & a
farre off.

26 Behold, God is excellent, and we know
him not, neyther can the number of his
pceres be searcht out.

and wealth. m Then art altogether after the manner of the
wicked: for thou doest murmure against the justice of God.

n God doeth punish thee, least thou shouldst forget God in thy
wealth, and so perishe. o Be not thou curious in seeking the
cause of Gods iudgements, when he destroyeth any. p And lo
murmure against God through impaciencie. q The workes of
God are so many, that a man maye see them a farre off, and
knowe God by the same. r Our infirmities hindreth vs so, that
we cannot attaine to the perfite knowledge of God.

a Job neuer
spake these
wordes: but be-
cause he mainte-
ned his innocen-
cie, it seemed as
though he wold
say, God tor-
mented him with-
out iust cause.
b Such as are in
the like error.
c If thou canst
not controul the
cloudes, wilt
thou presume to
instruict God?
d Neither doeth
thy sin hurt God
nor thy iustice
profite him: for
he will be glori-
fied wout thee.
e The wicked
may hurt man &
cause him to cry,
who if he fought
to God, which
sendeth com-
fort, should be
deliuered.
f Because they
pray not in faith
as feeling Gods
mercies.
g God is iust,
howeouer thou
iudget of him.
h For if he did
punish thee, as
thou deseruest,
thou shouldst
not be able to o-
pen thy mouth.

a He sheweth
that when we
speake of God,
we must lift our
spirits more he
then our natural
sense is able to
reach.

b Thou shalt per-
ceive that I am
a faithful instru-
ctour, and that I
speake to thee
in the name of
God.
c Strong & con-
stant, & of vnder-
standing: for these
are the giftes of
god, & he loueth
them in mannes
forasmuch as
God punished
now Job, it is a
signe that these
are not in him.
d Therefore he
wil not presterue
the wicked: but
to the humble &
afflicted heart he
will shew grace.
e He preterreth
the godly to ho-
nour.
f He will moue
their hearts to
feele their sinnes
that they may
come to him by
repentance, as
he did Manas-
seh.
g That is in their
folly or obstina-
tion, & so shalbe
cause of their
owne destruction.
h Which are ma-
liciously bent a-
gainst God and
hatre the selues
in their vices.
i When they are
in affliction they
seeke not to god
for succour, as
Abel. 2. Chro. 16.
12. Reuel. 16. 11.
k They die of
some viley death,
and that before
they come to
age.
l If thou hadest
bene obedienc
to God, he wold
haue brought
thee to libertie

f That is, the
raine commeth
of those drops of
water, which he
keepeth in the
cloudes.
e Meaning of
f cloudes, which
bee calleth the
Tabernacle of
God.
u Vpon f cloud.
x That men can
not come to the
knowledge of
the springs ther
of.

He sheweth that the raine hath double vse: the one that it de
scendeth Gods iudgements, when it doeth ouerflowe any places, and
the other that it maketh the land fruitful. a That is, one cloude
to dash against another. a The colde vapour sheweth him: that
is, the cloud of the hote exhalation, which being taken in the colde
cloude mounteth vp towards the place where the fire is, and so an
ger is engendred: that is, noyse and thunder claps.

C H A P. XXXVII.

a Elias prometh that the vnspeakable wisdom of
God is manifest by his works, 4 As by the thunders,
6 The snow, 9 The whirlewinde, 11 And the raime.

a At the maruei
ling of the thun
der, and light
nings: whereby
he declarerth
the faithfull are
liuely touched
with f maiestie
of God, when
they behold his
works.

b That is, the
thunder, whereby
he speaketh to
men to waken
their dulnes, and
to bring them to
the consideration
of his works.
c Meaning, the
raimes and thun
ders.

d So that nei
ther small raime
nor great, snowe
nor any thing els
commeth with
out Gods ap
pointment.

e By raynes and
thunders God
caueth men to
keepe themselves
within their
houses.

f In Hebrew it
is called f scat
tering wind, be
cause it driueth away the cloudes and purgeth the aire. g That is,
is frozen vp & dried. h Gather the vapours, and moue to fro and fro
to water the earth. i That is, the cloud that hath lightning in it.
k Raime, cold, hieate, tempests and such like are sent of God, ei
ther to punish man, or to profite the earth, or to declare his fauour to
ward man, as Chap. 36. 31.

27 When he restraineth the dyops of was
ter, the raime powreth downe by the vas
toure thereof.
28 Which raime the cloudes doe dyoppe and
let fall abundantly vpon man.
29 Who can knowe the dimensions of the
cloudes, and the thunders of his raders
marle?
30 Beholde, hee spreadeth his light vpon
it, & conereth the bottome of the sea.
31 For thereby he iudgeth the people, and
gineth meate abundantly.
32 He conereth the light with the cloudes,
& commandeth them to goe against it.
33 His companion (heweth him thereof,
and there is anger in rising vp.

He sheweth that the raine hath double vse: the one that it de
scendeth Gods iudgements, when it doeth ouerflowe any places, and
the other that it maketh the land fruitful. a That is, one cloude
to dash against another. a The colde vapour sheweth him: that
is, the cloud of the hote exhalation, which being taken in the colde
cloude mounteth vp towards the place where the fire is, and so an
ger is engendred: that is, noyse and thunder claps.

C H A P. XXXVII.

a Elias prometh that the vnspeakable wisdom of
God is manifest by his works, 4 As by the thunders,
6 The snow, 9 The whirlewinde, 11 And the raime.

And this also mine heart is astonished,
and is moued out of his place.

2 Heare the sound of his voyce, and
the noise that goeth out of his mouth.
3 Hee directeth it vnder the whole hea
uen, and his light vnto the endes of the
winde.

4 After it a noise soundeth: hee thundereth
with the voyce of his maiestie, and he wil
not stay: then when his voyce is heard,
5 God thundereth marvellously with his
voyce: hee worketh great things, which
we knowe not.

6 For hee saith to the snow, Be thou vpon
the earth: & likewise to the small raime
and to the great raime of his power.

7 With the force thereof hee shitteth vp
euery man, that all men may knowe his
work.

8 Then the beastes go into the denne, and
remaine in their places.

9 The whirlewinde commeth out of the
South, and the colde from the North
winde.

10 At the breath of God the frost is giuen,
and the breadth of the waters: & is made
narrowe.

11 He maketh also the clouds to labour to
water the earth, and scattereth the cloude
of his light.

12 And it is turned about by his gouernes
ment, that they may doe whatsoeuer hee
commandeth them vpon the whole world:

13 Whether it be for punishment, or for
his kinde, or of mercie, hee causeth it to come.

14 Hearken vnto this, O Iob: stand & con
sider the wonderful works of God.

15 Didst thou knowe when God disposed
them: and caused the light of his cloudes
to shine?

16 Hast thou knowen the varieties of the
cloud, & the wonderful workes of him,
that is perfect in knowledge?

17 Or how the clothes are warme, when
hee maketh the earth quiet through the
South winde?

18 Hast thou stretched out the heauens,
which are strong, & as a molten glasse?

19 Tell vs what we shall say vnto him: for
we can not dispute our matter because of
darkenesse.

20 Shal it be tolde him when I speake:
or shal man speake when hee shal be
strope?

21 And now men see not the light, which
shineth in the clouds, but the winde pas
seth and cleareth them.

22 The brightnesse commeth out of the
North: the praise thereof is to God, which
is terrible.

23 He is the Almighty: we cannot finde him:
or shal man speake when hee shal be
strope?

24 Let men therefore feare him: for hee wil
not regarde any that are wise in their
owne conceits.

He sheweth that the raine hath double vse: the one that it de
scendeth Gods iudgements, when it doeth ouerflowe any places, and
the other that it maketh the land fruitful. a That is, one cloude
to dash against another. a The colde vapour sheweth him: that
is, the cloud of the hote exhalation, which being taken in the colde
cloude mounteth vp towards the place where the fire is, and so an
ger is engendred: that is, noyse and thunder claps.

C H A P. XXXVIII.

God speaketh to Iob, and declarerth the weakness of
man in the consideration of his creatures, by whose
excellencie the power, iustice and providence of the
Creator is knowne.

1 Then answered the Iobbe vnto Iob
out of the whirlewinde, and sayde, a That his word
might haue beene without knowledge: & hee might haue
been without knowledge: & hee might haue been without knowledge:
2 Iob by now the Iobbe sayeth a man: I that Iob might
know it whom he had to doe.

3 Where wast thou when I layd f founda
tions of the earth: declare, if thou hast
understanding.

4 Who hath laide the measures thereof, if
God by mans reason maketh it more obscure
than light?

5 Whereupon are the foundations thereof,
if thou knowest, or who hath stretched the
line ouer it?

6 Whereupon are the foundations thereof,
if thou knowest, or who hath stretched the
line ouer it?

7 When the starres of the morning
gathered together, and all the children of
wisdom stood together.

8 Who hath shut vp the sea with doores,
when it issued and came forth as out of
the wombe?

9 When I made the cloudes as a covering
rasshess.

Seeing hee

could not iudge of those things, which were done so long before
he was borne, he was not able to comprehend all Gods works:
much lesse the secret causes of his iudgements. e The hea
uen and dunne creatures are sayd to praye God, because his power,
wisdom and goodnesse is manifest and knowen therein. f
The Angels.

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The Angels.

Seeing hee

g As though great sea were but as a little babe in the hids of God to come to and fro.
 h That is, Gods decree and commandment, as verse 10.
 i To wit, to rise, since thou wast borne?
 k Who having in y night bene given to wickednes, cannot abide the light, but hide themselves.
 l The earth which seemed in y night to have no forme, by the rising of the sunne is as it were created anew.
 m If thou art not able to comprehend the depth of the sea, how much less art thou able to comprehend the will of God?
 n That thou mightest appoint his way and limits.
 o To punish mine enemies with them, as Exod. 12. 10.
 p The yce covereth it, as though it were passed & flowne.
 q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.
 r Which starre bringeth in winter.
 s Certain starres so called: some thinke they were twelve figures.
 t The North starre with those y are about him.
 u Canst thou cause the hea. vonly bodies to have any power over the earthly

thereof, and darkenness as the swadling bandes thereof?

10 When I established my commandment upon it, and set barres and doores,

11 And sayde, hitherto shalt thou come, but no farther, and here shall it stay thy yonder waies.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to facion, and all stand up as a garment.

15 And from h wicked their light shall be taken away, & the fire arme shall be broken.

16 Hast thou entered into the bottomis of the sea? or hast thou walked to seeke out the depth?

17 Hast the gates of death bene opened unto thee? or hast thou scene the gates of the shadowe of death?

18 Hast thou perceived the heahty of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkness,

20 That thou shouldst receive it in the boundes thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast there borne? because the number of thy dayes is great?

22 Hast thou entered into the treasures of the snow? or hast thou scene the treasures of the haille,

23 Which I have hid agaynst the time of trouble, against the day of warre & batell?

24 As whar was is the light part, which scattereth the East wind upon the earth?

25 Who hath divided the spowes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man,

27 To fulfill the wilde & waste place, and to cause h bud of the herb to spring forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came h ice? who hath engendred the froit of the heaven?

30 The waters are hid y as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Aleiades? or loose the bandes of Orion?

32 Canst thou bring forth Sparrowth in their time? canst thou also guide Accurs with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in earth?

34 Canst thou lift up thy voice to the cloudes that the abundance of water may cover thee?

35 Canst thou sende the lightnings that they may walke, and say unto thee, for here we are?

36 Who hath put wisdom in h crines? or who hath given h heart understanding?

37 Who hath given h heart understanding? x In the secret partes of man.

37 Who can number cloudes by wisdom? y That is, the one who can cause to craze the bottels of cloudes, wherein the water is contained, as in bottels.

38 When the earth groweth into hardnes, and the clothes are fast together?

39 For when God doeth not open these bottels, the earth commeth to this inconvenience.

CHAP. XXXIX.

The bountie and providence of God, which extends huen to the yong ranem, groweth wian full occasion to put his confidence in God. 37 Job curseth and hime selfe.

1 **W**HEN thou hunt the pray for the lion: or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the covert to lye in waite?

3 Who prepareth for the lion his meate, when his birdes cry unto God, wailing for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth yong? or dost thou marke when the hindes do calve?

5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth yong?

6 They knowe themselves: they bruse their pangs and cast out their foewes.

7 Yet their yong waste far, and growe by with come: they goe forth and returne not unto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of h wilde asse?

9 Is it I which have made h wilderness his house, & the salt places his dwellings.

10 He berideth the multitude of the citie: he heareth not the crye of the diuer.

11 He seeketh out the mountaine for his pasture, and searcheth after enerie greene thing.

12 Will the unicorne seeke thee? or will he tarie by thy cribbe?

13 Canst thou binde the unicorne with his band to labour in the furrow? or will hee plowe the balles after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour unto him?

15 Wilt thou betake him, that he wil bring home thy seed, & gather it unto thy barn?

16 Hast thou given the peacocks wings unto the ostriche? or wings and fethers unto the ostriche?

17 Which leaureth his egges in the earth, and maketh them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might brake them.

19 He sheweth him selfe cruell unto his yong ones, as they were not his, and is without feare, as if he traileth in vaine.

20 For God hath depriued him of h wifes dome, and hath giuen him no part of vnderstanding.

21 When h time is, he mounteth on hie: he mocketh the houle and his rider.

22 Hast thou giuen the horse strength? or naturall affection toward his yong.

23 When the yong ostrich is grown vp, he outrunneth the horse.

D D. L. coursed

After he had declared Gods workes in the heauens, he sheweth his marvellous providence in earth, even toward the brute beasts.

Read Psal. 147-9.

He chiefly maketh mention of wild goates and hindes, because they bring forth their yong with most difficulty.

That is, how long they goe with yong?

They bring forth with great difficulty.

That is, the barren ground where no good fruites growe.

Is it possible to make the unicorn tame? signifying that man can not rule a creature, that it is much more impossible that he should appoint wildness of God, whereby he governeth all the world.

They write of the ostrich couerth her egges in the sand, and because the country is hote and the sunne full keepeth them warme, they are hatched.

If he should take care for them,

That is, ro have a care and

m That is, given him courage i whichis meant by ayeing and shaking his roane: for with his breath he couereth his neck. n He beatech with his hoofs. o He forrideth the ground that it seemeth nothing vnder him.

p That is, when cald commeth, to flie into the warme countreies.

q Is this the way for a man that will leame, to strue with God? which thing he reprooueth in Job. r Whereby he sheweth that he repented, and desired pardon for his faults.

Chap. 38. r. a Signifying that they that iustifie themselves, condemne God as iniust. b Meaning, that these were proper vnto God, & belonged to no man. c Cause them to die if thou canst. d Prouing hereby that whosoeuer attibureth to himself power and abilitie to face himselfe, maketh him selfe God. e This beast is thought to be the elephant, on some other, which is vknownen. f Whom I made as well as thee. g This comendeth the goodence of God toward man: for if he were given to deuour as Lions, nothing were able to resist him or content him.

couered his necke with neyng? 23 Galt thou made him as a gras hopper: his strong neyng is fearefull. 24 He diggerh in the valley, and reioyseth in his strength: hee goeth forth to meete the hardnesse of man. 25 He mocketh at feare, and is not afrayd, and turneth not backe from the sword. 26 Though the quier rattle against him, the glittering speare and the shield. 27 He swalloweth the ground for hercesse and rage, and he beleueth not that it is the noise of the trumpet. 28 He saith among the trumpets, Ya, ha: he smelleth the battell a farre off, and the noise of the captaines, and the shouting. 29 Shall he haue flie by thy wisdom, stretching out his wings toward the South? 30 Worth the eagle mount by at thy commandment, or make his nest on hye? 31 She abideth and remaineth in the rocke, euen vpon the top of the rocke, & the tower. 32 From thence shee speth for meate, and her eyes behold a farre off. 33 His pong ones also flie by blood: and where the flaine are, there is she.

34 Whereouer the Loyde spake vnto Job, and sayd, 35 Is this to learne, to strue with the Almighty? hee that reproueth God, let him answer to it. 36 ¶ Then Job answered the Lord, saying, Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth. 38 Once haue I spoken, but I will answer no more, pea twice, but I will pproceede no farther.

CHAP. XL.

a Howe weakes mans power is, being compared to the workes of God: 10 VVhose power appeareth in the creation, and gouerning of the great beastes.

1 **A**gain the Loyde answered Job out of the whirlewinde, and sayd, 2 Sirbe by now the loynes like a man: I will demaund of thee, and declare thou vnto me. 3 Wilt thou disanull? my iudgement? or wilt thou condemne me, that thou mayst be iustified? 4 Shalt thou an arme like God? or doest thou thunder with a voyce like him? 5 Decke thy selfe now with maiestie and excellencie, and arap thy selfe with beautie and glorie. 6 Cast aboade the indignation of thy wrath, and behold euery one that is proude, and abase him. 7 Looko on euery one that is arrogant, and bring him low: and destrop the wicked in their place. 8 Hide them in the dust together, and bind their faces in a secret place. 9 Then will I confesse vnto thee also, that thy right hand can doe thee. 10 Behold now Behemoth (whom I made with thee) which eateth graske as an ox.

11 Beholde now, his strength is in his loynes, and his force is in the nauill of his belly. 12 When he taketh pleasure, his tayle is like a cedar: the shewes of his stones are waite together. 13 His bones are like stauces of brasse, and his small bones like stauces of iron. 14 He is the chiefe of the wayes of God: he that made him, will make his sword to appoche vnto him. 15 Surely the mountaines bring him forth graske, where all the beasts of the field play. 16 Lierh he vnder the trees in the court of the reede and fennes? 17 Can the trees couer him with their shadowe? or can the willowes of the river compasse him about? 18 Behold, he spoyleth the river, and harshesth not: hee trusteth that hee can drawe by Toeden into his mouth. 19 He taketh it with his eyes, & thrusteth his nose thowow what former meeteth him. 20 ¶ Canst thou drawe out Lulathian with an hooke, and with a line which thou shalt cast bowne vnto his toungue? 21 Canst thou cast an hooke into his nose? canst thou perce his iawes w an angle? 22 Will hee make many prayers vnto thee, or speake the sapie? 23 Will hee make a couenant with thee? and wilt thou take him as a seruāt for euer? 24 Wilt thou play with him as w a bird? or wilt thou binde him for thy mapes? 25 Shall the companions bancket with him? shall they deuide him among the marchantes? 26 Canst thou fill the barker with his skin? or the fishpauer with his head? 27 Lay thine hand vpon him: remember the battell, and do no more so. 28 Behold, his hope is in vaine: for shall not one perishe euen at the sight of him?

CHAP. XLI.

¶ By the greatnesse of this monster Lulathian God sheweth his greatnesse, and his power, which nothing can resist.

1 **N**One is so ferce that dare stirre him vbi. Who is he then that can stande before him? 2 Who hath puented me that I shoulde make an end? Al vnder heauen is mine. 3 I will not keepe silence concerning his partes, nor his power, nor his comely proportion. 4 Who can discouer the face of his garments? or who shall come to him with a double? 5 Who shall open the dooyes of his face? his teeth are fearefull round about. 6 The maiestie of his scales is like strong shieldes, and are sure scaled. 7 One is fet to another, that no winde can come betweene them. 8 One is iopned to another: they sticke together, that they cannot be sundered. 9 His neckings make the light to shine, & his eyes are like ppe lids of the morning. 10 Out of his mouth goe lampes, and sparkes of fire leape out. 11 Out of his nostrils cometh out smoke, as out of a furnace.

h He is one of the chiefe workes of God among the beasts. i Though man dare not come neere him, yet God can kill him. k He drinketh at leisure, & reacheth no body. l Meaning, the whale. m Because he searcheth lest thou shouldest take him. n To do thy business, and beate thy commande-men. o If thou once consider the danger, thou wilt meddle w him. p To wit, that trusteth to take him. q If none dare stand against a whale, which is but a creature, who is able to compare with God? creature? b Who hath taught me to accomplish my worke? c The partes, & members of the whale. d That is, who dare pull off his skinned? e Who dare put a bridle in his mouth? f Who dare looke in his mouth? g That is, cald as out of a furnace.

h Nothing is
paine full or hard
vnto him.

i His skinne is
so hard that he
lyeth with as
great ease on the
stones as in the
myre.

k Either he maketh
the sea to
seeme as it boyleth
by his wal-
lowing, or els he
spouteth water
in such abun-
dancie, as it would
seeme that the
sea boyled.

l That is, a white
froth, & shining
stream before
him.

m He despiseth
all other beasts
and monsters, &
is the proudest
of all others.

a No thought so
secret, but thou
doest see it, nor
anything that
thou thinkest,
but thou canst
bring it to passe.
b Is there any
but I? for this
God layd to his
charge, Chap. 38.
c I confesse here
in mine igno-
rance, and that I spake
I wist not what.
d He sheweth that he
will be Gods scholar
to learne of him.
e I knew thee onely
before by heare say:
but now thou hast
caused me to feele
what thou art to
me, that I may re-
signe my selfe ouer
vnto thee.

as out of a boyling pot of caldron.
12 His breache maketh the coles burne: for a flame goeth out of his mouth.
13 In his necke remaneth strength, and labour is reiected before his face.
14 The members of his body are pyned: they are strong in their iointes, and cannot be moued.
15 His heart is as strong as a stone, and as hard as the nether millstone.
16 The nightie are afrayd of his maiestie, and for feare they faint in the skilles.
17 When the sworde boorth toucheth him, he wil not rise vp, nor for the spear, darthe he habergeon.
18 He esteemeth piron as strawe, and byasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The darts are counted as strawe: and he laugheth at the shakynge of the speare.
21 Sharpe stones: are vnder him, and he spreadeth sharpe thyngs vpon the myre.
22 He maketh depth to boyle like a pot, and maketh the sea like a pot of omentum.
23 He maketh a path to him after him: one would thinke the depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 He bejoldeth all his thinges: he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends.
12 His goods are restored vnto him. 13 His children, wife, and death.
1 Then Iob answered the Lord, & saide, I knowe that thou couldest doe all thyngs, & that there is no thought hid from thee.
2 Who is he that hideth counsell without knowledge? therefore haue I spoken that I vnderstoode not, & euery thyng too wonderfull for me, & which I knew not.
3 Heare, I beseech thee, and I will speake: I will be mand of thee, and declare thou vnto me.
4 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.
5 Therefore I abhorre my selfe, and repent in dust and albes.

the eare, but now mine eye seeth thee.
Therefore I abhorre my selfe, and repent in dust and albes.
6 Nowe after that the Lord had spoken these wordes vnto Iob, the Lord said vnto Eliphaz the Temanite, Eliphaz I will kindle against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Job.
7 Therefore take vnto you now seven bullockes, and seven cammes, and goe to my seruant Job, and offer vp for your selues a burnt offering, and my seruant Job shall pray for you: for I will accept him, lest I shoulde put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Job.
8 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, & did according as the Lord had sayde vnto them, and the Lord accepted Job.
9 Then the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gaue Job twise so much as he had before.
10 Then came vnto him all his brethren, and all his sisters, & all they that had bene of his acquaintance before, and did eate bread with him in his house, & had compassion of him, & comforted him for all the evil that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earring of golde.
11 So the Lord blessed the last daies of Job more then the first: for he had fourteene thousand sheepe, and five thousand cammes, and a thousand yoke of oxen, and a thousand she asses.
12 Hee had also seven sonnes, and three daughters.
13 And he called the name of one Temima, and the name of the seconde Keziah, and the name of the thirde Kerem, and the name of the foureth Hophni, and the name of the fiftie Iachan, and the name of the sixte Hiram.
14 And after this time Iob was without fault in his latter dayes, and he was without blame in all that he did.
15 And after this time Iob was without fault in his latter dayes, and he was without blame in all that he did.
16 And after this time Iob was without fault in his latter dayes, and he was without blame in all that he did.
17 So Iob died, being olde, & full of dayes.

f You tooke in
hand an euill
cause, in that you
condemned him
by his owne ad-
missions, & not
comforted him
with my mercies.
g Who had a
good cause, but
handled it euill.
h When you
haue reconciled
your selues to
him for faults
that you haue
committed against
him, he shal pray
for you, & I will
heare him.
i He deliuered
him out of the
affliction where-
in he was.
k That is, all his
kindred, reade
Chap. 19. 13.
l Or, ianite, or money.
m God made him
twice so riche in
cattell as he was
before, and gaue
him as many
children as he
had taken from
him.
n That is, of long
life, or beautiful
as the day.
o As pleasant as
Cassia, or sweete
spice.
p That is, the
horne of beaury.

THE *PSALMES OF DAVID.

THE ARGUMENT.

THIS booke of Psalmes is set fourth vnto vs by the holy Ghost to bee esteemed as a most precious treasure, wherein all thinges are conteyned that appertayne to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, to take thereof most abundantly. If we would knowe the great, and hye maiestie of God, here we may see the brightest thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the scholl of the same profession. If we would comprehend his inestimable bountie, and approue neere thereunto, and fill our handes with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would knowe wherein standeth our saluation, and howe to attayne to life eueralsting, here is Christ our onely Redeemer, and mediator most evidently described. The riche man may learne the true vse of his riches. The poore man may finde full contentation. Hee that will reioyce, shall knowe the true ioye, and howe to keepe measure therein. They that are afflicted

D. II.

Or, praises, according to the Hebrewes: and were chiefly instituted to praye, and giue thanks to God for his benefices. They are called the Psalmes or Songs of David, because the most part were made by him.

and oppressed, shall see wherein standeth their comfort, and howe they ought to praise God when he sendeth them deliverance. The wicked and the persecuters of the children of God shall see how the hande of God is euert against them: and though he suffer them to prosper for a while, yet hee brideleth them, in so much as they can not reach an heare of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations, & troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is layde vp for all them that loue the comming of our Lord Iesus Christ.

P S A L M. I.

Whether it was Esdras, or any other that gathered the Psalm into a booke, it seemeth he did set this Psalm first in manner of a Preface, to exhort all godly men to studie, and meditate the heavenly wisdomes. For the effect hereof, 1 That they be blessed, which give themselves wholly all their life to the holy Scriptures. 4 And that the wicked contemptors of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

a When a man hath given once place to euill counsel, or to his owne concupiscence, he beginneth to forget him selfe in his sinne, and so falleth into contempt of God, which contempt is called y^e seate of the corners, *Deu. 6. 6, iosh. 1. 8. prom. 6. 20.*
b In the holy Scriptures, *Leu. 17. 8.*
c Gods children are so moistened euer with his grace, that whatsoever cometh vnto them, tendeth to their saluation. d Though the wicked seeme to beare y^e swing in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they feelee Gods wrath. f Doe not approve and prosper, like as not to know, is to reprove and reiect.

Blessed is the man that doth not walke in the counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornfull:

But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

For he shall be like a tree planted by the riuers of waters, that will bring forth her fruite in due season: whose leafe shall not fade: so whatsoeuer he shall doe, shall prosper.

The wicked are not so, but as the chaffe, which the winde bineth away.

Therefore the wicked shall not stande in the iudgement, nor sinners in the assembly of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

P S A L II.

The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the end of the world. 10 And therefore exhorteth Kings and rulers, that they would humbly submit them selves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why doe the heathen rage, and the people murmure in vaine?

The Kings of the earth haue taken them selves, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bandes, & cast their cordes from vs.

But he that dwelleth in the heauen shall laugh: the Lord shall haue the in derision.

Then shall he speake vnto them in his wrath, and berate them in his fure displeasure, saying,

Even I haue set my King vpon Zion.

Prou. 1. 26. c Gods plagues will declare that in resisting his Christ, they sought against him.

a The conspiracy of the Gentiles, the murdering of the Iewes, & power of Kings can not preuaile against Christ. *Actes 4. 25.*
b Or, assembled.
c Thus the wicked say, that they will cast off the yoke of God and of his Christ.

mine holpe mountaine,

I will declare the decree: that is, the Lord hath said vnto me. Thou art my Sonne: this day haue I begotten thee.

Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

We will nower therefore, ye kings: be learned ye Judges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, least he be angrie, and ye perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

f Not onely the Iewes but the Gentiles also. *Rom. 2. 37.* g He exhorteth all rulers to repent in time. h In signe of homage, i When the wicked shall say, Peace & rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come. *1. Thel. 5. 3.*

P S A L III.

Dauid driven forth of his kingdom, was greatly tormented in minde for his sinnes against God. 4 And therefore calleth vpon God, & waxeth bold through his promises against the great ragings & terrours of his enemies, yet, against death it selfe, which he sawe present before his eyes. 7 Finally he reioyceth for the good success, that God gave him, & all the Church. 8 A Psalm of Dauid, when he fled from his Sonne Absalon.

Lord, howe are mine aduersaries increased: how many rise against me:

My paine lay to my soule, There is no helpe for him in God. Selah.

But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.

I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

I layed me downe and slept, and rose vp againe: for the Lord susteineth me.

I will not be afraid for ten thousand of the people, y^e should breke me round about.

O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

uailously. d Be the dangers neuer so great or many, yet God hath euer meane to deliuer his.

P S A L. IIII.

When Saul persecuted him, he called vpon God, trusting most assuredly in his promises, and therefore boldly reproacheth his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before all worldly treasures.

d To shew that my vocation to the kingdom is of God. *Actes 13. 23, 25.* e That is to say, as touching his knowledge, because it was the first time that Dauid appeared to God. So is applied to Christ in his first coming & manifestation to the world.

a This was taken. b This stable faith, that for all his troubles he had his recourse to God. c Selah here signifies a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance. d When he considered y^e truth of Gods promises, and tried the same, his faith increased mar-

O Lord my God, in this I put my trust: I shall not be confounded, for I have trusted in the Lord.
1 He desireth God to deliver him from the rage of cruell Saul, b Wherewith Chusa chargeth me, c If I reuerenced not Saul for affinities sake and preferred his life, 1 Sam. 26. 8, 9 d Let me not onely die, but be dishonoured for ever. e In promising me the kingdom, f Not onely for mine, but for thy Church sake declare thy power, g as touching my behaviour toward Saul and mine enemies, h Though they pretend a iust cause against me, yet God shall iudge their hypocisie. i He doth continually call the wicked to repentance by some signes of his iudgements. k Except Saul surne his minde, I dye: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
 14. 59. 4. Job 25. 35. **1** In keeping faithfully his promises with me, P S A L. VIIII.

O Lord my God, in this I put my trust: I shall not be confounded, for I have trusted in the Lord.
2 Least he deuoure my soule like a lion, & reare it in pieces, while there is none to helpe.
3 O Lord my God, if I haue done this thing, if there bee any wickednes in mine handes,
4 If I haue rewarded euill unto him that had peace with me, (for I haue deuoured him that vaxed me without cause)
5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust. Selah.
6 Wile, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to thy iudgement: that thou hast appointed.
7 O shall the Congregation of the people compass thee about: for their sakes therefore I returne on his.
8 The Lord shall iudge the people: iudge thou me, O Lord, according to my righteousness, and according to mine innocencie, that is in me.
9 Why let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God trieth the hearts and repnes.
10 Thy defence is in God, who preferreth the upright in heart.
11 God iudgeth the righteous, and him that contemnerth God, in euery day.
12 Except he turne, hee hath whet his sword: he hath bent his bowe and made it readie.
13 He hath also prepared him deadly weapons: hee will opene his arrowes for them that persecute me.
14 Behold, he shall traunsaile with wickednes: for he hath concurred in mischief, but he shall bring forth a lye.
15 He hath made a pit and digged it, and is fallen into the pit that he made.
16 His mischief shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.
17 I will praise the Lord according to his righteousness, and will sing praise to the Name of the Lord most high.

1 In keeping faithfully his promises with me, P S A L. VIIII.

When I beheld thine heavens, even the workes of thy fingers, the moone and the starres which thou hast ordeined,
1 What is man, say I, that thou art mindful of him? and the sonne of man, that thou buishest him?
2 For thou hast made him a little lower then God, and crowned him with glorie and worship.
3 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
4 All sheepe & oxen: yea, and the beasts of the field:
5 The foules of the aire, and the fish of the sea, and that which passeth through the pathes of the seas.
6 O Lord our Lord, how excellent is thy Name in all the world!
 which he hath by his regeneration through Christ.

P S A L. IX.
After hee had giuen thanks to God for the sundrie victories that hee had sent him against his enemies, and also proued by manifold experience howe readie God was at hande in all his troubles: 14. He being neuer likewise in danger of new enemies desired God to helpe him according to his wont, 37. And to destroy the malicious arrogancie of his adversaries.
To him that exelleth vpon Gubry Labben. A Psalm of Dauid.

I will praise the Lord with my whole heart: I will speake of all thy maruallous workes.
2 I will be glad, & reioyce in thee: I will sing praise to thy Name, O most high.
3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.
4 For thou hast mainteyned my right vpon me: thou art set in the throne, and indigest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 O enemy, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord shall sit for euer: he hath prepared his throne for iudgement.
8 For hee shall iudge the world in righteousness, and shall iudge the people with equitie.
9 The Lord also will be a refuge for the poore, a refuge in due time, euen in affliction.
10 And they that know thy Name, will trust in thee: for thou, O Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.
12 For when hee maketh inquisition for blood, hee remembreth it, and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.
14 That I map shew all thy praises within the gates of the daughter of Zion, & reioyce in thy salvation.

For God over-throweth the wicked in their enterprises.

The mercy of God toward his Saints must be declared, & the fall of the wicked must always be considered.

For this is worthy to be noted.

God promisseth not to help vs before we haue felt the crosse.

Which they

can not learne without the feare of his iudgement.

PSAL. X.

1 He complaineth of the fraude, rapine, tyranny, & all kindes of wrong, which worldly men vsing the cause thereof, that wicked men being as it were drunken with worldly profusion, and therefore setting apart all feare & reverence towards God, think they may do all things without controuling. 15 Therefore he calleth vpon God to sende some remedie against these desperate evils, 16 And at length comforteth himselfe with hope of deliverance.

17 Whp standest thou farre off, O Lord, and hidest thee in due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the craftes that they haue imagined.

3 For the wicked hath made boast of his owne heartes desire, and the countenances bleaseth himselfe: he contemneth the Lord.

4 The wicked is so poudre that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudges urits are his aboute his sight: therefore he defiect he all his enemies.

6 We safetie in his heart, I shall neuer be moued, nor be in danger.

7 His mouth is full of curling and decrite and fraude: under his tongue is mischief and iniquitie.

8 He lieth in waite in the billages: in h secrete places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a lion in his denne: he lyeth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore he prayes of the poore do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God: he is safetie in his heart, Thou wilt not regard.

By the hypocisie of them that haue authoritie, the poore are deuoured, I he calleth to God for helpe, because wickednes is so farre ouergrown, that God must now helpe or neuer. Therefore thou must needs punish this their blasphemie.

14 Yet thou hast sene it: for thou beholdest mischief and wrong, that thou mapst take it into thine hands: the poore committe himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: scatter his wickednesse, and thou shalt saue a none.

16 The Lord is King for euer and euer: the heathen are despoiled footst of his lande.

17 Lord, thou hast heard the desire of the poore: thou prepairst their heart: thou brendest thine eare to them,

18 To iudge the fatherlesse and poore, that earthly man cause to feare no more.

PSAL. XI.

1 This Psalm containeth two partes. In the first David sheweth howe hard assaults of tentation he suffered, and howe great anguish of minde he was, when Saul did persecute him, 4 Then next he rejoyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, as the wicked man, as the whole worlde.

To him that exelleth. A Psalme of David.

1 As the Lord put I my trust: how saye I then to my loue, I feare to pour minde tame as a bird?

2 For loe, the wicked bend their bowe, and make ready their arrowes vpon the string, that they may secretly shooe at them, which are vnsight in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holie palace: the Lordes throne is in the heauen: his eyes wall consider: his eye liddes will trie the children of men.

5 The Lord will tpe the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall rapine shames, & fire, and bynition, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord loueth rightnesse: his countenance doeth beholde the iust.

dom and Gomorra, f Which they shall drinke euen to the dregges, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children, 7 Then comforting himselfe & others with the assurance of Gods helpe, he commendeth the constant veritie that God abideth in keeping his promises.

To him that exelleth vpon the right tune. A Psalm of David.

1 Heve Lord, for there is not a godly man left: for the faithfull are sapled from among the children of men.

2 They speake deceitfully eury one with flatterers of the his neighbour, & flatterer with their lippes, and speake with a double heart.

3 The Lord cut off all flatterer lippes, and the tongue that speaketh poudre then with their thynge:

h To iudge betweene the right and the wrong, i For thou hast utterly destroyed him.

k The hypocrites, or such as lue not after Gods lawe, shall be desitue.

l God helpech when mans help cealeth.

m Or, desitue no more man vpon the earth.

a This is the wicked countell of his enemies to him and his companions, to drive him from the hope of Gods promes.

b All hope of succour is taken away.

c Yet am I innocent and my cause good.

d Though all things in earth be out of order, yet God will execute iudgement from heauen.

e As in the destruction of So-

dom and Gomorra, f Which they shall drinke euen to the dregges, Ezek. 23. 34.

g Which dare defend & shew mercy to the oppressed.

h He meaneth flatterers of the court, which hurt him more then their tongues.

i And then with their weapons.

c They thinke themselves able to periswade whatsoever they take in hand. d The Lord is moued with the complaints of his, & deliuereth in the ende from all dangers. e Because the Lords word and promes is true & vchangeable, he will performe it, and preferre the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppress the godly, and maintain the wicked.

PSAL. XIIII.

1 David as it were overcome with sundrie and newe afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promise, he conceiveth most sure confidence against the extreme humours of death.

g To him that excelleth. A Psalm of David.

a He declareth that his afflictions lasted a long time, and that his faith fainted not. b Changing my purpose as the sicke man dooth his place. c Which might come to Gods dishonour, if he did not defend his. d The mercie of God is the cause of our salvation. e Both by the benefices past and by others to come.

H ow long wilt thou forget mee, O Lord, a for ever: how long wilt thou hide thy face from me? b How long shall I take counsell within mine selfe, having wearied daily in mine heart: how long shall mine enemie be exalted above me? c Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death: d Let mine enemie say, I have overcome against him: and they that afflict mee, rejoyce when I sleepe. e But I trust in thy mercie: mine heart shall rejoyce in thy salvation: I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIIII.

1 He describeth the perversenesse of man, which were so grown to licentiousnes, that God was brought to utter contempt, 7 For the which thing although he was greatly grieved, yet being persuaded that God would send some present remedie, he comforteth him selfe and others.

g To him that excelleth. A Psalm of David.

1 The fool hath sayde in his heart, a There is no God: they have corrupted, and done an abominable worke: there is none that doeth good. b The Lord looked down from heaven upon the children of men, to see if there were any that would understande, & seeke God. c All are gone one of the way: they are all corrupt: there is none that doeth good, no not one. d Do not all the workers of iniquitie know that they eate by my people, as they eate bread: they call not upon the Lord.

But S. Paul speaketh thus: Some of all men naturally, Ro 1

1 There they shall be taken with feare, because God is in the generation of the iust. 2 Thou hast made a mocke at the counsel of the poore, because the Lord is his trust. 3 Whither shall I turne? when the Lord turneth the captivity of his people, then Iacob shall rejoyce, and Iacob shall be glad.

¶ Note that of this 14 Psalm, the 3. 6. and 7. verses which are put into the common translation, and may seeme unto some to be left out in this, are not in the same Psalm in the Hebrew text; but are rather put in, more fully to expresse the manners of the wicked: and are gathered out of the 5. 140. and 141. Psalms, the 59. of the Prophet Isaiah, and the 34. Psalm, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalm teacheth on what condition God did chuse the Levites for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by living uprightly and godly, might witness that they were his speciall and holy people.

A Psalm of David.

1 Lord, who shall dwell in thy Tabernacle: who shall rest in thine holy mountaine? 2 He that walketh uprightly and doeth his rightnesse, & speaketh the truth in his heart. 3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour. 4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth by his owne conscience, and changeth not. 5 Hee that is grieved not by his money into blishe, nor taketh reward against the innocent: he that doeth these things, a shall neuer be moved.

PSAL. XVI.

1 David prayeth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God only for his comfort and felicitie, 8 VVho suffereth him to lacke nothing.

A Psalm of David.

1 Preserve me, O God: for my trust is in thee. 2 O my soule, thou hast sayde unto the Lord, Thou art my Lord: my blessing extendeth not to thee, 3 But to the Saints that are in the earth, in him, and to the excellent: all my delight is in them. 4 The sorowes of them, that offer to another god, shall be multiplied: 4 their offerings of blood will I not offer, neither will I make mention of their names with my lips. 5 The Lord is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot. 6 Thy lines are fallen vnto mee in pleasant places: yea, I have a faire heritage. 7 I will praise the Lord, who hath given

me meat nor in mouth consent to their idolatries, e Wherewith my portion is measured.

Where they thinke themselves able to mocke at them: but they shall be ashamed: for they shall have put their trust in God, whose whole church whom he is assisting: red God will deliver: for none but he only can do it.

A First God requieth uprightnes of life, next doing well to others, & thirdly truth, and simplicity in our wordes. b He that slandereth not his neighbour in their wickednes. c To the habitation of his neighbour. d That is, shall not be call forth of the Church as hypocrites.

Or, a certain tune. a He sheweth that we cannot call upon God, except we understand him. b Though we cannot commend God, yet we must bestowe Gods gifts on children. c As griefe of conscience and miserable destruction. d He would not be ther by outward profession, nor

f God teacheth
me continually
by secret inspira-
tion.

g The faithfull
are sure to per-
seuer to the end.
h That is, I re-
joyce both in
body & in soule.
i This is chiefly
meant of Christ,
by whose refu-
sion all his
members haue
immortalitie.

k Where God fauoureth, there is perfect felicitie.

me counsell: my ¹ requeste also reacheth me at
the night.

8 I haue let the ² Lord alwayes before me:
for he is at my right hande: therefore I
shall not slide.

9 Wherefore ³ mine heart is glad and my
tongue reioyceth: my flesh also doeth rest
in hope.

10 For thou wilt not leaue my soule in the
grate: neither wilt thou suffer thine holy
one to see corruption.

11 Thou wilt shewe me the path of life: in
thy ⁴ presence is the fulnesse of ioy: and at
the right hande thou hast pleasures for e-
uermore.

PSAL. XVII.

1 ¹ Here he commendeth to God of the cruell pride and
arrogance of Saul, and the rest of his enemies, who
sharaged without any cause gain on his part. 6
Therefore he desired God to reuenge his innocencie,
and deliuer him.

The prayer of Dauid.

1 ¹ Heare ² the right, O Lord, consider
my cry: hearken vnto my prayer of
lippen vnswayen.

2 Let my ³ sentence come forth from
thy presence, and let thine eyes beholde
equitie.

3 Thou hast ⁴ proued & visited mine heart
in the night: thou hast tryed me, & foundest
nothing: nor I was purposed that my
mouth should not offend.

4 Concerning the wayes of men, by the
wayes of thy lippen I kept me from the
paths of the cruell man.

5 Stay my ⁵ steppes in thy paths, that my
fete do not slide.

6 I haue called vpon thee: ⁶ steepe thou
wilt heare me. O God: incline thine eare
to me, and hearken vnto my wordes.

7 Shewe thy marvellous mercies, thou
that art the Saviour of them that trust
in thee, from such as resist thy right
hande.

8 Keepe me as the apple of the eye: hide me
vnder the shadow of thy winges,

9 From the wicked that oppresse me, from
mine enemies, which compass me round
about for my soule.

10 They are inclosed in their owne fatter,
and they haue spoken proudly with their
mouth.

11 They haue compassed vs with our
steppes: they haue let their eyes to bring
downe to the ground:

12 Like as a lion that is greddie of praye,
and as it were a lions whelpes lurking in
secret places.

13 O Lord, ⁷ be disappointed him: cast him
downe: deliuer my soule from the wicked
with thy sword.

14 From men by thine ⁸ hande, O Lord,
from men of the world, who haue their
portion in this life, to whose bellies thou
siftest with thine hid treasure: their chil-
dren haue mourning, and leaue the rest of
their substance for their children.

15 But I will ⁹ behold: thy face in righte-
ousnesse, and when I awake, I shall be felicitie, comfort-
ed with thy image.

the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 ¹ This Psalm is the first beginning of his gratulation
on, and thanksgiving in the entering into his king-
dome, wherein he extollth and prayeth most high-
ly the marvellous mercies & grace of God, who hath
thus preserved and defended him. 32 Also he testifi-
eth forth the image of Christes kingdom, that the
faithfull may be assured that Christ shall alwayes
conquer and ouercome by the vnspokeable power of
his Father, though all the whole world should strive
thereagainst.

1 ¹ To him that erreth. A Psalm of Dauid
the seruant of the Lord, which spake vnto
the Lord the wordes of this song (in the
day that the Lord deliuered him from the
hands of all his enemies, and from the yad
of Saul and Iahb).

I will loue thee dearly, O Lord my
strength.

2 ² The Lord is my rocke, and my fort-
resse, and he that deliuereth me, my God
and my strength: in him wilt I trust, my
shield, the boue also of my saluation, and
my refuge.

3 I will call vpon the Lord, which is wof-
full to be praised: so shall I be safe from
mine enemies.

4 The ³ rayes of death compassed me,
and the floods of wickedness made me
afraide.

5 The ⁴ rayes of the graue haue com-
passed me about: the snares of death
overtook me.

6 But in my trouble did I call vpon the
Lord, and cried vnto my God: he heard
my voyce out of his Temple, and my cry
did come before him, euen into his eares.

7 ⁵ Then the earth trembled, and quaked:
the foundations also of the mountaines
moued & shooke, because he was angry.

8 Smoke went out of his nostrils, and a
consuming fire out of his mouth: coles
were kindled therat.

9 He bowed the heauens also and came
downe, and darkness was vnder his fete.

10 And he rode vpon a cherub, and did flye,
and he came flying vpon the wings of the
winde.

11 He made darkenes his ⁶ secreete place,
and his pavilion rounde about him, euen
darkenes of waters, and cloudes of the
aire.

12 At the brightnesse of his presence his
cloudes passed, harts of stone and coles of
fire.

13 The Lord also thundered in the heauen,
and the highest gaue his voyce, harts
of stone and coles of fire.

14 Then he sent out his ⁷ arrowes and
scattered them, and hee increased light-
nings and destroyed them.

h As a King angry with the people, will not shewe himselfe vnto
them. i Thundred, lightened, and hayled. k His lightnings.

n This is the full
of felicitie, comfort-
ing against all
assaults, to haue

2 Sam. 22. 2.
a He vtieth this
diuersitie of
names, to shewe
that as the wic-
ked haue many
meanes to hurt,
so God hath ma-
ny wayes to help
obtaine their
requests of God,
that ioyne not
his glory with
their petition.
c He speaketh
of the dangers
of malice of his
enemies, from
the which God
had deliuered
him.

o Or, coales, or,
cables.
d A description
of the wrath of
God against his
enemies after he
had heard his
prayers.
e He sheweth
how horrible
Gods iudgements
shall be to the
wicked.
f Darknesse sig-
nifieth the wrath
of God, as the
clear light sig-
nifieth Gods fa-
uour.
g This is descri-
bed at large,
Psalm 104.

1 That is, the deepe bottoms were seene, while the red sea was deuided.
m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerance is his onely fauor and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauor and deliuerance.

r For all his dangers, he exercised himselfe in the Law of God.

s Neither gave place to their wicked tentations, nor to mine or mine affections.

t Here he speaketh of God according to our capacity, who sheweth mercy to his and punisheth y wicked, as is said also, Leuit. 26. 31, 34.

u When their sinne is come to the full measure.

x He attributeth it to God, that he both gate the victory in the field, & also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promises must take effect.

z Hee giueth good successe to all mine enterprises.

a As couters and forts, which heooke out of the hands of Gods enemies.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in welsdoing, onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

15 And the channels of waters were seene, and the foundations of the woilde were discovered at the rebuking of the Lord, at the blasting of the breath of thy noisels.

16 He hath sent downe from aboue and taken me: he hath drawen me out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.

18 They presented me in the day of my calamitie: but the Lord was my stay.

19 He brought mee forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded mee according to my righteousness: according to the pureness of mine handes he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his commandments from me.

23 I was vpright also with him, and haue kept me from my wickednes.

24 Therefore the Lord rewarded mee according to my righteousness, and according to the pureness of mine handes in his sight.

25 With the Lord thou wilt shewe thy selfe goodly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the srowarde thou wilt shewe thy selfe sroward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkness.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The waie of God is incorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my way vpright.

33 He maketh my feete like hinds feete, and setteth my vpon mine high places.

34 Hee teacheth mine handes to fight: so that a bow of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hande hath stayed mee, & thy louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in welsdoing, onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

39 For thou hast girded me with strength to battell: thou hast rose against me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the heathen: a people, whom I haue not knowe, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall be in subiection to me.

45 Strangers shall shynke away, & feare in their pynne chambers.

46 Let the Lord be, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to asuerge me, and subdueth the people vnder me.

48 I am deliuered from mine enemies, euen thou hast let me go from them, that rose against me: thou hast deliuered me from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anointed, as to Dauid, & to his seede for euer.

who of malice persecuted him.

m This propheticall apperaince to y kingdom of Christ, & vocation of y Gentiles, as Rom. 15. n This did not properly appertaine to Salome, but to Iesus Christ.

PSALM XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, and ornaments: & And afterward calleth them to the Lawe, wherein God hath reueiled himselfe more familiarly to his chosen people. This which preliud grace by commanding the Lawe he setteth forth more at large.

2 To him that excelleth. A Psalm of Dauid.

3 The heauens declare the glory of God, and the firmament sheweth his hande.

4 Day vnto day uttereth the same, and night vnto night teacheth knowledge.

5 There is no speech nor language, where their voyce is not heard.

6 Their line is gone forth through all the earth, & their voydes into the endes of the woilde: in them hath hee set a tabernacle for his sunne.

7 Which commeth forth as a bridegrome out of his chamber, and reioiceth like to declare Gods power & goodnesse.

8 The heauens are as a Schoole-master to all nations, be they neuer so barbarous.

9 The heauens are as a line of great capitall letters to shewe vnto vs Gods glory.

10 Or, vaile. The manner was that the bridle and bridle-grome should stand vnder a vaile together, and after came forth with great solemnitie and reioicing of the assembly.

a mightie.

e Thou hast giuen them into mine hands to be slain.

f They that reiect y cry of the afflicted, God will alio reiect them, when they crye for helpe: or their paine or feare cause them to cry.

g Which dwell round about me.

h The kingdom of Christ in Dauid's kingdom.

i Who by preaching of his word bringeth all to his subiection.

j Or, hee: signifying a subiection constrained and not voluntary.

k Feare shall cause them to be afraid & come forth of their crete holes and holdes to seek pardon.

l That is, Saul.

m This propheticall apperaince to y kingdom of Christ, & vocation of y Gentiles, as Rom. 15.

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10 Or, vaile. The manner was that the bridle and bridle-grome should stand vnder a vaile together, and after came forth with great solemnitie and reioicing of the assembly.

a mightie.

PSAL. XXI.

David in the person of the people praiseth God for the victory, as trusting in to God, & not in the strength of man. VVhen the holy Ghost doth thus the psalmist is Christ, who is the perfection of this kingdom.

To him that exalteth in Psalmes of David.

1 The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy salvation!

2 Thou hast given him his hearts desire, and hast not druped him the request of his lips. Selah.

3 For thou didest prevent him with liberal blessings, & didest set a crowne of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life for ever and ever.

5 His glory is great in thy saluation: because thou hast thou laid upon him.

6 For thou hast let him as a blessing for ever: thou hast made him glad with the top of thy countenance.

7 Because the King trusted in the Lord, and in the mercie of the most High, he shall not slide.

8 Thine hande shall finde out all thine enemies, and the right hand shall finde out them that hate thee.

9 Thou shalt make them like a fire oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall devoure them.

10 Thine enemies shall despise from the earth, and their seed from the children of men.

11 For they intended evil against thee, and imagined mischief, but they shall not prevail.

12 Therefore shalt thou put them apart, and the strong of thy bowe shalt thou make ready against their faces.

13 Be exalted, O Lord, in thy strength: so will we sing and praise thy power.

power to give place to their wicked enterprises. h As a marke to shoote at. i Mainteine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

PSAL. XXII.

David complained because he was brought into such extremities, that he was past all hope, but after hee had rehearsed the sorowes and griefes, wherewith he was vexed, so he recovereth himselfe from the bottomlesse pit of temptation, and groweth in hope. And here under his worse paines he foresheweth the figure of Christ, whom he did suffer by the Spirit of prophesie, that he should manfully, and strangely be crucified, and should be sowne his Father should raise and exalt him againe.

To him that exalteth upon Azielah. Psalmes of David.

M For God, my God, why hast thou forsaken mee, and art so farre from mine healeth, and from the words of my roaring?

2 O my God, I cry by day, but thou hearest not, & by night, but I have no audience.

3 But thou art holy, and dost inhabit faith and desperation. b Being tormented with extreme guilt. c Or, I was not.

a When he shall overcome his enemies, and so be assured of his vocation.

b Thou deservest thy liberal favour toward him before he prayed.

c David did not onely obtaine life, but also assistance that his posteritie should reigne for ever.

d Thou hast made him thy blessings to others, and a perpetual example of thy favour for ever.

e Here he describeth the power of Christs Kingdom against the enemies thereof.

f This reacheth vs patiently to endure & crosse till God destroy the adversary.

g They laid as it were their acts to make Gods

power to give place to their wicked enterprises.

h As a marke to shoote at.

i Mainteine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

power to give place to their wicked enterprises.

h As a marke to shoote at.

i Mainteine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

power to give place to their wicked enterprises.

h As a marke to shoote at.

i Mainteine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

power to give place to their wicked enterprises.

h As a marke to shoote at.

i Mainteine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

a mightie man to runne his race.

6 His going out is from the ende of the heaven, and his compass is unto the ende of the same, and none is hid from the heate thereof.

7 The Law of the Lord is perfect, converting the soule: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right and reioyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are truth: they are righteous all together.

10 And more to be desired then golde, yea, then much fine golde: sweeter also then honie, and the honie combe.

11 Whoemer by them is the servant made circumpect, & in keeping of them there is great reward.

12 Who can understand his faults: cleanse me from secret fautes.

13 Keep thy servant also froe presumptuous sinnes: let them not reigne over me: so shall I be upright, and made cleane from much wickednes.

14 Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

15 Then there is no reward of dutie, but of grace: for where there is, there death is the reward.

16 Which are done purposely and of malice, as if thou stoppest my wicked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people unto God, that it would please him to heare their King, and receive his sacrifices, which he offered before he went to battell against the Ammonites.

To him that exalteth. Psalmes of David.

1 The Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary, and strengthen the out of Zion.

3 Let him remember all thine offerings, and receive thy burnt offerings into albes. Selah.

4 And grant thee according to thine heart, and fulfill all thy purpose.

5 That we may reioyce in thy saluation, and set by the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary, by the multitude helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand upright.

9 Save the Lord: let the King heare us in the day that we call.

10 The worldlings that put not their only trust in God, b Let the King be able to deliver vs by thy strength, when we seeke unto him for succour.

a Merely kings are also admonished to call to God in their affairs.

b The vertue, power and grace of God.

c In token that they are acceptable unto him.

d Granted to the King in whose wealth our felicitie standeth.

e The Church feeleth that God hath heard their petition.

f As by the visible Sanctuary.

g God familiarly appeared toward his people, so by the heavenly is meant

his power and maiestie.

h The worldlings that put not their only trust in God, b Let the King be able to deliver vs by thy strength, when we seeke unto him for succour.

a He noeveth two things: the one, that the earth to nans iudgement seemeth above the waters: and next, that God miraculously preferreth the earth, y it is not drowne: with waters, which naturally are a. 6
b Though circumstance separate the carnall seede of Iacob from y Gentiles, yet he that seeketh God, is the true Iacob, and the very lifeline.
c David desireth the buylding vp of the temple, wherein the glory of God should appeare, and vnder the figure of this temple he also prayeth for the spirituall Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psalme 132. 14.

P S A S. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, 6 Prayeth to God most fervently to haue his sinnes forgiven, 7 Especially such as he had committed in his youth. He beginneth every verse according to the Hebrew letters two or three except.

A Psalme of Dauid.

a I put not my trust in any worldly thing. b That thou wilt take away mine enemies, which are thy rodde. c I shall be as a stone. d I shall be as a stone. e I shall be as a stone. f I shall be as a stone. g I shall be as a stone. h I shall be as a stone. i I shall be as a stone. k I shall be as a stone. l I shall be as a stone. m I shall be as a stone. n I shall be as a stone. o I shall be as a stone. p I shall be as a stone. q I shall be as a stone. r I shall be as a stone. s I shall be as a stone. t I shall be as a stone. u I shall be as a stone. v I shall be as a stone. w I shall be as a stone. x I shall be as a stone. y I shall be as a stone. z I shall be as a stone.

1 For thy name sake, O Lord, be merciful but to mine iniquitie, for it is great. 2 What man is he that feareth the Lord? him will he recompense: for he shall be chaste. 3 His soule shall dwell at ease, and his seede shall inherit the land. 4 The secret of the Lord is reueiled to them, that feare him: a his conuenant to giue them vnderstanding. 5 Mine eyes are euer toward the Lord: for he will bring my feete out of the net. 6 Turne thy face vnto me, and haue mercie vpon me: for I am desolate & poore. 7 The sorrowes of mine heart are enlarged: drawe me out of my troubles. 8 Looke vpon mine affliction & my tanel, and forgiue all my finnes. 9 Beholde mine enemies, for they are many, and they hate me with cruell hatred. 10 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee. 11 Let p mine vprightnesse and equitie praise me: for mine hope is in thee. 12 Deliuer Israel, O God, out of all his troubles.

sed, the more nere felt he Gods helpe. p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

P S A L. XXVI.

1 David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integrity towards Saul, desireth God to be his iudge, and to defende his innocence. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whiche he was banished by Sauls transgressing integrity of life, and open prayer and thanksgiving.

A Psalme of Dauid.

1 Iudge me, O Lord, for I haue walke in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide. 2 Proue me, O Lord, & trie me: examine mine reines, and mine heart. 3 For thy lovingkindnesse is before mine eyes: therefore haue I walked in thy truth. 4 I haue not dainted with vaine persons, neither kept company with the dissemblers. 5 I haue hated the assemble of the euill, and haue not companied with the wicked. 6 I will wash mine hands in innocencie, O Lord, and remembre thine altar. 7 That I may declare with the voyce of thanksgiving, and let forth all thy wondrous workes. 8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth. 9 Whether not my soule with the sinners, nor my life with the bloody men:

that sacrifice vnto thee. f Destroy me not in the ouerthrowe of the wicked.

Whose cruell
hath to execute
the malicious
deuices of their
hearts.
I am preferred
from mine
enemies by the
power of God, and therefore will praise him openly.

10 In whose hands is wickednes, & their
right hand is full of bribes.
11 But I will walke in mine innocencie:
redeme me therefore, and be mercifull vnto
me.
12 For feare standeth in byghlines: I will
praise thee, O Lord, in the Congregation.

PSAL. XXVII.

1 Dauid maketh this Psalm being deliuered from
great perils, as appeareth by the praises and thankes-
giving annexed: 6 Wherein we may see the con-
stant faith of Dauid against the assaults of all his ene-
mies: 7 And also the ends wherefore he desireth to
live and to be deliuered, onely to worshippe God in his
Congregation.

A Psalm of Dauid.

a Because he
was assured of
good successe in
all his dangers,
& that his salua-
tion was surely
layd vp in God,
he feared not
tyrannie of his
enemies.
b That God will
deliuer me, and
give my faith
the victorie.
c The losse of
country, wife,
and all worldly
commodities
griue me not in
respect of this
one thing, that
I may not praise
thy name in the
middles of the
congregation.
d Dauid assured
himselfe by the
Spirit of pro-
phetic, that he
should ouer-
come his ene-
mies and serue
God in his Ta-
bernacle.
e He groundeth
vpon Gods pro-
mise, & sheweth
that he is most
willing to obey
his commande-
ment.
f He magnifieth
Gods loue to-
wards his, which
farre passeth the
most tender loue
of parents to-
wardes their
children.
g But either pa-
cifie their wrath, or bridle their rage. h In this present life before
I die, as Isa. 38. 11. i. He exhorteth himselfe to depende on the
Lord, seeing he neuer sayled in his promises.

1 The Lord is my light and my salua-
tion, whome shall I feare: the Lord
is the strength of my life, of whome
shall I be affraid?
2 When the wicked, even mine enemies &
my foes came vpon me to rate, by my
flesh, they stumbled and fell.
3 Though an hoste pitched against me,
mine heart should not be affraid: though
warre be rapied against mee, I will trust
in this.
4 One thing haue I desired of the Lord,
that I will require, even that I may dwell
in the house of the Lord all the dayes of
my life, to behold the beauty of the Lord,
and to visite his Temple.
5 For in the time of trouble he shall hide
mee in his Tabernacle: in the secret place
of his pavilion shall he hide me, and set me
vp vpon a rocke.
6 And now shall he lift vp mine head as
housewaine enemies rounde about mee:
therefore will I offer in his Tabernacle
sacrifices of ioy: I will sing and praise the
Lord.
7 Hearken vnto my voyce, O Lord, when I
cry: haue mercy also vpon me & heare me.
8 When thou saidst, Seeke ye my face, mine
heart answered vnto thee, O Lord, I will
seeke thy face.
9 Hide not therefore thy face from mee, nor
cast thy seruant away in displeasure: thou
hast bene my succour: leaue me not, nei-
ther forsake me, O God of my saluation.
10 Though my father and my mother
should forsake me, yet the Lord will gather
me vp.
11 Teache me thy way, O Lord, and leade
me in a right path, because of mine ene-
mies.
12 Gine me not vnto the lust of mine ad-
uersaries: for there are false witnesses
risen vp agaynst mee, and such as speake
cruelly.
13 I should haue fainted, except I had belee-
ued to see the goodnesse of the Lord in the
land of the living.
14 Hope in the Lord: be strong, and he shall
comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

1 Bring in great fears and tremblings of heart to the
God dishonoured by the wicked, he desireth to be rid
of them, 4 And cryeth for vengeance against this
and at length offereth himselfe, that God hath heard
his prayer. 9 Vnto whose mission he commendeth
all the faithful.

A Psalm of Dauid.

Vnto thee, O Lord, do I cry: O my
strength, be not deafe toward mee,
least, if thou answer me not, I be
like them that goe downe into the pit.
2 Heare the voyce of my petitions, when
I cry vnto thee, when I holde vp mine
hands towards thee: hold me.
3 Draw me not away with the wicked,
with the workers of iniquitie: which speake
friendly to their neighbours, when ma-
lice is in their hearts.
4 Reward them according to their doings,
and according to the wickednesse of their
inimities: recompense them after the
wole of their hands: render them their
reward.
5 For they regarde not the workers of the
Lord, nor the operation of his hands:
therefore shall they be broken downe, and builde
themselves not vp.
6 I praised be the Lord, for he hath heard
the voyce of my petitions.
7 The Lord is my strength and my shield:
mine heart trusted in him, & I was bre-
ke through: for mine heart shall reioyce, &
with my song will I praise him.
8 The Lord is their strength, and he is the
strength of the deliuerances of his anome
tribe.
9 Same thy people, and blesse thine inheri-
tance: feede them also, & exalt the foyr cuer,
the assurance of Gods helpe in his heart, his mouth was opened
to sing his prayes. g Meaning, his soldiers, who were a
means, by whome God declared his power.

PSAL. XXXIX.

1 The Prophet exhorteth the princes and rulers of the
worlds, (which for the most part thinke there is no
God) 3 At the least to feare him for the thunder &
tempests, for feare whereof all creatures tremble. 11
And though thereby God threateth sinners, yet he
always mercifull to hu, and moueth them thereby
to praise his Name.

A Psalm of Dauid.

1 Give vnto the Lord, ye sinneres of the
earth: gine vnto the Lord glory
and strength.
2 Gine vnto the Lord glory due vnto his
Name: worship the Lord in the glorious
Sanctuarie.
3 The voyce of the Lord is vpon waters:
the God of glory maketh it to thunder:
the Lord is vpon the great waters.
4 The voyce of the Lord is mighty: the voyce
of the Lord is glorious.
5 The voyce of the Lord breaketh the ce-
dars: yea, the Lord breaketh the cedars of
Libanon.
6 He maketh them also to leape like a calf:
Libanon also and Bashiron like a pome-
granate.
7 The voyce of the Lord denudeth the
cedarboke: breaketh the most strong trees, & shall men
be able to resist God? d Called also Hermon.
e Names

a He comforteth
himselfe as a
dead man, as if God
shewe his fauour
toward him, and
graunt him his
petition.
b He vied this
outward mean to help
his weaknesse of his faith
for in that place
was the Ark, &
there God promi-
sed to shewe
the tokens of his
faour.
c Destroy mee
good & the hal-
lowed. He thus per-
meth in respect of
Gods glory, and
not for his owne
cause, being as-
sured, that God
would punish the
perfecutors of
his Church.
e Let them be
utterly deliue-
red, as Malachi
saith, because he is
the assurance of
Gods helpe in his
heart, his mouth was
opened to sing his
prayes. g Meaning,
his soldiers, who were
a means, by whome
God declared his
power.

e It causeth the lightnings to shoute & glide. f In places most desolate, where as seemeth there is no presence of God.

g For feare maketh thee to cast their calves. h Make the trees bare, or peareth y most secret places.

i Though the wicked are nothing mowed with these fighes, yet the faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

• Names of fire.

8 The voice of the Loide maketh the wildernes to tremble: the Loide maketh the wildernes of ^h Idades to tremble.

9 The voice of the Loide maketh ^h bindes to & caluse, and ^h discovereth the foystres: therefore in his Temple doth euery man speake of his glory.

10 The Loide sitteth vpon the ^h flood, and the flood doeth remaine king for euer.

11 The Loide shall giue strength vnto his people: the Loide shall blesse his people with peace.

P S A L. XXX.

1 When David was deliuered from great danger, he reuered thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuer, and rigorous towards his children. 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

9 • A Psalm or song of the ^h dedication of the house of Dauid.

1 I will imagine thee, O Lord: ^h for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I crept vnto thee, and thou hast ^h reford me.

3 O Lord, thou hast brought by my ^h soule out of the grane: thou hast reuined mee from them that goe downe into the pit.

4 Sing praises vnto the Loide, yee ^h his Saints, and giue thanks ^h before the remembrance of his holynes.

5 ^h For he endureth mee a while in his anger: but in his fauour is life: weeping map abide at euening, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be moued.

7 For thou Loide of thy goodnesse habdest made my ^h mountaine to stande strong: but thou biddest hide thy face, and I was troubled.

8 Then cried I vnto thee, O Lord, & prayed to my Loide.

9 What profit is there in my blood, when I go downe to the pit: ^h shall the dust ^h giue thanks vnto thee? ^h shall it declare thy trueth?

10 Heare, O Loide, and haue mercy vpon mee: Loide, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therefore shall my ^h tongue praise thee and not cease: O Loide my God, I will giue thanks vnto thy face for euer.

P S A L. XXXI.

1 David deliuered from some great danger, seeketh reuerent what meditation he had by the power of

faith, when death was before his eyes, his enemies being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally he exhorteth all the saythfull to trust in God & to loue him, because he preserveth & strengtheneth them, as they may see by his example.

2 To him that exelleth.

3 Psalm of Dauid.

1 I ^h thee, O Lord, haue I put my trust: I let me neuer be confounded: deliuer me in thy ^h righteousness.

2 Bowe downe thine eare to mee: make declareth himselfe iust, whē he rocke, and an house of defence to saue me, preserveth his

3 For thou art my rocke and my fortress: according as he therefore for thy ^h Names sake direct mee and guide me.

4 Bowe mee out of the ^h net, that they haue layed primly for mee: for thou art my strength.

5 Into thine ^h hand I commend my spirit: for thou hast redeemed mee, O Loide God of trueth.

6 I haue hated them that giue them felures to deceptfull vanities: for I ^h trust in the Loide.

7 I will be glad and reioyce in thy mercy: for thou hast sent me trouble: thou hast knowen my soule in aduersities.

8 And ^h thou hast not shut me by in the hand of mine enemy, but hast let my feete at ^h large.

9 Haue mercy vpon me, O Loide: for I am in trouble: mine ^h eye, my soule & my bellie are consumed with griefe.

10 For my life is wasted with heauinesse, and my perres with mourning: my strength faileth for my payne, and my bones are consumed.

11 I was a ^h reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, ^h who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessel.

13 For I haue heard the raphing of ^h great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Loide: I said, ^h Thou art my God.

15 My ^h enemies are in thine hand: deliuer me from the hands of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Loide: for I haue called vpon thee: let the wicked be yus to confusion, and ^h to silence in the grane.

18 Let the lying lippes be made dumme, which cruellly, yonderly and spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast layde up for them, that feare thee, and done to them, that trust in thee, euen before the sonnes of men!

20 Let death destroy them, to the intent that they may hurt no more. n The treasures of Gods mercy are alwayes laid vp in store for his childre, albeit at al times they do not enioy them.

20 Thou.

⁴ *Sur, in the secret*

⁵ *of thy face.*

⁶ *That is, in a place where they shall haue thy comfort, and be hid safely from enemies pride.*

⁷ *Meaning, there was no time so strong to preferue him, as the defence of Gods fauour.*

⁸ *And so by my rathnes & incontinencie deflected as haue bene forsaken.*

⁹ *Or, as that feels his mercie.*

¹⁰ *r. Be constant in your vocation, and God will confirme you with heuently strength.*

¹¹ *P S A L. XXXII.*

¹² *David promised with grieuous sicknesses for his sinnes, counteth himself blessed, to whom God doeth not impute their transgression.*

¹³ *5 And after that he had confessed his sinnes and obtained pardon.*

¹⁴ *6 He exhorteth the wicked man to loue godly.*

¹⁵ *11 And the good to reioyce.*

¹⁶ *A Psalm of David to gine instruction.*

¹⁷ *Blessed is he whose wickednes is forgiven, and whose sinne is couered.*

¹⁸ *Blessed is the man, vnto whome the Lord imputeth not iniquitie, & in whose spirit there is no guile.*

¹⁹ *3 When I held my tongue, my bones were still, and when I raised all the day,*

²⁰ *(For thine hand is heauie vpon me, day and night: and my moisture is turned in to the brought of summer. Selah)*

²¹ *Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, & thou shalt gauest the punishment of my sinne. Selah)*

²² *Therefore shall euery one, that is godly, make his prayer vnto thee in a time, when thou maist be founde: secretly in the flood of great waters: they shall not come neere him.*

²³ *Thou art my secret place: thou preseruest me from trouble: thou compasseth me about with ioyfull deliuerance. Selah)*

²⁴ *I will instruct thee, and teach thee in my way, that thou shalt go, and I will guide thee with mine eye.*

²⁵ *Bepe not like an horse, or like a mule, which understand not: whose mouthes thou dost binde with bit and brydle, least they come nere thee.*

²⁶ *10 When scoldes shall come to the wicked: but he, that trusteth in the Lord, mercie shall compass him.*

²⁷ *11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull al ye, that are vps right in heart.*

²⁸ *David promisseth to make the rest of Gods children partakers of the benefites, which he felt, & that he wil diligently looke and take care to direct them in way of saluation. 1 If men can rule bruce beasts, thinke they, God wil not bridle & tame their rage? k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.*

²⁹ *P S A L. XXXIII.*

³⁰ *He exhorteth good men to praise God for that he hath not only created all things, & by his providence go*

¹ *Thou dost hide them in thy secret place: thou keepest them secretly in thy Tabernacle fro the strife of tongues.*

² *21 Blessed be the Lord: for he hath shewed his marvellous kindnes toward me in a strong citie.*

³ *22 Though I sayde in mine haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer: when I cryed vnto thee.*

⁴ *23 Loue ye the Lord al his Saintes: for the Lord preseruethe the faithfull, and rewardeth abundantly the proude doer.*

⁵ *24 All ye that trust in the Lord, be strong, and he shall establish your heart.*

⁶ *Or, as that feels his mercie.*

⁷ *r. Be constant in your vocation, and God will confirme you with heuently strength.*

⁸ *P S A L. XXXII.*

⁹ *David promised with grieuous sicknesses for his sinnes, counteth himself blessed, to whom God doeth not impute their transgression.*

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²³ *10 When scoldes shall come to the wicked: but he, that trusteth in the Lord, mercie shall compass him.*

²⁴ *11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull al ye, that are vps right in heart.*

²⁵ *David promisseth to make the rest of Gods children partakers of the benefites, which he felt, & that he wil diligently looke and take care to direct them in way of saluation. 1 If men can rule bruce beasts, thinke they, God wil not bridle & tame their rage? k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.*

²⁶ *P S A L. XXXIII.*

²⁷ *He exhorteth good men to praise God for that he hath not only created all things, & by his providence go*

¹ *mereth the same, but also faithfull in his promise, 10 He understandeth many heart, & scattereth the counsell of the wicked, 16 So that no man can be preferred by any treasure or man strength: but they, that put their confidence in his mercie, shall be preferred from all aduersities.*

² *R* *Reioyce in the Lord, O ye righteous: for it becometh vpright men to be thankfull.*

³ *2 Praise the Lord with harpe: sing vnto him with viole & instrument of ten strings,*

⁴ *3 Sing vnto him a new song: sing cheerfully with a loud voyce.*

⁵ *4 For the word of the Lord is righteous, and all his workes are faithfull.*

⁶ *5 He loveth righteousness & iudgment: the earth is full of his goodnesse of the Lord.*

⁷ *6 Wp the word of the Lord were the heauens made, and all the hoste of thyin by the breath of his mouth.*

⁸ *7 He gathereth the waters of the sea together as vpon an heape, and lapeth by the depties in his treasures.*

⁹ *8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.*

¹⁰ *9 For he spake, and it was done: he commanded, and it stood.*

¹¹ *10 The Lord breakeh the counsell of the heathen, and bringeth to naught the devices of the people.*

¹² *11 The counsell of the Lord shall stande for euer, & his thoughts of his heart throught out all ages.*

¹³ *12 Blessed is that nation, whose God is the Lord: euen the people, that hee party chosen for his inheritance.*

¹⁴ *13 The Lord looketh downe fro heauen, & beholdeth al the children of men.*

¹⁵ *14 From the habitacion of his dwelling he beholdeth all the that dwell in the earth.*

¹⁶ *15 Hee facioneth their hearts euerie one, and vnderstandeth all their workes.*

¹⁷ *16 The king is not saved by the multitude of an hoste, neither is the mightie man deliuered by great strength.*

¹⁸ *17 A horse is a vaine helpe, and shall not deliuer any by his great strength.*

¹⁹ *18 Beholde, the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie.*

²⁰ *19 To deliuer their soules from death, and to preserue them in famine.*

²¹ *20 Our soule waiteth for the Lord: for he is our helpe and our shield.*

²² *21 Surely our heart shall reioyce in him, because we trusted in his holy name.*

²³ *22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.*

²⁴ *all things are governed by Gods providence and not by fortune.*

²⁵ *k Therefore he knoweth their wicked enterprises.*

²⁶ *1 If Kings and the mighty of the world cannot be saved by worldly meanes, but only by gods providence, what haue others to trust in, if haue not like meanes? m God sheweth y toward his of his mercie, which man by no meanes is able to compass.*

²⁷ *n Thus he speaketh in the name of the whole church, which only deped on Gods providence.*

²⁸ *P L A L. XXXIII.*

²⁹ *After David had escaped Achish, according as it is written in the 1 Sam. 31. 11, whom in this title hee calleth Achimelech. (which was a general name to all the Kings of the Philistines) hee prayeth God for his deliuerance, 3 Translating all others by*

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a It is the duty of the goodly to set forth the prayes of God for his mercie.

b & power sheweth toward them.

c To sing on instruments was a part of the ceremoniall service of the Temple, which doeth no more appeare vnto vs, than the sacrifices, censings and lightes.

d That is, counsel or commandments in governing the world.

e That is, counsel or commandments in governing the world.

f That is, counsel or commandments in governing the world.

g That is, counsel or commandments in governing the world.

h That is, counsel or commandments in governing the world.

i That is, counsel or commandments in governing the world.

k That is, counsel or commandments in governing the world.

l That is, counsel or commandments in governing the world.

m That is, counsel or commandments in governing the world.

n That is, counsel or commandments in governing the world.

o That is, counsel or commandments in governing the world.

p That is, counsel or commandments in governing the world.

q That is, counsel or commandments in governing the world.

r That is, counsel or commandments in governing the world.

s That is, counsel or commandments in governing the world.

t That is, counsel or commandments in governing the world.

u That is, counsel or commandments in governing the world.

v That is, counsel or commandments in governing the world.

w That is, counsel or commandments in governing the world.

x That is, counsel or commandments in governing the world.

y That is, counsel or commandments in governing the world.

z That is, counsel or commandments in governing the world.

aa That is, counsel or commandments in governing the world.

ab That is, counsel or commandments in governing the world.

ac That is, counsel or commandments in governing the world.

ad That is, counsel or commandments in governing the world.

ae That is, counsel or commandments in governing the world.

af That is, counsel or commandments in governing the world.

ag That is, counsel or commandments in governing the world.

ah That is, counsel or commandments in governing the world.

ai That is, counsel or commandments in governing the world.

his example to trust in God, to feare and serue him:

14. VVho defendeth the godly with his angels, 15. And utterly depreyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when he changed his behauiour before Achimelech, who dyone him away, and he departed.

1 I will alway giue thanks vnto the Lorde: his praye shall be in my mouth continually.

2 My soule shall glorie in the Lorde: the humble shall heare it and be glad.

3 My praye for the Lorde with me, and let vs magnifie his name together.

4 I sought the Lorde, and he heard me: he deliuered me out of all my feare.

5 They shall looke vnto him, and runne to him: and their faces shall not bee ashamed, saying,

6 This poore man cried, and the Lorde heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Take ye and see, how gracious the Lorde is: blessed is the man that trusteth in him.

9 Feare the Lorde, ye his Saints: for no thing is wanting to them that feare him.

10 The Lions doe lacke and suffer hunger, but they, which seeke the Lorde, shall want nothing that is good.

11 Come children, hearken vnto me: I will teach you the feare of the Lord.

12 What in me is, that desireth life, and longeth long dayes for to see good?

13 Keepe thy tongue from euill, & thy lips, that they speake no guile.

14 Eschew euill and do good: seeke peace & follow after it.

15 The eyes of the Lord are vpon the righteous, & his eares are open vnto their crye.

16 But the face of the Lord is against them, that do euill, to cut off their remembrance from the earth.

17 The righteous crye, and the Lorde heareth them, and deliuereth them out of all their troubles.

18 The Lorde is nere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lorde deliuereth him out of them all.

20 We keepe his bones: not one of them is broken.

21 But malice shall slay the wicked: & they that hate the righteous, shall perish.

22 The Lord & redermeth the soules of his seruants: and none, that trust in him, shall perish.

23 When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ sayeth, all the heares of his heart.

n Their wicked enterpryses shall turne to their owne destruction. o For when they seeme to be overcome with great dangers and death it selfe, then God sheweth himselfe their redemer.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any authoritie vnder him to slatter their king (as was the custome of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plade

and to avenge his cause, & That they may be taken in their nettes & snares, which they layed for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce & prayse the name of the Lorde, that thus deliuereth his seruant. 28 And so he promitteth to speake forth the iustice of the Lord, and to magnifie his name all the dayes of his life.

¶ A Psalme of Dauid.

1 Plead thou my cause, O Lorde, with them that strue with me: fight thou against them, that fight against me.

2 Lay hand vpon the shield and buckler, and stand by for my helpe.

3 Wing out also the fyre and stoppe the way against them, that persecute me: lay vnto my soule, I am thy saluation.

4 Let them be confounded & put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, & let the Angel of the Lord scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit & their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at his bedchamber, and let his net, that he hath layed priuily, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lorde, who is like vnto thee, which deliuerest the poore from him, that is too strong for him? pea,

the poore, and him that is in miserie, from him that spoyleth him!

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with sacke: I humbled my soule with fasting: and my prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my self, mourning as one that bewaileth his mother.

15 But in mine aduersitie they reioiced, & gathered themselves together: the aduersers assembled themselves against me, & I knew not: they tare me & ceased not.

16 With the false shoflers at me & banishers, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, all comfort, and brought me into despaire. I prayed for them with inward affection, as I would haue done for my selfe, I declared mine affection with bowing downe mine head. m When they sawe me readie to slip, and as one that halted for infirmities,

n With their rayling words. o The word signifieth cakes & eating, that the proude courtiers at their deuine feasts scoffe, raile, and conspire his death.

C. i.

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k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer y^eough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what means to deliuer them.

m For God will giue them con- denced minde, and that which shall be necessary.

n They shall va- nish away sud- denly: for they are fedde for the day of slaughter.

o God so furni- sheth him with his blessing, that he is able to helpe others.

p God prope- rith the iustifical, because they walke in his wayes with an vpright consci- ence.

q When God doth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suf- fer some iust mā to lacke tempo- ral benefices, yet he recouereth him with spiri- tual treasures.

s They that con- tinually be pre- ferred vnder Gods wings, and haue at least in- ward rest.

t These three points are requi- red of the faith- full, that they talke be godly, that Gods Lawe be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

tut, and gnaweth his tēth against him.

13 But the Loyde shall laugh him to scorn: for he seeth that his day is coming.

14 The wicked haue bialwen their Loyde, and haue bent their bowes, to cast downe the poye and merie, and to slap such as be of vpright conuersation.

15 But their Loyde shall enter into their owne heart, & their bowes shall be broken.

16 x Small thing vnto the iust man is better, then great riches to the wicked and nightie.

17 For harmes of the wicked shall be bjo- ken: but the Loyd upholdeth the iust men.

18 The Loyde knoweth the dayes of vpright men, and their inheritance shall be perpetual.

19 They shall not be confounded in the pe- rillous time, and in the dayes of fauour they shall haue m^{uch} prouph.

20 But the wicked shall perish, and the ene- mies of the Loyd shall be consumed as the fat of lambs: euen with the smoke shall they consume away.

21 The wicked boweth and payeth not againe: but the righteous is mercifull, and o^{pen} giueth.

22 For such as be blessed of God, shall inhe- rite the laude, and they that be curied of him, shall be cut off.

23 r The pathes of man are directed by the Loyd: for he loneth his way.

24 Though he q fall, he shall not be cast off: for the Loyd putteth vnder his hand.

25 I haue bene pong, and am idle: yet I sawe neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer mercifull and lendeth, and his seede enioyeth the blessing.

27 flee from euill and doe good, and dwell for euer.

28 For the Loyd loneth iudgement, and for- sageth not his Samtes: they shall be pre- serued for euer more: but the seede of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein for euer.

30 The mouth of a righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the Lawe of his God is in his heart, and his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slap him.

33 But the Loyde will not leane him in his hande, nor condemne him, when he is iudged.

34 Waite thou on the Loyde, and kepe his way, and he shall traist thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, & spre- ading himselfe like a greene bay tree.

36 Yet he x passed away, and loe, he was gone, and I sought him, but he could not be found.

u For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

37 y Sparke the vpright man, and beholde y He exhorteth the iust: for the ende of that man is peace, the faithfull to marke diligently the examples both of Gods mercies, and al- men shall be of the Loyde: hee shall be their strength in the time of trouble.

40 For the Loyd shall helpe them, and de- uer shall deliuer them from the wicked, and shall saue them, because they trust in him.

z He sheweth that the patient hope of the god- ly is neuer in vaine, but in the

ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 David being sicke of some grievous disease, acknow- ledgeth himselfe to be chastised of the Lord for his sinne, and therefore prayeth God to turne away his wrath. 5 Hee uttereth the greatnes of his griefe by many words & circumstance, as wounded with the arrows of Gods ire, forsaken of his friends, & con- treated of his enemies. 23 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

1 Psalmine of Dauid for remembrance.

1 O Loyd, rebuke me not in thine anger, neither chastise me in thy wrath.

For thine arrows haue lighted vpon me, and thine hand lieth vpon me.

2 There is nothing sounde in my flesh, be- cause of thine anger: neither is there rest in my bones because of my sinne.

3 For mine iniquities are gone ouer mine head, and as a weighty burden they are too heauie for me.

4 My woundes are putrified, and corrupt because of my foolishnesse.

5 I am bowed, and crooked very sope: I go mourning all the day.

6 For my reines are full of burning, and there is nothing sound in my flesh.

7 I am weakened & sore broken: I sroare for the very griefe of mine heart.

8 My heart is pained: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

9 My louers & my friends stand aside from my plague, and my kinsmen stand a farre off.

10 They also, that seeke after my life, lape snares, and they that goe about to do me euil, talke wicked things and imagine de- ceite continually.

11 But I as a deafe man heare not, and am as a dumme man, which openeth not his mouth.

12 Thus am I as a man, that heareth not, and in whose mouth are no reuerences.

13 For on thee, O Loyd, doe I waite: thou wilt heare me, my Loyd, my God.

14 For I haide, Heare me, least they reioyce vnto God with sure trust for deliuerance.

15 My sight faileth me for very foreuore. I Partly for feare, & partly for pride they denied al duety & friendship. k For I can haue no audience before me, & therefore patiently wait for thy help of God.

Et. ii.

vnto

1 That is, if they see thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me, m I am without hope to recouer my strength. n In my greatest misery they mocke me, o He had rather haue the haire of all the world, then to faile in any part of his duetie to Godward. p Which arte the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

ouer me: for when my foot slippeth, they extoll themselves against me. 17 Surely I am ready to halt, and my sorrow is ever before me. 18 When I declare my paine, and am sorie for my sinne, 19 Then mine enemies are aline and are mightie, and they that hate me wrongfully are many. 20 They also, that reward euil for good, are mine aduersaries, because I follow goodnesse. 21 For sake me not, O Lord: bee not thou farre from me, my God. 22 Hasten thou to helpe me, O my Lord, my saluation. of all the world, then to faile in any part of his duetie to Godward. p Which arte the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

P S A L. XXXIX.

1 David uttereth with what great griefe and bitterness of mind he was driuen to these outrageous complaints of his infirmities. 2 For hee confesseth that when he had determined silence, that he brast forth yet into words that he would not, through the greatness of his griefe. 4 Then hee rehearseth certaine requestes which talke of the infirmities of man, 8 And mixeth with them many prayers: but all do shewe a munde wonderfully troubled, that it may plainly appeare howe hee did strive mightily against death and desperation.

To the excellent musician. A Tebuthum.

A Psalm of David.

I thought, I will take heede to my lapides, I will shun not with my tongue: I will keepe my mouth hidde, while the wicked is in my sight. 2 I was dumme & spake nothing: I kept silence even from good, and my sorrowe was more stirred. 3 Mine heart was hotte within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying, 4 Lord, let me knowe myne end, and the measure of my dayes, what it is: let mee know how long I haue to liue. 5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether vauitie. Selah. 6 Doubtlesse man walketh in a shadowe, and disquieeth himselfe in vaine: he heareth by riches, and cannot tell who shall gather them. 7 And now Lord, what waite I for: mine hope is euen in thee. 8 Deliuere me from all my transgressions, & make me not a rebuke vnto the foolish. 9 I should haue bene dumme, & not haue opened my mouth, because thou didst it. 10 Take the plague aways from me: for I am consumed by stroke of thine hande. 11 When thou with rebukes dost chastise man for iniquitie, thou as a moth hast

hest his beautie to consume: surely euery man is vauitie. Selah. 12 Heare my prayer, O Lord, and hearken vnto my crye: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers. 13 Stamp thine anger from me, that I may not be recouer my strength, before I go hence and be not. 14 keeth away all that is desired in this worlde. k For his sorowe caused him to thinke that God would destroy him vtterly: where by we see how hard it is for the very Saintes to keepe a measure in their wordes, when death and deipaie assaile them.

P S A L. XL.

1 David deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prebendence towards all mankind. 5 Then doth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 14 After as he giueth thanks and prayeth a Though God God, & hauing complained of his enemies, with good deferred helpe, yet he patiently abode, till he was heard.

To him that excelleth. A Psalm of David.

I waited patiently for the Lord, and he inclined vnto me, and heard my cry. 2 He brought me also out of the horrible pitte, out of the myrie clay, & set my foete vpon the rocke, and ordered my goinge. 3 And he hath put in my mouth: a newe song of praise vnto our God: many shall praise him: for see it and feare, and shall trust in the Lord. 4 Blessed is the man that maketh the Lord his trust, and regardeth not the poynde, nor lieth as turne aslie to lies. 5 O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughtes: to which hee shall ward vs: I would declare, & speake of thee, but they are more than I am able to expresse. 6 Sacrifice and offering thou diddest not desire: (for mine eares hast thou ypeaseth) burnt offering and shure offering hast thou not required. 7 Then said I, Lo, I come: for in the rolle of the booke it is written of me. 8 I desired to do thy good wil, O my God: thy lawe is within mine heart. 9 I haue declared thy righteousness in the great Congregation: for, I will not restraime my lips, O Lord, thou knowest. 10 I haue not hid thy righteousness with in mine heart, but I haue declared thy truth and thy saluation: I haue not in order, concealed thy mercie and thy truth from the great Congregation. 11 With blawes not thou thy tender mercie from me, O Lord: let thy mercy and thy truth alway prelerne me. 12 For innumerable troubles haue compassed me: my times haue taken such holbe vpon me, that I am not able to looke vp: yea, they are more in number than the spiritual service. g When thou haddest opened mine eares and heard, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the Sanctuary, I David here nombred three degrees of our saluation: Gods mercy whereby he pitieth vs, his righteousness, which signifieth his coönnal protection, & his truth, whereby he gareth his constant fauour, so I hereof proceedede in our saluation.

a This was one of the chiefe singers, 1.Chro.16. 141. b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to break his purpose. c Though when the wicked ruled, he thought to haue kept silence, yet his meale cause him to change his minde. d He confesseth that he grudged against God, considering the greatness of his sorowes, and the thourne of his life. e Yet David offended in that that hee reasoued with God, as though that he were too severe towards his weake creature. f Make me not a sucking stock to the euil, or wrappe mee not vp with the wicked, when they are come to shame. g Seeing my troubles came of the providence, I ought to haue endured them patiently. h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.

As touching the judgement of the flesh I was utterly desolate of all counsel I yet say in my inward moue mine heart to pray. I desire that Gods mercie may contend for him against the rage of his enemies. m Let the same shame & confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefices: so the wicked mocke Gods children in their afflictions.

PSAL. XLII.

David being grievously afflicted, blest them that put him safe, & And complaineth of the treachery of his own friends & familiars, as come to passe in Iudas, Ioh. 13. 18. After hee feeling the grante mercies of God gently chastising him, and not suffering his enemies to triumphe against him, 13 Growth most heartie thanks vnto God.

To him that exalteth. A Psalm of Dauid.

Blessed is he that indgeth wisely of the spoore: the Lord shall deliver him in the time of trouble. The Lord will keepe him, and preserve him alme: he shall be blessed vnto the earth, and thou wilt not deliver him vnto the will of his enemies. The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sickness. Therefore I sayd, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee. Mine enemies speake euill of me, saying, When shall he die, and his name perish? And if hee come to see mee, hee speaketh lies, but his heart heapech iniquitie within him, and when he commeth forth, he telleth it. All they that hate me, whisper together against mee: euen against me do they imagine mine hurt. A mischefe is light vpon him, and he that pereth, shall no more rise. Pray, my familiar friends, whome I trusted, which did eate of my bread, & hath lifted vp the heele against me. Therefore, O Lord, haue mercie vpon me, and raise me up: for I shall reward them. By this I knowe that thou fauourest mee, because mine enemies doeth not trisuntly against me. And as for me, thou byholdest me in mine integritie, and dost set me before

thy face for ever.

13 Blessed be the Lord God of Israel, because without end. O be it, euen so be it.

By this petition hee sheweth vnto the faithfull to praise God.

PSAL. XLIII.

The Prophet grievously complaineth, that being letted by his persecutors, hee could not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thisherward affixed. And last of all he sheweth, that he was not so farre overcome with these sorowes and thoughts, but that he continually put his confidence in the Lord. To him that exalteth. A Psalm to give instruction, committed to the sonnes of Korah.

As the hart diapeth for the riuers of which were water, so I panteth my soule after the number of thee, O God.

My soule thirsteth for God, euen for the living God: when shall I come and appeare before the presence of God?

My teares haue bene my meate daye and night, while they dayly say vnto him, Where is thy God?

When I remembered these things, I poynded out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing, and psalms, as a multitude that keepeth a feast.

Why art thou cast downe, my soule, and inquierest within me? wait on God: for I will per gine him thanks for the helpe of his presence.

O Lord, my soule is cast downe within me, because I remember thee, from the lande of Jordan, and Hermonim, and from the mount Sizar.

One deepe calleth another deepe by the sorowes of thy waters pourses: all thy waues and thy floods are come ouer me.

The Lord will graunt his louing kinnesse in the daye, and in the night shall I sing of him, euen a psalter vnto the God of my life.

I will say vnto God, which is my rocke, Why hast thou forgotten mee? why grieueth mourning, when the enemies oppresse me?

O Lord, bones are cut asunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will per gine him thanks: he is my present helpe, and my God.

Upon me, that I felt my selfe as overwhelmed: yet there is no end of our miserie, till God bee pacified, and send remedie. He assureth himselfe of Gods helpe in tyme to come. That is, I am most grievously tormented. This repetition doeth declare that Dauid did not overcome at ones to reache vs to bee constant, forasmuch as God will certainly deliuer his.

PSAL. XLIII.

Hee prayeth to be deliuered from them, which despise against him, that he might lawfully praise God in his holy congregation.

3. With the sword be upon thy thigh, O most mightie, to win the worship and the glory, and prosper with the glory: & ride vnder the voyde of strength and of meeknes, and of righteousness: in the right hande shall reache thee terrible things.

4. Thine arrows are sharpe to pearce the heart of the kings enemies: therefore the people shall fall vnder thee.

5. Thy rhisme, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

6. Whom thou hast righteousnesse, and hatest wickednesse, because God, even thy God hath appointed thee with people of gladnes above thy fellows.

7. Thy garments smell of myrrour and aloes, and cassia, when thou comest out of the people palaces, & where thy haire is made thee glad.

8. Kings daughters were among thine honorable viues: upon thy right hand did stand the queen in a vestire of golde of Saba.

9. Hearken, O daughter, and consider, and incline thine care: forget also thine own people and thy fathers house.

10. So shall the king haue pleasure in thy beautie: for he is thy Lord, and reverence thou him.

11. Wilt thou O daughter of Saba, with the riches of the people shall do homage before thee with precious.

12. The kings daughter is all glorious within her clothing of hyssop and gold.

13. She shall bee brought vnto the king in rapture of noble worke: the virgins that follow after her, and her companions shall bee brought vnto thee.

14. With ioye and gladnesse shall they bee brought, & shall enter into the kings palace.

15. In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

16. I will make thee a name to be remembered through all generations: therefore shall the people give thanks vnto thee with without end.

1. To him that excelleth upon a thousand a strong committer to the corners of Iosiah.

2. God is our hope & strength, and helpe in trouble, ready to be found.

3. Therefore will not we be feare, though the earth be moued, as though the mountains fall into the muddes of the sea.

4. Though the waters thereof rage and be troubled, and the mountains shake at the surges of the same, we shall.

5. Yet there is a river, whose streames shall make glad the citie of God: even the Sanctuary of the Tabernacles of a most high.

6. God is in the mids of it: therefore shall it not be moued: God shall helpe it verp early.

7. When the nations rage, and the kingdome toerke amoues, God shall iudge, and the earth melted.

8. The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

9. Come, and behold the woorkes of the Lord, & what desolations he hath made in the earth.

10. He maketh warres to cease vnto the endes of the world: he breaketh the bowe and cutteth the spear, and burneth the chariots with fire.

11. We shall and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

12. The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

a Which was either a musical instrument or a solene time, vnto the which this Psalm was sung.

b In all manner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be overcome with feare.

d Though the afflictions rage neuer so much, yet the rivers of Gods mercies bring sufficience comfort to his.

e The river of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth.

g They are assured that God can & will defend his Church from all dangers and enemies. h To wit, howe oft hee hath destroyed his enemies & deliuered his people. i He warneth them that persecute y Church, to cease their crueltie: for els they shall see that God is too strong for them, against whom they fight.

PSAL. XLVII.

1. The Prophet extolleth all people to the worship of the true and everlasting God, commending the mercie of God toward the posteritie of Iacob: & after prophesie of the kingdome of Christ in the time of the Gospel.

1. To him that excelleth, & a name committer to the corners of Iosiah.

2. All people, clapp your hands: sing loud vnto God with a ioyfull voyce.

3. For the Lord is high, and exorable: a great king ouer all the earth.

4. He hath subdued the people vnder vs, & the nations vnder our feet.

5. He hath chosen our inheritance for vs: euen the glory of Iacob vpon hee loued.

6. Sing praise to God, sing praises: sing praises vnto our king, sing praises.

7. For God is the king of all the earth: sing praises euery one of halie understanding.

8. God hath chosen vs about all other nations to enjoy a most glorious inheritance. d He doth allude vnto y trumpets that were blown at solenne feastes: but he doeth further signifie the triumph of Christ & his glorious ascension into y heauens.

e Hee requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.

a Here is figured Christ, vnto whom all his should give willing obedience, & who would himselfe terrible to the wicked.

b He hath made the lawes, who were y keepers of the Law and Prophets, scholl matters to the Gentiles, y they should with gladnes obey them.

c God hath chosen vs about all other nations to enjoy a most glorious inheritance.

d He doth allude vnto y trumpets that were blown at solenne feastes: but he doeth further signifie the triumph of Christ & his glorious ascension into y heauens.

e Hee requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.

f He praifeth
Gods highnes,
for that he joy-
neth the great
Princes of the
world (whom he calleth shields)

8 God reigneth vnder the Heavens : God
siteth vpon his holy thron. **9** The princes of the people are gathered
vnto the people of the God of Abraham:
for the shields of his world belong to God:
he is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hands
of many kings is mentioned, for the which thanks are
giuen to God, & the state of that citie is praised, that
hath God so presently at all times ready to defende
them. The Psalm seemeth to be made in the time of
Abas, Iosaphat, Asa, or Elzebul: for in these
times chiefly was the citie by foreine princes as-
sailed.

a Some put this
difference be-
tweene a song &
Psalm, saying
that it is called a
song, when there
is no instrument,
but the voyce: &
the Psalm, the
contrary. The
song of 3 Psalm
is when the in-
struments begin,
and the voyce
followeth. The
Psalm of the
song, contrary.
b Albeit God
shew his wonders
through all the
world, yet he wil
be chiefly prai-
sed in his church.
c Because the
word of saluati-
on came thence
whall them that
should beleue.
d Except God
were the defence
thereof, neither
situation nor
munition could
preuaile.
e They conspi-
red and went a-
gainst Gods
people.
f The enemies
were afraid at
the sight of the Citie.
g That is, of Cilicia, or of the Sea called
Mediterraneum.
h To wit, of our fathers, to haue we proued: or,
God hath performed his promises.
i In all places where thy Name
shall be heard of, men shall praise thee, when they heare of thy
marueilous worker.
k Let Ierusalem and the cities of Iudea reioyce
for thy iust iudgements against thine enemies.
l For in this our
defence & strength Gods dwelling is: and also appeare: but the
chiefe is to be referred to Gods dwelling and his defence, who
never leaueth his.

2 A song or Psalm committed
to the sonnes of Asaph.
3 Great is the Lord, & greatly to be pray-
sed, in the Citie of our God, euen vpon
his holy Mountaine.

4 Mount Zion, lying Southwarde, is faire
in situation: it is the hope of the whole
earth, and the citie of the great King.

5 In the palaces thereof God is known
for a refuge.

6 For loe, the kings were gathered, and
went together.

7 When they saw it, they marvelled: they
were affrighted, & suddenly broken backe.

8 Feare came there vpon them, & forsooke
as vpon a woman in trauaile.

9 As with an Eastwinde thou breakest the
shapes of Cartailly, so were they destroyed.

10 As we haue heard, so haue we seene in
the Citie of the Royde of hostes, in the Citie
of our God: God will stablish it for
euer. Selah.

11 We waite for thy loving kindnesse, O
God, in the middes of thy temple.

12 O God, according vnto thy Name, so is
thy people vnto thee: thy worldes endes: thy
right handes full of righteousnes.

13 Let mount Zion reioyce, & the daugh-
ters of Iubah bee glad, because of thy
iudgements.

14 Compassion about Zion, and goe round
about it, and tell the towres thereof.

15 Marke well the wall thereof: behold her
towres, that ye may tell your posteritie.

16 For this God is our God for euer, and
eternall: he shall be our guide vnto the death.

PSAL. XLIX.

1 The body of this Psalm is all men to the consideration of
many life, 7. Shewing them not to be most blessed,
that are most wealthy, & therefore not to be feared:
but considering if he lifteth up our minds to consider
how all things are ruled by Gods providence: 14.
For he as he lighteth these worldly matters in euery
thing, 15. So doth he preferre his, & will re-
ward them in the day of his reformation. 2. Th. 1. 6.

To him that exalteth. A Psalm com-
mitted to the sonnes of Asaph.

1 Heare a this, all ye people: giue eare,
that ye may dwell in the land.

2 As well lowe as high, both rich and
poore.

3 My mouth shall speake of wisdom, and
the meditation of mine heart is of know-
ledge.

4 I will incline mine eare to a parable, and
better my graue matter vpon the harpe.

5 Wherefore shoulde I be feare in the end
dayes, when iniquitie shall compass me
about, as as mine helles?

6 They trust in their goods, & boast them-
selues in the multitude of their riches.

7 Yet a man can by no means redeeme
his brother: hee can not giue his ransom
to God.

8 So precious is the redemption of their
soules, & the continuance for euer.

9 That he may live still for euer, and not
see the grave.

10 For he seeth that wise men die, and also
fool that the ignorant and foolish perish, and
leane their riches for others.

11 Yet they thinke, their houses, and their
habitations shall continue for euer, euen
from generation to generation, and call
their lands by their names.

12 But man shall not continue in honour:
he is like the beastes that die.

13 This their way euere their foolish-
nes: yet their posteritie: I better in this
than they. Selah.

14 Like sheepe they lie in graue: death
brueth them, and the righteous shall
haue domination ouer them in the morrow.
In that time
they shall goe from their house to graue.

15 But God shall deliuer my soule from
the power of the graue: for he will re-
deeme me. Selah.

16 Be not thou affraid when one is made
rich, and when the glorie of his house is
increased.

17 For he shall take nothing away when
he dieth, neither shall his pompe descend
after him.

18 For while hee liued, he reioyced him-
selfe: and men will prayse thee, when
thou makest much of thy life.

19 He shall enter into the generation of
his fathers, & they shall not liue for euer.
What is in honour, and a vnderstanding
the death of the
not: he is like to beastes that perish.

and do the same thing that their fathers did.
gathered into the golde, so shall they be brought to the
Because they haue no part of life euerslasting. In Christs
coming is as the morning, when I eted that night with Christ
heard ouer the wicked. Or, because he hath received much of
1. Tim. 6. 7. Or, he blessed his soule. n The flatterers praise
that liue in delights & pleasures. Or, his faith. o And not
the terme appointed for life. p Both they and their fathers
liue here but a while, and as lengthe daye for euer. q He con-
demneth mans ingratitude: who hauing received excellent gifts
of God, abuse them like a beast to his owne condemnation.

PSAL. XLIX.

1 Because the church is alwaye full of hypocrites, &
which doe imagine that God will be worshipped

with outwards ceremonies only, without the heart: and especially the Lawes were of this opinion, because of their figures and ceremonies of the Lawe, thinking that their sacrifices were sufficient. 23 Therefore the Prophet doth reprove this gross error, & pronounceth the Name of God to be blasphemy, where holiness is set in ceremonies. 23 For hee declareth the worship of God to be spiritual, whereof are two principall partes, invocation, and thanksgiving.

¶ A Psalm of David.

THE God of gods, even the Lord hath spoken and called the earth from the rising up of the Sunne unto the going downe thereof.

Out of Zion, which is the perfection of beautie, hath God shined.

Our God shall come and shall not keepe silence: a fire shall denoure before him, and a mightie tempest shall bee mooued rounde about him.

He shall call the heauen above, and the earth to iudge his people.

Gather vp Saints together vnto mee, those that make a covenant with mee with a sacrifice.

And the heauens shall declare his righteousness: for God is Iudge himselfe.

Selah.

Hear, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

I will not reprove thee for thy sacrifices, of thy burnt offerings, that haue not bene continually before mee.

I will take no bullock out of thine house, nor goates out of thy foldes.

For all the beastes of the forest are mine, and beasts on a thousand mountaines.

I knowe all the foules on the mountaines: and the wilde beastes of the wilde are mine.

If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

Will I eat of flesh of bulles: or drinke the blood of goates?

Offer vnto God praise, and paye thy vowes vnto the most High.

And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie mee.

But vnto the wicked said God, What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

Seeing thou hatest to be reformed, and hast cast my wordes behind thee?

For when thou seest a thiefe, thou runnest with him, & thou art partaker with the adulterers.

Thou quench thy mouth to enill, and with thy tongue thou forgettest deceit.

¶ Though man life for the infirmities thereof hath neede of food, yet God, whose life quickeneth all the world, hath no neede of such meanes.

I shewe thy selfe mindefull of Gods benefites by thankesgiuing.

Why dost thou saie to bee of my people, and talkest of my covenant, seeing thou art but an hypocrite?

And to lye according to my word.

He sheweth what are the fruites of them that contemne Gods wordes.

20 Thou sittest, and speakest against thy brother, and slanderest thy mothers sonne.

These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and set them in order before thee.

Consider this, ye that forget God, lest I teare you in pieces, and there be none that can deliuer you.

Verily offere praise, shall glorifie me: and to him, that disposeth his way aright, will I shewe the saluation of God.

¶ Under the which is contained sayth and imprecation. As God hath appoynted. That is, declare my selfe to be his Saviour.

PSALM L.

¶ When David was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posterity.

Therefore first he desired God to forgive his sinnes, to And to reme in him his holy Spirit.

¶ Vnto him that excheit. A Psalm of David, when he prophesied that he should come into him his holy Spirit.

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¶ Vnto him that excheit. A Psalm of David, when he prophesied that he should come into him his holy Spirit.

k Which may assure me that I am drawn out of the slauerie of sinne.

l He promisseth to indouour that others by his example may turne to God.

m From the murder of Vriah, and y others that were slaine with him.

n By giuing me occasio to praise thee, when thou shalt forgie my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applied to this right end, which is y exercise of faith & repentance.

and reuie a right spirit within me.

11 **C**ast me not away from thy presence, & take not thine holy spirit from me.

12 **R**estore to mee the top of thy saluation, and stablish me with thy free spirit.

13 **T**hen shalt I teach the wicked, vnto the wicked, and sinners shall bee conuerted vnto thee.

14 **D**eliver mee from blood, O God, which are the vices of my saluation, and my tongue shall sing ioyfully of thy righteousnes.

15 **O**pen thou mine eyes, O Lord, and my mouth shall shewe forth thy praise.

16 **F**or thou desirest no sacrifice, though I would giue it; thou desirest not in burnt offering.

17 **T**he sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 **B**e fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 **T**hen shalt thou accept the sacrifices of a righteousness, even the burnt offering and oblation: then shall they offer calves vpon thine altar.

PSAL LII.

1 **D**avid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmis caused Ahimelech with the rest of the Priests to be slaine. 2 **D**avid prophesieth his destruction. 3 **A**nd encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 4 **A**nd finally hee rendereth thanks to God for his deliuerance. In this Psalm is lively set forth the kingdom of Antichrist.

2 **T**o him that excelleth. A Psalm of David to giue instruction. When Doeg the Ebonite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

3 **W**hy boastest thou thy selfe in thy wickednes, O man of power? the louing kindness of God endureth daile.

4 **T**hy tongue imagineth mischief, and is like a sharpe razor, it cutteth deceitfully. 5 **T**hou dost loue euill more then good, & spurne those that speake the truth. Selah.

6 **T**hou lovest all wordes that may destroy, O deceitfull tongue!

7 **S**o shall God destroy thee for ever: hee shall take thee and plucke thee out of thy tabernacle, & root thee out of the land of the living. Selah.

8 **T**he righteous also shall see it, and feare, and shall laugh at him, saying,

9 **B**ehold the man that took not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

10 **F**or the eyes of the reprobate are shut vp at Gods iudgements, which ioyfull reverence, seeing that hee taketh their part against the wicked, O Lord, in his iustice.

8 **B**ut I shall be like a greene olive tree in the house of God: for I trusted in the mercie of God for ever and ever.

9 **I** will alway praise thee, for thou hast done this: & I will hope in thy name, because it is good before thy sanctus.

10 **E**xecuted his vengeance. O Lord, waite vpon thy just and righteous.

PSAL LIII.

1 **H**e describeth the crooked nature, 2 **T**he compass, 3 **A**nd punishment of the wicked, when they seek to perishe, 4 **A**nd desireth the deliuerance of the godly, that they may reuenge together.

2 **T**o him that excelleth on. A Psalm of David to giue instruction.

3 **T**he fool hath laide in his heart, There is no God, they haue corrupted and done abominable wickednes: there is none that doeth good.

4 **G**od looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

5 **E**uery one is gone backe: they are all together corrupt: there is none that doeth good, nor one.

6 **D**o not the workers of iniquitie know that they eat vpon my people as they eat bread: they call not vpon God.

7 **T**here they were afraid for feare, where no feare was: for God hath scattered the bones of him that besegged thee: thou hast put them to confusion, because God hath cast them off.

8 **O** giue saluation vnto Israel out of vengeance. 9 **T**ion: when God turneth the captivitye gainst euery one of his people, then Iacob shall reioyce, and Israel shall be glad.

10 **S**erue Gods people, do most cruelly deuoure them. 11 **W**hen they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. 12 **B**e y enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL LIIII.

1 **D**avid brought into great danger by the reason of the Ziphims, 2 **C**alleth vpon the Name of God to destroy his enemies, 3 **P**romising sacrifices and free offerings for so great deliuerance.

2 **T**o him that excelleth on. A Psalm of David, to giue instruction. When the Ziphims came and saide vnto Saul, Is not David hid among vs?

3 **A**me, O God, by thy name, and by thy power iudge me.

4 **O** God, heare my prayer: hearken vnto the voyces of my mouthe.

5 **F**or strangers are risen vp against mee, and tyrants seeke my soule: they haue not feared God before them. Selah.

6 **B**ehold, God is mine helper: the Loyde is with them that upholde my soule.

7 **H**ee shall rewarde euill vnto mine enemies: oh cut them off in thy truth.

8 **T**hen I will sacrifice freely vnto thee: I will praise thy name, O Loyde, because it is good.

9 **B**ut by his death, 10 **B**e they neuer so feare, as he was with Jonathan. 11 **A**ccording to thy faithfull promises for my deliuerance. 12 **F**or by poornesse serue God for feare, or vpon condicoe.

g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of

a Which was an instrument of kinde of none. b Wherefore regard is had of honestie or of honestie, vnto the end of the world. c Whereby the people regard is had of honestie, vnto the end of the world.

d Whereby the people regard is had of honestie, vnto the end of the world. e Whereby the people regard is had of honestie, vnto the end of the world.

f Whereby the people regard is had of honestie, vnto the end of the world. g Whereby the people regard is had of honestie, vnto the end of the world.

h Whereby the people regard is had of honestie, vnto the end of the world. i Whereby the people regard is had of honestie, vnto the end of the world.

k Whereby the people regard is had of honestie, vnto the end of the world. l Whereby the people regard is had of honestie, vnto the end of the world.

m Whereby the people regard is had of honestie, vnto the end of the world. n Whereby the people regard is had of honestie, vnto the end of the world.

o Whereby the people regard is had of honestie, vnto the end of the world.

a O Doeg, which hast credit with the tyrant Saul, & hast power to murder the Saintes of God.

b Thy malice moueth thee by craftie flatteries & lies to accuse and destroy the innocents.

c Though God forbore for a time, yet at length he will recompense thy fals-hood.

d Albeit thou seeme to be neuer so sure settled, yet at length he will recompense thy fals-hood.

e For the eyes of the reprobate are shut vp at Gods iudgements, which ioyfull reverence, seeing that hee taketh their part against the wicked, O Lord, in his iustice.

f For by poornesse serue God for feare, or vpon condicoe.

g We may law-
fully receive for
Gods iudgements
against wicked,
their afflictions
be pure.

7 For he hath deliuered me out of all trou-
ble, and mine eye hath seene my desire
vpon mine enemies.

P S A L. LV.

1 David bring in great heaviness and distresse com-
plaints of the crueltie of Saul, 13 A Psalm of the false-
hood of his familiar acquaintance, 17 Uttering
most ardent affections to moue the Lord to pity him.
22 After being assured of deliuerance, he setteth
forth the grace of God as though he had already ob-
tained his request.

g To him that excelleth on virginity.

A Psalm of David to Asaph the Sinner.

1 I care not for paper, O God, and hide

me in the hole of the rocke in my affliction.

2 Hearken vnto me, and answer mee in

mounte in my prayer, and make a noise,

3 For the voice of the shekin, and for the

beration of the wicked, because they

have brought iniquitie vpon me, and in-
crease mine iniquitie.

4 Mine heart trembleth with mine, & the

terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me,

and my horrible feare hath compassed me.

6 And I sayde, Whither I had wings like

a douer: then would I flee away a rest.

7 Beholde, I would take my flight farre

off, and lodge in the wilderness. Wretch.

8 He would make haste for my deliuerance

from the storme winde and tempest.

9 Bestow, O Lord, & deuide their tongue:

for I have seene cruelties & strife in this citie.

10 Day and night they goe about it vpon

the walles thereof: both iniquitie and

mischiefe are in the middes of it.

11 Wickednes is in the middes thereof: deceit

and guile depart not from their secretes.

12 Surely mine enemy did not defame

me: for I could haue borne it: neither did

mine aduersarie exalt himself against me:

for I would haue hid me from him.

13 But it was thou, O man, even my com-
panion, my guide and my familiar:

14 Which deined in consulting together,

and went into the house of God as com-
panions.

15 Let death seize vpon them: let them go

downe quicke into the graue: for wicked-
nesse is in their dwellings, even in the in-
sidis of them.

16 But I will call vnto God, and the Lord

will saue me.

17 Evening and morning, and at noone

will I pray, and make a noise, and he

will heare my voyce.

18 For he hath deliuered my soule in peace

from the battell, that was against mee: for

I am now ware with him.

19 God shall feare and afflict them, turne

hee that reioiceth of older, Seale, because

they haue no change, therefore they

feare not God.

k Which was not onely ioyned to mee in

friendshippe and counsell in worldly matters, but also in religion.

l As Korah, Dathan and Abiram. m Which signifieth a feruent

minde and a true trust to obtaine his petition, which thing made him

earnest at all times in prayer. n Euen the Angels of God

fought on my side against mine enemies, a King. g. 16. o But their

perpetrations still continue,

20 He said his hand vpon such, as be at

peace to him, and he brake his covenant.

21 The words of his mouth were softer then

butter, yet warre was in his heart: his

woydes were more gentle then oyle, yet

they were swordes.

22 Call thy burden vpon the Lord, and

he shall nourish thee: he will not suffer the

righteous to fall for ever.

23 And thou, O God, shalt bring them

downe into the pit of corruption: the blood

of the righteous shall not liue: halfe

their dayes: but I will trust in thee.

24 Though they sometime liue longer, yet their life is

curst of God, vnquiet, and worse then any death.

P S A L. LVI.

1 David being brought to Achish the King of Gath,

2 Sam. 21. 22 complaineth of his enemies, deman-
deth succour, 3 Praiseth his trust in God and in his

promises, 12 And promiseth to performe his voyce,

which he had taken vpon him, whereof this was the

effect, a praise of his Church.

g To him that excelleth. A Psalm of David

on Asaph, concerning the dreame

in a farre countrey, when the Philistines

rooke him in Gath.

1 Be mercifull vnto mee, O God, for

man would swallow me vp: he high-
teth continually and bereth mee.

2 Mine enemies would deeply swallow me

vp: for many fight against mee, O thou

most high.

3 When I was as a fowle, I trusted in thee.

4 I will reioyce in God, because of his

woyde, I trust in God, and will not feare

what flesh can do vnto mee.

5 Mine enemy 4 woydes grieue mee dayly:

all their thoughtes are against mee to doe

me hurt.

6 They gather together, and keepe them-

selves close: they make my steppes, be-
cause they waite for my soule.

7 They thinke that they shall escape by iniqui-
tie: O God, cast these people downe in

thine anger.

8 Thou hast counted my wandings: put

my teares into thy bottell: are they not

in thy register?

9 When I cry, then mine enemies shall

turne backe: this I knowe, for God is

with mee.

10 I will reioyce in God because of his

woyde: in the Lord will I reioyce because

of his word.

11 In God do I trust: I will not be afraid

what man can do vnto mee.

12 They woydes are vpon mee, O God: I

will render praises for thy word.

13 For thou hast deliuered my soule from

death, and also my feete from falling,

that I may walke before God in the

light of the liuing.

the teares of his Saintes in store, much more will hee remember

their blood to auenge it: and though tyrants burne the bones,

yet can they not blot the teares and blood out of Gods register.

h Having receued that which I required, I am bounde to pay

my vowes of thanksgiving, as I promised. i As mindefull of

his great mercie, and giuing him thanks for the same. k That

is, in this life, and light of the sunne.

p I did not

woke him, but

was as at peace

with him, yet hee

made warre a-

gainst mee.

Or, g. 10. i. ut,

which thou woul-

dest that God

should giue thee,

q Though for

their bettering

& trial he suffer

them to slip for

time.

r Though they sometime liue longer,

yet their life is

curst of God, vnquiet, and worse then any death.

a King chased

by furie of his

enemies into a

strange coun-
treie, he was as a

dumme doone,

not seeking re-
uengence.

b He sheweth

that it is either

now time, or ne-

uer, that God

helpe him for all

the world is a-

gainst him, and

readie to denoue

him.

c He stayeth his

conscience vpon

Gods promises,

though he see not

present helpe.

d All my coun-

selfs haue euill

successes, & turne

to mine owne

forowe.

e As all the

world against

one man, and

cannot be facias,

except they

haue my life.

f They think not

only to escape

punishment, but

the more wicked

they are, f more

impudent they

waxe.

g If God keepe

his Saintes in store,

much more will hee remember

their blood to auenge it:

and though tyrants burne the bones,

yet can they not blot the teares and blood out of Gods register.

h Having receued that which I required, I am bounde to pay

my vowes of thanksgiving, as I promised. i As mindefull of

his great mercie, and giuing him thanks for the same. k That

is, in this life, and light of the sunne.

k Which
afflict

P S A L I LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, & at length in the same cause with Saul, 2 Callets most earnestly unto God with full confidence that he will performe his promise and take his cause in hande: 5 Also that hee will shewe his glory in the heauen and the earth against his cruell enemies. 9 Therefore death has render land and praise.

To him that excelleth. Destrop not.

A Psalm of David on Sychram.

When he fled from Saul in the cave.

1 His mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, & in the shadow of thy wings will I trust, till thine afflictions ouer-

2 I will call vnto the most high God, even to the God, that performeth his promise toward mee.

3 Hee will sende from heaven, and saue me from the reproc of him that would swallowe me. Selah. God will sende his mercie, and his trueth.

4 My soule is among lions: I lie among the children of men, & am set on fire: whose teeth are speeres and arrowes, & their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboue the heauen, & let thy glory be vpon all the earth. They haue laid a net for my steps: & my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

6 My heart is prepared, O God, mine heart is prepared: I will sing & giue praise.

7 Awake my tongue, awake viole and harpe: I will awake carelpe.

8 I will praise thee, O God, among the people, and I will sing vnto thee among the nations.

9 For thy mercie is great vnto the heauen, and thy trueth vnto the cloudes.

10 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

P S A L LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whence he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked in the glorie of God.

To him that excelleth. Destrop not.

A Psalm of David on Sychram.

1 Is it true? O Congregation, speake rightlie: O souldiers of men, iudge ye vpon rightlie.

2 Yea, rather pe imagine mischief in your heart: pour handes execute crueltie vpon the earth.

3 The wicked are strangers from the innocent. Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts. 4 That is, enemies of the people of God, even from their birth.

a This was either the beginning of a certaine song, or the wordes which David uttered, when he stayed his affection.

1 Sam. 24-4.

Or, doest thou safely.

b He compareth the afflictions, which God layeth vpon his children, to a storme that cometh and goeth.

c Who leaueth not his workes begun vperficie.

d He would rather deliver mee by a miracle, then I should be overcome.

e He meaneth their calumnies and false reports.

f Suffice me not to be destroyed to the contempt of thy Name.

g For very feare seeing the great dangers on all sides.

h That is, wholly bent to giue thee praye for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vie other meanes to prouoke him selfe forward to the same. k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent. b Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts. c That is, enemies of the people of God, even from their birth.

wombe: even from the bekie hath they erred, and speake lies.

4 Their popson is euen like the popson of a serpent: like the deate adder that stoppeth his eare.

5 Which heareth not the voyce of the insinuatour, though he be most expert in charmerie.

6 Breake their teeth, O God, in their mouthes: breake the iawes of the pong lions, O Lord.

7 Let them melt like the waters, let them passe away: when hee sheweth his arrowes, let them be as broken.

8 Let him consume like a snail that melteth, and like the brimstone fruite of a woman, that hath not seene the sunne.

9 As raw flesh before your pots feele the fire of thaurse: so let him cary them away as with a whirlewinde in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: hee shall wash his feete in the blood of the wicked.

11 And men shall saye, Where is there fruite for the righteous: doubtles there is a God that iudgeth in the earth.

the water seethe: so hee desired God to destroy their enterprises before they bring them to passe. h With a pure affection.

i Their punishment and slaughter shall bee so great, k Seeing God gouerneth all by his prouidence, hee multiplies the difference betweene the godly and the wicked.

P S A L LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that Sinne of malicious wickednesse. 11 Vvhose though hee keepe alme for a time to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be knowne to be the God of Iacob to the ends of the world, 16 For this hee singeth praises to God, assured of his mercies.

To him that excelleth. Destrop not.

A Psalm of David on Sychram.

When Saul sent and they

did watch the house to

kill him.

1 O my God, deliuer me from mine enemies: defende mee from them that rile vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For lo, they haue layd wait for my soule: the mightie men are gathered against me, not for my mine offence, nor for my sinne, O Lord.

4 They runne & prepare themselves with intent to faill on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, and be not mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the evening: they barke like dogges, and goe about the citie.

on the reprobate, who maliciously persecute his Church: & he compareth their crueltie to hungry dogges, shewing that they are neuer wearie in doing euill.

d They passe in malice and subtiltie, the cruell serpent, which could pretence himselfe by stopping his eare from the insinuatour.

e Take away all occasions and meanes, when they melt.

f Considering Gods diuine power, hee feareth that God is in the moment can destroy their force whereof they

g As flesh is taken raw out of the pot before

h With a pure affection.

i Seeing God gouerneth all by his prouidence, hee multiplies the difference betweene the godly and the wicked.

k Seeing God gouerneth all by his prouidence, hee multiplies the difference betweene the godly and the wicked.

l For this hee singeth praises to God, assured of his mercies.

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f They boast openly of their wicked devices, and every word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul have neuer so great power, yet I knowe that thou dost bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me, when neede requireth.

i Altogether, but by lile and lile, char thy people fleeing oftentimes thy iudgements may bee mindful of thee.

k That in their misery & shame they may be gladd and examples of Gods vengeance.

l When thy time shall come, and when they have sufficiently served for an example of thy vengeance vnto others, m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which diddest vie the police of a weak woman to confound the enemies strength, as 1 Sam. 19. 12.

o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

p A Psalm of David.

q To him that excelleth vpon a bow, and having had many victories, then with evident signes, that God elicted him king, assuring the people that God will prosper them, if they approve his cause.

r After he prayeth vnto God to finish that, that he hath begun.

s To him that excelleth vpon a bow, and having had many victories, then with evident signes, that God elicted him king, assuring the people that God will prosper them, if they approve his cause.

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ah After he prayeth vnto God to finish that, that he hath begun.

But nowe thou hast giuen a banner to them that feare thee, that it may bee displayed because of thy truth. Selah.

That thy beloved may bee delivered, helpe with thy right hand and beare me.

God hath spoken in his holines: therefore I will reioyce: I shall brinde sheschem, & measure the valley of Succoth.

Stillad shalbe mine, and Spanassh shalbe mine: Ephraim also shalbe my strength of mine head: Iudah is my lawgiuer.

Moab shalbe my wash pot: ouer Edom will I cast out my shoe: I Palestina shew thy selfe topfull for me.

Who will leade mee into the strong citie: who will bring me vnto Edom?

Wilt not thou, O God, which haddst cast vs off, & diddest not go forth, O God, with our armies?

Give vs helpe against trouble: for vaine is the helpe of man.

Though God wee shall doe ballantip: for he shall treade downe our enemies.

In most vile subiection. 1 For thou wilt dissemble, and faigne: as though thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought them selues sure.

PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and delivered, 7 And confirmed in his kingdom. 8 He promisseth perpetual praies.

To him that excelleth on Bignoth. A Psalm of David.

I Care my crye, O God: giue eare vnto my prayer.

From the endes of the earth will I crye vnto thee: when minie heart is oppressed, bring mee vpon the rocke that is higher then I.

For thou hast bene mine hope, and a strong towre against the enemy.

I will dwell in the Tabernacle for ever, and my trust shall bee vnder the conering of thy wings. Selah.

For thou, O God, hast heard my desire: thou hast giuen an heritage vnto those that feare thy name.

Thou shalt giue the king a long life: his peeres shalbe as many ages.

He shall dwell before God for ever: prepare mercie and faithfulness that thy map preferre him.

So will I alwaies sing praise vnto thy name in performing daily my vowes.

not onely in himselfe, but also in his members. e For the stability of my kingdom standeth in thy mercy and truth.

PSAL. LXII.

This Psalm partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of temptations. And because our mindes are easily drawn from God by the allurements of the world, he sharply reprehendeth this vanity, to the intent he might cleave fast to the Lords.

To the excellent musician* Jeduthun. A Psalm of David.

Y Et my soule keepeth silence vnto God: of him cometh my saluatiou.

In making me King, thou hast performed the promises, which seemed to haue lost the force.

It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.

For it was strong and well peopled.

David meaneth, that in this tribe his kingdom shall be established, Gen. 49. 10.

From where I was banished, being driven out of the Citie & Temple by my sonne Absalom.

Vnto which without thy helpe I cannot attaine.

There is nothing that doeth more strengthen our faith, then the remembrance of Gods succours in times past.

This chiefly is referred to Christ, who liueth eternally.

For the stability of my kingdom standeth in thy mercy and truth.

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b It appeareth by the oft repetition of this worde, that the Prophet abode manifold tentations, but by resting on God and by patience hee ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdome.

d Though ye seeme to bee in honour, yet God will suddenly destroy you.

e Dauid was greatly moued with these troubles: therefore hee stirred vp himselfe to trust in God.

f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan.

g Hee admonisheth vs of our wicked nature, which rather hide our sorowes, and bite on the bridle, then vzer our grieffe to God to obtaine remedie.

h Giue your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall seele thy power, and the godly thy mercie.

b Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 Your long will pe imagine mischief against a man: ye shall bee as a bowed wall, or as a wall shaken.

4 Per thep consult to cast him downe from his dignitie: their delight is in yes, thep blesse with their mouthes, but curse with their hearres. Selah.

5 Per my soule keepe thou silence vnto God: for mine hope is in him.

6 Per is he my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: s polye out your hearts before him, for God is our hope. Selah.

9 Per the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance thep are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: bee not vaine: if riches increase, let not your heart thereon.

11 God spake once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Ioye, mercie: for thou rewardest euery one according to his wayke.

g Hee admonisheth vs of our wicked nature, which rather hide our sorowes, and bite on the bridle, then vzer our grieffe to God to obtaine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall seele thy power, and the godly thy mercie.

P S A L. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Where in he giueth thanks to God for his wonderfull deliuerance, in whose mercie hee trusted, euen in the midst of his miserie, 9 Prophecizing the destruction of Gods enemies: 11 And contrariwise happiness to all them that trust in the Lord.

¶ It Psalme of Dauid. When he was in the wilderness of Iudah.

O God, thou art my God, carely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.

2 Thus I beholde thee as in the Sanctuarie, when I beholde thy power and thy glorie.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with mas rowe and farnesse, and my mouth shall praise thee with topfull tippees.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings

will I reioyce.

8 My soule cleanness vnto thee: for thy right hand vpholdeh me.

9 Therefore thep that seeke my soule to destroy it, thep shall goe into the lowest partes of the earth.

10 Thep shall cast him downe with the edge of the sword, and thep shalbe a posion for forres.

11 But the King shall reioyce in God, and all that sweare by him shall reioyce in take his part, him: for the mouth of them that speake trues, shalbe stopped.

uoured with wilde beastes. g All that sweare by God shall profess him, shall reioyce in this worthie King.

P S A L. LXIII.

1 Dauid prayeth against the false and false reports of his enemies, 7 He declareth their punishment & destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

1 Heare my voyce, O God, in my prayes: My prayer my life from feare of the enemye.

2 Hide mee from the conspiracie of the wicked, and from the rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot for their arrowes bitter wordes:

4 To shoote at the vpright in secrete: thep shoot at him suddenly, and feare not.

5 Thep encourage themselves in a wicked purpose: thep commune together to laye snares vnylly, and say, Who shall see them?

6 Thep haue sought out iniquities, and haue accomplished that which they sought out, then enter one s his secreet feare of God and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once.

8 Thep shall cause their owne tongue to fall vpon them: and whoformer shall see them, shall see away.

9 And all men shall see it, and declare the voyke of God, and thep shall vnderstand, what he hath wrought.

10 But the righteous shall bee glad in the voyke of God, and trust in him: and all that are vpright of heart, shall reioyce.

hure, which they inuented not for his destruction. h To seee Gods beaue iudgements against them, and howe he hath caught them in their owne snares. i When they shall consider that hee will be fauourable to them, as he was to his seruant Dauid.

P S A L. LXV.

1 A praise and thanksgiving vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preferation and gouernance of them, 9 And for the plentiful blessings poured forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, praise waiteth for thee in Zion, and vnto thee shall the voice be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

e He suffereth himselfe by the Spirit of God to haue the gift of constance. f He propheseth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured by God.

g All that sweare by God shall profess him, shall reioyce in this worthie King.

hure, which they inuented not for his destruction. h To seee Gods beaue iudgements against them, and howe he hath caught them in their owne snares. i When they shall consider that hee will be fauourable to them, as he was to his seruant Dauid.

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150 Because thou hearest the prayer, vnto thee shall all flesh come.

151 Because thou hearest the prayer, vnto thee shall all flesh come.

e He imputeth it to his finnes, and to the finnes of the people, that God, who was accustomed to afflict them, withdraweth his succour from them. f He sheweth that there is no part nor creature in y^e worlde, which is not go- verned by Gods power and providence. g He sheweth forth of his mercy and of his clemency. h To wit, with raine. i That is, Shi- loah, wher the raine. j Thou halt appointed y^e earth to bring forth foode to mans vie. k By this description he sheweth that all the order of nature is a testimonie of Gods love towards vs, who cause all creatures to serve our necessitie. l That is, the dumme creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

PSAL. LXVI.

1 He prometheth all men to prayse the Lord, & to consider his workes. 6 He setteth forth the power of Gods affray the rebels. 10 And sheweth howe God hath deliuered Israel from great bondage and afflictions. 13 He prometheth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth in song, or Psalmie.

Reioyce in God, a all ye inhabitants of the earth.

2 Sing forth the glorie of his Name: make his praise glorious.

3 Say vnto God, Howe terrible art thou in thy workes! though the greatnesse of thy power shall thine enemies be in sub- iection vnto thee.

4 All the world shall worship thee, and sing vnto thee, even King of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doing towards the sonnes of men.

6 He hath trenched the Sea into drye lande: they passed through the river on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes beholde the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, ye people, and make the voyce of his praise to be heard.

9 Which holdeth our soules in life, & suste- neth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tryed.

11 Thou hast brought vs into the snare, and layed a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire, and into wa- ter, but thou broughtest vs out into a wialthe place.

13 I will go into thine house with burnt offerings, and will pay thee my bowes.

14 Which my vppes haue promised, & my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will pre- pare bullockes and goates. Selah.

16 Come and hearken, all ye that feare God, and I will tell vpon what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Pleased be God, which hath not put back my prayer, nor his mercy from me.

of the saythfull is here described, which are neuer vnmindfull so render God prayse for his benefices. i It is not ynough to haue receyued Gods benefices and to bee mindfull thereof, but also we are bound to make others to profite thereby, and prayse God. k If I delite in wickednesse, God will not heare me: but if I con- fesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ends that his way and iudgements may bee knowne throughout the earth. 7 And finally is declared the kingdom of God, which should be vniuersally called at the coming of Christ.

To him that excelleth in song, or Psalmie.

God be mercifull vnto vs, and blesse vs. Selah.

2 That the people may knowe thy waie vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase, and giue thanks for the great benefices that they haue receyued vnder the kingdom of Christ. d He sheweth that where God fauoureth, there shall be abundance of all other things.

e He proueth that God will castend his grace also to the Gen- tiles, because he punisheth among them such as will not obey his call- ing. f He signifieth some special be- nefice, that God had shewed to his Church of the Iewes, in de- liuering them from some great danger: wherof or of the like hee prometheth that the Gentiles shall be parta- kers. g The condition of the Church is here described, which is, to be led by gods pro- vidence into trou- bles, to be sub- iect vnder ty- rants, and to en- tice into manifold dangers. h The durcie of our hearts with his holy Spirit, that we may feeble his fauours towards vs. b That both Iewes and Gen- tiles may knowe Gods covenent made with them. c By these oft repetitions he sheweth, I the people can neuer reioyce suffici- ently.

a He prophesi- eth that all nati- ons shall come to the knowledge of God, who then was only know- en in Iudea. b As the faith- full shall obey Gods willingnesse the infidels for feare shall dis- semble them- selves to bee fithfull. c He toucheth the durcie of man, who is colde in the consideration of Gods workes. d His providence is wonderfull in maintaining their estate.

d In shewing
severall iudge-
ments against
thine enemies
for the salvation
of thy people.
e He alludeth
to the Tabernacle

iesie is vpon Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thine holie places: the God of Israel is he that giueth strength and power vnto the people: praysed be God.

to the Tabernacle which was deuicid into three partes.

PSAL. LXIX.

1 The complaints, prayers, seruent zeale & great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 VV here Iudas and such traitours are accused, 30 the gaubrets courage in his affliction, & offeth prayes vnto God, 32 VVhich are more acceptable then all sacrifices: wherof all the afflicted may take comfort, 35 Finally her death prouoke all creatures to prayes, prophesying of the kingdom of Christ, and the preservation of the Church, where all the faithful, 37 And their seeds shall dwell for ever.

To him that recelleth vpon a Shothanum. A Psalm of Dauid.

1 **S**ent me, O God: for the waters are entered euen to my soule.

2 I sticke fast in the deepe mire, where no flap is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine eyes faile, whiles I wayte for my God.

4 They that hate me without a cause, are mo then the heares of mine head: they that would bestron me, and are mine enemies: faill, are mightie, so that I restles red that which I tooke not.

5 O God, thou knowest my foolishnesse, and my faults are not hid from thee: let not them that trust in thee, O Lord: God of hostes, bee ashamed for me: let not those that seeke thee, bee confounded through me, O God of Israel.

6 For the sake haue I suffered reproofe: thame hath couered my face.

7 I am become a stranger vnto my bres then, euen an aliant vnto my mothers sonnes.

8 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

9 I wept and my soule fasted, but that was to my reproofe.

10 I put on a sacke also: and I became a prouerbe vnto them.

11 Then that I fate in the gate, spake of me, and the dauidards sang of me.

12 But Lord, I make my prayer vnto thee: an acceptable time, euen in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

13 Deliver me out of the myre, that I sinke not: let me bee deliuered from them that

hate me, and out of the deepe waters.

15 Let not the water flood broune me, neith ther let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy leuing kindness is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Make no reuerence vnto me, and reuerence it: deliuer me because of mine enemies.

19 Thou hast knowne my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse: & I looked for some to haue pittie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, & in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded: & they see not: & make their sorowes alway to tremble.

24 Vnto me out thine anger vpon them, & let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: & they adde vnto the sorow of them, whom thou hast wounded.

27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteousness.

28 Let them bee put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heavinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, & magnifie him with thanksgiving.

31 This also shall please the Lord better then a yong bullocke, that hath homies and hooves.

32 The humble shall see this, and they that seeke God, shall bee glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his pitiencers.

34 Let heauen and earth praise him: the seas and all that therein are.

35 For God will save Zion, and build the cities of Iudah, & men may dwell there and haue it in possell on.

36 The seede also of his seruants shall inherite it: and they that loue his name, shall dwell therein.

they be of the reprobate. x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrarie, let them be knowne as reprobate. y There is no sacrifice, which God more esteemeth, then thanksgiving for his benefices. z For as bee deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him. a Vnder the temporall promes of the lande of Canaan, bee comprehendeth the promes of life euertlasting to the faithful and their posteritie.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies. 3 And the iustall comfort of all those that seeke the Lord.

F. L.

S. C.

As this is true 6 He shall come & downe like the raine vpon
all godly 7 In his dayes shall the righteous flourish,
kings: so it 8 and abundance of peace shall be so long as
is chiefly verified 9 in Chail, who with his heauenly
in Chail, who with his heauenly dew maketh
his Church euer 10 his dominion shall be also from sea to
to flourish. 11 sea, & from the river vnto the endes of the
b That is, from 12 land.
the red sea to 13 They that dwell in the wilderness, shall
the sea called Syria kneele before him, and his enemies shall
and from Euphrates for- like the dust.
ward: meaning, 14 The kings of: Carthage and of the ples
that Christs shall bying gifts.
kingdome shall be- 15 Plea, all kings shall worship him: all na-
belange and vni- 16 tions shall serue him.
uersall. 17 For he shall deliuer the poore when hee
i Of Cilicia and 18 crieth: the needie also, and him that hath
of all other 19 no helper.
soberne beyond 20 Hee shall bee mercifull to the poore and
the sea, which he needie, and shall preserve the soules of the
meaneth by the 21 poore.
eyes. 22 Hee shall rederme their soules from de-
k That is, of A 23 cease and violence, and I beare shall their
rabia that riche blood be in his sight.
country, where- 24 Plea, he shall liue, and vnto him shall they
of Sheba was a 25 giue of the: m golde of Sheba: they shall
part bordering also praye for him continually, and daily
vpon Ethiopia. 26 blese him.
l Though ty- 27 An handfull of coine shall be sowne in the
rants passe noe 28 eth, euen in the top of the mountaunes,
to feed blood, 29 and the fruite thereof shall shake like the
yet this godly 30 rees of Lebanon: and the chide n shall
long shall pre- 31 flourish out of the citie like the grasse of the
sere his sub- 32 eth.
iects from all 33 His name shall bee for euer: his name shall
kind of wrong. 34 indure as long as the sunne: all nations
n God will both shall blese him, and be blessed in him.
proph his life, 35 Blessed be the Lord God, euen the God
and also make 36 of Israel, which onely doth: wondrous
the people most things.
willing to obey 37 And blessed be his glorious Name for
him. 38 euer: & for all the earth bee filled with his
n Vnder such a 39 glorie. So be it, euen so be it.
king shall bee 40 HERE END THE 41 papers of David,
great plentie, 42 the sonne of David,
both of fruit and 43 the sonne of David,
also of the encrease of mankind. o They shall
pray to God for his continuance, and knowe that God doeth pro-
per them for his sake. p He confesseth that except God miracu-
lously preserve his people, that neither the king nor the kingdome
can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither
the worldly prosperitie of the vngodly, 24 Nor yet
the affliction of the good ought to discourage Gods
children: but rather ought to moue vs to consider
our Fathers prouidence, and to cause vs to reuerence
Gods iudgements, 19 Forasmuch as the wicked
vanish away, 24 And the godly enter into life euerlast-
ing, 28 In hope whereof he refigenth himselfe into
Gods hands.

2 A Psalm committed to Asaph.
Y E t God is good to Israel: euen to
the pure in heart. 3 As for mee, my feet were almost
gone: my steps had welnere slippt.

As it were be-
twene hope &
despaire, he bra-
des: (forth into
this affliction,
being assured that God would continue his fauour towards such
as were godly in deede, and not hypocrites.

3 For I feared at the foolish, when I sawe
the prosperitie of the wicked.
4 For there are no bands in their death,
but they are lustie and strong.
5 They are not in trouble as other me, nei-
ther are they plagued with other men.
6 Therefore pride is as a chaine vnto them,
and crueltie couereth them as a garment.
7 Their eyes stand out for faulnes: they
haue more then heart can with.
8 They are licentious, & speake wickedly
of their oppylession: they talke presumptu-
ously.
9 They set their mouth against heauen, &
their tongue walketh through the earth.
10 Therefore his people turne further: for
waters of a full cup are turning out to the.
11 And they say, How doeth God knowe
it: or is there knowledge in most high?
12 See, these are the wicked, yet prosper
they alway, and increaseth in riches.
13 Certainly I haue cleend mine heart in
vaine, and washed mine hands in inno-
cence.
14 For I haue bene punished, and
challenged euery morning.
15 If I say, I will iudge thus, behold the
generation of the children: I haue tres-
passed.
16 Then thought I to knowe this, but it
was too painefull for me,
17 vntill I went into the Sanctuary of
God: then understood I their end.
18 Surely thou hast set them in slipperie
places, and castest them downe into deso-
lation.
19 How suddenly are they destroyed, yes-
tified and gloriously consumed,
20 As a draine when one awaketh! I
loyde, when thou rapst vs vp, thou
shalt make their image despid.
21 Certainly mine heart was vexed, and
I was pined in my reines:
22 So foolish was I and ignorant: I was
a beast before thee.
23 Yet I was alway: with thee: thou
hast holden me by my right hand.
24 Thou wilt guide mee by thy counsell,
and after ward receive me to glorie.
25 Whom haue I in brauen but thee? and
I haue desired none in the earth with
thee.
26 My flesh faileth and mine heart also:
but God is the strenght of mine heart, and
my portion for euer.
27 For loe, they that withdrau themselves
from thee, shall perish: thou dost troope all
them that goe a whoying from thee.

b The wicked in
this life liue at
pleasure, and are
not drawn to
death like pri-
soners: that is, by
sicknes, which is
death to many.
ger.
c They glorie in
their prau. as
sione do in their
chances and in
crueltie, as some
do in apparell.
d They blas-
pheme God and
fear not his
power, and rayle
vpon men, be-
cause they
esleme them-
selues aboue
all others.
e Nor onely the
reprobate, but
also the people
of God oftentimes
fall backe,
seeing the pro-
perous estate of
the wicked, and
are ouerwhel-
med w sorowes,
thinking God
considereth not
aright the state
of the godly.
f Thus the flesh
mooueth euen
the godly to dis-
pute with God
touching their
poore estate and
the prosperite of
the wicked.
g If I giue place
to this wicked
thought, I offend
against thy pro-
vidence, seeing
thou disposdest
all things most wise-
ly, & preferredst
thy children in their
greatest dangers. h
Vntill I entred into
thy scholl and learned
by thy worde and holy
Spirit, that thou
orderest all things
most wisely & iustly.
i By thy fearefull iud-
gement. k When thou
openest our eyes to
consider thy heauenly
felicitie, we contene
all their vaine pompe.
l For the more
that man goeth about
by his owne reason to
seeke out Gods
iudgements, the more
doth he declare him-
selfe a beast. m By
faith I was assured
that thy prouidence
did watch alwayes
ouer me to preserue
me. n Hee sought
neither helpe nor
comfort of any
sue of God onely. o
He teacheth vs to
denie our selues,
to haue God our
whole sufficiency,
and onely contentment.
p That is, forsake
thee to seeke others.

g Though all
the world thinke
from God, yet
he prometh to
trust in him, and to magnifie his workes.

28 As for me, it is good for me to praise
nere to God: therefore I have put my
trust in the Lord God, that I may declare
all thy workes.

PSAL. LXXXIII.

1 The faithful complaint of the destruction of the
Church and true religion, 2 Under the name of Zi-
on, and the Temple destroyed, 3 And trusting in
the might and free mercies of God, 20 By his com-
mand, 21 They require helpe and succour for the
glory of Gods holy Name, for the salvation of his
poore afflicted seruantes, 23 And the confusion of
his proude enemies.

¶ A Psalm to give instruction, com-
mitted to Asaph.

a The Church
of God being
oppressed by the
tyrannie either
of the Babylonians,
or of Antiochus,
prayeth to
God by whose
hand this yoke
was layde vpon
them for their
sinsnes.

b Which inheri-
tance thou hast
measured out for
thy selfe as with
a line or rod,
Or, fide.

c They haue de-
stroyed thy true
religion, & spred
their banners in
signe of defiance.
d He commen-
deth y Temple
for the costly
matter, the ex-
cellent worke-
manship & beau-
tief therof, which
notwithstanding
the enemies did
destroy.

e They encour-
aged one another
to crueltye, that
not onely Gods
people might be
destroyed, but
also his religion
viterly in all pla-
ces suppressed.
f They lament
that they haue
no Prophet a-
mong them to
shewe them how

long their miserie shoulde endure. g They ioyne their deliue-
rance with Gods glorie and power, knowing that the punishment of
the enemye should be their deliuerance. h Meaning, in the sight
of all the worlde. i To wit, Pharaohs armie. k Which was
a great moaster of the sea, or whale, meaning Pharaoh. l His
destruction did reioyce them as meate refresheth the body. m Seeing
that God by his prouidence gouerneth and disposeth all things,
he gathereth that he will take care chiefly for his children,

1 O God, why hast thou put vs away
for euer? why is thy wrath kindled as
gainst the shepe of thy pasture?

2 Thinke vpon thy Congregation, which
thou hast possessed of old, and on the b
of
of thine inheritance, which thou hast re-
deemed, & on this mount Zion, wherem
thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for-
euer destroy euery enemye that doth enill
to the Sanctuarye.

4 Thine aduersaries roare in the middes
of thy Congregation, and c set by their
banners for signes.

5 Hee that d lifted the axes vpon the thicke
trees, was renowned, as one, h brought a
thing to perfection:

6 But now they brake downe the carued
woike thereof with axes and hammers.

7 They haue cast thy Sanctuarye into the
fire, and raised it to the ground, and haue de-
filed the dwelling place of thy Name.

8 They saide in their heartes, let vs de-
stroy them altogether: they haue burnt
all the Synagogues of God in the land.

9 We saw not our signes: there is not one
I prophete more, nor any with vs that
knoweth how long.

10 O God, howe long shall the aduersarie
reproche thee? shall the enemye blaspheme
thy Name for euer?

11 Why withdrauest thou thine hande, e
nen thy right hande? drawe it out of thy
bosome, and g consume them.

12 Euen God is my king of olde, working
saluation h in the middes of the earth.

13 Thou didst breinde the sea by thy pow-
er: thou brakest h heads of the dragons
in the waters.

14 Thou brakest the head of i Iamathan
in pieces, and gauest him to be i meate for
the people in wildernesses.

15 Thou brakest vp the fountaine and ri-
uer: thou breidest vp mightie riuers.

16 The m day is thine, & the night is thine:
thou hast prepared the light & the sunne.

17 Thou hast set all the borders of e earth:
thou hast made sommer and winter.

18 Remember this, that the enemye hath
reproched the Lord, and the foolish people
hath blasphemed thy Name.

19 Gine not the soule of thy o turtle dove
vnto the beast, and forget not the Congre-
gation of thy poore f i euer.

20 Consider thy covenant: for o the darke
places of the earth are full of the habita-
tions of the cruell.

21 Oh let not the oppressed returne asha-
med, but let the poore and needie praise thy
Name.

22 Arise, O God: maintaine thine v olue
cause: remember thy dayly reproche vpon
the foolish man.

23 Forget not the voyce of thine enemies:
for the iunill of them, that rise against
thee, ascendeth continually.

PSAL. LXXV.

1 The faithful doe praise the name of the Lord, a
VVhich shall come to iudge at the time appointed,
2 VVhen the wicked shall be put to confusion,
and drinke of the cuppe of his wrath. 10 Their pride
shall be abated, and the righteous shall be exalted to ho-
nour.

¶ To him that excelleth. a Destroy not.
A Psalm or song committed
to Asaph.

1 We will praise thee, O God, we will
praise thee, for thy Name is nere:
therefore b thy will declare thy
wonderous workes.

2 When I shall take a convenient time,
I will iudge righteously.

3 The earth and all the inhabitants there-
of are dissolued: but I will establish the
pillers d of it. Selah.

4 I said vnto the foolish. Be not so foolish,
and to the wicked, lift not vp the hyne.

5 Lift not up your o home on high, neither
speake with a stiffe necke.

6 For to come to prefermet is neither from
the East, nor from the West, nor from the
South.

7 But God is the iudge: he maketh love
and he maketh hie.

8 For in the hand of the Lord is a cup, and
the wine is red: it is full must, & he pow-
ereth out of the same: surety all the wicked
of the earth shal wyng out and dyne the
dregges thereof.

9 But I will declare for ener, & sing prays-
es vnto the God of Iacob.

10 All the homes of the wicked also will I
breake: but the hoynes of the i righteous
shal be exalted.

gainst Gods people, seeing that God at his time destroyeth them
that rule wickedly. f Gods wrath is compared to a cuppe of
strong and delicate wine, wherewith the wicked are made
drunke, that by drinking all they come to the very dregges, they
are viterly destroyed. g The godly shall better prosper by
their innocent simplicitie, then the wicked shall by all their craft
and subtiltie.

PSAL. LXXVI.

1 This Psalm setteth forth the power of God and
the defence of his people in Ierusalem, in the
destruction of the armie of Sennacherib: 11 And ex-
horteth the faithful to be thankfull for the same.

n He meaneth
the Church of
God, which is
exposed as a
pray to wicked,
o That is, all
places where thy
worde thine
not, there reign-
eth tyrannie
and ambition.
p He sheweth
that God cannot
suffer his church
to be oppressed,
except he lole
his owne right.
Or, mercifull
more and more.

a Reade Psal.
57.1.

b He declar-
eth how the faithful
shall euer haue
iust occasion to
praise God, for
as much as
their neede they
shall feele his
power at hand to
helpe them.
c When I see
my time (saith
God) to helpe
your miserie,
I will come and
set all things in
good order.
d Though all
things be brought
to nime, yet I
can restore all
e The Prophet
saith that the
wicked that they
would not
set their felicity

¶ To

a He declarerth

Gods power is e-
vidently seene in
prefering his
people and des-
troying his ene-
mies.

b Which after-
ward was called
Jerusalem.

c He comparerth
the kingdome
full of extortion
& rapine to the
mountaines that
are full of rauen-
ing beasts.

d God hath ta-
ken their spirites
& strength from
them, as though
their hands were
cut off.

e God as a look-
er on is able to de-
stroy all power & ac-
tivity of ene-
mies, were they
never so many
or mightie.

f To reuenge the
wrongs done to
thy Church.

g For the ende shall shewe
that the enimie was able to bring
nothing to passe: also thou shalt
bridle their rage, that they shall
not compass their purpose.

h To wit, the Leues that dwell
about the Tabernacle, or the peo-
ple, among whom he doeth dwell.

i The Hebrew word signifieth, to
vintage, or gather grapes: mean-
ing that he shall make the coun-
sailes and enterprises of wicked
tyrants foolish and vaine.

g To him that excellerth on Argineth.

h Whalme or song committed to Maph.

i He is knowne in Iudah: his
name is great in Israel.

j For in Whalme is his Tabernacle,
and his dwelling in Zion.

k There shalke be the arrows of the bow,
the shield and the sworde and the battell.
Selah.

l Thou art moze bright and puissant,
then the mountaines of Irap.

m The stout hearted are spoiled: they
hane slyt their sleepe, & all the men
of strength hane not found their
handes.

n At thy rebuke, O God of Iacob,
both the chariot and horse are cast
a sleepe.

o Thou, even thou art to be feared:
and who shall stand in thy sight,
when thou art angry?

p Thou diddest cause thy iudgement
to be heard from brauen: therefore
the earth feared and was still.

q When thou, O God, arosest to
iudgement, to helpe all the meke
of the earth. Selah.

r Surely the rage of man shall
turne to thy pipe: the remnant
of the rage shall thou restraime.

s Wolfe and personne vnto the
Lorde pour God, alye that be
rounde about him: let them
bring presentes vnto him that
ought to be feared.

t He shall cut off the spirit of
vices: he is terrible to the kings
of the earth.

u For the ende shall shewe that
the enimie was able to bring
nothing to passe: also thou shalt
bridle their rage, that they shall
not compass their purpose.

v To wit, the Leues that dwell
about the Tabernacle, or the peo-
ple, among whom he doeth dwell.

w The Hebrew word signifieth, to
vintage, or gather grapes: mean-
ing that he shall make the coun-
sailes and enterprises of wicked
tyrants foolish and vaine.

x The Prophet in the name of the
Church reuerfeth the greatnes of
his affliction, and his grievous
temptations.

y VVhen he was driven to this
ende to consider his former
conuersation, and the continual
course of Gods workes in the
preseruacion of his seruantes,
and so he confirmeth his sayth
agaynst these temptations.

z For the excellent musician *
Jeduthun. A Psalm committed to
Maph.

a My voyce came to God, when
I heard him.

b In the daye of my trouble I
sought the Lorde: my soule ranne
and ceased not in the night:
my soule refused comfort.

c I did thinke vpon God, and
was troubled: I prayed, and my
spirit was full of anguish. Selah.

d Thou keepst mine eyes
waking: I was affouled and could
not speake.

e Then I considered the dayes
of olde, and the peres of
ancient time.

f I called to remembrance my
song in the night: I communed
with mine owne heart, and my
spirite searched

* diligently.

g Will the Lorde absent himselfe
for euer? and will he shew no
more fauour?

h Is his mercie cleane gone
for euer? both his promise
faile for euermore?

i Hath God forgotten to be
mercifull? hath he shut up
his tender mercies in his
placard? Selah.

j And I sayde, This is my
death: yet I remembered the
peres of the right hande of
the most High.

k I remembered the woikes of
the Lorde: certainly I remembred
thy wonders of olde.

l I did also meditate all thy
woikes, and did denie of thine
actes, saying,

m Thy way, O God, is in the
Sanctuarie: who is so great
as God as our God? that is,
change

n Thou art the God that doest
wonders: thou hast declared
thy power among the people.

o Thou hast redeemed thy
people with them, whom he
hath beaten. I toke heart
again.

p The waters saw thee, O God:
the waters saw thee, and were
afraide: yea, the depths
trembled.

q The cloudes poured out
water: the heavens gaue a
founde yea, thine actes
rowes went aboade.

r The voyce of thy thunder was
rounde about: the lightnings
lightened the world: the
earth trembled and shooke.

s Thy way is in the Sea, and
thy pathes in the great waters,
and thy footstepes are not
knowne.

t Thou diddest leade thy
people like sheepe by the
hand of Moses and Aaron.

u He declarerth wherein the
power of God was declared,
when he deliuered the
Israelites through the red
Sea.

v That is, thundered and
lightened. m For when thou
haddst brought ouer thy
people, the water returned
to her course, & the
enemies that thought to
haue followed them, could
not passe through. Exod. 14.28.29.

w He sheweth how God of his
mercie chose his Church
of the posteritie of Abraham.

x Reproaching the
subur a rebellion of their
fathers, that the children
might not onely vnderstande,
but also seeing them so
malicious and perverse,
might be abashed and so
turne vnto God. In this
Psalm the holy Ghost hath
comprehended, as it were,
the summe of all Gods
benefices, to the intent
the ignorant and grosse
people might haue infuse
wordes the effect of the whole
is flowers of the Bible.

y A Psalm to giue instruction,
committed to Maph.

z Hear my doctrine, O my
people: I incline mine eares
vnto the wordes of my
mouth.

a I will open my mouth in
a parable: I will declare
high sentences of olde.

b Which we haue heard and
knowne, and our fathers
haue tolde vs.

c We will not lye them from
their children: but to the
generation to come we
will shewe the pietyes of
the Lorde, his power also,
and his wonderful woikes
that he hath done:

d Both the cause why I was
chastened, and where my
sorowes should haue
ende. f As if he should
say, It is impossible:
whereby he exhorteth
himselfe to patience.

e Though I first
doubted of my life, yet
considering that God
had his yeeres, that is,
change of times, and was
accustomed also to liue
vnto we must ascend by
faith, if we will know
the wayes of God.

f I Condemneth all that
worshippe any thing
saue the onely true God,
whose glory appeareth
through the world. k He
declarerth wherein the
power of God was de-
clared, when he deliuered
the Israelites through the
red Sea. l That is, thun-
dered and lightened. m
For when thou haddest
brought ouer thy people,
the water returned to her
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i Hath God forgotten to
be mercifull? hath he
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Selah.

j And I sayde, This is
my death: yet I remem-
bered the peres of the
right hande of the most
High.

k I remembered the
woikes of the Lorde: cer-
tainely I remembred thy
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l I did also meditate
all thy woikes, and did
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m Thy way, O God, is
in the Sanctuarie: who
is so great as God as our
God? that is, change

n Thou art the God that
doest wonders: thou
hast declared thy power
among the people.

o Thou hast redeemed
thy people with them,
whom he hath beaten.
I toke heart againe.

p The waters saw thee,
O God: the waters saw
thee, and were afraide:
yea, the depths trem-
bled.

q The cloudes poured
out water: the heavens
gaue a founde yea,
thine actes rowes went
aboade.

r The voyce of thy
thunder was rounde
about: the lightnings
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s Thy way is in the
Sea, and thy pathes in
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t Thou diddest leade
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u He declarerth wherein
the power of God was
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uered the Israelites
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and knowne, and our
fathers haue tolde vs.

c We will not lye them
from their children: but
to the generation to
come we will shewe
the pietyes of the
Lorde, his power also,
and his wonderful
woikes that he hath
done:

d Both the cause why
I was chastened, and
where my sorowes
should haue ende.
f As if he should say,
It is impossible:
whereby he exhorteth
himselfe to patience.

e Though I first
doubted of my life,
yet considering that
God had his yeeres,
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vnto we must ascend
by faith, if we will
know the wayes of
God.

f I Condemneth all
that worshippe any
thing saue the onely
true God, whose
glory appeareth
through the world.

g He declarerth
wherein the power of
God was declared,
when he deliuered
the Israelites through
the red Sea.

h That is, thun-
dered and lightened.
m For when thou
haddest brought
ouer thy people,
the water returned
to her course, &
the enemies that
thought to haue
followed them,
could not passe
through. Exod.
14.28.29.

n He sheweth
how God of his
mercie chose his
Church of the
posteritie of
Abraham.

o Reproaching
the subur a
rebellion of their
fathers, that the
children might
not onely vnder-
stande, but also
seeing them so
malicious and
perverse, might
be abashed and
so turne vnto
God. In this
Psalm the holy
Ghost hath
comprehended,
as it were, the
summe of all
Gods benefices,
to the intent
the ignorant
and grosse
people might
haue infuse
wordes the
effect of the
whole is
flowers of the
Bible.

d By the testi-
monie & law, he
meaneth the
lawe written,
which they were
commanded to
teach their
children, Deut.
6.7.

e He sheweth
wherein the chil-
dren should be
like their fa-
thers, that, is in
mainteyning
Gods pure re-
ligion.

f He sheweth
wherein the life
of this doctrine
standeth: in faith,
in the medita-
tion of Gods be-
nefices, and in o-
bedience.

g Though these
fathers were the
seed of Abra-
ham & the cho-
sen people, yet
he sheweth by
their rebellion,

h By Ephraim
he meaneth also
the rest of the
tribes, because
they were most
in number:

i He proueth
that not onely
the posteritie,
but also their
forefathers were
wicked and re-
bellious to God.

j He sheweth
that not onely
the posteritie,
but also their
forefathers were
wicked and re-
bellious to God.

k That is, in his Fatherly pro-
vidence, whereby he careth for his people
sufficiently.

l So that they had that, which was necessary
and sufficient: but
their lust made them to couet that which they knewe God had de-
nied them.

5 How hee established a ^d testimonie in
Isaiah, and ordeined a lawe in Israel,
which he commanded our fathers, that
they should teach their children:

6 That the posteritie might knowe it, &
the childre which should be borne, should
stand up, and declare it to their children:

7 That they might set their hope on God,
& not forget the woordes of God, but keepe
his commandments:

8 And not to bee as their fathers, a diso-
bedient & rebellious generation: a gene-
ration that set not their heart aright, and
whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed
and shooting with the bow, turned backe
in the day of battell.

10 They kept not the covenant of God, but
refused to walke in his law,

11 And forgate his statutes, & his wonderfull
workes that he had shewed them.

12 He did maruelous thinges in the sight
of their fathers in the lande of Egypt:
euen in the field of Zoan.

13 He deuided the sea, & led them through:
he made also the waters to stande as an
heap.

14 In the day time also he led them with
a cloude, and all the night with a light of
fire.

15 He clane the rockes in the wilderness, &
gaue them drinke as of the great deepes.

16 He brought fountaines also out of the
stony rocke, so that he made the waters to
descend like the riuers.

17 Yet they sinned still against him, and
provoked the Highest in the wilderness,
18 And tempted God in their heartes in
requiring meate for their lust.

19 They spake against God also, saying,
Can God prepare a table in the wil-
dernes?

20 As holbe, he smote the rocke, that the
water gusheth out, and the steames as
ne flowed: can he giue bread also? or pre-
pare flesh for his people?

21 Therefore the Lord heard and was an-
gry, & the fire was kindled in Isaacob,
and also wrath came vpon Israel.

22 Because they beleieued not in God, and
trusted not in his helpe.

23 Yet he had commanded the cloudes as
bone, & had opened the drooes of heauen,

24 And had rained downe man vpon
them for to eate, and had giuen them of
the wheate of heauen.

25 When hee ate the bread of Angels: hee
sent them meate enough.

26 He caused the Eastwinde to passe in
the heauen, and through his power hee
brought in the Southwinde.

27 He rained flesh also vpon them as dust,
& feathered fowle as the sand of the sea.

28 And hee made it fall in the middes of
their campe, euen round about their ha-
bitations.

29 So they did eate and were well filled:
for he gaue them their desire.

30 They were not turned from their lust,
but the meate was per in their mouthes,

31 When the wrath of God came euen vpon
them, & flew the strongest of them, and
smote downe the chosen men in Israel.

32 For all this, they sinned still, and be-
leued not his wonderous workes.

33 Therefore their dapes did hee consume
in banitic, and their peris halship.

34 And when he flew them, they fought
him and they returned, and fought God
earnestly.

35 And they remembered that God was their
strength, and the most high God their
redeemer.

36 But they flattered him with their
mouth, and dissembled with him with
their tongue.

37 For their heart was not bright with
him: neyther were they faithfull in his
covenant.

38 Yet hee being mercifull forgave their
iniquitie, and despitied them not, but oft
times called backe his anger, and did not
stirre vp all his wrath.

39 For hee remembered that they were flesh:
yea, a vaine that passeth and commeth
not againe.

40 How oft did they provoke him in the
wildernes: & grieue him in the desert?

41 Pea, they returned, and tempted God,
and limited the Holp one of Israel.

42 They remembered not his haire, nor
the day when he deliuered them from the
enemie.

43 Nor him that set his signes in Egypt,
his wonders in the field of Zoan,

44 And turned their riuers into blood, and
their floods that they could not drinke.

45 He sent a swarme of flies among them,
which deuoured them, and frogs, which
despoiled them.

46 He gaue also their fruites vnto the
caterpiller, & their labour vnto the graile
hopper.

47 He despoiled their vines with hable, &
their wild figgetrees with the hailestone.

48 He gaue their cattel also to the hable, &
their flockes to the thunderboltes.

49 He cast vpon them the fiercenesse of his
anger, indignation and wrath, & verra-
tion by the sending out of small Angels.

50 He made a wap to his anger: he spared
neither.

signifieth a confused mixture of flies & venomous wormes. Sent
take infor all sortes of serpents: some for all wilde beastes.

c He repeateth not here all the miracles that God did in Egypt, but
certeine which might be sufficient to conuince the people of his
mercie and ingratitudine.

d So called, either of the effect that is
punishing the wicked, or else because they were wicked spirits,
whom God permitted to vex men.

mat

p God wiled the
meanes of the
winde to teach
them, that all e-
lementes were vnto
his commande-
ment, and that
no distance of
place could let
his working.
q Such is the
nature of conso-
pikence, the
more it hath, the
more it lusteth.
r Though other
were not spared,
yet chiefly they
suffered, which
trusted in their
strength agaynst
God.

f Thus finely
continuance ma-
kech men infir-
mole, so that by
much they are
made amodel.

g Such was their
hypocrite, that
they fought vnto
God for leane
of punishment,
though in their
heart they loved
him not.

h Whatsoever
commeth out
from the pure
fontaine of the
heart, is hypo-
crite.

i Because he
would cherishe
some remnant
of a Church to
praise his Name
in earth, he suf-
fered not their
sinnes to ouer-
come his mercy.

y That is, they
tempted him oft
times.

z As they all do
that meane the
power of god by
their capacities.

a The forget-
fulness of Gods
beneficences is the
roote of rebelli-
on and all vice.

b This word
take infor all
sortes of serpents:
some for all wilde
beastes.

c He repeateth not here all the miracles that God did in Egypt, but
certeine which might be sufficient to conuince the people of his
mercie and ingratitudine.

• The first borne
are so called, as
Genes. 49. 3.

f That is, Egypt

for it was called
Mizraim or E-

gypt, of Miz-

raim that was
the soune of

Ham,

g That is, they

had none occa-

sion to feare, for-

asmuch as God

destroyed their

enemies and de-

livered them

safer,

h Meaning Can-

aan, which God

had consecrate

to himselfe, and

appointed to his

people.

i Nothing more

displeaseth God

in the children,

then when they

continue in that

wickednes,

which their fa-

thers had begun,

k By serving

God otherwise

then he had ap-

pointed.

l For their in-

gratitude he sus-

pected the Phil-

istims to take the

Arke, which was

the signe of his

presence, from

among them,

m The Arke is

called his power

and beautie, be-

cause thereby

he defended his

people, & beau-

tifully appeared

unto them,

n They were

foolishly de-

stroyed, i. Sam.

4. 10.

o They had no

marriage songs

not their soules from death, but gave their
life to the pestilence,

51 And smote all the first borne in Egypt,
even the • beginning of their strength in
the tabernacles of Ham.

52 But he made his people to goe out like
sheepe, and ledde them in the wilderness
like a flocke.

53 Yea, he carried them out safely, and they
feared not, and the Sea covered their
enemies.

54 And he brought them unto the borders
of his Sanctuaries: even to this Mount-
taine, which his right hand purchased.

55 • He cast out the heathen also before them,
and caused them to fall to the lor of his in-
heritance, and made the tribes of Israel
to dwell in their tabernacles.

56 Yet they tempted, & provoked the most
high God, and kept not his testimonies.

57 But turned backe and delt: falsely like
their fathers: they turned like a deceitful
bowe.

58 And they provoked him to anger with
their high places, & moved him to wra-
th with their graven images.

59 God hearde this and was wroth, and
greatly abhoyred Israel.

60 So that he: forsaake the habitation of
Syilo, even the Tabernacle where he dwelt
among men.

61 And delivered his • power into capti-
vity, & his beautie into the enemies hand.

62 And he gave up his people to the sword,
and was angry with his inheritance.

63 The fire • deuoured their chosen men,
and their maidens were not • praised.

64 Their Widdowes fell by the sword, and
their • widdowes lamented nor.

65 But the Royde awaked as one out of
 sleepe, and as a strong man that after his
 wine crept out.

66 And smote his enemies in the hinder
parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of • Jo-
seph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, & mount
Zion which he loved.

69 And hee • built his Sanctuaries as an
high palace, like the earth, which hee sta-
bilished for ever.

70 He chose Dauid also his servant, and
tooke him from the shepherdes.

71 Enen from behind the ewes with yong
brought hee him to feede his people in
Zaakob, and his inheritance in Israel.

72 So: he fed them according to the sim-
plicity of his heart, and guided them by
the discretion of his handes.

73 • Either they were slaine before,
or taken prisoners of their enemies, & so were forbidden. q Be-
cause they were drunke in their sinnes, they iudged Gods patience
to be a slumbering, as though he were drunken: therefore hee an-
swering their beastly iudgement, saith, he will awake and take sud-
den vengeance. r Showing that he spared not altogether the Is-
raelites, though hee punished their enemies. s By building the
Temple and establishing the kingdom, hee declareth that the
signes of his fauour were among them. t Hee sheweth wherein
a kings charge standeth to wit, to provide faithfully for his people,
to guide them by counsell, and defende them by power.

PSAL. LXXIX.

1 The Israelites complain to God for the great cala-
mitie and oppression that they suffered by Gods en-
emies, 8 And confesseing their sinnes, 10 • Because
their calamities were ioynd with the contempt of
his Name, 13 For the which they promise to be
thankfull.

¶ A Psalm committed to Asaph.

1 O God, the heathen are come into
thine inheritance: thine holy Tem-
ple haue they desied, and made Jeru-
salem heapes of stones.

2 The dead bodies of thy seruants haue
they giuen to be meat vnto foules of the
heauen: and the flesh of thy Sauntes vnto
the beasts of the earth.

3 Their blood haue they shed like waters
round about Ierusalem, and there was
none to • burye them.

4 We are a reproche to our • neighbours,
euen a scoine and derision vnto them that
are round about vs.

5 Lord, how long wilt thou be angry, for
euer: shall thy ielsonie • burne like fire?

6 • Polme out thy wrath vpon the heathen
that haue not knowen thee, and vpon the
kingdomes that haue not called vpon thy
Name.

7 For they haue deuoured Zaakob and
made his dwelling place desolate.

8 Remember not against vs the • former
iniquities, but s make hast and let thy
tender mercies preuent vs: for we are in
great miserie.

9 Helpe vs, O God of our saluation, for
the glory of thy Name, and deliuer vs,
and be mercifull vnto our sinnes for thy
Names sake.

10 Wherefore shoulde the heathen saie,
Where is thy God? let them be knowne
among the heathen in our sight by the
vengeance of the blood of thy seruants
that is shed.

11 Let the sighing of the • prisoners come
before thee: according to thy mightie
arme presterie the children of death.

12 And tender to our neighbours four fold
into their dosome their reproche, wheres
with they haue reproched thee. O Lord.

13 So we thy people, and shepe of thy pas-
ture shall praise thee for euer: and from
generation to generation: we will set
forth thy praise.

14 And say not till we haue recompensed for our sinnes, b See-
ing we haue none other Sauour, neither can we helpe our selues,
and also by our saluation thy Name shall be praised, therefore, O
Lorde, helpe vs. i Who though in respect of God they were
iustly punished for their sinnes, yet in consideration of their cause,
were vniuily murdered. k Which were captiues among their
enemies, and could looke for nothing but death. l We ought
to desire no benefice of God, but on this condition to praise his
Name, Isa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to help the miseries of his
Church, & Desiring him to consider their first estate,
when his fauour shined towards them, to the intent
that he might finish that worke which he had begun.

¶ To him that exchelleth on Shohammun
South. A Psalm committed to Asaph.

ff. liii.

1 Yeare,

a The people
crie vnto God

against the bar-

barous tyrannie

of the Babylonians,

who spoiled

Gods inheri-

tance, polluted

his Temple, des-

troyed his religion,

and murdred

his people.

b The Prophet

sheweth what

extremities God

suffereth for

time his Church

to fall, to exercise

their faith be-

fore he set to his

hand to deliuer

them.

c Their friends

and kinsfolkes

durst not burie

them for feare

of the enemies,

d Whereof

some came of A-

braham, but

were degenere-

rate: and others

were open ene-

mies to thy reli-

gion, but they

both laughed at

our milenes.

e Wilt thou re-

terly consume vs

for our sinnes,

before thou ta-

kest vnto mercy?

Isa. 40. 25.

f Which we and

our fathers haue

committed.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.

b *Thou* house their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

c *Loyne* they whole people & all thy tribes together againe.

d The faithfull feare Gods anger, when they perceiue y their prayers are not forthwith heard.

e Our neighbours continuall strife and warre against vs. f Because that repentance only commeth of God, they most instantly and oft times call to God for as a meane, whereby they shalbe freed.

g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beasts to declare agayne thy loue, and finish the worke that thou hast begonne.

h *Eb. Cedars of God*

1 *Care*, & thou Shepherd of Israel, thou that leadest Joseph like sheepe: shewe thy brightness, thou that livest betwene the *Cherubims*.

2 Before Ephraim and Benjamin & Manasse shew thy strength, and come to helpe vs.

3 Turne vs againe, O God, & cause thy face to shine, that we may be saved.

4 O Loyde God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and given them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast bought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou hast made rowme for it, and biddest cause it to take roote, and it filled the land.

10 The shadowes were covered with the shadowe of it, and the boughes thereof were like the goodly cedars.

11 She streched out her branches vnto the Sea, and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bores out of the woode hath destroyed it, and the wilde beastes of the field haue eaten it up.

14 Kerne we beseeche thee, O God of hostes: looke downe from heauen and beholde and visite this vine.

15 And the vinegarde, that thy right hand hath planted, and the pong vine, which thou hast made strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand be vpon the right hand, & vpon the foine of man, whom thou hast made strong for thine owne selfe.

18 So will not we goe backe from thee: we reuise thou vs, and we shall call vpon thy name.

19 Turne vs againe, O Loyde God of hostes: cause thy face to shine & we shalbe saved.

20 *An exhortation to praise God both in heart & voyce for his benefits, & to worship him only.* 11 God sheweth their ingratitude, 12 And sheweth what great benefits they haue left through their own malice.

21 *To him that exalteth vpon Sittith.* A Psalme committed to Asaph.

1 Singe joyfully vnto God our strength: singe loude vnto the God of Iacob.

2 Take the long and bring forth the tabret, the pleasant harpe with the viose.

3 Blow the trumpet in the new moon, & in the full moon appointed, at our feast day.

4 For this is a statute for Israel, and a law for the God of Iacob.

5 He set this in Joseph for a testimonie, when he came out of the lande of Egypt where I heard a language, that I vnderstande not.

6 I haue withdrawen his shoulder from burden, & his hands haue left the pots.

7 Thou calledst in affliction and I drunke the cup, and answered thee in the secret of the timber: I proued thee at the waters of Meribah, Selah.

8 I heare, O my people, and I will protest vnto thee, O Israel, if thou wilt hearken vnto me.

9 And wilt thou haue no strange god in thee, neither worship any strange god,

10 For I am the Loyde thy God, which brought thee out of the lande of Egypt: open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their owne heart, and they haue walked in their owne counsels.

13 Why my people had hearkened vnto me, and Israel had walked in my wayes:

14 I would soone haue humbled their enemies, & turned mine hand against their aduersaries.

15 The haters of the Loyd should haue bene subiect vnto him, and their iune should haue endured for euer.

16 And God would haue fed them with the fatte of wheate, and with honie out of the rocke would I haue sufficed thee.

17 *Or, contention, Exod. 17. 7.* h He contendeth with all assemblies, where the people are not attentive to heare Gods voyce, & to his obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receive Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret elects appointeth who shal heare & fruit. l If their finnes had not letted, m If the Israelites had not broken covenants with God, he would haue giue them victorie against their enemies.

n That is, with most fine wheate and abundance of honie.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the iudges, and magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice.

4 *Thou* bring some amendment, 8 He desireth God to undertake the matter and execute iustice himselfe.

9 *Thou* Psalme committed to Asaph.

10 *God* standeth in the assembly of gods: the iudger among gods.

11 How long wilt thou iudge vniustly, & as receiue the persons of the wicked? Selah.

12 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.

13 Deliuer the poore and needy, cause them to rise from the hand of the wicked.

14 They know not, & vnderstand nothing: the cause of the godly cannot be heard.

c Not only when they cry for helpe, but when their cause requireth ayde and support.

h It seemeth that Asaph was appointed for iudgement feasts and assemblies of the people, to whom at that time there ceremonies were ordeined, but now vnder the Gospel are abolished.

i Vnder this least he comprehendeth all other iudgement days.

j That is, in Israel: for Joseph

k Some he was called by his chiefes, before that Iudah

l God speaketh in the person of the people, because he was their leader.

m If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, how much more are we indebted to him for our spiritual deliuerance from the tyrannie of Satan and sinne.

n By a strange and wonderful

o The Prophet sheweth y it is not the iudges, do not their iudgement, who are the cause of the wickednesse, but the wickednesse of the wickednesse, doe will take vengeance on them.

p For theu are murderers sinde fauour in iudgement, when they cry

q The Prophet sheweth y it is not the iudges, do not their iudgement, who are the cause of the wickednesse, but the wickednesse of the wickednesse, doe will take vengeance on them.

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aa The Prophet sheweth y it is not the iudges, do not their iudgement, who are the cause of the wickednesse, but the wickednesse of the wickednesse, doe will take vengeance on them.

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ae The Prophet sheweth y it is not the iudges, do not their iudgement, who are the cause of the wickednesse, but the wickednesse of the wickednesse, doe will take vengeance on them.

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ag The Prophet sheweth y it is not the iudges, do not their iudgement, who are the cause of the wickednesse, but the wickednesse of the wickednesse, doe will take vengeance on them.

ah For theu are murderers sinde fauour in iudgement, when they cry

Thou shalt all things are out of order, either by their tyrannie, or careless negligence. No title of honour shall excuse you, but you shall be subject to Gods iudgement, and render account as well as other men. Therefore no tyrant shall pick thy right and authoritie from thee.

PSAL. LXXXIII.

The people of Israel pray vnto the Lord to deliver them from their enemies both at home and abroad, which imagining nothing but their destruction. And they desire that all such wicked people may, according as God was accustomed, be stricken with the flames of his wrath. That they may knowe that the Lord is most high upon the earth.

A song, or Psalm committed to Asaph.

KEepe not thou silence, O God: be not still, and cease not, O God. For loe, thine enemies make a tumult: and they that hate thee, haue lifted vp the head. They haue taken craftie counsel against thy people, and haue conspired against thy secret ones. They haue sayde, Contrie and let vs cutt them off from being a nation: and let the name of Israel bee no more in remembrance. For they haue consulted together in heart, and haue made a league against thee: The Tabernacles of Edom, & the Ishmaelites, Moab and the Agarim: Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Cyprus: Ashur also is ioynd with them: they haue bene an arme to the children of Lot. Selah. Doe thou to them as vnto the Midianites: as to Sissera and as to Habin at the river of Euphrat. They perished at En-doj, and were dung for the earth. Spake them, euen their princes like Rebekah and like Zeeb: yea, all their princes like Rebekah and like Zalmunna. Which haue sayde, Let vs take for our possession the habitations of God. O up God, make them like vnto a where, and as the stubble besoye the wind. As the fire burneth in foyest, and as the flame setteth the mountaynes on fire: So persecute them with thy tempest, & make them asfrape with thy storme. Fill their faces with thaine, that they provoked these other nations to fight against the Israelites their brethren. By these examples, they were confuted that God would not suffer his people to be utterly destroyed. Iudg. 7. 21. and 42. 1. Troden vnder feete as mire. Iudg. 7. 25. and 1. 21. 1. That is, Iudas: for where his Church is, there cleeth he among them. 1. Because the reprobate could by no means be assured the prayeth that they may vicerly be destroyed, by visible and hidden with all windes.

map = seke thy name, O Lord. Let them be confounded and troubled for ever: yea, let thine be put to shame & perith. That they may knowe thou, which art called Jehouah, art alone, euen the most high ouer all the earth.

by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIII.

David driven forth of his country, 2. Desires not ardently to come againe to the tabernacle of the Lord, and the assembly of the Saints to praise God. 4. Pronouncing them blessed that may see doe. 6. Then he praiseth the courage of a people, that passe through the wilderness to assemble them selassien. 10. Finally wish praise of this matter and confidence of Gods goodnesse: he endeth the Psalm.

To him that excelleth vpon Cithith.

A Psalm committed to Asaph.

O Lord of hostes, how amiable are thy Tabernacles. My soule longeth, yea, & fainteth for the courts of the Lord: mine heart and my flesh reioyce in the lining God. Yea, the sparrowe hath founde her an house, and the swallowe a nest for her, where she may lay her pong: euen by thine altars, O Lord of hostes, my king and my God. Blessed are they that dwell in thine house: they will ever praise thee, O Lord. Blessed is the man, whose strength is in thee, and in whose heart are thy wayes. They going through the vale of Baca, make welles therein: the raine also coauereth the pooles. They goe from strength to strength, till euery one appeare before God in Zion. O Lord God of hostes, heare my prayer: hearken, O God of Jacob, Selah. Beholde, O God, our shielde, and looke vpon the face of thine Anointed. For a day in thy courtes is better then a thousand other where: I had rather be a doozer keeper in the house of my God, then to dwell in the Tabernacles of wickednesse. For the Lord God is the sunne and shielde vnto vs: the Lord will giue grace and gloie, and no good thing will hee withhold from them that walke by right. O Lord of hostes, blessed is the man that trusteth in thee.

That is, be compelled by thy plagues to confesse thy power. n Though they beleue not, yet they may proue:

by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIII.

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fully bent to cometo Christs Church, neither yet that God will euer faile them. They are neuer weary, but increase in strength and courage till they come to Gods house. That is, for Christs sake, whose figure I represent. He would with to liue but one day rather in Gods Church, then a thousand among the worldlings. But will from time to time increaseth his blessings toward his more and more.

PSAL. LXXXV.

Because God withdrew not his reddin from his Church, after their vtterance from Babylon, first they put him in minde of their dilatorance, to this in tend at he should not loose the works of his grace vnto them. Next they complain of their long exile.

affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdom, vnder the which should be perfect felicitie.

To him that excellently: 11 Psalm committed to the sonnes of Iosab.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into judgement. c Not onely in withdrawing thy rod, but in forgiving our sinnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: In now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them. e He confesseth that our saluation cometh onely of Gods mercie. f He will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ they shoulde haue peace and ioye. h Iustice shall then flourish and haue free course and passage in euery place.

P S A L. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies received, 11 Desiring also to be inuolued of the Lords, that hee may see him and glorifie his Name. 14 He commendeth also of his aduersaries, and requesteth to be deliuered from them.

A Prayer of David.

a David persecuted of Saul, thus prayed, leaving the same to the Church as a monument, how to seek redresse against their miseries. b I am not enemie to them, but pitee them, though they be cruell toward me. c Which was a sure token that he beleued that God would deliuer him. d He doth confesse that God is good to all, but only mercifull to poore sinners.

1 Decline: thine ear, O Ioyde, and heare me: for I am poore and needie. 2 Preferne thou my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee. 3 Be mercifull vnto mee, O Ioyde: for I cry vpon thee continually. 4 Reioyce the soule of thy seruant: for vnto thee, O Ioyde, doe I lift vp my soule. 5 For thou, Ioyde, art good and mercifull, though they be cruell toward me. c Which was a sure token that he beleued that God would deliuer him. d He doth confesse that God is good to all, but only mercifull to poore sinners.

and of great kindnes vnto all them, that call vpon thee.

6 Give care, Ioyde, vnto my prayer, and hearken to the voyce of my supplication. 7 In the day of my trouble I will call vpon thee: for thou hast heard me. 8 Amongst the gods there is none like thee, O Ioyde, and there is none that can doe like thy workes. 9 All nations, whome thou hast made, shall come and worship before thee, O Ioyde, and shall glorifie thy Name. 10 For thou art great and doest wondrous things: thou art God alone. 11 Teach me thy way, O Ioyde, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name. 12 I will praise thee, O Ioyde my God, with all mine heart: yea, I will glorifie thy Name for ever. 13 For great is thy mercie toward me, and thou hast deliuered my soule from the lowest graue. 14 O God, the yfonde are risen against me, and the assemblies of violent men haue fought my soule, and haue not let thee before them. 15 But thou, O Ioyde, art a pitiful God and mercifull, slow to anger and great in kindnes and truth. 16 Turne vnto me, and haue mercie vpon mee: giue thy strength vnto thy seruant, and saue the soule of thine handmaide. 17 Shew a token of thy goodnesse toward me, that they which hate mee, may see it, and bee ashamed, because thou, O Ioyde, hast holpen me and comforted me.

P S A L. LXXXVII.

1 The holy Ghost promitteth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbered among the members thereof.

A Psalm or Song committed to the sonnes of Iosab.

1 God layed his foundations among the high mountains. 2 The Lord loveth the gates of Iosab: the hills to the aboute all the habitations of Iacob. 3 Glorious things are spoken of thee, O God, in Iosab. 4 I will make mention of Iacob & Ioseph glorious euent betwixt them that knowe me: betweene do not yett ap- phalestina and Tyris with Ethiopia, peare, yett with patientia, and God will accom- pish his promes. e That is, Egypt and these other countreys shall come to the knowledge of God. d Iacob sayd of him, that is regenerate and come to the Church, this is as one that was borne in the Church.

e Out of quarters they shall come into the Church, and be counted as citizens. **7** When he calleth by his word the into the Church, whom he had elected and written in his booke. **g** The Prophet fetcheth his whole affections and comfort in the Church.

P S A L LXXXVIII.

1 A grievous complaint of the faithfull, sore afflicted by sickness, persecutions and adversities. **7** Being as it were left of God without any consolation: **13** Yet hee calleth on God by faith and strength against desperation. **18** Complaining himselfe to be forsaken of all earthly helpe.

2 A song or psalme of Heman the Ezrahite to give instruction, committed to the sones of Iosaphat for him that excellently vpon **Salath** & **Leannoth**.

1 O Lord God of my saluation, I crye day and night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with enuie, and my life draweth nere to the graue.

4 I am counted among them that goe downe vnto the pitte, and am as a man without strength:

5 Free among the dead, like the slayne lying in the graue, whome thou rememberest no more, and they are cut off from thine hand.

6 Thou hast layed me in the lowest pit, in darkness, and in the deepe.

7 Thine indignation bereth vpon mee, and thou hast bered me with all thy waues.

8 Thou hast put alwaye mine acquaintance farre from me, and made mee to be abhorred of them: **9** I am shut vp, and can not get forth.

10 Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

11 Wilt thou shewe a miracle to the dead? or shall the dead rise & praise thee?

12 Shall thy loving kindeesse bee declared in the graue? or thy faithfullnesse in destruction?

13 Shall thy wondrous workes bee knowne in the darker? and thy righteousness in the land of obliuion?

14 But vnto thee haue I cryed, O Lord, & earlie shall my prayer come before thee.

15 For thou dost thou reiect my soule, and hidest thy face from me?

16 I am afflicted and at the point of death: from my pouth I suffer thy terrors,

whereby he partly punisheth and partly trieth his.

g I see none end of my sorowes. **h** Mine eyes & face declare my sorowes. **i** He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raise them vp againe.

k That is, in the graue, where onely the body lieth without all sense and remembrance. **l** I am neuer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

doubting of my life.

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends haue put away from mee, and mine acquaintance hid themselves.

"Ely. v. 11. in darknesse."

P S A L LXXXIX.

1 With many wordes doeth the Prophet praise the goodness of God. **23** For his testament and covenant, that he had made betwixt him and his elect by Iesus Christ the sone of David: **38** Then doeth hee complain of the great vniuers, and desolation of the kingdom of David, so that to the outward appearance the promise was broken. **46** Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

2 A psalme to give instruction, of Ethan the Ezrahite.

1 I will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I have said, Mercie shall be set by for ever: thy truth shall thou stablish in the deep heauens.

3 I haue made a covenant with my chosen: I haue sowne to David my servant,

4 Thy seede will I stablish for ever, and set them by thy throne from generation to generation. Selah.

5 O Lord, euen the heauens shall praise thy wondrous workes: pra, thy truth in the congregation of the Saints.

6 For who is equal to the Lord in the heauens? and who is like the Lord among the sones of the gods?

7 God is very terrible in the assembly of the Saints, and to be reuerenced aboue all, that are about him.

8 O Lord God of hosts, who is like vnto thee, which are a mightie Lord, and thy truth is about thee?

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast braten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast layed the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: **13** Taboz and Yernon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

15 Righteousnesse and equitie are thy statutes. **16** If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church dare for himselfe against God?

17 For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians who will be euenso deliuer it, when the danger be great. **k** Taboz is a mountaine Westward from Ierusalem, & Hermon Eastward: so the Prophet significth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.

18 For hereby he iudgeth the world, and sheweth himselfe a mercifull Father and faithfull protectour vnto his.

blissment

in Feeling in
their conscience
that God is their
father.
n They shalbe
preferred by thy
Fathers prouiden-
ce.

o In that they
are preferred &
continue, they
ought to giue
praise and glory
onely to thee.

p In that that
our King hath
power to defend
vs, it is the gift
of God.

q To Samuel and
to others, to as-
sure y David was
chvosen one.

r Whome, I have
both cholen and
giue him strengh
to execute his
office, as ver. 21.

f Though there
shalbe euermore
enemies against
Gods kingdom,
yet he promiseh
to overcome the

t I will merciful-
ly performe my
promises to him,
notwithstanding
his infirmities &
effences.

u His power, glo-
rie and estate.
x He shall enioy
the land round
about.

y His excellent
dignitie shall ap-
peare herin, that
he shalbe namd
the sonne of God

& the first borne
wherein he is a
figure of Christ.

z Though for
the finnes of the
people the state
of this kingdom
decayeth, yet God

renewed hills
roote, till he had
accomplished this
promis in Christ.

2. Sam. 7. 14. a Though the faithfull
answere not in al pointes to
their profession, yet God will not
breake his covenant with them.

b For God in promising hath respect
to his mercie & not to mans
power in performing.

c As long as the sunne and moone
endure, they shalbe wit-
nesses to me of this promise.

d Because of the horrible confu-
sion of things, the Prophet complaineth
to God as though he saw not
the performance of his promise.

And thus discharging his cares on
God, he refuseth doubt and impatience.

blishment of thy throne: mercie & truth
go before thy face.

15 Blessed is the people, that can = riopce
in thee: they shall walke in the light of thy
countenance, & Loeb.

16 They shall reioyce continually in thy
Name, & in thy righteousness shall they
exalt themselves.

17 For y art the glory of their strength, &
by thy favour our voyces shalbe exalted.

18 Thy our shield appertaineth to the Lord,
and our King to the holy one of Israel.

19 Thou spakest then in a wisd unto thyne
Golep one, and saidst, I have layed helpe
upon one that is = nughtie: I have exal-
ted one chosen out of the people.

20 I have found Dauid my seruant: with
mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established
with him, and mine arme shal strengthen
him.

22 The enemye shall not oppresse him, neys-
ther shall the wicked hurt him.

23 But I will destroy his foes before his
face, and plague them that hate him.

24 Thy truth alio and my = merrie shalbe
with him, & in my Name shall his = hoyme
be exalted.

25 I will set his hand also in the sea, and
his right hand in the = floods.

26 He shal cree vnto me, Thou art my = fas-
ther, my God and the rocke of my salua-
tion.

27 Also I will make him my first boyme,
higher then the kings of the earth.

28 Thy mercie will I keepe for him for euer-
more, and my covenant shal stand fast
with him.

29 His seede also will I make to endure
= for euer, and his throne as the dayes of
brauen.

30 But if his children forsake my Law, and
wathen he in my indignite:

31 = If they breake my statutes, and keepe
not my commandements:

32 Then will I visite their transgression w
the rodde, & their iniquite with strokes.

33 = Yet my loving kinshies will I not take
from him, neither will I falsifie my truth.

34 Thy couenat will I not breake, nor = al-
ter the thing that is gone out of my lips.

35 I haue swome once by mine holinesse,
= that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his
throne shalbe as the sunne before me.

37 He shalbe established for euermore as
the moone, and as a faithfull = witnesse in
the heauen, Selah.

38 But thou hast reiecte & abhorred, thou
hast bene angrie with thine Anointed.

39 Thou hast = broken the covenant of thy
seruant, & profaned his = crowne, calling
it on the ground.

40 Thou hast broken downe all his walles:
thou hast laid his fortresses in ruine.

41 All that goe by the way, spolie him: he
is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his
enemies, and made all his aduersaries to
reioyce.

43 Thou hast also turned the edge of his
swoorde, and hast not made him to stand in
the battell.

44 Thou hast caused his dignitie to decay,
and cast his throne to the ground.

45 The dayes of his = pouth hast thou
shortened, and couered him with shame,
Selah.

46 = Loide, howe long wilt thou hide thy
selfe, for euer = shal thy wrath burne like
fire?

47 Remember = of what time I am: where-
fore shouldest thou create in daime all the
children of men?

48 What man truth, & shal not see death?
What man shall deliver his soule from the hande
of the graue = Selah.

49 Loide, where are thy former mercies,
which thou swarest vnto Dauid in thy
truth?

50 Remember, = Loide, the rebuke of thy
seruants, which I heare in my = bosome
of all the mightie people.

51 For thyne enemies haue reproched thee,
= Loide, because they haue reproched the
scotter of thine Anointed.

52 Wherefore be the Loide for euermore. So
be it, euen so be it.

ly slander him behind his backe: but also mocked him to his face,
and as it were cast their inuies in his bosome. k So hee
them that persecute the Church. l They laugh at vs, which p-
ciently wayte for the coming of thy Christ.

1 Mose in his prayer setteth before vs the eternal fa-
uour of God towards him, 3 Who are neither ad-
monished by the breuitie of their life, 7 Nor by his
plogues to be thankfull. 12 Therefore Mose pray-
eth God to turne their hearts and continue his mer-
cies toward them, and their possesioe for euer.

¶ A prayer of Moses, the man of God, a Thus the life-
ture vnto al the Prophets.

1 Lorde, thou hast bene our = habitation
from generation to generation. b Thou hast in
and before thou haddest formed the earth, as an house and
defence vnto vs in all our tri-
bles and troubles.

2 Before = mountaines were made, b Thou hast in
and before thou haddest formed the earth, as an house and
defence vnto vs in all our tri-
bles and troubles.

3 Thou = turnest man to destruction: as
gaime thouapest, & returne, ye sonnes of
Adam.

4 = For a thousand peres in thy sight are as
yesterday when it is past, and as a watch
in the night.

5 Thou hast = overflowed them: they are
as a sleepe: in the morning bre growth
like the grasle:

menting the frailtie and shortnesse of mans life mooueth Gods
pitie. c Though man thinke his life long, which is in deede
short, yea though it were a thousand yeeres: yet in Gods sight it
is as nothing, and as the watch that lasteth but thre hours.

f Thou takest them away suddenly as with a flood,

6 Jhu

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is as nothing, and as the watch that lasteth but thre hours.

f Thou takest them away suddenly as with a flood,

6 Jhu

g Thou callest vs by thy rods, to consider the shortness of our life, and for our finnes thou abridgest our dayes.
 h Our dayes are not onely short, but miserable, for as much as our finnes daily prouoke thy wrath.
 i Meaning, according to the common state of life.
 k It mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, which feare thee onely knowe.
 l Which is, by considering the shortness of our life, & by meditating the heauely ioyes.
 m Meaning, wilt thou bee angry? *For, take comfort in thy seruantes.*
 n Euen thy mercie, which is thy chiefest worke. o As Gods promises appertained all well to their posteritie, as to them, so Moses prayeth for the posteritie, p Meaning, that it was obscure d, when hee ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

P S A L. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 A promise of God, to those that loue him, know him, and trust in him, to deliuer them, and giue them immortal glorie.

a He that maketh god his defence and trust, shall perceiue his protection to be a most sure safeguard.
 b Being assured of this protection, he prayeth vnto the Lord.
 c That is, Gods help is most ready for vs, whether Satan asseile vs secretly, which he calleth a snare, or openly, which is here meant by the pestilence. d That is, his faithfull keeping of promises to helpe thee in thy necessitie. e The care that God hath ouer his, is most sufficient to defend them from all dangers.

barkenes: nor of the plague that destroyeth at noone day.

7 A thoulander shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.
 8 Doubles with thine eyes shalt thou behold, and see the reward of the wicked.
 9 For thou haste said, The Lord is mine hope: thou hast set the most high for thy refuge.
 10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.
 11 For hee shall giue his angels charge ouer thee to keepe thee in all thy wayes.
 12 They shall beare thee in their handes, that thou shalt not hurt thy foot against a stone.
 13 Thou shalt walke vpon the lion & aspe: the young lion and the dragon shalt thou treade vnder feet.
 14 Because he hath loued mee, therefore will I deliuer him: I will create him because he hath known my name.
 15 He shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
 16 With long life will I satisfie him, and shew him my saluation.

whether it be secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For hee is contented with that life, that God giueth: for by death the shortness of this life is recompensed with immortalitie.

P S A L. XCII.

1 This Psalm was made to bee sung on the Sabbath, to stirre up the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicity of the saint, planted in the house of God to praise the Lords.

A Psalm or song for the Sabbath day.

1 It is a good thing to praise the Lord, and to sing vnto thy Name, O most High.
 2 To declare thy louing kindenesse in the morning, and thy truth in the night.
 3 Vpon an instrument of tenne strings, and vpon the viol, with the song vpon the harpe.
 4 For thou, O Lord, hast made mee glad by thy workes, and I will reioyce in the workes of thine handes.
 5 O Lord, howe glorious are thy workes! and thy thoughts are very deepe.
 6 Men vntill man knoweth it not, and a foole doth not vnderstand this.
 7 When the wicked growe as the grasse, and all the workers of wickednesse doe flourish: that they shall be destroyed for ever.
 8 But thou, O Lord, art most high for evermore.
 9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.
 e That is, the wicked consider not Gods workes, nor his iudgements against them, & therefore most iustly perish. f Thy iudgements are most constant against the wicked, and passe ouer their heads.

a Which teacheth that the use of Sabbath standeth in praising God, & not onely in ceasing from worke.
 b For Gods mercie and fidelitie in his promises toward his, bind them to praise him continually both day and night.
 c These instruments were them permitted, but at Christs coming abolished. d He sheweth what is the use of the Sabbath day: to wit, to meditate Gods workes.

The righteous flourish.

Psalmes.

Gods louing correction.

Thou wilt strengthen them with all power, and bleſſe them with all felicity. **h** Though the faithful ſeeme to wither & be cut downe by wicked: yet they ſhall grow againe & flourish in the Church of God, as Cedars do in mount Lebanon. **i** The childre of God ſhall haue a power aboue nature, and their age ſhall bring forth moſt freſh fruites.

a As God by his power and wiſedome hath made and gouerneth the worlde: ſo muſt the ſame be our defence againſt all enemies. **b** Wherein thou ſitteſt & gouerneſt the worlde. **c** Gods power appeareth in ruling the furious waters. **d** Beſides Gods power and wiſedome in creating and gouerning, his great mercie alſo appeareth in that he hath giuen his people his worde and couenant.

a Whole office it is to take vengeance on the wicked. **b** Shew by effect that thou art Iudge of the worlde to puniſh the wicked. **c** That is, brag of their crueltie & oppreſſion: or eleeeme themſelues aboue all other. **d** Seeing the church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if wee ſee it ſo now, and therefore we muſt call to God to take our cauſe in hand. **e** He ſheweth that they are deſperate in malice, for as much as they feared not God, but gaue themſelues wholly to doe wickedly.

10 But thou ſhalt exalt mine home, like the vnicornes, and I ſhall be anointed with freſh oyle. **11** Mine eye alſo ſhall ſee my deſire againſt mine enemies: & mine eyes ſhall heare my wiſe againſt the wicked, that riſe vp againſt me. **12** The righteous ſhall flourish like a palme tree, and ſhall growe like a cedar in Lebanon. **13** Such as be planted in the houſe of the Loyde, ſhall flourish in the courtes of our God. **14** They ſhall ſtill bring forth fruit in their age: they ſhall be fat and flourishing. **15** To declare that the Loyde our rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiſeth the power of God in the creation of the worlde, and beateſt downe all people which liſt them up againſt his maiesty. **5** And proueth to conſider his promiſe.

The Loyde reigneth, and is clothed with maiestie: the Loyde is clothed, and girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be moued. **2** Thy throne is eſtabliſhed of olde: thou art from euerlaſting. **3** The floods haue liſted vp, & Loyde: the floods haue liſted by their voyce: floods liſt by their waues. **4** The waues of the ſea are marvellous though the people of many waters, yet the Loyde on high is moſt mighty. **5** Thy teſtimonies are verſure: holineſſe becommeth thine houſe, & Loyde, for ever.

PSAL. XCIII.

1 He prayeth vnto God againſt the violence and arrogancie of tyrants. **10** Warning them of Gods iudgements. **12** Then doeth hee comfort the afflicted by the good iſſue of their ſuccions, as hee ſelt in himſelfe, and diſſee in others, and by the ruine of the wicked. **23** Vpon whom the Lord will deſtroy.

O Loyde God the auenger, & God the auenger, ſhew thy ſelfe clearly. **2** Exalt thy ſelfe, & Iudge of the world, & render a rewarde to the pious. **3** Loyde, howe long ſhall the wicked, howe long ſhall the wicked triumph? **4** They ſpate and ſpake ſkerely: all the workers of iniquitie damne themſelues. **5** They ſmite downe thy people, & Loyde, and trouble thine heritage. **6** They ſlap the widowe and the ſtranger, and ſmutter the fatherleſſe. **7** Yet they ſay, The Loyde ſhall not ſee: neither will the God of Iacob regard it. **8** Underſtand ye vniuſe among the people: and ye ſouldes, when will ye be wiſe?

9 Hee that planted the care, ſhall hee not heare? or he that ſowne the ſeede, ſhall hee not ſee? **10** Hee that chaſtiſeth the nations, ſhall hee not correct? hee that teacheth man knowledge, ſhall hee not knowe? **11** The Loyde knoweth the thoughts of man, that they are vanitie. **12** Bleſſed is the man, whome thou chaſtiſeſt, & Loyde, and teachest him in thy Lawe. **13** That thou maieſt giue him reſt from the dapes of euill, whiles the pit is digged for the wicked. **14** Surely the Loyde will not faile his people, neither will hee ſoake his inheritance. **15** For iudgement ſhall returne to iuſtice, and all the vpyght in heart ſhall followe after it. **16** Who will riſe vp with mee againſt the wicked? or who will take my part againſt the workers of iniquitie? **17** If the Loyde had not holpen mee, my ſoule had almoſt dwelt in ſilence. **18** When I ſayde, I ſpote ſpeth, thy mercie, & Loyde, ſhaped me. **19** In the multitude of my thoughts in mine heart, thy comfortes haue reioiced my ſoule. **20** Hath the throne of iniquitie fellowes? ſhip with thee, which ſorgeth wrong for a Lawe? **21** They gather them together againſt the ſoule of the righteous, and condemne the innocent blood. **22** But the Loyde is my refuge, & my God would not ſake the rocke of mine hope. **23** And hee will recompence them their thoughten wickedneſſe, and deſtroy them in their owne malice: yea, the Loyde our God ſhall deſtroy them.

I neuer founde thy preſent helpe. **n** Though the wicked might pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God. **o** It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praſſe God, & forthe gouernement of the worlde, and the diſſenſe of the Church. **8** An admonition not to followe there: bill on of the olde fathers, that tempted God in the wilderneſſe. **11** For the which they might not enter into the land of promiſe.

Come, let vs reioyce vnto the Loyde: let vs ſing a loude vnto the rocke of our ſaluation. **2** Let vs come before his face with praife: let vs ſing loud vnto him with ſalmes. **3** For the Loyde is a great God, and a great King aboue all gods. **4** In whoſe hande are the deepe places of the earth, and the brights of the mountaynes are his: **5** To whom y Sea becometh long: for hee made it, and his hands ſhaped the dye lande. **6** Come, let vs worſhip and fall downe,

gouerned by his providence. **d** By theſe three words he ſignifieth one thing: ſaying, y they muſt wholly giue theſſes to ſerue God.

f He ſheweth that it is impoſſible but God ſhould heare, ſee, & knowe the thoughts of his wickednes. **g** If God ſhould knowe the thoughts of their finnes, it is meeke ſay for any one man or els a fewe to thinke that God will ſpare them. **h** God hath care ouer his church, & chaſtiſeth them for their wickednes, that they ſhould not periſh for euill with y wicked. **i** God will reſtore the ſtare and gouernement of things to their right vie, & doe the goodly thing cheerfully. **k** He completh neth of theſe, which would ſe help him to reſiſt the enemies ſoule of the righteous, yet was aſſured that God hee would not ſake. **l** When I was in my trouble and diſſenſe, hee ſhould heare, ſee, & knowe the thoughts of his wickednes. **m** In my trouble and diſſenſe, hee ſhould heare, ſee, & knowe the thoughts of his wickednes. **n** Though the wicked might pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God. **o** It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice. **p** He ſheweth that it is impoſſible but God ſhould heare, ſee, & knowe the thoughts of his wickednes. **q** If God ſhould knowe the thoughts of their finnes, it is meeke ſay for any one man or els a fewe to thinke that God will ſpare them. **r** God hath care ouer his church, & chaſtiſeth them for their wickednes, that they ſhould not periſh for euill with y wicked. **s** God will reſtore the ſtare and gouernement of things to their right vie, & doe the goodly thing cheerfully. **t** He completh neth of theſe, which would ſe help him to reſiſt the enemies ſoule of the righteous, yet was aſſured that God hee would not ſake. **u** When I was in my trouble and diſſenſe, hee ſhould heare, ſee, & knowe the thoughts of his wickednes. **v** In my trouble and diſſenſe, hee ſhould heare, ſee, & knowe the thoughts of his wickednes. **w** He ſheweth that it is impoſſible but God ſhould heare, ſee, & knowe the thoughts of his wickednes. **x** If God ſhould knowe the thoughts of their finnes, it is meeke ſay for any one man or els a fewe to thinke that God will ſpare them. **y** God hath care ouer his church, & chaſtiſeth them for their wickednes, that they ſhould not periſh for euill with y wicked. **z** God will reſtore the ſtare and gouernement of things to their right vie, & doe the goodly thing cheerfully.

and knee before the Lord our maker,
 for he is our God, & we are the people
 of his pasture, & the sheep of his hands:
 to day, if he will hear his voice,
 * I garden not your heart, as * in Jeri-
 bah, and as in the day of * Balaam in the
 wilderness.
 Where your fathers * tempted me, pro-
 ved me, though they had been my woike.
 * Four is worse have I contended with
 this generation, and said, They are a peo-
 ple that * erre in heart, for they have not
 known my wayes.
 * Wherefore I sware in my wrath, saying,
 Surely they shall not enter into my ^hreit.
 Exodus 17.7. Exo^l. 17.2 nom. 14.22. 2 They
 ment and reason. h That is, into the lande of
 promised them reit.

PSAL. XCVI.

1 An exhortation both to the laies and Gentilitie
to praise God for his mercie. And thus specially ought
to be referred to the kingdomes of Christ.

2 Sing vnto the Lorde a new song : sing
vnto the Lorde, all the earth.

3 Sing vnto the Lorde , and praie his
Name : declare his saluation from dape
to dape.

4 Declare his glory among all nations,
and his wonderis among all people.

5 For the Lorde is ^b great and much to be
praised: he is to be feared above all gods.

6 For all the gods of the people are ^b idola:
but the Lorde ^c made the heauens.

7 Strength and glory are before him : po-
wer and beautie are in his Sanctuarie.

8 Gue vnto the Lorde , ye families of the
people : gue vnto the Lorde glory and
power.

9 Gue vnto the Lorde the glory of his
Name: bring ^d an offering, and enter into his
courts.

10 Worshipp the Lord in the glorious Sanctu-
arie: tremble before him all the earth.

11 Say among the ^e nations, The Lorde
reigneth: surely the world shall be stable,
and not moue, and hee shall iudge the peo-
ple ^f in righteousnesse.

12 Let the heauens reioyce, and let the earth
be glad : let the Sea roare, and all that
therein is.

13 Let the field be topfull , & all that is in it:
let all the ^g trees of the wood then reioyce.

14 Before the Lorde : say hee cometh : say
hee cometh to iudge the earth: hee will
iudge the world with righteousnesse, and
the people in his trueth.

to him. ^f By offering vp your selues wholly vnto
to you worship him onely. ^g He prophesieth that
he will be parakers with the Tewes of Gods promes.
Generate them anew with his Spirit, and restore them
to God. ⁱ The insensible creatures shall haue cause
to God appeareth, much more we, from whom he
didion and sinne.

PSAL. XCVII.

2 The Prophet exhorteth all to reioyce for the com-
ming of the kingdome of Christ, 7 Dreadfull to the
rebels and idolaters, 8 And ioyfull to the iust, whom
he exhorteth to innocencie, 12 To reioycing and
thanksgiving.

The Lord reigneth: let the earth re-
joice: let the multitude of the peo-
ple be glad.
Clouds and darkennes are rounde a-
bout him: righteousness and iudgement
are the foundation of his throne.
There shall go a fire before him, & burne
up his enemies round about.
His lightnings gaue light vnto his people:
the earth sawe it and was afraid.
The mountains melted like waxe at the
presence of the Lord, at the presence of the
Lord of the whole earth.
The heauens declare his righteousness,
and all the people for his glorie.
Confounde'd be all they that sette
graven images, & that glorie in idoles: woe
be vnto him that saile on ships.
 Zion heard of it, and was glad: and the
daughters of Iudah reioiced, because
of thy iudgements, O Lord.
 For thou, Lord, art most high aboue
all the earth: thou art much exalted aboue
all gods.
 But that thine the Lord, hate enill: he
preserueth the soules of his Saints: he will
deliuer them from the hande of wicked.
 Light is shewn for the righteous, and
hope for the vpright in heart.
 Reioyce ye righteous in the Lord, and
grieue thanks for his holie & righteousnes.
 He sheweth where God reigneth, there is ad-
felicitie and spiri-
tualioy.
 For the Gos-
pell shall not be
only preach'd
in Iudea, but
through all yles
and countreys.
 He is thus de-
scribed to keepe
his enemies in
fear, which co-
monly cōtēnne
Gods power.
 This feare brin-
geth not y
wicked to true ob-
edience, but ma-
keth them to run
away from God.
 He signifieth
Gods iudge-
ments are in a
readines to de-
stroy the idola-
ters.
 Let all that
which is in thee

fall down before him. **g** The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. **h** He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. **i** Though Gods deliuerance appeare not suddenly, yet it is sowne and laid vp in store for them. **k** Be mindfull of his benefites, and only trust in his defence.

PSAL. XCVIII.

1 *An earnest exhortation to all creatures to praise the*
Lord for his power, mercie and fidelitie in his promises
by Christ. 20 By whom he hath communicated his
saluation to all nations.

¶ *In Psalm.*

1 *Sing* vnto the Lord a new song: for he
 hath done maruallous things: * his
 right hande, and his holie *b* arme haue
 gotten him the victorie.

2 The Lord declared his c saluation: his
 righteousness hath he reuelled in the sight
 of the nations.

3 He hath remembred his mercie and his
 trustworth toward the house of Israel: all the
 endes of the earth haue seene the saluati-
 on of our God.

4 All the earth, sing ye laud vnto the Lord:
 cry out and reioice, and sing praises.

5 Sing psalms to the Lord vpon the harpe,
 euen vpon the harpe with a singing voyce.

6 With c shalmes and sound of trumpets
 sing loud before the Lord the King.

7 Let the sea roar, and all that therein is,
 the world, and they that dwell therein.

8 Let the floods clap their handes, and let
 the mountaines reioice together

9 Before the Lord: for he is come to iudge
 the earth: with righteousnes shall he iudge
 the world, and the people with equitie.

¶ instruments, and also of the diuine creatures, he signifieth that
 the world is neuer able to praise God sufficiently for their deliuerance.

¶ That is, some
 sōg newly made
 in token of their
 wonderfull deli-
 uerāce by Christ.
 1549. 16.

¶ He preferreth
 his Church mi-
 raculously.

¶ For the deli-
 uerance of his
 Church.

¶ God was mo-
 ued by none o-
 ther meanes to
 gather his
 Church of the
 Jewes and Gen-
 tiles, but because
 he would per-
 forme his pro-
 mise.

¶ By this repeci-
 tion and earnest
 exhortation to
 giue praises with
 instruments.

PSAL

PSAL. XCIX.

- a When God deliuereth his Church, all the enemies shall haue cause to tremble.
- 1** He commendeth the power, equitie and excellencie of the kingdom of God by Christ our the Lawes and Gentiles. 5 And promoueth them to magnifie the same and to serue the Lord. 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.
- 1** The Lord reigneth, let the people tremble: he is siteth betwene the Cherubims, let the earth be moued.
- 2** The Lord is great in Zion, & he is high above all the people.
- 3** They shall praise thy great and fearful Name (for it is holp)
- 4** And the kings power, that louth indurgeth: for he hath prepared equitie: thou hast executed iudgement & iustice in Iacob.
- 5** Exalt the Lord our God, and fall downe before him: for he is holp.
- 6** Moses & Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
- 7** He spake vnto the in the cloudbie pillar: they kept his testimonies, and the lawe that he gaue them.
- 8** Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for their inuentions.
- 9** Exalt the Lord our God, and fall downe before his holp Mountaine: for the Lord our God is holp.
- d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promise. e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefices.

PSAL. C.

- a He prophesieth that Gods benefite in calling the Gentiles, shalbe so great, that they shall haue wonderfull occasion to praise his mercie, and reioyce.
- b He chiefly meaneth, touching the spiri- tual regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that means, which he hath appointed. d He declareth that we ought neuer to be wearie in praising him, seeing his mercies towards vs last for ever.
- 1** He exhorteth all to serue the Lord. 3 VWho hath chosen vs and preferred vs. 4 And to enter into his assemblies to praise his Name.
- 1** Sing & praise vnto the Lord, all the earth.
- 2** Serue the Lord with gladnes: come before him with ioyfullnesse.
- 3** Knowe ye that euen the Lord is God: he hath made vs, & not we our selues: we are his people, & the sheepe of his pasture.
- 4** Enter into his gates with praise, and into his conctes with reioicing: praise him and blesse his Name.
- 5** For the Lord is good: his mercie is everlasting, and his trueth is from generation to generation.

PSAL. CL.

- a David comforteth what gouernment he will obserue in his house and kingdom. 5 He will punish and correct by rooting forth the wicked. 6 And cherishing the godly persons.
- 1** I will sing merce and iudgement: vnto thee, O Lord, will I sing.
- 2** I will boe wisely in the perfit way in the throne, promising openly, that he would be mercifull & iust.

- b If thou comest to me: I will walke in the vprightnes of mine heart in the midst of mine house.
- 3** I will let no wicked thing before mine eyes: I hate the worke of them that fal away: it shall not cleane vnto me.
- 4** A froward heart shall depart from me: I will know none euill.
- 5** My heart that printeth & slandereth his neighbour, will I destroe: him that hath a proud heart, I cannot suffer.
- 6** Mine eyes shall be vnto the faithful of the land, that they may dwell with me: he that walketh in a perfit way, he shall serue me.
- 7** There shall no deceitfull person dwell within mine house: he that telleth lyes, shall not remaine in my sight.
- 8** Betimes will I destroe all the wicked of the lande, & I may cut off all the workers of iniquitie from the cite of the Lord.
- he will punish all. e Hee sheweth what is the true vie of the sword: to punish the wicked, and to mainteine the good. Magistrates must immediately punish vice, least it growe to further inuconuenience: and if heathen Magistrates are bound to do this, howe much more they that haue the charge of the Church God?

PSAL. CIL.

- 1** It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18VV heresollution for the praise of God to be published vnto all posteritie. 22 The conversion of the Gentiles, 28 And the stabilitie of the Church.
- 1** O prayer of the afflicted, when he shall be in distress, and pouer soothly his meditation before the Lord.
- 2** O Lord, heare my prayer, and let my cry come vnto thee.
- 3** Hide not thy face from me in time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
- 4** For my bones are consumed like a thistle, and my bones are burnt like an herb.
- 5** Mine heart is smitten & withereth like grasse, because I forgate to eat my bread.
- 6** For the voyce of my groaning my bones doe cleane to my skinne.
- 7** I am like a pellicane of the wilderness: I am like an owle of the deserts.
- 8** I watche and am as a sparrowe alone vpon the house topp.
- 9** Mine enemies reuile me daily, and they that rage against mee, haue sworn against mee.
- 10** Surely I haue eaten asphes as bread, & mingled my drinke with weeping.
- 11** Because of thine indignation and thy wrath: for thou hast deaued me vp, and cast me downe.
- 12** My daies are like a shadow that fadeth, and I am withered like grasse.
- 13** But thou, O Lord, dost remaine for euer, casting out fearefull cries. f Haue conspired my death. g I haue not risen out of my mourning to take my refection. h He sheweth that the afflictions, did not onely thus moue him, but chiefly the feeling of Gods displeasure. i Howsoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

k That is, the
seventy yeeres,
which by the
Prophet Iere-
mie thou diddest
appoint, Iere. 29.
11 The more that
the Church is in
miserie and de-
solation, I more
ought the sayth-
full to love and
pity it.
12 That is, when
he shall have
drawne his
Church out of the
darkenesse of
death.
13 The delate-
rance of the
Church is a most
excellent bene-
fit, and there-
fore he com-
pareth it to a new
creation: for in
their banishment
the bodie of the
Church seemed
to have bene
dead, which by
difference was
as it were crea-
red anew.
14 Who now in
their banishment
could looke for
nothing but
death.
15 He sheweth
that Gods name
is more more
prayed, when religion flourisheth, and the Church increaseth:
which thing is chiefly accomplished vnder the kingdom of Christ.
16 The Church laments that they see not the time of Christ, which
was promised, but haue but fewe yeeres and short dayes. 17 If
licious and earth perishe, much more man shall perishe: but the
Church by reason of Gods promise endureth for euer. 18 Seeing
thou hast chosen thy Church out of the world, & ioyned into thee,
it cannot but continue for euer: for thou art everlasting.

PSAL CIII.

1 He promyseth all to prayse the Lords, which hath
pardoned his finnes, deliuered him from destruction,
and giuen him sufficient of all good things. 10 Then
he addeth the tender mercies of God, which he shew-
eth like a most tender Father towards his children.
14 The frailtie of manlyfe. 20 An exhortation to
man and Angels to prayse the Lord.

A Psalm of David.

1 **M**ercie, prayse thou the Lord, and
all that is within me, praise his po-
wer by name.
2 My soule, praise thou the Lord, and foig-
et not all his benefites.
3 Healeth all thyne iniquities, and
blesseth all thyne miseries.
b This is the beginning and chiefest of all bene-
fits: remission of sinne.

4 Which redemeth thy soule from the c
graine, and crowneth thee with mercie
and compassions.
5 Which filleth thy mouth with good
things: and thy pourth is reined like the
egles.
6 The Lord executeth righteousness and
iudgement to all that are oppressed.
7 He made his wayes knowne vnto
spices, and his woorkes vnto the chie-
bren of Israel.
8 The Lord is full of compassion and
clemencie, slow to anger, and of great kindnesse.
9 He will not alwaye chide, neither keepe
his anger for euer.
10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.
11 For as high as the heauen is aboue the
earth, so great is his mercie toward them
that feare him.
12 As farre as the East is from the West:
so farre hath he remooued our sinnes
from vs.
13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.
14 For he knoweth whereof we be made:
he remembereth that we are but dust.
15 The dayes of man are as grasse: as a
flower of the field, so flourisheth he.
16 For the tyme goeth ouer it, and it is
gone, and the place thereof shall knowe it
no more.
17 But the louing kindnesse of the Lord
endureth for euer: & enter vpon them that
feare him, and his righteousness vpon
his children.
18 Vnto them that keepe his command-
ment, and thinke vpon his commandments to
do them.
19 The Lord hath prepared his throne in
heauen, and his kingdometh ruleth ouer all
sinnes.
20 Praise the Lord, ye his Angels, that
erect in strength, that doe his command-
ment in obeying the voyce of his voyde,
nothing in him.
21 Praise the Lord, all ye his hostes, ye his
seruants that do his pleasure.
22 Praise the Lord, all ye his workes, in
all places of his dominion: my soule,
praise thou the Lord.
k His iust and saythfull keeping of his promys.
l Ye whome he giueth grace to feare him, and to obey his word.
m In that that we, which naturally are slowe to prayse God, exhort the
Angels, which willingly do it, we stirre vp our selues to consider
our dutie, and awake out of our sluggishnesse.

PSAL CIII.

An excellent Psalm to prayse God for the
creation of the world, and the gouernance of the same by
his many and prouident, 35 Wherein the Pro-
phet prayeth against the wicked, who are accus-
ed that God dimitteth his blessing.

1 **M**ercie, praise thou the Lord: O
great, thou art clothed with glo-
rie and honour.
2 Which conuertyth himselfe with light as
with a garment, and spreadeth the hea-
uens like a curtain.
3 Of nature, with the proprietie and placing of the elements, are most
liuely mirrors to see his maiestie in.

Meaning the
old fathers, to
whom God shew
ed himselfe
plainly, & who
were letters
forth of his
word.
K. Either by sen
ding famine, or
by taking away
the strength and
nourishment
thereof.
I so long he suf
fered adversity,
as God had ap
pointed, and till
he had tried suf
ficiently his pa
tience.
n. That the very
prices of the
country should
be at Iosephs
commandement
and learne wis
dome at him.
a. So it is in God,
either to moue
the hearts of the
wicked to love
or to hate Gods
children.
o. Meaning, Mo
ses and Aaron.
Exod. 10.
Exod. 13.
p. So that this
vermin came
not by fortune,
but by Gods
commandement,
and his Propher
Moses spake.
q. It was strange
to the king in E
gypt, much
more it was fear
full to see layle.
r. He sheweth
f all creatures
are armed a
gainst man, when
God is his ene
mie: as at his
commandement
the grasshoppers
destroyed the
land.
Exod. 10. 19.
s. When their
enemies felt
Gods plagues,
his children by
his providence
were exempted.
t. For Gods plagues caused them rather to de
part from the Israelites then with their lives. u. Not for necessi
ty, but for satisfying of their lust. x. Which hee confirmeth to
the posterity, in whom after a sorte the dead live and enjoy the
promises.

17. **Prophets no harme.**
18. **Spoke out her called a famine upon the**
land, & bitter heake the staffe of bread.
19. **But he sent a man before them: Ioseph**
was soide for a slave.
20. **They helde his sette in the stocks, and**
he was laied in pions.
21. **Untill his appointed time came, and**
the counsell of the Royd had tried him.
22. **The king sent and looked him: even the**
Kuter of the people deliuered him.
23. **He made him loyd of his house, and ruler**
of all his substance,
24. **That he should binde his princes vnto**
his will, and teach his Kincies wises
dome.
25. **Then Israel came to Egypt, and Iacob**
was a stranger in the land of Gann.
26. **And he increasid his people exceedingly,**
and made them stronger then their
oppressours.
27. **He turned their heart to hate his peo**
ple, and to deale craftily with his ser
uants.
28. **Then sent he spokes his seruant, and Na**
ron whom he had chosen.
29. **They shewed among them the message**
of his signes, and wonders in the land of
Gann.
30. **They sent darkenes, and made it darke:**
and they were not disobedient vnto his
commandment.
31. **He turned their waters into blood, and**
sleweth their fish.
32. **Their land brought forth frogs, euen**
in their kings chambers.
33. **Hee p spake, and there came swarines**
of flies and lice in all their quarters.
34. **He gaue them a haid for raine, & flames**
of fire in their land.
35. **They smote their vines also and their fig**
trees, and brake downe the trees in their
coastes.
36. **He spake, and the grasshoppers came,**
and caterpillers innumerable.
37. **And did raze up al d grasse in their land,**
and deuoured the fruite of their ground.
38. **He smote also all the first borne in their**
lande, euen the beginning of all their
strength.
39. **He brought them forth also with silver**
and golde, and there was none feeble a
mong their tribes.
40. **Egypt was glad at their departing:**
for they feared of them had fallen vpon them.
41. **He spied a cloud to bee a covering, and**
fire to give light in the night.
42. **They asked, & he brought quailles, and**
he fitted them with the bread of heauen.
43. **He opened the rock, and the waters**
flowed out, and ranne in the drie places
like a river.
44. **For he remembered his holy promises**
to Abraham his seruant.
45. **And hee brought forth his people with**

top, and his chosen with gladnes,
46. **And gaue them the landes of the hea**
then, and they took the labours of the
people in possession,
47. **That they might keepe his statutes,**
and obserue his lawes. Praise ye the
Lorde.
Church, because they should worship, and call
vpon him in this
worlde.

PSAL. CVL

1. **The people dispersed vnder Antiochus dar magnifie**
the goodnesse of God among the nill and repentant:
4. **Desiring to bee brought againe into the lande by**
Gods mercifull visitation. 8. **And after the mon**
felle maruells of God wrought in their diuorces
forth of Egypt, and the great ingratitude of the peo
ple returned. 47. **They do pray and desire to bee**
gathered from among the heathen, to the intents they
may praise the Name of the God of Israel.

I Praise ye the Lorde.
1. **Praise ye the Lorde because he is good,**
for his mercie endureth for euer.
2. **Who can expresse the noble actes of**
the Lorde, or shew forth all his praises?
3. **Blessed are they that keepe vnderment,**
and doe righteouslyes at all times.
4. **Remember me, O Lorde, with the fa**
uour of thy people: visite me with thy
saluation.
5. **That I may see the felicity of thy cho**
sen, and reioyce in the top of the people,
and glorie with thine inheritance.
6. **We haue sinned with our fathers: we**
haue committed iniquitie, & done wickedly.
7. **Our fathers vnderstode not thy won**
ders in Egypt, neither remembered they
the multitude of thy mercies, but rebel
led at the Sea, euen at the red sea.
8. **Nevertheless hee saued them for his**
names sake, that hee might make his
power to be knowne.
9. **And he rebuked the red Sea, and it was**
dried up, and he led them in the deepe, as
in the wilderness.
10. **And he saued them from the aduersaries**
hand, and deliuered them from the hand
of the eneemie.
11. **And the waters covered their oppres**
sours: not one of them was left.
12. **Then he deliuered them his woorders, and**
sang praise vnto him.
13. **But incontinently they forgate his**
wojks: they violated not for his counsell
in the wilderness, & tempted God in the desert.
14. **Then he gaue them their desire: but he**
sent a rannelle into their soule.
15. **They enuied Moyses also in the tentes,**
and Aaron the holy one of the Lorde.
16. **Therefore the earth opened and it swa**
lowed up Dathan, and covered the com
panie of Abiram.
17. **God appeareth in this, that he would change the order of nature,**
rather then his people should not bee deliuered, although they
were wicked. Exod. 14. 37. f. **The wonderfull workes of God**
caused them to beleue for a time, and to praise him. g. **They**
would prevent his wisdom and providence. h. **The abundance**
that God gaue them, profited not, but made them pine away,
because God cursed it. i. **By the greennes of the punishment the**
hainous offence may bee considered: for they that rise against
Gods ministers, rebell against him.

18 And the fire was kindled in their assembly:
the flame burnt up the wicked.
19 They made a calf in Horeb, and worshipped the molten image.
20 Thus they turned their glorie into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Saviour, which had done great things in Egypt,
22 Wonderous workes in the lande of Ham, & fearefull things by the red Sea.
23 Therefore hee minded to destroy them, had he not Moses his chosen stande in the breach before him to turne away his wrath, lest he should destroy them.
24 Also they contemned that pleasant land, and beleueed not his word,
25 But murmured in their tentes, and hearkened not vnto the voice of the Lord.
26 Therefore he lifted vp his hande against them, to destroy them in the wilderness,
27 And to destroy their seed among the nations, and to scatter them throughout the countries.
28 They topped them selues also vnto Baal-peor, and did eate the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inventions, and the plague brake in vpon them.
30 But Phinehas stood vp, and executed iudgement, and the plague was stayed.
31 And it was imputed vnto him for righteousness from generation to generation for ever.
32 They angered him also at the waters of Meribah, so that Moses was punished for their sake.
33 Because they bered his spirit, so that he spake vnadvisedly with his lippes.
34 Neither destroyed they the people, as the Lord had commanded them.
35 But were mingled among the heathen, and learned their workes,
36 And served their idoles, which were their ruine.
37 Yea, they offered their sonnes, and their daughters vnto devils,
38 And shed innocent blood, euen the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.
39 Thus were they stained with their owne workes, and went a whoying with their owne inventions.
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hande of the heathen: and they that hated them,

were lordes over them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.
43 When a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.
44 Yet he saue when they were in affliction, and he heard their crye.
45 And hee remembered his covenant toward them, and repented according to the multitude of his mercies,
46 And gaue them saueur in the sight of all them that led them captiues.
47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praise thine holy Name, and glorie in thy people.
48 Blessed be the Lord God of Israel for ever and euer, and let all the people saye, Sobert, Praise ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, to gather vnto him, & to give thanks.
9 For this merciful prouidence of God, governing all things at his good pleasure, 20 Sending good and all praise thereto, 42 Therefore as the righteous thereat raise, so shall the wicked have their mouths stopped.
1 Praise the Lord, because he is good: for his mercy endureth for euer.
2 Let them, which haue their redemption of the Lord, shew how he hath deliuered them from the hand of oppression.
3 And gathered them out of the landes, from the East and from the West, from the South and from the North.
4 When they wandered in the desert and wilderness out of the way, and founde no citie to dwell in,
5 Both hungerie and thirstie, their soule fainted in them.
6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,
7 And led them forth by the right way, that they might goe to a citie of habitation.
8 Let them therefore confesse before the Lord his louing kindness, & his wonderful workes before the sonnes of men.
9 For he hath satisfied the thirstie soule, and filled the hungry soule with goodnes.
10 They that dwell in darkness and in the shadowe of death, being bound in misery and pylon.
11 Because they rebelled against the wordes of the Lord, and despised his counsell of the most high,
12 When hee humbled their heart with heauines, then they fell downe and there was no helper.
13 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse.

hereby all are exhorted to descend into themselves, forasmuch as none are punished, but for their finnes. e Hee sheweth that the cause why God doeth punish vs extremely, is because we are brought vnto him by none other means.

f When there seemeth to mans judgement no recovery, but all things are brought to despair, then God chiefly sheweth his mighty power g They that have no feare of God, by his sharp rods are brought to call vpon him, & to finde mercie, h By healing them he declarerh his goodwil toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise & confession of Gods benefits are the true sacrifices of the godly.

l He sheweth by this: Sea what care God hath our man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

m Their feare and danger is so great.

n When their arte and means faile them, they are compelled to confesse that onely Gods providence doth preserve them.

o Though before they were drop seemed to fight one against another, yet at his commandement they are as still, as though they were frozen.

p This great benefice ought not onely to be considered particularly, but magnified in all places and often times.

q For the lone that he beareth to his church, he changeth the order of nature for their commoditie. r Continual increase & yete. s As God by his providence doth exalt men, so doth he also humble them by afflictions to keepe themselves,

14 Ye brought them out of darkenes, and out of the shadowe of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brass, and brest the barres of yron a sunder.

17 s Fools by reason of their transgression, and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 h Hee sendeth his woode and health them, and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of k praise, and declare his workes with reioicing.

23 They that go down to h sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commaundeth and rapeth the storme wind, and it lieth by the waues thereof.

26 They mount by to the heauen, and descende to the deepe, so that their soule i macketh for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their c causing is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

31 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the r Congregation of the people. and praise him in the assemblie of the Elders.

33 He turneth floods into a wilderness, and the springs of waters into dimitt.

34 And a fruitfull land into barrennes for the wickednes of them that dwell therein.

35 Again hee i turneth the wilderness into pools of water, and the drye lande into waters (springes).

36 And where hee placeth the hungrie, and they build a cite to dwell in.

37 And sow the fields, & plant vineyardes, which bring forth fruitfull i increase.

38 For hee blesteth them, and they multiplie exceedingly, and hee diminisheth not their cattell.

39 s Hee gaine men are diminished, & brought

low by oppression, and all for euill.

40 Hee powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet hee rapeth by the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioice, and all iniquitie shall stop her mouth.

43 Who is wise, that he may obserue these things? for they shall vnderstand the loving kindnes of the Lord.

P S A L. CVIII.

This Psalm is composed of two other Psalms before, the seven and fiftieth and the sixtieth.

matter here continued, v. 1 That David giueth him selfe with heart and voyce to praise the Lord, 7 And a fourth himselfe of the promises of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet hee alone will in the ende cast downe our enemies.

¶ I long for Psalm of David.

1 O God, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake viol and harpe: I will awake eartrape.

3 I will praise thee, O Lord, among the people, & I will sing vnto thee among the nations.

4 For thy mercie is great aboue the heauens, and thy truth vnto the cloudes.

5 c Exalt thy selfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth,

6 That thy beloued may bee deliuered: d helpe with thy right hande and feare mee.

7 God hath spoken in his hotines wherefore I will reioice, I shall denide the enemies, and I shall measure the valley of Succoth.

8 Gilead shall be mine, and Dan shall be mine: Ephraim also shall be the strength of mine hand: Iuda is my lawe giuer.

9 s Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie: who will bring me vnto Edom?

11 i Walke not thou, O God, which habdest forsaken vs, and biddest not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for hee shall erre deliue our enemies. To desire him to continue and finish his graces, as he hath spoken to Samuel concerning me, so will he shew himselfe constant, and holie in his promise, so that these nations following shall be subiect vnto me. Psal. 60. 8. f From the last verse of this Psalm vnto the last, read the exposition in the 60. Psalm, and fift verse.

P S A L. CIX.

1 David being falsly accused by flatterers vnto Saui, prayeth God to helpe him and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the child of God: 27 And desireth to be deliuered, that his enemies may knowe the works to be of God. 30 Then doth hee promise to giue praises vnto God.

G. g. iii.

G. g.

¶ To him that erreth. A Psalm of David.

a Though al the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praye to me.

b To declare that I had none other refuge, but thee, in whom my confidence was at rest.

c Whether it were Doeg or Saal, or some familiar friend I had betrayed him, he prayeth not of priuate affliction, but moued by Gods spirit, that God would take vengeance vpon him.

d As to the elect, all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Acts 1. 30.

f He declareth that the curse of God lyeth vpon the extortioners who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.

g Thus punisheth the Lord so the third, and fourth generation the wickednesse of the parents in their wicked children.

h Hee sheweth that God accuseth them after a longer sort, hat shewe them selues cruell towards others.

i Thus giueth the Lord to euery man the thing, wherein hee desireth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minde.

k For being deliuered of mans helpe, he fully trusted in the Lord, that he would deliuer him.

l As thou art named mercifull, gracious and long suffering, so shewe thy selfe in effect.

Hidest not thy tongue, O God of my prayer.

For the mouth of the wicked, and the mouth full of deceipt are opened vpon mee: they haue spoken to me with a lying tongue.

They compassed mee about also with wordes of hatred, and fought against me without a cause.

For my friendship they were mine aduersaries, but I gaue my selfe to prayer. And they haue rewarded mee euill for good, and hatred for my friendship.

Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

When he shall be indged, let him be condemned, and let his prayer be turned into sinne.

Let his dayes bee fewe, and let another take his charge.

Let his children bee fatherlesse, and his wife a widow.

Let his children bee vagabondes and begge and seeke bread, coming out of their places destituted.

Let the extortioner catche all that hee hath, and let the strangers spoyle his labour.

Let there be none to extend mercie vnto him: neither let there be any to shewe mercie vpon his fatherlesse children.

Let his posteritie bee destituted, and in the generation following let their name be put out.

Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

But let them alway bee before the Lord, that he may cut off their memoriall from the earth:

Because hee remembered not to shewe mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

As hee loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

Let it bee vnto him as a garment to cover him, and for a girdle, wherewith hee shall be alway girded.

Let this bee the reward of mine aduersaries from the Lord, and of them, that speake euill agaynst my soule.

But thou, O Lord my God, deale with mee according vnto thy name: deliuer

me, (for thy mercie is good)

Because I am poore and needie, and mine heart is wounded within me.

I depart like the shadow that declineth, and am shaken off as the grasshopper.

My knees are weak through fasting, and my flesh is hath lost all fatnesse.

I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

Helpe me, O Lord my God: save me according to thy mercie.

And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.

Though they curse, yet thou wilt lesse: for they shall arise and bee confounded, but thy servant shall rejoice.

Let mine aduersaries bee clothed with shame, and let them curre themselves with their confusion, as with a cloke.

I will giue thanks vnto the Lord greats with my mouth, and praise him among the multitude.

For he will stand at the right hande of the poore, to liue him from them that would condemn his soule.

but also in declaring it before all the Congregation. Hee sheweth that he had not to do with them, that were of his power, but with the iudges and princes of the world.

PSAL. CX.

David prophesieth of the power and euerslaking kingdom giuen to Christ, 4. And of his Priesthood, which should put an end to the Priesthood of Levi.

A Psalm of David.

Thou saidst vnto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rodde of thy power out of Zion: be thou ruler in the mides of thine enemies.

The people shall come willingly at the time of assembling: thine armie in holp beautie: the poult of thy wounds shall be as the morning dewe.

The Lord shall and will not repent, thou art a Priest for euer after the order of Melchizedek.

The Lord, that is at thy right hande, shall wound kings in the day of his wrath.

He shall be Judge among the heathen: he shall fill all with dead bodies, and smite the head ouer great countreys.

Hee shall drinke of the bydoyne in the way: therefore shall he lift up his head.

be assembled into thy Church, whose increase shall be so abundant and wonderfull, as the drops of the dewe. As Melchizedek the figure of Christ was both King and Priest: so the effect can not be accomplished in any King, save onely in Christ, Hebr. 7. 26. e No power shall be able to resist him. f Under this multitude of a captaine, that is so greedie to destroy his enemy, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

He giueth thanks to the Lord for his mercifull workes towards his Church, 10. And declareth wherein true wisdom and right knowledge consisteth.

g Psalme

Praise ye the Lord.

a The Prophet declares that he will praise God both privately & openly, and that from the heart, as he that consecrates himself wholly and only unto God.
b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits towards his Church.
c God hath given to his people all that was necessary for them, & will do still more for his covenants sake: and in this sense the Hebrew words are taken, Prou. 30.8. and 31.15. *Or, pray, and Jews.* **d** As God promised to take the care of his Church: so in effect doeth he declare himself iust and true in the government of the same.
e They only are wise, that fear God, and none haue understanding, but they that obey his worde. **f** To wit, his commandments, as ver. 7.

PSAL. CXII.

1 *Her prayeth the felicitie of them that feare God,*
10 *And condemneth the cursed state of the contempters of God.*

Praise ye the Lord.

1 **B**lessed is the man, that feareth the Lord, and delighteth greatly in his commandments.
2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.
3 Riches & treasures shall be in his house, and his righteousness endureth for euer.
4 Unto the righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.
5 A good man is mercifull and lenderh, and will measure his affaires by iudgement.
6 Surely hee shall neuer bee mooued: but the righteous shall be had in euertlasting remembrance.
7 He will not be aspayde of euill tidings: for his heart is fixed, and belongeth in the Lord.
8 His heart is stablished: therefore he will not feare, vntill he see his desire upon his enemies.
9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his house shall be exalted with glory.
e The godly pinche not niggardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. **f** His power and prosperous estate.

10 The wicked shall see it and bee angrie: the blessing hee shall gnash with his teeth, and a conspice of God vpon his sinne awaie: the desire of the wicked shall perish.

PSAL. CXIII.

1 *An exhortation to praise the Lords for his providence, 7 In that that conuerts to the course of nature he worketh in his Church.*

Praise ye the Lord.

1 **P**raise, O ye seruantes of the Lord, praise the name of the Lord.
2 Blessed bee the name of the Lord, from henceforth and for euer.
3 The Lordes name is praised from the rising of the sunne vnto the going downe of the same.
4 The Lord is high aboue all nations, and his glorie aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high!
6 Who abaseth himselfe to behold things in the heauen and in the earth.
7 Hee raiseth the needie out of the dust, and lieth vp the poore out of the dung.
8 That hee may set him vnto the princes, euen with the princes of his people.
9 He maketh the barren woman to dwell with a familie, and a iopfull mother of children. Praise ye the Lord.

a By this often repetition he stirreth vpon our cold dulcitie to praise God, seeing his workes are so wonderful, and that we are created for the same cause.
b If Gods glorie shine through all the world, and therefore of all ought to be praised, what great condemnation with a familie, and a iopfull mother of were it to his people among whom chiefly it shineth, if they should not earnestly extoll his name?
c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie means, but also by miracles.

PSAL. CXIII.

1 *Howe the Israelites were deliuered forth of Egypt, and of the wonderful miracles that God wrought at that time, which put vs in remembrance of Gods great mercie towards his Church, who, when the course of nature faileth, performeth his miraculously.*

1 **W**hen Israel went out of Egypt, and the house of Iacob from the barbarous people.
2 Iudah was his sanctification, and Israel his dominion.
3 The Sea sawe it and fled: Jordan was turned backe.
4 The mountains leaped like rams, & the hilles as lambs.
5 What ailed thee, O Sea, when thou fleddest? O Jordan, why wast thou turned backe?
6 Ye mountains, why leaped ye like rams, and ye hilles as lambs?
7 The earth trembled at the presence of the Lord, at the presence of the God of Iacob.
8 Which turneth the rocks into waters, pooles, and the flint into a fountaine of water.
c That is, from them that were of a strange language.
d The whole people were witnesses of his holily maiestie, in adopting them, and of his mighty power in deliuering them.
e Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it & glorify him for the same.
f Ought then his people to be insensible, when they see his power and maiestie? **g** That is, caused miraculously water to come out of the rocks in most abundance, Exod. 17.6.

PSAL. CXV.

1 *A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their neede, seeing that he hath adopted & redeemed them to his favour, 18 Promising finally that they will not be ashamed of his*

great benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not vnto vs, O Loyde, not vnto vs, but vnto thy s^hane giue the glorie, for thy louing mercie and for thy truthes sake.

Wherefore shal the heathen say, Where is now thy God? But our God is in heauen: hee doeth whatsoeuer he will.

Their idoles are ^d silver and golde, euen the worke of mens hands.

They haue a mouth & speake not: they haue eyes and see not.

They haue eares and heare not: they haue noses and smell not.

They haue hands and touch not: they haue feete and walke not: neither make they a sound with their throte.

They that make them are like vnto them: so are all that trust in them.

O Israel, trust thou in the Loyde: for he is their helpe and their shield.

O house of Aaron, trust pe in ^d Loyde: for he is their helpe and their shield.

Pe that feare the Loyde, trust in the Loyde: for hee is their helper and their shield.

The Loyde hath bene mindefull of vs: hee will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.

He will blesse them that feare the Loyde, both finally and great.

The Loyde will increase his graces toward pou, euen toward pou and toward your children.

Pe are blessed of the Loyde, which made the heauen and the earth.

The heauens, euen the heauens are the Loydes: but he hath giuen the earth to the sonnes of men.

The dead praise not the Loyde, neither any that goe downe into the place of silence.

But wee will praise the Loyde from henceforth and for euer. Praise ye the Loyde.

God as instructors & teachers of faith and religion for others to followe, h That is, he will continue his graces towards his people. i And therefore doth still gouerne and continue all things therein. k And they declare inough his sufficiency, so that the worlde serue him nothing, but to shewe his fatherly care towards men. l Though the dead set forth Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

David being in great danger of Saul in the desert of Maon, perceiving the great and insupportable love of God towards him, magnifyeth such great mercies.

And protesteth that he will be thankfull for the same.

I alone the Loyde, because he hath heard my voyce and my prayers.

For he hath inclined his eare vnto me, when I did call vpon him in my dayes.

When the snares of death compassed me, and the griefs of the grane caught me: when I founde trouble and sorrow.

Then I called vpon the name of the Loyde: and thou hast delivered me from all my troubles.

That is, in convenient time to seeke helpe, which was when he was in danger.

Loyd, saying, I beseech thee, O Loyde, deliuer me from mine enemies.

The Loyde is mercifull and righteous, and our God is full of compassion.

The Loyde preferreth the simple: I was in miserie and he saved me.

Returne vnto thy rest, O my soules: for the Loyd hath bene beneficiall vnto thee.

Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

I shall walke before the Loyde in the land of the living.

I belorne, therefore did I speake: for I was sore troubled.

I said in my feare, All men are liars.

What shall I render vnto the Loyde for all his benefites toward me?

I will take the cup of saluation, and call vpon the name of the Loyde.

I will pay my vowes vnto the Loyde, euen now in the presence of all his people.

Meritorious in the sight of the Loyde is the death of his Saintes.

Behold, Loyde: for I am thy seruant, and the sonne of thine handmaide: thou hast broken my bonds.

I will offer to thee a sacrifice of praise, & will call vpon the name of the Loyde.

I will pay my vowes vnto the Loyde, euen now in the presence of all his people.

In the court of the Loydes house, euen is in the muddes of the, O Ierusalem, vanitie, yet I will praise the Loyde.

felt the contrarie. h In the Lawe they vsed to make a banquet, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving. i I perceive that God hath care ouer his, so that he doth dispose their death, and take account. k I will thanke him for his benefites: for that is iust payment, to confesse that we owe all to God.

PSAL. CXVII.

Hee exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes, the promise of life outlasting by Iesus Christ.

All nations, praise ye the Loyde: all people, praise him.

For his louing kindnes is great toward vs, and the truth of the Loyde endureth for euer. Praise ye the Loyde.

PSAL. CXVIII.

David rescued of Saul and of the people, at the time appointed obtained the kingdom. For the which he holdeth all them, that feare the Loyde, to be thankfull. And vnder his person, in all this, was Christ truly set forth, who should be of his people rescued.

Praise ye the Loyde, because hee is a Beneficent God: for his mercie endureth for euer. by creating David king, shew his mercy toward his Church, the Prophet death not easily him, but rather God, but rather the people to do the same. b We are here taught, that troubles oppress vs, more ought we to be instant in prayer, the

c He sheweth forth the fruit of his love in calling vpon him, comfort him to be iust and mercifull, and to helpe the that are destitute of aide and counsell.

d Which was conquered before, power rest vpon the Loyde: for he hath bene beneficiall towards thee.

e The Loyd will preferre me, and save my life, I felt all these things, & therefore I was moved by faith to confesse them, 2 Cor. 4:13

g In my great distress I thought God would not regard me, which was his will in the muddes of the, O Ierusalem, vanitie, yet I overcame this temptation, and

a That is, the most certaine & continual testimonies of his Eachers grace

e Being exalted to this estate, he assured himselfe to haue mi enemy to be his enemy. Yet he doubted not, but God would maintaine him, because he had placed him. d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obtaigned.

e Henoreth Saul his chiefe enemy. f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promisseth both to render graces himselfe, and to cause others to do the same, because that in his person the Church was restored. h So that all, that are both faire and neere, may see his mightie power.

i He willeth the dore of the Tabernacle to be opened, that he may declare his thankfull minde. *Isa. 43. 16. Mat. 21. 42. Mat. 4. 11. Rom. 9. 33. 1. Pet. 1. 6, 7.*

k Though Saul and the chiefe powers refused mee to bee King, yet God hath preferred mee above them all. l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperitie of Dauids Kingdome, who was the figure of Christ. n Which are the Priests and haue the charge thereof, as Nom. 6. 3. o Because he hath restored vs from darkenes to light, wee offer sacrifices and praises vnto him.

P S A L. CXIX.

& The Prophet exhorteth the children of God to

the Lord heard me, and set me at large.

6 The Lord is with mee: therefore I will not feare what a man can do vnto me.

7 The Lord is with mee among them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed mee: but in the name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the name of the Lord I shall destroy them.

13 Thou hast thynt foie at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and I song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hande of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the wonders of the Lord.

18 The Lord hath chastened mee foie, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lordes doing, and it is maruillous in our eyes.

24 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, haue now: O Lord, I pray thee now giue prosperitie.

26 Blessed bee he, that commeth in the name of the Lord: we haue blessed pou out of the house of the Lord.

27 The Lord is mightie, & hath giuen vs light: to binde the sacrifice with cordes vnto the houses of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth foie euer.

frane their liues according to his holy words. 133

Also he sheweth wherein the true seruice of God standeth: that is, when men serue him according to his words, and not after our owne fantasies.

ALEPH.

1 Blessed are those that are vpright in their way, and walke in the lawe of the Lord.

2 Blessed are they that keepe his testis monies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 Why that my wayes were directed to keepe thy statutes.

6 Then shouldest thou not bee confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: for sake mee not: once I long.

ring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in serving God without hypocricie. e That is, thy precepts, which containe perfite righteousness. f He refuseth not to be tryed by tentations, but he seareth to faint, if God succore not his infirmities in time.

BETH.

9 Wherewith shall a pong man redresse his way: in taking herbe thereto accoring to thy word.

10 With my whole heart haue I sought thee: let mee not wander from thy commandements.

11 I haue hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in thy wayes of thy righteousness, as in all riches.

15 I will meditate in thy precepts, & consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

in. c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word & leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy lawe.

19 I am a stranger vpon earth: hide not thy commandements from me.

20 My heart breaketh for the desire to thy iudgements alway.

21 Thou hast destroyed the monde: cursed are they that do erre from thy commandements.

is but a passage, what should become of him, if thy word were none his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22. REINOM.

22 **Learn** from mee shame & contempt:
for I haue kept thy testimonies.
23 **Princes** also did sit, & speake against
me: but thy seruant did meditate in thy
statutes.
24 **Wit** thy testimonies are my delites, and
my counsellors.
a That is, it is al-
most brought to
the ground, and
without thy
word I cannot
live.
b I haue confes-
sed mine offen-
ces, and now de-
pend wholly on
thee.
c If God did not
maintaine vs by
his word, our life
would drop a-
way like water.
d Instruct me in
thy word, where-
by my mind may
be purged from vanitie, and taught to obey thy will. e By this
he sheweth y we can neither chuse good, cleaue to Gods word, nor
runne forward in his way, except he make our hearts large to re-
ceiue his grace, and willing to obey.

DALETH.

25 **Thy** soule cleaue to the dust: quie-
ken me according to thy word.
26 **I** haue declared my wayes, & thou
hearest me: teach me thy statutes.
27 **Spake** mee to vnderstande the way of
thy precepts, and I will meditate in thy
wonderous workes.
28 **Thy** soule melteth for heaviness: rap-
pe me by according vnto thy word.
29 **Take** from me the way of lying, and
graunt me gracious thy law.
30 **I** haue choien the way of truthey, and
thy iudgements haue I lapt before me.
31 **I** haue cleaue to thy testimonies, O
Lord: confound me not.
32 **I** will runne the way of thy command-
mentes, when thou shalt enlarge
mine heart.
a He sheweth
that he cannot
follow on to the
end, except God
teach him oft
times, and leade
him forward.
b Not onely in
outward cōuer-
sation, but also
with inward
affection.
c Hereby mean-
ing al other vi-
ces, because that
cōtortousnes is
the roote of all
euill.
d Meaning, all
his senses. e Let me not fall to thy dishonour, but let mine heart
still delite in thy gracious word. f Giue me strength to continue
in thy word euen to the ende.

HE.

33 **Teache** mee, O Lord, the way of thy
statutes, and I will keepe it vnto the
ende.
34 **Giue** mee vnderstanding, and I will
keepe thy law: yea, I will keepe it with
my whole heart.
35 **Direct** me in the path of thy command-
mentes: for therein is my delite.
36 **Incline** mine heart vnto thy testimo-
nies, and nat to countortousnes.
37 **Turne** away mine eyes from regar-
ding vanitie, & quicken me in thy way.
38 **Stablish** thy promise to thy seruant,
because he feareth thee.
39 **Take** away my rebuke that I feare:
for thy iudgements are good.
40 **Behold**, I desire thy commandmentes:
quicken me in thy rightortousnes,
a He sheweth
that Gods mer-
cie and loue is
the first cause of
our saluation.
b By trauelling in
Gods worde, he
assureth himself
to be able to
confute the slan-
ders of his ad-
uerfaries.
c They, that simply walk after Gods word, haue no lets to intangle
them, where as they, y do contrary, are euer in nets and snares.

VAV.

41 **And** let thy louing kindnes come vnto
me, O Lord, and thy saluation accom-
panying to thy promise.
42 **So** shall I make answer vnto my
blasphemers: for I trust in thy worde.
43 **And** take not the worde of truthey vt-
terly out of my mouth: for I waite for
thy iudgements.
44 **So** shall I alway keepe thy lawe for
euer and euer.
45 **And** I will walke at libertie: for I
touched him, he was like a calfe vntamed: so that the w of God
tods is to call vs home to God.

seeke thy precepts.

46 **I** will speake also of thy testimonies
before kings, and will not be ashamed.
47 **And** my delight shall be in thy command-
mentes, which I haue loued.
48 **Thine** hands also will I lift vp vnto thy
commandmentes, which I haue loued,
and I will meditate in thy statutes.

d He sheweth
that the child-
ren of God ought
not to suffer
their fathers
glorie to be ob-
scured by the
vaine pompe of
princes.

ZAIN.

49 **Remember** the promises made to thy
seruant, wherein thou hast caused me to
trust.
50 **It** is my comfort in my trouble: for
thy promises haue quickened me.
51 **The** proude haue had mee exceedingly
in derision: yet haue I not declined from
thy lawe.
52 **I** remembered thy iudgements of olde,
O Lord, and haue bene comforted.
53 **Fear** is come vpon mee for thy wick-
ed, that forsake thy lawe.
54 **Thy** statutes haue bene my songs in the
house of my pilgrimage.
55 **I** haue remembered thy name, O Lord,
in the night, and haue kept thy lawe.
56 **This** I had because I kept thy pre-
cepts.
a Though he
feele Gods hand
still to lie vpon
him, yet here-
after on his pro-
mes & comfort
relieth himselfe
therein.
b Meaning, he
wicked, which
contemne Gods
word, & treade
his religion vnder
foote.
c That is, he
exiles, whereby
thou declarest
thy selfe to be
iudge of the world. d That is, a vehement zeale to thy law,
and indignation against the wicked. e In the course of this life
& forrowfull exile. f Euen when other sleepe. g That is, all these
benefices.

CHETH.

57 **O** Lord, that art my portion, I haue
determined to keepe thy wordes.
58 **I** made my supplication in thy presence
with my whole heart: bee mercifull vnto
me according to thy promises.
59 **I** haue considered my wayes, and re-
uered my feete into thy testimonies.
60 **I** made haste and delayed not to keepe
thy commandmentes.
61 **The** bandes of the wicked haue
robbed mee: but I haue not forgotten thy
lawe.
62 **At** midnight will I rise to giue thanks
vnto thee, because of thy rightortous
iudgements.
63 **I** am a companion of all them that
feare thee, and keepe thy precepts.
64 **The** earth, O Lord, is full of thy mer-
cie: teach me thy statutes.

a I am per-
suaded that to keep
thy Lawe is an
heritage & yea
gain for me. b He sheweth
that none can
embrace the
worde of God,
except he con-
sider his owne
imperfections
and wayes. c They haue
gone about to
drawe me into
their company.
d Not onely in
mortal comfort,
but also with
aide and succour. e For the knowledge of Gods worde is a sin-
gular token of his fauour.

TEH.

65 **O** Lord, thou hast bel-
te thy seruant according vnto thy word.
66 **Teache** mee good iudgement & know-
ledge: for I haue beleueed thy command-
mentes.
67 **Before** I was afflicted, I went as
stray: but now I keepe thy word.
68 **Thou** art good and gracious: teach me
thy statutes.
69 **The** proude haue imagined a lie against
me: but I will keepe thy precepts with
my whole heart.

a Having pro-
ued by experi-
ence that God
was true in his
promises, he des-
ireth that he
would increa-
se in his know-
ledge and iudg-
ment. b So feru-
ently sayeth he be-
fore the Lord

e Their heart is 70 e Their heart is fat as greafe : but my delight is in thy Law.
 71 It is a good for mee that I haue bene afflicted, that I may learne thy statutes.
 72 The lawe of thy mouth is better vnto me, then thousandes of golde and silver.
 d He confesteth that before that he was chastened, he was rebellious, as man by nature is.

I O D.

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace: that is, that he would continue his mercies.
 b When God sheweth his grace toward a man, he rellyeth to others that he faileth not them that trust in him.
 c He declareth that when he felt not Gods mercies, he was as dead.
 d That is, be comforted by mine example. e He sheweth that there can be no true feare of God without the knowledge of his worde.

C A P H.

a Though my strength faile me, yet my faile groweth and higheth, as I shall in thy word.
 b Like a kinne bonell or bladder that is parched in the smoke.
 c How long wilt thou afflict thy seruants
 d They haue not onely oppressed me violently, but also craftily couped against me.
 e He assureth himselfe, that God will deliuer his and destroy such as vnjustly persecute them.
 f Finding no helpe in earth, he lieth vp his eyes to heauen.

I A M E D.

a Because none should esteeme Gods worde according to the charges of things in this world, he sheweth that it abideth in heauen, and therefore is immuable.
 b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vchangeable.

93 I will neuer forget thy precepts: for by them thou hast quickened me.
 94 I am e thine, laue me: for I haue sought e thy precepts.
 95 The wicked haue waited for mee to destroy mee: but I will consider thy testimo- nies.
 96 I d haue seene an ende of all perfection: but thy commandement is exceeding large in earth, but it hath an ende: onely Gods word lacketh for ener.

M E M.

97 Oh howe lone I thy Lawe! : it is my meditation continually.
 98 Sp thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
 99 I haue had moie b understanding then all my teachers: for thy testimonies are my meditation.
 100 I vnderstoode moie then the ancient, because I kept thy precepts.
 101 I haue refrained my feete from euery euill way, that I might keepe thy worde.
 102 I haue not declined from thy iudgements: for e thou didst teach me.
 103 Howe sweete are thy promises vnto my mouth! yea, moie then honie vnto my mouth.
 104 Sp thy precepts I haue gotten vnderstanding: therefore I hate all the wapes of falsedood.

c So then of our felues we can doe nothing, but when God doth inwardly instruct vs with his Spirit, wee feele his graces sweeter then honie.

N V N.

105 Thy worde is a lantern vnto my feete, and a light vnto my path.
 106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.
 107 I am very sore afflicted: O Lord, quicken me according to thy worde.
 108 O Lord, I beseeche thee accept the free offerings of my mouth, and teach me thy iudgements.
 109 Sp d soule is continually in mine hande: yet do I not forget thy Law.
 110 The wicked haue laid a snare for me: but I swarmed not from thy precepts.
 111 Thy testimonies haue I taken as an heritage for euer: for thy precepts are the top worde.
 e That is, my prayers and thanksgiving, which sacrifice

Hosea calleth the calnes of the lippes, Chap. 14 verse 3. d That is, I am in continuall danger of my life. e I esteemed no worldly things, but made thy worde mine inheritance.

S A M E C H.

113 I hate b vaine intentions: but thy Lawe do I loue.
 114 Thou art my refuge and shield, and I trust in thy worde.
 115 b Swap from mee, ye wicked: for I will keepe the commandements of my God.
 others. b And hinder me not to keepe the Lawe of the Lord.

e He desireth Gods continuall assistance least he should faint in this race, which he had begun.
d The craftie practises of them that contemne thy Law, shalbe brought to nought.
e Which infelicitie thy people, as drosse doth the metall. f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

A I N.

a Put thy selfe betwene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods servant, but hereby putteth god in mind that as he made him his by his grace, so he wold continue his fauor toward him.
c The Prophet sheweth y when the wicked haue brought al things to confusion, & Gods worde to vtter contempt, then is it Gods time to helpe & send remedie. d That is, whatsoever dissenteth from the purity of thy word.

P E.

a Containing high and secret mysteries, so that I am moued w admiration and reuerence.
b The simple idiots, that submit themselves to God, haue their eyes opened, and their minds illuminated so soone as they begin to read Gods word.
c My zeale toward thy word was so great.
d He sheweth what ought to be the zeale of Gods children, when they see his worde contemned.

T S A D D I.

a We can not confesse God to be righteous, except we liue vp-rightly & truly, as he hath commanded.
b Psal. 9. 17.
c God hath accede to be fidei, but thy word is perfection it selfe,

thy servant loneth it.

141 I am small and despised: yet doe I not forget thy precepts.
142 Thy righteousness is an everlasting rightnesse, and thy Law is truth.
143 Trouble and anguish are come upon me: yet are thy commandements my delight.
144 The righteousness of thy testimonies is everlasting: graunt me vnderstanding, and I shall abide.

K O P H.

145 I haue crept with my whole heart: heare mee, O Loyde, and I will keepe thy statutes.
146 I called vpon thee: saue me, and I will keepe thy testimonies.
147 Thou openedst the morning light, and crept: for I waited on thy word.
148 Mine eyes shall preuent the night watches to meditate in thy word.
149 Heare my voice according to thy lovingkindnesse: O Loyde, quicken me according to thy iudgement.
150 Thy diuine nerer, that followe after malice, and are farre from thy Law.
151 Thou art nere, O Loyde: for all thy commandements are true.
152 I haue known long since by thy testimonies, that thou hast established them for euer.

gagynst their conscience. d His sayth is grounded vpon Gods worde, that he would euer be at hand when his children be pressed.

R E S H.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Plead my cause, and deliuer me: quicken me according vnto thy word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Loyde: quicken mee according to thy iudgements.
157 My persecutors & mine oppressours are many: yet do I not swaue from thy testimonies.
158 I loue thy transgressours and was grieved, because they kept not thy worde.
159 Consider, O Loyde, howe I loue thy precepts: quicken mee according to thy lovingkindnesse.
160 The beginning of thy word is truth, and all the iudgements of thy righteousness endure for euer.

option, when we loue the Lawe of God. e Since thou hast promised, when to the ende all thy sayings are true.

S C H I N.

161 Princes haue persecuted mee with out cause, but mine heart stood in awe of thy wordes.
162 I reioyce at thy worde, as one that findeth a great treasure.
163 I hate falseshoode and abhorre it, but thy Lawe do I loue.
164 Seven times a day do I praise thee, because of thy righteous iudgements.
165 Thy,

c This is the true trial, to praye God in aduersitie.

d So of the life of man without the knowledge of God is death.

a He sheweth that all his afflictions and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earnest in the study of Gods worde, then they that kept the watch, were in their charge.
c Or, as I sawe the nature of the wicked to be to persecute a

gagynst their conscience. d His sayth is grounded vpon Gods worde, that he would euer be at hand when his children be pressed.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which became the wicked lack, they can haue no hope of saluation.

c My zeale consumed me, when I sawe their malice & conceit of thy glorie.

d It is a fine signe of our aduersitie, when we loue the Lawe of God. e Since thou hast promised, when to the ende all thy sayings are true.

165 *That thou shalt love the lame, shall have great mercy upon thee, and they that have lame feet.*
166 *Lord, I have trusted in thy salvation, and have hope in thy clemency.*
167 *Thy love hath kept thy testimonyes: for I love them exceedingly.*
168 *I have kept thy mercies and thy testimonies: for all my iniquities are before thee.*
169 *Let me not be ashamed, and let me not be despised, for I have trusted in thee, O Lord, and have hope in thy clemency.*
170 *Let my supplication come before thee, and deliver me according to thy promise.*
171 *Thy lips shall speak justice, when thou shalt be taught in the statutes.*
172 *Thy tongue shall utter of thy word: for all thy commandments are righteous.*
173 *Let thine hands help me: for I have chosen thy precepts.*
174 *I have longed for thy salvation, O Lord, and thy name is my desire.*
175 *Let my soul live, and it shall praise thee, and thy judgments shall help me.*
176 *I have gone astray like a lost sheep: seek the servant, for I do not forget thy commandments.*

TAV.

169 *Let my complaint come before thee, O Lord, and give me thy salvation, according to thy promise.*
170 *Let my supplication come before thee, and deliver me according to thy promise.*
171 *Thy lips shall speak justice, when thou shalt be taught in the statutes.*
172 *Thy tongue shall utter of thy word: for all thy commandments are righteous.*
173 *Let thine hands help me: for I have chosen thy precepts.*
174 *I have longed for thy salvation, O Lord, and thy name is my desire.*
175 *Let my soul live, and it shall praise thee, and thy judgments shall help me.*
176 *I have gone astray like a lost sheep: seek the servant, for I do not forget thy commandments.*

P S A L. CXX.

1 *The prayer of David being vexed by the false reports of Sennacherib, 5. And therefore he lamented in his long abode among the islands, 7. VVhich were given to all kinds of wickedness and contention.*

A Song of degrees.

1 *I called unto the Lord in my trouble, and he heard me.*
2 *Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.*
3 *What doeth thy deceitful tongue bying unto thee? what doeth it awaye thee?*
4 *It is as the sharp arrows of a mighty man, and as the coles of juniper.*
5 *How is it to mee that I remaine in Meshech, and dwell in the tents of Kedar?*
6 *My soul hath too long dwelt with him that hateth peace.*
7 *I seek peace, and when I speake there, of, they are bent to warre.*

P S A L. CXXI.

1 *This Psalm teacheth that the faithfull ought only to look for helpe at God, 7. VVhich only doth maintain prosper and prosper his Church.*

A Song of degrees.

1 *I will lift up mine eyes unto the mountains, and mine helpe shall come from the Lord, which hath made the earth.*
2 *He will not suffer thy foot to slip: for he that keepeth thee, will not slumber.*
3 *Behold, he that keepeth Israel, will not slumber nor sleepe.*
4 *The Lord is the keeper: the Lord is thy shadowe at the right hand.*
5 *The Lord shall not smite thee by day, nor the inoone by night.*
6 *The Lord shall preserve thee from all evil: he shall keep thy soul.*
7 *The Lord shall preserve thy going out, and thy coming in, from this time forth, and ever.*
8 *Neither heare nor colde, nor any incommodie shall be able to destroye Gods Church: albeit for a time they may molest it.*
9 *Whatsoever thou dost enterprise, shall have good successe.*

P S A L. CXXII.

1 *David rejoyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Ark in Zion, 5. For the which by such thanks, 7. And prayers for the prosperitie of the Church.*
2 *A Song of degrees, of David.*

1 *I will go into the house of the Lord, my feet shall stand in thy gates, O Jerusalem.*
2 *Jerusalem is builded as a citie, that is compact together in itselfe.*
3 *Whereunto the Tribes, even the Tribes of the Lord goe by according to the custome.*
4 *Whereunto the Tribes, even the Tribes of the Lord goe by according to the custome.*
5 *For there are thrones set for judgement, even the thrones of the house of David.*
6 *Pray for the peace of Jerusalem: let the peace be within thy walls, and peace be within thy palaces.*
7 *For my brethren and neighbours sake, I will wish thee peace.*
8 *Because of the house of the Lord our God, I will prosper thy wealth.*

9 *Gods covenant shall come & pray there. 2. In whose house God placed the throne of justice, & made it a figure of Christes kingdom. 3. The favour of God prosper thee both within & without. 4. Not only for mine owne sake, but for all the faithfull.*

P S A L. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or under Antiochus by the wicked worldlings and contemners of God.*

1 *I lift up mine eyes to thee, that dwellest in the heavens.*
2 *Behold, as the vices of servants looke unto the hand of their masters, and as the eyes of a mapen unto the hand of her mistress: so our eyes were upon the Lord our God, until he have mercy upon us.*
3 *When all other helpe faile, God is ever at hand, and like himselfe.*

3. MAUS.

h He declarerth that when the faithfull are so full, y they can no more endure the oppressions, and wrongings of the wicked, theris always helpe aboute, if with hungrie desires they call for it.

have mercie upon vs, **o** Lord, have mercie upon vs: for wee have suffred too much contemp. **o** Lord, our soule is filled too full of the mocking of the wealthy, and of the despitefulness of the pious.

1 The people of God, escaping a great perill, doe acknowledge themselves to be delivered, not by their own force, but by the power of God. **4** They declare the greatness of the perill, **6** And praise the Name of God.

A song of degrees, or Psalme of David.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saved, but by his onely meane.

b So vnable were we to resist. **c** He vseth most proper similitudes to expresse the great danger that the Church was in, & out of which God miraculously delivered them.

d For the wicked did not only furiously rage against the faithfull, but craftily imagined to destroy them.

1 He desireth the assurance of the faithfull in their afflictions, **4** And desireth their wealth, **5** And the destruction of the wicked.

A song of degrees.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods providence.

b Though God suffer his to be vnder y crosse, least they should embrace wickedness, yet this crosse shall not so rest vpon them, that it should drive them from hope. **c** Hee desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

1 They that trust in the Loyde, shall be as mount Zion, which can not be remoued, but remaineth for ever. **2** As the mountaynes are about Ierusalem: so is the Loyd about his people, to defende them from all sides.

3 For the reb of the wicked shall not rest on y lot of the righteous, lest y righteous put forth their hand vnto wickednes. **4** Doe well, **o** Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Loyd leade vnto the workers of iniquitie: but peace shall be vpon Israel.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliverance was wonderful after the fouentie yeres of captiuitie foretold by Ieremie, chap. 25. 11. and 29. 10.

A song of degrees or Psalme of David.

a Their deliverance was as a thing incredible, and therefore to be taken away all excuse of ingratitude.

1 When the Loyd broughte againe the captiuitie of Zion, wee were like them that dreame. **2** Then was our mouth filled with laughter, and our tongue with ioy: then sayde howe the Loyd hath done great things for vs, whereof wee reioyce. **3** **o** Lord, bringe againe our captiuitie, as thou hast done in the South. **4** They that sowe in teares, shall reape in ioy. **5** They went weeping & carped: precious the faithful can sowe: but they shall returne with ioy and neuer shall they leaue their sheaves. **6** It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. **7** This is, seede which was sowe and reape: meaning, that they which trusted in Gods promise to returne, had their desire.

1 Then was our mouth filled with laughter, and our tongue with ioy: then sayde howe the Loyd hath done great things for vs, whereof wee reioyce. **2** **o** Lord, bringe againe our captiuitie, as thou hast done in the South. **3** They that sowe in teares, shall reape in ioy. **4** They went weeping & carped: precious the faithful can sowe: but they shall returne with ioy and neuer shall they leaue their sheaves. **5** It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. **6** This is, seede which was sowe and reape: meaning, that they which trusted in Gods promise to returne, had their desire.

1 He sheweth that the whole effects of the world, both demerits & political finally by Gods mere providence & blessing. **3** And that to haue children well nurtured, is an especiall grace and gift of God.

A song of degrees or Psalme of Salomon.

1 Except the Loyd build the house, they labour in vaine that build it: except yerne and the Loyd keepe the citie, the keeper poe all thing watcheth in vaine. **2** It is in vaine for yon to rise early, and the familie to lye downe late, and eate the bread of yon: for he will surely gine rest to his estate of them which he loueth. **3** Beholde, children are the inheritance of y which want the Loyde, and the fruit of the wombe his and ward, but also magnificence, and riches of the strong man: so are the children of pouertie. **4** Blessed is y man, that hath his quinner full of them: for they shall not be asphs which is gorm meab, wher they speake with their enemies in the gate.

5 Not exempting them from labour, but making their labours comfortable, and as it were a rest. **6** That is, induted with strength and yertues from God: for these are signes of Gods blessing, and not enen mortuall. **7** Such children shall be able to stop their alueraries moutnes, when their godly life is maliciously assailed before iudges.

1 He sheweth that blessedness appertaineth not to all vniuersally, but to them onely that feare the Loyde, and walke in his wayes.

A song of degrees.

1 Blessed is every one that feareth the Loyd and walketh in his wayes. **2** When thou eatest the labours of except it be thine hands, thou shalt be blessed, and y formed according to his will. **3** Thy wife shall be as the fruitful vine vpon the sides of thine house, and thy children as olue plants round about thy table. **4** Noe surely thus shall the man be blessed, that feareth the Loyd. **5** The Loyd out of Zion shall bless thee, the holy Ghost approacheth the best, y liue of the meane profite of their labours. **6** Because Gods fauour appeareth in none outward thing more then in increase of children, he prometh to enrich the faithfull with this gift. **7** Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be grained.

b He sheweth howe the Loyd hath wroughte his Church or deliuered it. **c** If the faithfull confesse Gods wonderful work, the faithfull can selues thankfullly.

d It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. **e** This is, seede which was sowe and reape: meaning, that they which trusted in Gods promise to returne, had their desire.

1 He sheweth that the whole effects of the world, both demerits & political finally by Gods mere providence & blessing. **3** And that to haue children well nurtured, is an especiall grace and gift of God.

A song of degrees or Psalme of Salomon.

1 Except the Loyd build the house, they labour in vaine that build it: except yerne and the Loyd keepe the citie, the keeper poe all thing watcheth in vaine. **2** It is in vaine for yon to rise early, and the familie to lye downe late, and eate the bread of yon: for he will surely gine rest to his estate of them which he loueth. **3** Beholde, children are the inheritance of y which want the Loyde, and the fruit of the wombe his and ward, but also magnificence, and riches of the strong man: so are the children of pouertie. **4** Blessed is y man, that hath his quinner full of them: for they shall not be asphs which is gorm meab, wher they speake with their enemies in the gate.

5 Not exempting them from labour, but making their labours comfortable, and as it were a rest. **6** That is, induted with strength and yertues from God: for these are signes of Gods blessing, and not enen mortuall. **7** Such children shall be able to stop their alueraries moutnes, when their godly life is maliciously assailed before iudges.

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e For God blis Church ly this p blessing as such.

a The newe all ought to be, howe diuine hope is the begin to be most grie by the yet in tim hath euen deliuered b Becau is righte ciu: but his aduer and deli as eno the plow e The m let them art conf ground: none ill

a Being a dilecti a son.

b He de that we c hea in b God, but psonal fimes. **3** Because more thou mercifull fore the f reuence d He the whom the tie of God appeareth Israel, the the Church not to the

b He sheweth howe the Loyd hath wroughte his Church or deliuered it. **c** If the faithfull confesse Gods wonderful work, the faithfull can selues thankfullly.

d It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. **e** This is, seede which was sowe and reape: meaning, that they which trusted in Gods promise to returne, had their desire.

A song of degrees or Psalme of David.

1 When the Loyd broughte againe the captiuitie of Zion, wee were like them that dreame. **2** Then was our mouth filled with laughter, and our tongue with ioy: then sayde howe the Loyd hath done great things for vs, whereof wee reioyce. **3** **o** Lord, bringe againe our captiuitie, as thou hast done in the South. **4** They that sowe in teares, shall reape in ioy. **5** They went weeping & carped: precious the faithful can sowe: but they shall returne with ioy and neuer shall they leaue their sheaves. **6** It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. **7** This is, seede which was sowe and reape: meaning, that they which trusted in Gods promise to returne, had their desire.

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e For except God blessed his Church publicly his private blessing were nothing.

and thou shalt see 12 wylth of Jerusalem
all the dayes of thy life.
6 Plea, thou shalt see thy childrens children,
and peace vpon Israel.

PSAL. CXXXIX.

1 He accompanieth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shal be deliuered. 6 And the enemies for all their glariu shon, shall suddenly be destroyed.

A Song of degrees.

1 They haue oftentimes afflicted me fro my yowth (map) Israel noly say)
They haue oftentimes afflicted me from my yowth: but they coulde not preuaile against me.

3 The plowes plowed vpon my backe, and made long furrowes.

4 But the righteous Loyde hath cut the cordes of the wicked.

5 They that hate Zion, shalbe all ashamed and turned backward.

6 They shalbe as the grasse on the house tops, which wythereth afore its cometh forth.

7 Whereof the mower fillet not his hand, neither the glaiuer his lap.

8 Neither they, which go by, say, The blessing of the Loyde be vpon you, or, We blesse you in the shame of the Loyde.

a The Church now afflicted ought to remember, how her condition hath ever bene such from the beginning, to be molested most grievously by the wicked yet in time it hath ever bene deliuered.
b Because God is righteous, he cannot but plague his adversaries, and deliuer his, to euen one of the plowe.
c The enemies of the Churches most high, & as it were, approach nere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilie.
d That is, the wicked shall perishe & none shall palle for them.

PSAL. CXXX.

1 The people of God from their bottomles miseries desire vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A Song of degrees.

1 O We of the deepe places haue I called vnto thee, O Loyde.

2 Loyd, heare my voice: let thine eares attend to the bope of my papers.

3 Jeron, O Loyd, straightly mark iniquities, O Loyd, who shall stand?

4 But mercie is with thee, that thou inuainest be feared.

5 I haue waited on the Loyde: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Loyde more then the morning watch watcheth for day morning.

7 Let Israel waite on the Loyde: for with the Loyde is a merce, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

Dauid charged with ambition and grauid desire to reioyce, protesteth his humilie and modestie before God, and teacheth all men, what they should doe.

A Song of degrees or Psalm.

1 O We, mine heart is not haughty, neither are mine eyes loftie, neither haue I walked in great matters, and hid from me.

2 Surp I haue behaued my self, like one waigned from his mother, & kept silence: I am in my selfe as one that is waigned. I am in my selfe as one that is waigned. I am in my selfe as one that is waigned. I am in my selfe as one that is waigned.

a He desireth to be humble, as an example to all men and godly persons.
b Which putteth the measure and limits of his vocation, c He was voyd of ambition and wicked desires.

3 Let Israel waite on the Loyde from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, perswade that he would establish the same, both as touching his posteritie and the building of the Temple: pray there as was foretold, Gen. 12.5.

A Song of degrees.

1 O We remember Dauid with all his affliction.

2 Who ware vnto the Loyde, and how great difficulty he came to the kingdom, and with howe great zeale and care he went about to builde the Temple.

3 I will not enter into the tabernacle of mine house, nor come vpon my pale or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyes lids to slumber.

5 Vntill I finde out a place for the Loyde, an habitaco for the mighty God of Israel.

6 For we heard of it in Ephraim, and found it in the fields of the forst.

7 We will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Loyde, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Ministers be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruants Dauids sake refuse not the face of thine Anointed.

11 The Loyde hath dwome in truth vnto Dauid, and he will not shrink from it, saying, Of the fruite of thy bowe will I rest vpon thy throne.

12 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

13 For the Loyde hath chosen Zion, and we will dwell in it, saying.

14 This is my rest for euer: here will I dwell, for I haue a desire therein.

15 I will surely blese his habitacles, and will satiffie her poore with bread.

16 And will clothe her with precious stones, and her Saints shall flourish for euer.

17 There will I make the house of Dauid to budde: for I haue opened a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

Galem, because that afterwarde his Arke should be remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promisheth to bleffe it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet hee promisheth to restore it.

PSAL. CXXXIII.

This Psalm commendeth the commendation of brotherly amitie among the seruants of God.

A Song of degrees or Psalm of Dauid.

1 Beholde, howe good and howe comely a thing it is, brethren to dwell together.

God onely sanctifieth.

b He declareth that when the faithfull are so full, y they can no more endure the oppressions, and scornings of the wicked, theris call for it.

3 Have merrie upon vs, O Lord, have merrie upon vs: for wee haue suffred too much contempt. 4 Our soule is filled too full of the mocking of the wealthy, and of the despectufulness of the pious.

1 The people of God, escaping a great perill, doe acknowledge themselves to be deliuered, not by their own force, but by the power of God. 4 They declare the greatness of the perill, 6 And praise the Name of God.

A Song of degrés, or Psalme of Dauid.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meane. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger that the Church was in, & out of which God miraculously deliuered them. d For the wicked did not only furiously rage against the faithfull, but craftily imagined to destroy them.

1 If the Lord had not britten on our side, (saye Israel now say) 2 If the Lord had not bene on our side, when men rose vp against vs, 3 They had then swallowed vs up quicke, when their wrath was kindled against vs. 4 Then the waters had drowned vs, and the streame had gone ouer our soule: 5 Then had the swelling waters gone ouer our soule. 6 I praised be the Lord, which hath not giuen vs as a pray into their teeth. 7 Our soule is escaped, euen as a bird out of the snare of the fowlers: the snare is broken and we are deliuered. 8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

A Song of degrés.

a Though the world be subiect to mutations, yet the people of God shall stand fast and be defended by Gods providence. b Though God suffer his to be vnder y crosse, least they should embrace wickednesse, yet this crosse shall not so rest vpon them, that it should drive them from hope. c Hee desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

1 They that trust in the Lord, shall be as mount Zion, which can not be remoued, but remaineth for euer. 2 As the mountaines are about Jerusalem: so is the Lord about his people fro henceforth and for euer. 3 For the rod of the wicked shal not rest on y lot of the righteous, lest y righteous put forth their hand into wickednes. 4 Doe well, O Lord, vnto those that be good and true in their hearts. 5 But these that turne aside by their crooked wayes, them shal all the Lord leaue with the workers of iniquity: but peace shal be vpon Israel.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wonderful after the fouentei yeres of captiuitie foretold by Ieremie, chap. 29. 12. and 29. 10.

A Song of degrés, or Psalme of Dauid. 1 When the Lord brought againe the captiuitie of Zion, wee were like them that dream.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

Psalmes.

Gods blessing on the godly.

2 Then was our mouth filled with laughter, and our tongue with ioy: then sayde they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof wee reioyce.

4 O Lord, bring againe our captiuitie, as the river is in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping & carped: precious shall be: but they shall returne with ioy and bring their sheaves.

d It is no more impossible to God to deliuer his people, than to cause the riuers to run in the wilderness & barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to reurne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both temporal & political, flourish by Gods mere providence & blessing. 3 And that to haue children will be rewarded, in an effectual grace and gift of God.

A Song of degrés, or Psalme of Salomon.

1 Keep the Lord build the house, they shall labour in vaine that build it: except the Lord build the house, they shall labour in vaine.

2 It is in vaine for y man to rise early, and the familie to lie downe late, and eate the bread of y man with labour: but he will surely giue rest to his estate of death.

3 Beholde, children are the inheritance of the Lord, and the fruit of the wombe his and ward, and reward.

4 As are the arrowes in the hande of the strong man: so are the children of youth.

5 Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and yertues from God: for these are signes of Gods blessing, and no chumber. g Such children shal be able to stop their auersaries mouths, when their godly life is manifestly seene before iudges.

PSAL. CXXVIII.

1 He sheweth that blessedness appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A Song of degrés.

1 Blessed is euerie one that feareth the Lord, and walketh in his commandments.

2 When thou eatest the labours of thy hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thyne house, and thy children as olue plants round about thy table.

4 For surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, thou Jerusalem.

best, y lue of the meane profice of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he promisheth to enrich the faithfull with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shal be granted.

e For excepte God blessed his Church publicly, his private blessing were nothing.

a The Church now afflicted ought to remember, how her condition hath ever been such from the beginning, as to be molested most grievously by the wicked: yet in time it hath ever bene delivered. b Because God in righteous, he censure but plague his adversaries, and deliver his, as seen out of the plowe. c The enemies of his church most high, & as it were, approach neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish & none shall pale for them.

a Being in great distress and sorrow. b He declarer that we cannot be self before God, but by forgiveness of sinnes. c Because of nature thou are mercifull: therefore the faithful reuerence thee. d He sheweth to whom the merchandise of God doth appertaine: to Israel, that is, to the Church, and not to the repro-bate.

a He stretch forth his great humilitie, as an example to all rulers and governors. b Which putteth the measure and limits of his vocation, c He was voyd of ambition and wicked desires.

and thou shalt say: O Jerusalem all the dayes of thy life. **Psalm. CXXIX.**

1 He acknowledgeth the Church to reioyce though it be afflicted. 2 For by the righteous Lord it shall be delivered, & the enemies for all their glory as they shall suddenly be destroyed. **A song of degrees.** **T**hey have oftentimes afflicted me from my youth: (say) **I** Israel now (say) **T**hey have oftentimes afflicted me from my youth: but they coulde not preuaile against me. **3** The plowes plowed vpon my backe, and made long furrows. **4** But the righteous Lord hath cut the cordes of the wicked. **5** They that hate Zion, shall be all ashamed and turne backward. **6** They shall be as the grasse on the house tops, which withereth afore it cometh forth. **7** Wherof the mower fillet not his hand, neither the gleaner his lap: **8** Neither they, which go by, say, The blessing of the Lord be vpon you, or, We bless you in the name of the Lord.

Psalm. CXXX. **1** The people of God from their bottomles miseries doe cry vnto God, and are heard. **3** They confesse their finnes and see vnto Gods mercie.

A song of degrees. **O**f the deep places haue I called vnto thee, O Lord. **1** Lord, heare my voice: let thine eares attend to the voice of my prayers. **2** **I**tehou, O Lord, straightly market iniquities, O Lord, who shall stand? **3** But mercie is with thee, that thou maiest be feared. **4** **I** haue waited on the Lord: my soule hath waited, and I haue trusted in his love. **5** My soule waited on the Lord: more then the morning to watch watcheth for day. **6** **I** haue waited on the Lord: for with the Lord is mercy, and with him is great redemption.

7 And he shall redeme Israel from all his iniquities. **Psalm. CXXXI.**

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should doe. **A song of degrees or Psalmes of Dauid.**

Lorde, mine heart is not haughty, neither are mine eyes lofty: neither haue I walked in great matters and hid from me. **2** Surely I haue behumed my self, like one waigned from his mother, & kept silence: I am in my selfe as one that is waigned. **3** I am in my selfe as one that is waigned. **4** I was voyd of ambition and wicked desires.

3 Let Israel waite on the Lord from hence forth and for euer. **Psalm. CXXXII.**

1 The faithful grounding on Gods promises made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple to pray there as was foretold, **Deut. 12.5.**

A song of degrees. **L**orde, remember Dauid with all his affliction.

1 Who sweare vnto the Lord, and how great difficulty he came to the kingdom, and with howe

2 will not enter into the tabernacle of mine house, nor come vpon my pallet or bed, **3** nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

4 Until I finde out a place for the Lord, an habitation for the mighty God of Israel. **5** For we heard of it in Ephraim, and found it in the fields of the forest.

6 We will enter into his Tabernacles, and worship before his footstool. **7** Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

8 Let thy Priestes be clothed with righteousness, and let thy Saints reioyce. **9** For thy seruant Dauid shall refuse not the face of thine Anointed.

10 The Lord hath sworn in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy house will I set vpon thy throne.

11 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

12 For the Lord hath chosen Zion, and desired to dwell in it, saying,

13 This is my rest for euer: here will I dwell, for I haue a desire therein. **14** I will surely blese her habitacles, and will satiffie her poore with bread,

15 And will clothe her with iustitie, and her Saints shall shout for ioy. **16** There will I make the house of Dauid to budde: for I haue ordeined a light for mine Anointed.

17 His enemies will I clothe with shame, but on him his crowne shall flourish. **18** Glem, because that afterwarde his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, h continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted. i Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. k Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promisth to blese it, declaring before, that it was barren. l That is, with my protection, whereby they shall be safe. m Though his force for a time seemed to be broken, yet hee promisth to restore it.

19 **Psalm. CXXXIII.**

1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

A song of degrees or Psalmes of Dauid.

Behold, howe good and howe comely a thing it is, brethren to dwell together.

a That is, with how great difficulty he came to the kingdom, and with howe care he went about to builde the Temple. b Because the chiefe charge of the King was to set forth Gods glorie, he sheweth, i he coulde take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office. c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephraim, in Beth-lehem, a plentiful place: but after, we perceived that thou wouldst place it in Ierusalem, which was barren as a forest, and compassed about onely with hills. e That is, Ierusalem, because that afterwarde his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, h continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted. i Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. k Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promisth to blese it, declaring before, that it was barren. l That is, with my protection, whereby they shall be safe. m Though his force for a time seemed to be broken, yet hee promisth to restore it.

a Because the greatest part were against David, though some favoured him, yet when he was established King, at length they joyed all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly love. b The oymntment was a figure of the graces which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull country about Ierusalem. d Where there is such concord.

together.

2 It is like to the precious oymntment vpon the head, that runneth downe vpon the beard, euen vnto Harons beard, which went downe on the border of his garments:

3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: so there the Lord appointed the blessing and life for euer.

4 Like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly love. b The oymntment was a figure of the graces which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull country about Ierusalem. d Where there is such concord.

PSAL. CXXXIII.

1 He exhorteth the Levites, watching in the Temple, to praise the Lord.

¶ Of degrees.

a Ye that are Levites, & chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but to pray there and to give God thanks. c And therefore hath all power, blese thee with his fatherly love declared in Zion. Thus the Levites vied to praise the Lord, and blese the people.

1 Behold, praise ye the Lord, all ye servants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuary, and praise the Lord.

3 The Lord, that hath made heauen and earth, blese thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithful, of what estate so euer they be, to praise God for his marvellous workes. 2 And specially for his graces towards his people, wherein he hath declared his mercie. 3 To the confusion of all idolaters, and their idolles.

¶ Praise ye the Lord.

a Ye Levites that are in his Sanctuary.

b Meaning the people: for the people and Levites had their courtes, which were places of the Temple separate. c That is, hath exceedingly loved the posteritie of Abraham. d He ioyneth Gods power with his will: to the intent that we should not separate them: and hereby lie willeth Gods people to depend on his power, which he confirmeth by examples.

1 Praise the name of the Lord: ye servants of the Lord, praise him. 2 Ye that stand in the house of the Lord, and in the courtes of the house of our God. 3 Praise ye the Lord: for the Lord is good: sing praises vnto his name: for it is a comely thing. 4 For the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure. 5 For I knowe that the Lord is great, and that our Lord is about all things. 6 Whatsoever pleased the Lord, that did he in heauen and in earth, in the sea, and in all the depthes. 7 Hee bringeth vp the cloudes from the edges of the earth, & maketh the lightnings with the rapier: he bloweth forth the winde out of his treasures. 8 He smote the first borne of Egypt both of man and beast. 9 He hath sent tokens and wonders into the midst of the Red Sea, vpon Pharaoh, and vpon all his servants. 10 He smote many nations, and heweth mightie kings: 11 As Sion king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan: 12 And he gaue their laude for an inheri-

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tance, euen an inheritance vnto Israel his people.

13 The name of the Lord, endureth for euer: the remembrance is from generation to generation.

14 For the Lord will iudge his people, & be vnto his seruants.

15 The idoles of the heathen are silver and golde, euen the worke of mens handes.

16 They haue a mouth, & speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Blessed bee the Lord out of Zion, which dwelleth in Ierusalem, praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to give thanks vnto God for the creation and continuance of all things, which standeth in testimony that hee gaue vs all his mercie liberally.

1 Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of lords: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer.

5 Which by his wisdome made the heauens: for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer.

7 Which made great lights: for his mercie endureth for euer.

8 As the sunne to rule the day: for his mercie endureth for euer.

9 The moon, and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With a mightie hande and stretched out arme: for his mercie endureth for euer.

13 Which drenched the Red Sea in two parts: for his mercie endureth for euer.

14 And made Israel to passe through the muddes of it: for his mercie endureth for euer.

15 And ouerthrew Pharaoh and his hoste in the Red Sea: for his mercie endureth for euer.

16 Which led his people through the wilderness: for his mercie endureth for euer.

17 Which smote great kings: for his mercie endureth for euer.

18 And heweth mightie kings: for his mercie endureth for euer.

19 And he gaue their laude for an inheri-

tance, euen an inheritance vnto Israel his people.

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25 They that make them, are like vnto them: so are all that trust in them.

26 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

27 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

f That is, to overcome & defend his people. g By shewing what possiblities God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that they haue neither power nor life, and thus their deliuerance came vnto them: by the mightie power of God, read Psal. 115. v. 64.

g In our necessities, looked for nothing let to have succour. h Seeing God pro- uen for beales: more ha- care ouer-) Seeing ages haue most plain-) timonies Gods ben-

a That is, to overcome & defend his people. b By shewing what possiblities God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that they haue neither power nor life, and thus their deliuerance came vnto them: by the mightie power of God, read Psal. 115. v. 64. c The least of Gods benedictions binde vs to thanksgiving: but chiefly his mercie, which is principally declared towards his Church. d This was the beginning which the whole people vied when they had receiued the benefit of Gods mercie. e The Hebrews spoke mockingly though by silence we signify the hope of no in God. f Albeit faithful and obed with particular yet the con- firmation of Church is precious witness. g Lamens. e uous, that f Accord- ing to the Obadias, folke of W. laies people and Danus God vied

g. In our great affliction & shame, when we looked for nothing lesse then to haue had any succour.
 h. Seeing that God provideth, even for the beastes: much more hath he care ouer his.
 i. Seeing that all creatures had most plaine testimonies of Gods benefices,
 19 As when king of the Amorites: for his mercie endureth for euer:
 20 And by the king of Bashan: for his mercie endureth for euer:
 21 And gaue their land for an heritage: for his mercie endureth for euer:
 22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:
 23 Which remembered vs in our s base estate: for his mercie endureth for euer:
 24 And hath rescued vs from our oppresseurs: for his mercie endureth for euer:
 25 Which giueth foode to all flesh: for his mercie endureth for euer.
 26 I praye for the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorrow of heart: the which grieues the Chaldeans did so little pittie: 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them 8. And moued by the Spirit of God, prophesie the destruction of Babylon, where they were held: & so tyrannously.

a That is, we abode a long time: & albeit that the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
 b Towit of that country.
 c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
 d Albeit the faithfull are troubled with their particular griefs, yet the common sorrowe of the Church is most precious vnto them, and is such as they can not but remember and lament.

1 B By the rivers of Babel we sate, and there we wept, when we remembered Zion.
 2 We hangd our harpes vpon the wilowes in the middes thereof.
 3 Then shew that led vs captiues, & requisred of vs songs and mirth, when we had hangd vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shal we sing, sayd we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleane to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefe ioy.

7 Remember the children of Edom, O Lord, in the dape of Ierusalem, which sayde, Wase it, rase it to the foundation thereof.

8 O daughter of Babel, worthis to bee destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that raketh and dasheth thy children against the stones.

10 The decay of Gods religion in their country was so grievous, that no ioy could make them glad, excepte it were restored.

f According as Ezechiel 25. 13. and Ieremie 49. 7. verse prophesied: & Obadias vers. 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren & kinsfolke.

g When thou diddest visite Ierusalem. h He alludeth to Isaies prophesie ch. 23. & 16. ver. promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vied them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage prayeth the goodness of God towards him, the which vs great. 6 That it is knowne to foreyne princes, who shall praye the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalm of David.

1 I will praise thee O Lord my whole heart: euen before the Gods will I praise thee.

2 I will worshippe thee with thine holy Temple and praise thee O Lord, because of thy loving kinde and for thy trust:

3 For thou hast magnified thy name above all things by thy woys.

4 When I called, then thou hearest me, & hast increased strength in my soule.

5 All the Kings of the earth shall praise thee, O Lord: for they haue heard the woyses of thy mouth.

6 And they shall sing of the woyses of the Lord, because the gloie of the Lord is great.

7 For the Lord is high: yet he beholdeth the lowly, but the pious he knoweth afarre off.

8 Though I walke in the middes of trouble, yet wilt thou runne mee: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

9 The Lord will performe his worke towards me: O Lord, thy mercie endureth for euer: for sake not the woys of thine habitation.

10 Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

David to cleanse his heart from all hypocrisis, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 24 After declaring his scale & feare of God, he protesteth to be enuie to all them that contemne God.

1 O Lord, thou hast tryed me & knowest mee.

2 Thou knowest my sitting and my rising: thou understandest my thought as farre off.

3 Thou compassest my paths, and my lying downe, and art accustomed to all my waies.

4 For there is not a word in my tongue, but thou knowest it when I say, O Lord.

5 Thou holdest me strait behind and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderful for me: it is so high that I cannot attaine vnto it.

7 Whither shall I goe from thy spirit: or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I be downe in hell, thou art there.

9 Let mee take the wings of the morning, & dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand leade me, & thy right hand hold me.

11 If I saye, Per the darknesse shall hide me, euen the night shall be light about me.

12 Yea, the darknesse hideth not from thee: me, that I can but the night shineth as day: the darknesse and light are both alike.

13 Though darknesse be an hinderance to mans sight, yet it seeth with thine eyes as well as the light.

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h Thou hast made me in all partes, and therefore must needs knowe me, i Considering thy wonderfull worke in forming me, I cannot but prayse thee, and feare thy mightie power, k That is, in my mothers wombe: which he compareth to the inward parts of the earth, l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me. m How oughe we to esteeme the excellent declaration of thy wisdom in creation of man! n I continually see new occasions to meditate in thy wisdom & to praise thee. o He teacheth vs boldly to censure all the hatred of the wicked, & friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

13 For thou hast possessed my regnes: thou hast covered mee in my mothers wombe.
14 I will praise thee, for I am fearefully & wonderfully made: marvellous are thy workes, and my soule knoweth it well.
15 Thy bones are not hid from thee, though I was made in a secreete place, & fashioned beneath in the earth.
16 Thine eyes did see mee, when I was without foune: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.
17 How beare therefore are thy thoughts vnto me, O God! how great is the summe of them!
18 If I should count them, they are more then the sand: when I wake, I am still with thee.
19 Whither thou wouldst flap, O God, the wicked and bloodie men, to whom I say, Depart ye from me:
20 Which speake wickedly of thee, and bring thine enemies are lifted up in baite.
21 Do not I care them, O Lord, that hate thee: and do not I earnestly contend with those that rise vp agaynst thee?
22 I hate them with an vnspiced hatred, as they were mine viter enemies.
23 Trye me, O God, & knowe mine heart: proue me and know my thoughts,
24 And consider if there bee any waye of wickednes in me, & leade me in the waye of thy truth.
I continually see new occasions to meditate in thy wisdom & to praise thee. o He teacheth vs boldly to censure all the hatred of the wicked, & friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 David complayneth of the cruelty, falsehood and injuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the will to prayse the Lord, and to assure themselves of his suitours.

To him that excelleth. A Psalm of Dauid.

a Which persecuteth me of malice and without cause. b That is, by their false cauations and lyes they kinde the hatred of the wicked agaynst me. c He heareth what weapons the wicked vse, when power and force faile them. d He declareth what is the remedie of the godly, when they are oppressed by the wrongdoers.

art my God: heare, O Lord, the voyce of e He calleth to my prayers. God with lively faith, being assured of his mercies, because he had beforetime proued, that God helped him euer in his dangers. f For it is in Gods hand to overthrow the counsels and reueries of the wicked. g It seemeth that he alludeth to Saul. h To wit, God: for Dauid saith that they were reprobate, and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shalbe defended and preferred by thy fatherly prouidence and care.

PSAL. CXLI.

1 David being grievously persecuted under Saul, only fleeth vnto God to haue succour. 3 Desiring him to breake his afflictions, that he may patiently abide till God take vengeance of his enemies.

A Psalm of Dauid.

O Lord, I call vpon thee: haste thee vnto mee: heare my voyce, when I crye vnto thee. a He heareth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule. b He meaneth his earnest reuerence & gellure, which hee vied in prayer, alluding to the sacrifices, which were by Gods commandement offered in the wilde lawe. c He desireth God to keepe his thoughts and wayes euer from thinking at executing vengeance. d Let not their prosperitie alume me to be wicked as they are. e He could abide all corrections, that came of a louing heart. f By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them. g The people, which followed their wicked rulers in persecuting y Prophet, shall repent, and turne to God, when they see their wicked rulers punished. h Here appeareth y Dauid was miraculously deliuered out of many deaths, as 2 cor. 1. 9, 10. i Into Gods net, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL.

PSAL. CXLII.

1 The Prophet neither assuaged with fears, nor eased away with anger, nor forced by desperation, would kill Saul: but with a quiet mind directed his ownest prayer to God, who did preserve him.

2 Psalm of Dauid, to give instruction, and a prayer, when he was in the caue.

3 I cried vnto the Lord with my voice: with my voice I prayed vnto the Lord. I poured out my meditation before him, and declared mine affliction in his presence.

4 Though my spirit was in perplexitie in mee, yet thou knewest my path: in the way, wherein I walked, haue thy pinnes laid a snare for me.

5 I looked vpon my right hande, and behelde, but there was none that would knowe me: all refuge failed me, and none cared for my soule.

6 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.

7 Hearken vnto my crye, for I am brought very lowe: deliuer me from my persecuters, for they are too strong for me.

8 Bring my soule out of prison, that I may praise thy name: then shall the righteous come about mee, when thou art beneficiall vnto me.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 2 He desireth to be restored to grace, 3 To be governed by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

4 Psalm of Dauid.

5 Hearke my prayer, O Lord, and hearken vnto my supplication: answer me in thy truth and in thy right requies.

6 And enter not into iudgement with thy seruant: for in thy sight shall none that is true, be iustified.

7 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darkenesse, as they that haue bene dead a long age.

8 And my spirit was in perplexitie in mee, and mine heart within me was amazed.

9 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe not disdaine in the workes of thine handes.

10 I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirstie land desireth.

11 Heare me speedily, O Lord, for my spirit

faileth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

12 Let me heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way, that I should walke in, for I lift vp my soule vnto thee.

13 Deliuer me, O Lord, from mine enemies: for I hid me with thee.

14 Teach me to do thy will, for thou art my God: let thy good Spirit lead me vnto the land of righteousness.

15 Stricken me, O Lord, for thy finnes sake, and for thy righteousness bring my soule out of trouble.

16 And for thy mercie say mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

17 Obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. 1 That is, iustly and aright: for so soone as we decline from Gods will, we fall into error. 2 Which shall be a signe of thy fatherly kindnesse toward me. 3 Resigning my selfe wholly vnto thee and trusting in thy protection.

PSAL. CXLIIII.

1 Hee prayeth the Lord with great affliction and humilitie for his kingdom restored, & for his victorie obtained. 2 Demanding helpe and the destruction of the wicked. 3 Promising to acknowledge the same with songs of praise. 4 And declareth wherem the felicity of any people consisteth.

5 A Psalm of Dauid.

6 Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battle.

7 Hee is my goodness, and my fortress, my towne and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.

8 Lord, what is man that thou shouldst regard him! or the sonne of man that thou shouldst hearken vnto him!

9 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

10 How thine enemies, O Lord, & come downe: touche the mountaynes and they shall smoke.

11 Call forth the lightning & scatter them: shoote out thine arrowes; and consume them.

12 Send thine hande from above: deliuer me, and take me out of the great waters, and from the hand of strangers.

13 Whose mouth talketh vanitie, and thire right hand is a right hand of falsehood. 14 I will sing a newe song vnto thee, O God, and sing vnto thee vpon a vial, and an instrument of ten strings.

15 It ishee that giueth deliuerance vnto

g: That is, speedily and in due season.

h Let thine holy Spirit counsel me how to come forth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. 1 That is, iustly and aright: for so soone as we decline from Gods will, we fall into error. 2 Which shall be a signe of thy fatherly kindnesse toward me. 3 Resigning my selfe wholly vnto thee and trusting in thy protection.

l Who of a poore shepherd hath made me a valiant warrior and mighty conquerour.

m Ibr, my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any wordes.

n He confesseth that neither by his owne autoritie, power nor policie his kingdom was quiet.

o To giue vnto God iust praise, is to confesse our felices to be vnto God, and worthy of so excellent benefits, and that he bestoweth them

vpon vs of his free mercie. d He desireth God to continue his graces and to send helpe for the present necessitie. e By these manner of speeches hee sheweth that all the lets in the world can not hinder Gods power, which hee apprehended by faith. f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement & enterprises, as though they were strangers. g For though they shake hands, yet they keepe not promises. h That is, a rare and excellent song, as thy great benefits deserve.

h h, ii kings,

a Dauid's patience and iust prayer to God condemneth their wicked rage, which in their troubles either despaire and murther against God, or els seeke to others, then to God, to haue redress in their miseries. b Ibr, as Ibr is wrapped in me: meaning, as a thing that could haue no suffer. c Or, sought for my fault.

d Though all men failed him, yet he knew that God would neuer forsake him. e For he was on all sides beater with his enemies, as though he had bene in a most straight prison. d Either to reioyce at my wonderful deliuerance, or to let a crowne vpon mine head.

a That is, as thou hast promised to be faithful in thy promises to that trust in thee. b That is, according to thy free goodnes, whereby thou defendest thine. c He knoweth that his afflictions were Gods mercies, for he calleth him to repentance for his sinnes, though toward his enemies hee was innocent, and that in Gods sight all men are sinners. d Hee acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long age, and turned to ashes. e So that onely by faith, and by the grace of Gods Spirit hee was vpholden. f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thine.

1 Though he vi-

fiere them by af-
fliction, hunger,
imprisonment,
& such like, yet
his faith, yet his
love and pity ne-
ver faileth them,
yea rather, so his
these are signes of
his love. ^a Meaning all them,
that are deliuit of worldly meanes & succour: h He assuredly the
Church that God reigneth for ever for the preferuacion of y same.

1 I loueth the righteous.

9 The Lord keepeth the strangers: he re-
liently the fatherles and widowe: but he
ouerthroweth the way of the wicked.
10 The Lord shall reigne for euer: & Zion,
thy God endureth from generation to ge-
neration. Praise ye the Lord.

^a Meaning all them,
that are deliuit of worldly meanes & succour: h He assuredly the
Church that God reigneth for ever for the preferuacion of y same.

PSAL. CXLVII
1 The Prophet prayeth the heauenly wisdom, power,
iustice, and providence of God upon all his creatures,
2 But specially upon his Church, which he gathereth
together after their dispersion. 19 Declaring his
word and iudgements so onto them, as he hath done
to none other people.

Praise ye the Lord, for it is good to
sing unto our God: for it is a plea-

sant thing, and praise is comely.
The Lord hath builded up Jerusalem, &
gathered together the dispersed of Israel.

3 He healeth those that are broken in
heart, and bindeth up their soles.
4 He counteth the number of the starres,
and calleth them all by their names.

5 Great is our Lord, and great is his power:
his wisdom is infinite.

6 The Lord relieth the necke, & abaseth
the wicked to the ground.

7 Sing unto the Lord with psalm: sing
upon the harpe unto our God.

8 Which counteth the heauen in cloudes,
and prepareth raine for the earth, and
maketh the grasse to growe vpon the
mountaines:

9 Which giveth to beastes their foods, and
to the pong rauen the crye.

10 Hee hath not pleasure in the strength
of an horse, neither delighteth he in the legs
of man.

11 But the Lord delighteth in them that feare
him, and attend vpon his mercie.

12 Praise the Lord, O Jerusalem: praise
thy God, O Zion.

13 For hee hath made the barres of thy
gates strong, & hath blessed thy children
within thee.

14 He setteth peace in thy borders, and sa-
tisfieth thee with the floure of wheate.

15 He sendeth forth his commaundement
vpon earth, and his voyde runneth very
swiftly.

16 He giveth snow like to wolle, & scattereth
the hoare frost like ashes.

17 He casteth forth his ice like mysets:
who can abide the colde thereof?

^a For their
crying is as it were a confession of their neede, which cannot be re-
lieued, but by God only: then if God shew himselfe mindful of the
most contemptible foules, can he suffer them to die with famine,
whom he hath assured of life euerlasting? h Though to vse lawfull
meanes is both profitable and pleasurable God, yet to put our trust in
them, is to defraude God of his honour. i He doeth not only sur-
round his Church with all things necessarie, but preferueth also the
same, and maketh it strong against all outward force. ^k Ebr. sat.

18 His secret working in all creatures is as a commaundement to
keepe them in order, and to giue them mouing and force. l For
immediatly and without resting, all things obey him,

18 Hee sendeth his voyde & melteth them: m As before he
he cansteth his winde to blowe, & the wa-
ters flowe.

19 He sheweth his wondrous to Iacob, his
statutes and his indignities vnto
Israel.

20 He hath not delt so with euery nation,
neither haue they known his iudges-
ments. Praise ye the Lord.

his Church as a most precious treasure. n The cause of this dif-
ference is Gods free mercie, which hath elected his in his Sonne
Chr Iesus to saluation: and his iust iudgement, whereby he hath
appointed the reprobate to eternall damnation.

PSAL. CXLVIII
1 He prouoketh all creatures to praise the Lords in
heauen and earth and all places. 14 Specially his
Church for the power that he hath giuen to the same
after that he had chosen them and signed them vnto
him.

Praise ye the Lord.
Praise ye the Lord from the heauen: a Because they
are members of
the same bodie,
he setteth them
before our eyes,
which are most
willing hereunto,
and by their
prompt obedi-
ence teach vs to
do our due tie.

Praise ye him in the high places.
Praise ye him, all ye his Angels: b In that Gods
glorie shineth in
these insensible
creatures, this
their beaurie is
as a continuall
praying of God.
c Not that there
are diuers hea-
uens: but because
of the spheric
and of the situa-
tion of the fixed
starres and pla-
nets, he compre-
hendeth by this
praise the whole
heauen.

Praise ye him, all his armie.
Praise ye him, sunne and moone: praise
ye him all bright starres.

Praise ye him, heauens of heauens, &
waters, that be aboue the heauens.

Let them praise the name of the Lord: d That is, in
the middle of
Israel, a people
raie, which is in
the middle regi-
on of the aire,
which hee here
comprehendeth
vnder the name of
the heauens.

And he hath established them for euer: e Which come not
by chance or fortune, but by Gods ap-
pointed ordinance. f For the greater gifts that any hath receyued,
and the more high that one is preferred, the more bounden is hee
to praye God for the same: but neither he nor low condition or
degree can be exempted from this due tie. h That is, the digni-
tie, power and glory of his Church. i By reason of his covenants
made with Abraham.

And he hath made an ordinance, which
shall not passe.

Praise ye the Lord from the earth, ye
dragons and all depths:

Fire and hail, snow and vapours, stoy-
mie winds, which execute his voyde:

Mountaines & all hilles, fruitfull trees
and all cedars:

Beastes and all cattell, creeping things
and feathered foules:

Kings of the earth and all people, yms
ces and all indges of the world:

Pong men and inaperns, also olde men
and children:

Let them praise the name of the Lord: e
For his name only is to be exalted, & his
benedict by this
praise aboue the earth and the heauens.

For he hath exalted the hoine of his
people, which is a praise for all his Saints, d That is, in
the middle of
Israel, a people
raie, which is in
the middle regi-
on of the aire,
which hee here
comprehendeth
vnder the name of
the heauens.

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people, which is a praise for all his Saints, d That is, in
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the heauens.

For he hath exalted the hoine of his
people, which is a praise for all his Saints, d That is, in
the middle of
Israel, a people
raie, which is in
the middle regi-
on of the aire,
which hee here
comprehendeth
vnder the name of
the heauens.

b In that that they were preferred before all other nations, it was as a new creation, and therefore, Psal. 95.7. they were called the sheep of Gods hands. c For God as he is the Creator of the foule and body, so will be that both two sense him, and that his people be continually subiect vnto him, as to their most lawfull King. d He aludeth to that continuall rest & quietnes, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the Kingdome of Christ, when Gods people for iust causes execute Gods iudgements agaynst his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not only the people, but the kings that were their enemies should be destroyed. g Here by God bindeth the handes and mindes of all his to enterpraise no farther then he appointeth.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.
 3 Let them praise his name with the lutes: let them sing psalms vnto him with the timbrell and harpe.
 4 For the loude hath pleasure in his people: hee will make the ierke glorious by deliuerance.
 5 Let the Saints be ioyfull with glorie: let them sing loude vpon their beddes.
 6 Let the high Arcies of God bee in their mouth, and a two edged sworde in their handes.
 7 To execute vengeance vpon the heathen, and corrections among the people:
 8 To binde their kings in channes, and their nobles with fetters of iron,
 9 That they may execute vpon them the iudgement that is written: this honour shall be to all his Saines.
 10 Praise the Lord.

PSAL. CL.
 An exhortation to praise the Lord without craft by all manner of wayes for all his mightie and wonderfull workes.

Praise ye the Lord.
 1 Praise ye God in his Sanctuarie: praise ye him in the firmament of his power.
 2 Praise ye him in his mightie Arces: praise ye him according to his excellent greatness.
 3 Praise ye him in the sound of the tympan: praise ye him vpon the viole and the harpe.
 4 Praise ye him with timbrell and flute: praise ye him with virginalles and organs.
 5 Praise ye him with sounding cymbales: praise ye him with high sounding cymbales.
 6 Let euery one that hath breath praise the Lord. Praise ye the Lord.

a That is, in the heaven.
 b For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, whereas the mightie worke of God shined.
 c Exhorting the people onely to reioyce in praising God, hee keeth mention of those instruments, which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bounde to this duteie, and much more Gods children, who ought neuer to cease to praise him, till they bee gathered into that kingdome, which he hath prepared for his, where they shall sing euermoluing praise.

*This word prouerbe, or parable, signifieth a graue & notable sentence, worthe to be kept in memorie: and is sometime taken for a mock, or scoffe

The *Prouerbes of Salomon.

THE ARGUMENT.

The wonderfull loue of God towards his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32, and were gathered & committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the words of God. 7 Of the feare of God and knowledge of his worde. 10 VVayes may not consent to the iustings of sinners. 20 VVisdome complaineth that she is contemned. 24 The punishment of them that contemne her.

a That is, what we ought to know & follow, and what we ought to refuse. b Meaning, the worde of God, wherein is the only true knowledge. c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendering to euery man that which apperteyneth vnto him. e To such as haue no discretion to rule themselves. f As hee sheweth that these parables, comeyning the effect of religion as touching maners and doctrine, do apperteyne to the simple people: so doeth he declare, that the same is also necessarie for them that are wise and learned.

1 He Parables of Salomon the sonne of Dauid King of Israel.
 2 To knowe wisdom, and instruction, to vnderstand the wayes of knowledge,
 3 To receiue instruction to do wisely, by iustice and indgement and equitie,
 4 To giue vnto the simple sharpenesse of witte, and to the child knowledge and discretion.
 5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsells,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.
 7 The feare of the Lord is the beginning of knowledge: but fooles dispise wisdom and instruction.
 8 Approue, heare thy fathers instruction, and forsake not thy mothers teaching.
 9 For they shall be a comely ornament vnto thee: as channes for thy necke.
 10 Approue, if sinners do dislike thee, consent thou not.
 11 If they say, Come with vs, we will pay wages for blood, & lie ynnuile for the innocent without a cause:
 12 We will swallowe them vp alive like a grate enen whole, as those that goe downe into the pit:
 13 We shall finde all pericious riches, and fill our houses with spoyle:

14 Increase of grace. i To wit, the wicked, which haue not the feare of God. k Hee speaketh not onely of the shedding of blood with hande, but of all craftie practises which tend to the detriment of our neighbour. l As the grate is most satiate, so the auarice of the wicked and their crueltie hath none end.

m He sheweth whereby the wicked are allowed to joyne together, because they have every one part of the spoyle of the innocent.

n That is, have nothing at all to do with them.

o He sheweth there is no cause to moue these wicked to spoile the innocent, but their auarice and cruelty.

p Whereby he concludeth that the covetous man is a murderer.

q This wisdom is the eternal word of God.

r So that none can pretende ignorance.

s Wisdom reproveth three kinds of men: the foolish or simple, which erre of ignorance, and mockers, that cannot suffer to be taught, and the foolish which are drowned in worldly lutes, and hate the knowledge of godlines.

t This is spoken according to our capacite, signifying that the wicked, which mocke and iest at Gods word, shall have the

just reward of their mocking.

u That is, your destruction, which thing you feared.

x Because they fought not with an affection to God but for ease of their owne griefe.

y Shewing that without faith and obedience we can not call vpon God aright.

z They shall feele what commoditie their wicked life shall give them.

a That is, the prosperitie and sensuallitie wherein they delight.

14 Cast in thy lot among vs: toke will all haue one ^a purie:

15 ^b My sonne, walke not thou in the way with them: reframe thy foote from their ^c path.

16 For their fate runne to euill, and make halte to slead blood.

17 Certainly as without cause the net is spred before the eyes of all that hath wing:

18 So they lap wayte for blood and lie yntill for ^d their lues.

19 Such are the wayes of enery one that is greedy of game: hee woulde take away the ^e life of the owners thereof.

20 ^f A Wisdome crieth without: she vttereth her voyce in the ^g streets.

21 She calleth in the hie hooce, among the people in the entringes of the gates, and vttereth her wordes in the cite, saying,

22 O ye ^h foolish, how long will ye loue foolishnes: and the scornfull take their pleasure in scoffing, & the foolles hate knowledge?

23 ⁱ Turne pou at my correction: lo, I will poure out my minde vnto pou, and make pou vnderstand my wordes.

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also laugh at your destruction, and mocke, when your feare commeth.

27 When ^j your feare commeth like sudden desolation, & your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon pou,

28 Then shall they say vpon me, but I will not answer: they shall seeke me earie, but they shall not ^k finde me.

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They woulde none of my counsell, but ^l despised all my correction.

31 Therefore shall they eate of the ^m fruit of their owne way, and be filled with their owne deuices.

32 For ⁿ ease slappeth the foolish, & the pious peritie of foolles destroyleth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

^o and crieth for vnderstanding:

4 If thou seekest her as silver, & searchest for her as for ^p treasures,

5 Then shalt thou vnderstand the feare of the Lord, & finde the ^q knowledge of God.

6 For the Lord giveth wisdom, out of his mouth cometh knowledge and vnderstanding.

7 He ^r preferreth the state of a righteous: he is a shield to them that walk by righte.

8 That they may keepe ^s wayes of iudges ment: and hee preferreth the way of his ^t Saints.

9 Then shalt thou vnderstand righteousness, and iudgement, and equite, & enery ^u good path.

10 ^v When wisdom entred into thine heart, and knowledge drieth thy soule,

11 Then shall ^w counsell presee thee, & vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that ^x speaketh frowarde things.

13 And from them that leane the ^y wayes of righteousnes to walke in the wayes of darkenes:

14 Which reioyce in doing euill, and delight in the frowardnes of the wicked.

15 Whose wayes are crooked and they are lewde in their paths.

16 And it shall deliuer thee from the strange ^z woman, even from the stranger, which flattereth with her wordes.

17 Which forsaketh ^a guides of her youth, and forgetteth the ^b covenant of her God.

18 Surety her ^c house tenderly to death, & her paths vnto ^d the dead.

19 All they that goe vnto her, retorne not againe, neither take they holde of the ^e wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the ^f righteous.

21 For the iust shall dwell in the ^g land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

1 Which is, the promise made in marriage.

2 Her acquaintance with her familiars, & them that haue her.

3 To them that are dead in bodie and soule.

4 They shall enioy the temporall and spirittual promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 The word of God giveth life.

2 Trust in God.

3 Feare him.

4 Honour him.

5 Suffer his correction.

6 To them that follow the word of God, all things shall succede well.

7 My sonne, forget not thou my lawes,

8 but let thine heart ^a keepe my counsell.

9 For they shall increace the length of thy ^b dayes and the paces of life, & thy pious ^c peritie.

10 Let not ^d mercy and truth forsake thee: binde them on thy ^e necke, and write them vpon the table of thine ^f heart.

11 By mercie and truth, he meaneth the commandments of the first and second table: or els the mercy and faithfulness that wee ought to shew toward our neighbours.

12 Keepe them as a most precious iewel.

13 Haue them euer in remembrance.

U. I. iiii.

4 30

c Meaning, that

we must seeke

the knowledge

of god with care

and diligence.

d Shewing that

no labour must

be spared.

e This (saith he)

is the true wise-

dome, to knowe

and feare God.

f Or, hideth the

saluation.

g The word of

God shall teach

thee how to go-

uerne thy selfe,

h Thus saith

and word of God,

which is ⁱ onely

light, to follow

their owne fan-

tasies which are

darkenes.

i When they

see any giuen to

euill as they are,

k Meaning, that

wisdom, which

is the word of

God, shall pre-

serue vs from all

vices: naming

this vice of

whordom where

unto man is most

prone.

l That is, her

husband, which

is her head and

guide to govern

her, from whom

she ought not to

depart, but re-

maine in his sub-

jection.

m Her acquaintance

with her familiars, & them that haue her.

n To them that are

dead in bodie and soule.

o They shall enioy the temporall and

spirittual promises of God, as the wicked shall be voyde of them.

CHAP. II.

1 Wisdom exhorteth to obey her.

2 She teacheth the feare of God.

3 She is giuen of God.

4 She preserueth from wickednes.

5 My sonne, if thou wilt receive my

wordes, and ^a abide my command-

ments within thee,

6 And cause thine eares to hearken vnto

wisdom, and encline ^b thine heart to vnder-

standing,

7 For if thou callest after knowledge,

a That is, keepe

them in thine

heart.

b If thou giue

thy selfe to the

true knowledge

of God without

hypocrisie.

The chiefest treasure.

Proverbes.

Saulds care.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall.
f As was commanded in the Lawe, Exo. 23. 19. Deut. 26. 2. and by this they acknowledge that God was the giuer of all things, and that they were ready to bestowe all at his commandement.
g For to the faithful distributor God giuech in greater abundance.
Hebr. 13. 5.
h Meaning, that he that seeketh wisdom: that is, suffreth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruite that they eate that there-of, haue life: and healluedeth to the tree of life in Paradise.
k Hereby hee sheweth that this wisdom, wherof he speaketh, is eueralsting, because it was before all creatures, & that all things, euen the whole world, were made by it.
Or, throt, yeade Chap. 1. 9.
l For when God destroyeth y wicked, he will haue his, as he did Lot in Sodom.
m Not onely from them to whome the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, puttrh his trust in thee.

4 So shalt thou finde sauour and good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge hym, and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.
8 So health shall be vnto thy personell, and marow vnto thy bones.
9 Honour the Lord with thy riches, and with the first frutes of all thine increase.
10 So shal thy barnes be filled with abundance, and thy presses shall be burst with newe wine.
11 ¶ If thou sonne, refuse not the chattering of the Lord, neither be grieved with his correction.
12 ¶ For the Lord correcteth him, whome hee loueth, euen as the father doeth the child in whom he delighteth.
13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
14 For the merchandise thereof is better then the merchandise of siluer, and the game thereof is better then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes is in her right hande, and in her left hand riches and glorie.
17 Her wayes are wayes of pleasure, and all her paths prosperitie.
18 She is a tree of life to them that laye holde on her, and blessed a hee that retaineth her.
19 The Lord by wisdom hath layed the foundation of the earth, & hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, and the clouds droppe downe the dewe.
21 App sonne, let not these things depart from thine eyes, but obserue wisdom, & counsell.
22 So thy path shall be life to thy soule, & grace vnto thy necke.
23 Then shalt thou walke safely by thy way: and thy foot shall not stumble.
24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweete.
25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.
26 For the Lord shall be for thine assurance, and shall preserue thy foot from taking.
27 Withholde not the good frum the owners thereof, though there be power in thine hand to do it.
28 Say not vnto thy neighbour, Goe and come againe, and to morowe will I giue thee, if thou now haue it.
29 ¶ Intend not butt against thy neighbour, seeing hee doeth dwell without thee.
30 ¶ Strime not with a man causelesse,

when he hath done thee no harme.
31 ¶ Be not enuious for the wicked man, neither chuse any of his wayes.
32 For the froward is abomination vnto the Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of the wicked: but he blessing the habitation of the righteous.
34 With the froward shall hee frowardly, but he giueth grace vnto the humble.
35 The wise shall inherite glorie: but fooles dishonour, though they be exalted.
CHAP. II. 11.
1 VVid me and her frutes ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.
H EARE, O ye children, the instruction of a father, and giue care to learne vnderstanding.
2 For I do giue you a good doctrine: herfore forsake ye not my lawe.
3 For I was my fathers sonne, tender & deare in the sight of my mother.
4 When he taught me, and said vnto me, Let thine heart hold fast my wordes: her ye my commaundementes, and thou shalt liue.
5 Get wisdom: get vnderstanding: forget not, neither decline from my wordes of my mouth.
6 Forsake her not, and she shall preserue thee: loue her and she shall preserue thee.
7 ¶ Wisdom is y beginning: get wisdome therfore: and aboute all thy possession get vnderstanding.
8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.
9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glorie.
10 ¶ I feare, my sonne, and reuerence my wordes, and the perres of thy life shall be many.
11 I haue taught thee in the way of wisdom, and ledde thee in the paths of righteousness.
12 When thou goest, thy gate shall not be strait, & when thou minnest, thou shalt not fall.
13 Take holde of instruction, and leane not: keepe her, for she is thy life.
14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.
15 Knowe it, and goe not by it: turne from it, and passe by.
16 For they can not be slauely, except they haue done euill, and their sleepe departeth, except they cause some to fall.
17 For they eate the bread of wickednes, and drinke the wine of violence.
18 But the way of the righteous shinieth as the light, that shinieth more and more vnto the perfect day.

o Desire not to be like vnto him.
p That is, his conuenant & fatherly affectio which is hid and item from the world.
q He will shewe by his plagues that their finnes shall turne to their owne destruction.
Chap. 1. 24.

to do euill is more proper and naturall to the wicked, then to sleepe, care or drinke. h Gotten by wicked meanes and euill oppression. i Signifying that the godly increase daily in knowledge and perfection, till they come to full perfection, which is when they shall be ioyned to their head in the heauen.

- 19 The way of the wicked is as the darkness: they knowe not wherein they shall fall.
- 20 ¶ My sonne, hearken unto my wordes, and incline thine eare vnto my sayings.
- 21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
- 22 For they are life vnto those that finde them, and health vnto all their flesh.
- 23 Keepe thine heart with all diligence: for thereof cometh thy life.
- 24 But away fro the a frowarde mouth, and put wicked lips farre from thee.
- 25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.
- 26 ¶ Ponder the path of thy foete, and let all thy wayes be ordered aright.
- 27 Turne not to the right hand, nor to the left, but remove thy foote from euill.

C H A P. V.

- 3 VWhoredome forbidden. 9 And prodigallitie. 15 He willeth a man to liue on his labours, and to helpe others. 28 To loue his wife. 29 The wicked taken in their owne wickednesse.

- 1 My sonne, hearken vnto my wises domes, and incline thine eare vnto my knowledge.
- 2 That thou mayest regarde counsell, and thy lips obserue knowledge.
- 3 For the lips of a strange woman droy as an honye combe, and her mouth is more soft then oyle.
- 4 But the ende of her is bitter as wormes wood, and sharpe as a two edged sword.
- 5 Her feete goe downe to death, and her steps take hold on hell.
- 6 She weigheth not the way of life: her pathes are a mouneable: thou canst not knowe them.
- 7 Heare ye me nowe therefore, O children, and depart not from the wordes of my mouth.
- 8 Keepe thy way farre from her, and come not nere the doore of her house.
- 9 Lest thou giue thine honour vnto others, and thy vices to the cruell.
- 10 Lest the stranger shoulde be filled with thy strength, and thy labours bee in the house of a stranger.
- 11 And thou mourne at thine ende, (when thou hast consumed thy flesh & thy body)
- 12 And say, Howe haue I hated instructi on, and mine heart despised correction!
- 13 And haue not obeyed the voyce of them that taught me, nor enclined mine eare to them that instructed me!
- 14 I was almost brought into al rill in the middes of the Congregation and assemblye.
- 15 ¶ Think the water of thy cisterne, and of the riuers out of the middes of thine owne well.
- 16 Let thy fountaines floue forth, and the riuers of waters in the streets.
- 17 But let them be thine; euen thine only, and not the strangers with thee.

- 18 Let thy fountaine bee blessed, & crioe with the wife of thy youth.
- 19 Let her bee as the louing hynde at all times, and delight in her loue continually.
- 20 For whp shouldest thou desire my sonne, in a strange woman, or embrace the bosome of a stranger?
- 21 For the wayes of man are before the eyes of the Lorde, and he pondereth all his pathes.
- 22 His owne iniquities shall take the wicked him selfe, and he shall be holden with the cordes of his owne sinne.
- 23 He shall die for faulte of instruction, & shall goe astray through his great folie.

heart and in ourwarde conuersation, that he shall iudgements of God. n Because he will not giue eare to Gods word and be admonished.

C H A P. VI.

- 1 Instruction for seruants. 6 The slothfull and sluggish vsu-red to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the words of God. 24 To flee adulterie.

- 1 My sonne, if thou bee sicrie for thy neighbour, and halt stricken handes with the stranger,
- 2 Thou art snared with the wordes of thy mouth: thou art euen taken in the wordes of thine owne mouth.
- 3 Do this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, go and humble thy selfe, and solcite thy friends.
- 4 Goe now to thine eyes, nor slumber to thine eye liddes.
- 5 Deliuer thy selfe as a doe from the hand of the hunter, and as a bird from the hand of the fowler.
- 6 ¶ Goe to the pismire, O sluggard: behold her wayes, and be wise.
- 7 For the hauing no guide, gouernour, nor ruler,
- 8 Wepareth her meate in the sommer, and gathereth her foode in haruest.
- 9 How long wilt thou sleepe? O sluggard? when wilt thou arise out of thy sleepe?
- 10 ¶ Yet a litle sleepe, a litle slumber, a litle folding of the handes to sleepe.
- 11 Therefore thy pouertie cometh as one that transaileth by the way, and thy necessitie like an armed man.
- 12 The burthensome man, and the wicked man walketh with a frowarde mouth.
- 13 Hee maketh a signe with his eyes: hee significeth with his feete: hee instructeth with his fingers.
- 14 Hee dooeth things as in his heart: hee imagineth euil at all times, and raiseth vp contentions.
- 15 Therefore shall his destruction come speedily: hee shall bee destroyed suddenly without reuouerie.
- 16 ¶ These sice things doeth the Lorde hate: his soule abhorreth them: The haughty eyes, a lying tongue, and hands that shed innocent blood.
- 17 The hantie eyes, a lying tongue, and hands that shed innocent blood.
- 18 Thus al his gettore tede to tene.

k Thy children which shal come of thee in great abundance, shewing that God blesseth mariage & curseth whoredome.

l Which thou diddest marry in thy youth.

o Or goe away with a stranger.

m He declarerh that except man do ioyne to his wife both in

a He forbiddeth vs not to become lutey one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditous may not be defamed.

b If the word of God can not instruct thee, yet learne at the litle pismire to labour for thy selfe, & not to burden others.

Chap. 24. 33.

c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer y enough, but eue seeke occasions thereunto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist it.

f He sheweth what inconuenience the idle persons & sluggards come by calling them vnburthensome, or men of Belial, & dangerous. *See psalm 140.*

k That is, they shal haue health of body: vnder the which all other blessings promised in the law are contained.

l For as y heart is either pure or corrupt, so is the whole course of mans life.

m Keepe a measure in all thy doings.

o By oyle & honye he meaneth flatering and craftie intilements.

c All her doings leade to destruction.

d She hath euer newe meanes to allure to vice.

e That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall soune.

f The goods got, te by thy trauell.

g Although I was faithfully instructed in the truth, yet had I almost fallen to vice: shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h Hee teacheth v. folio. ex. booke. v. to liue of our owne labours, and to be beneficiall to the godly that want.

i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy familie, & them that are of the household of faith.

h Meaning, the raging affectio, which carry a mā away in such sort that he cannot tell what he doeth.

¹ Or, neighbours.

² A Reade Chap.

k By the commandement hee meaneth y word of God: and by the instruction, the preaching & declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring vs po life.

m With her wanton looks and gellure.

n Meaning, that shee will neuer cease, till shee haue brought thee to beggerie, & then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, & death by the lawe of God.

p Meaning, for very necessitie, "Ebr. faileth in heart."

q That is, death appointed by the Lawe. r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Lawe nor the lawe of nature admitteth any raineome for the adulterie.

18 An heart that imagineth wicked enterprises, ^h feere that hee will in running to mischief.

19 A false witness that speaketh lyes, and him that raiseth up contentions among his brethren.

20 If thou come, keepe thy fathers commandement, & forsake not thy mothers instruction.

21 Bind them asway upon thine heart, and tie them about thy necke.

22 If thou trade thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the ^k commandement is a lanterne, and instruction a light: and ^l corrections for instruction are the way of life.

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee by her ^m eyes lids.

26 For because of the wofull woman, a man is brought to a morsell of bread, and a woman will hunt for the pyricious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Can a man goe upon coles, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not bee innocent, whoseuer toucheth her.

30 When do not ⁿ despise a thiefe, when he stealeth, to satisfie his ^p soule, because he is hungry.

31 But if he be found, he shall restore tenfold, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he ^q is destitute of understanding: hee that doth it, despiseth his owne soule.

33 He shall finde a wound and dishonour, and his reproch shall neuer be put away.

34 For scoldrie is the rage of a man: therefore hee will not spare in the day of vengeance.

35 He cannot beare the sight of any raine: some: neither will hee confesse, though thou augment the gifts.

CHAP. VII.

1 An exhortation to wisdom and to the words of God, ^s Which will preserve vs from the harlot, ⁶ Whose manners are described.

M^p Come, keepe my wordes, & hide my commandements with thee.

Keepe my commandements, and thou shalt live, and mine instruction as the ^t apple of thy eyes.

Bind them upon thy fingers, and write them upon the table of thine heart.

Say vnto wisdom, Thou art my sister: and call vnderstanding thy kinneswoman,

That they may keepe thee from the strange woman, euen from the stranger

that is smooth in her wordes.

6 ^h As I was in the window of mine house, I looked through my window.

And I saw among the foales, & considered among the children a pong man beset of vnderstanding.

10 He passed through the streete by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be ⁱ blacke and dark.

10 And beholde, there met him a woman with an harlots ^j behaviour, and ^k subtil in heart.

11 (She ^l is babbling and loud: whose feet can not abide in her house.

12 Now she is without, now in ^m strates, and is yet in waite at euery corner)

13 So she caught him and kissed him and ⁿ with an impudent face laide vnto him,

14 I haue peace offerings: this ^o day haue I vnder my bowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue founde thee.

16 I haue deckt my bed with ornaments, ^p carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in baliance.

19 For mine husbände is not at home: he is gone a iourney farre off.

20 He hath taken ^q with him a bagge of silver, and will come home at the day appointed.

21 Thus with her great craft shee caused him to peride, and with her flatterring lippes shee enticed him.

22 And hee followed her straightwayes, as an ox that goeth to the slaughter, ^r as a foole to the stokes for correction,

23 Till a dart strike through his liver, as a bird be hasted to the snare, not knowing that ^s he is in danger.

24 Heare me now therefore, ^t O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wordes: wander thou not in her pathes.

26 For she hath caused many to fall bowne wounded, & the ^u strong men are all saine by her.

27 Her house is the way ^v vnto the grave, which goeth downe to the chambers of death.

28 ^w Wisdom declareth her excellencie, ¹¹ Right, ¹⁵ Power, ²² Eternitie, ³³ She exhorteth all Chap. 1.30.

to loue and followe her.

29 ^x D^o not ^y wisdome cry? and bindest thou not ^z vnderstanding vnder thy bowes?

She standeth in ^a rop of a high place, ^b She isdeth in ^c the rop of the pathes.

She pretend no ignorance, forasmuch as God calleth to all men by his word, and by his ^d voyces, to followe vertue and to flee from vice.

CHAP. VIII.

1 Wisdom declareth her excellencie, ¹¹ Right, ¹⁵ Power, ²² Eternitie, ³³ She exhorteth all Chap. 1.30.

to loue and followe her.

29 ^x D^o not ^y wisdome cry? and bindest thou not ^z vnderstanding vnder thy bowes?

She standeth in ^a rop of a high place, ^b She isdeth in ^c the rop of the pathes.

She pretend no ignorance, forasmuch as God calleth to all men by his word, and by his ^d voyces, to followe vertue and to flee from vice.

b Where the people did most resort, & which was the place of iustice.
c Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.
d That is, except a man haue wisdom, which is true knowledge of God, he can neither be prudent, nor good counseller.
e So that he that doeth not hate enill, feareth not God.
f Whereby he declareth that honors, dignities, or riches come not of mans wit or industrie, but by the providence of God.
g That is, study the worde of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spiri- tual treasures and heavenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisdom.
k He declareth hereby that the diuine and eternitie of this wisdom, which hee magnifieth and praisheth through this booke, meaning thereby the eternal Sonne of God Iesus Christ our Sauour, whome S. Iohn calleth the word that was in the beginning.
l He declareth the eternitie of the Sonne of God, which is ment by this word Wisdom, who was before all time, and euer present with the Father,

3 She crieth besides the gates before the citie at the entrie of the doores,
 4 O men, I call vnto you, & vnto my voice to the children of men.
 5 O ye foolish men, vnderstande wisdom, and ye, O fooles, be wise in heart.
 6 Give eare, for I will speake of excellent things, & the opening of my lippes shall teach things that he right.
 7 For my mouth shall speake the trueth, and my lippes abhorre wickednes.
 8 All the wordes of my mouth are righteous: there is no lawlesnes, nor frowardnes in them.
 9 They are all plaines to him that wil vnderstand, & streight to them that woulde finde knowledge.
 10 Receive mine instruction, and not siluer, and knowledg rather then fine golde.
 11 For wisdom is better then precious stones: & all pleasures are not to be compared vnto her.
 12 I wisdom dwell with piuidence, and I finde forth knowledg and counsels.
 13 The feare of the Lord is to hate enill: as pride, and arrogancie, and the euill way: and a mouth that speaketh lrowde thinges, I doe hate.
 14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.
 15 By me kings reign, and princes decree iustice.
 16 By me princes rule, and the nobles, and all the iudges of the earth.
 17 I loue them that loue me: and they that seeke me earlie, shall finde me.
 18 Riches and honour are with me: yea, euendurable riches and rightiounesse.
 19 My fruit is better then golde, euen then fine golde, and my reuerences better then fine siluer.
 20 I cause to walke in the way of righte- oulnes, and in the middes of the parties of inderment.
 21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.
 22 The Lord hath possessed me in the be- ginning of his way: I was before his woorkes of olde.
 23 I was set vp from everlasting, from the beginning and before the earth.
 24 When there were no depths, was I be- gotten, when there were no fountaines: abounding with water.
 25 Before the mountains were settled: & before the hilles, was I begotten.
 26 Hee had not yet made the earth, nor the open places, nor the bright of the sun in the world.
 27 When he prepared the heauens, I was there, when he set the compass vpon the deepe:
 28 When he established the clouds aboue, when he confirmed the fountaines of the deepe:
 29 When he gaue his decree to the sea, that the waters shoulde not passe his com-

maundement: when hee appointed the foundations of the earth,
 30 Then was I with him as a nourisher, and I was daily his delight reioycing al- way before him,
 31 And tooke up solace in the compasse of his earth: and my deliue is with the children of men.
 32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes.
 33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that hea- reth me, watching daily at my gates, and giuing attendance at the postes of my doores.
 34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.
 35 But he that sinneth against me, hurteth his owne soule: and all that hate me, loue death.
 36 By earth he meaneth man, which is the worke of God in whom wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, & dwelt among vs, & filled vs with vnspokeable treasures: and this is that: solace & pastime wherewith is here spoken.

CHAP. IX.

1 Wisdom callith all to her Iust. 7 The former will not be corrected. 10 The feare of God. 13 The conditions of the barlot.

Wisdom hath builded her a house, & she hath prepared her seven pillars.
 She hath killed her vitalls, & drunke her wine, and she hath prepared her table.
 She hath sent forth her maidens, and crieth vpon the highest places of the citie, saying,
 Who so is simple, let him come hither, and to him that is destitute of wisdom, she sayth,
 Come, and eate of my meat, and drinke of the wine that I haue drunke.
 For sake your way, ye foolish, and ye shall liue: and walke in the way of vnderstand- ing.
 He that reponeth a scoomer, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.
 Rebuke not a scoomer, lest hee hate thee: but rebuke a wise man, and hee will loue thee.
 Give admonition to the wise, and hee will be the wiser: teach a righteous man, and hee will increase in learning.
 The beginning of wisdom is the feare ran- ce, & is voyde of the malice, and the knowledge of holy things, is vnderstanding.
 For the dapes shalbe multiplied by me, and the peeces of thy life shall be augmented.
 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scoomer, thou shalt nourish thy seruants in his house, which is the Church.
 For the wicked will contemne him & labour to defame him. A Mean- ing, them that are incorrigible, which Christ calleth dogges and swine, or bespeaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.
 He sheweth what true vnderstanding is, to know the will of God in his worde, which is ment by holy things.
 & Thou shalt haue the chief profite and commoditie thereof.

alone

- a'one shalt suffer.
- 13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.
- 14 But she sitteth at the doore of her house on a seat in the high places of the citie.
- 15 To call them that passe by the way, that goe right on their way, saying,
- 16 Woe is so simple, let him come hither, and to him that is destitute of wisdom, the sayeth also,
- 17 Spollen waters are sweete, & hid beead is pleasant.
- 18 But he knoweth not, that the dead are there, and that her gyftes are in the depth of hell.
- are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselves boast thereof.

C H A P. X.

In this chapter and all that follows unto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to follow a vertue, and flee vice: and sheweth also what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

- A** Wise man sonne maketh a glad father: but a foolish sonne is an heavinesse to his mother.
- 2 The treasures of wickednes profit nothing: but righteousness deliveth from death.
- 3 The Loyde will not famillie the soule of the righteous: but he casteth away the substance of the wicked.
- 4 A thoughtfull hand maketh poore: but the hand of the diligent maketh rich.
- 5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.
- 6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.
- 7 The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.
- 8 The wise in heart will receive commendements: but the foolish in talke shall be beaten.
- 9 He that walketh vprightly, walketh boldly: but he that peruertereth his wayes, shall be known.
- 10 He that winketh with the eye, worketh sorowe, and hee that is foolishly in talke, shall be beaten.
- 11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.
- 12 Heared sturreth by cōtentions: but loue couereth all trespasses.
- 13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.
- 14 Wise men lay vp knowledge: but the mouth of a foole is a present destruction.
- 15 The rich mans gods are his strong citie: but the feare of the Lord is their strength.
- 16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.
- 17 He that regardeth instruction, is in the way of life: but he that refuseth correction,

goeth out of the way.

- 18 Hee that discerneth hatred with lying lippes, and hee that innocently slander, is a foole.
- 19 In many wordes there can not want iniquitie: but he that refraineth his lips, is wise.
- 20 The tongue of the iust man is as fined silver: but the heart of the wicked is little worth.
- 21 The lippes of the righteous doe feed many: but fooles shall die for want of wisdom.
- 22 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.
- 23 It is as a pasture to a foole to doe wickedly: but wisdom is understanding to a man.
- 24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.
- 25 As a whirlwinde passeth, so is the wicked no more: but the righteous is as an everlasting foundation.
- 26 As vinegar is to the teeth, and as smoke to the eyes, so is the thoughtfull to them that send him.
- 27 The feare of the Lord increaseth dayes: but the peres of the wicked shall be diminished.
- 28 The patient abiding of the righteous shall gladdnesse: but the hope of the wicked shall perill.
- 29 The way of the Lord is strength to the vpright man: but feare shall bee for the workers of iniquitie.
- 30 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.
- 31 The mouth of the iust shall be fruitful in wisdom: but the tongue of the froward shall be cut out.
- 32 The lips of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

- F**alse balances are an abomination vnto the Lord: but a perfitte weight pleaseh him.
- 2 When pride cometh, then cometh shame: but with the lowly is wisdom.
- 3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.
- 4 Riches anale not in the day of wrath: but righteousness deliveth from death.
- 5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.
- 6 The righteousness of the iust shall deliuer them: but the transgressors shall bee taken in their owne wickednesse.
- 7 When a wicked man dieth, his hope perisheth, and the hope of the vniuert shall perill.
- 8 The righteous escapeth out of trouble, and the wicked shall come in his stead.
- 9 An hypocrite with his mouth hurtyeth his neighbour: but the righteous shall be deliuered by knowledge.
- 10 In the prosperitie of the righteous the friend is as a priuie counsellor.

For they speak truth and edify many by exhortations, admonition & counsel.

Meaning, worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

He is but a trouble & grief to him that seeth him about any business.

The time of their prosperitie shall be short, because of their great falschough they seeme to liue long.

They enioy in this life by faith and hope, their euertlasting life.

Vnder this worde he conuinceth all false weights, measures and deceit.

When man soe weigheth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion.

riches are as a priuie counsellor.

e. The country is bladded, where there a godly man, and they ought to reioyce wile a wicked are taken away.
 f. Will not make light report of others.
 g. Where God giueth shew of men of wisdom, and counsell.
 h. Whole consideration bee knoweth not.
 i. He that doeth without iudgement, and consideration of the circumstances put him in danger, as Chap. vi.
 k. Is both good to himselfe, and to others.
 l. Though they make neuer so many friends, or thinke themselves neuer so sure, yet they shall not escape.
 m. They can take for nothing but Gods vengeance.
 n. Mewing them by liberalitie, whom God blesteth.
 o. That is the rigarde.
 p. That proudly desireth for the vif of them that are in needfull.
 q. The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.
 r. For though the wicked bee rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.
 s. That is, bringeth them to y knowledg of God. t. Shall be punished as he deserueth, 1. Pet. 4. 18.

C H A P. XII.

Hee that loneth instruction, loneth knowledge: but hee that hateth correction, is a foole.

A good man getteth fauour of the Lord:

but the man of wicked imaginations will be condemne.

A man can not be established by wickednes: but the roote of the righteous shall not be moued.

A vertuous woman is the crowne of her husband: but she that maketh him as shamed, is as corruption in his bones.

The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

The talking of the wicked is to lye in waite for blood: but the mouth of the righteous will deliuer them.

God ouerthroweth the wicked, and they are not: but the house of the righteous shall stande.

A man shall be commended for his wiues doine: but the frowarde of heart shall be despised.

Hee that is despised, and is his owne seruant, is better then hee that boasteth himselfe and lacketh bread.

A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

Hee that tilleth his land, shall satisfie with bread: but he that followeth the idle, is destitute of vnderstanding.

The wicked desireth the net of enuils: but the roote of the righteous groweth fruite.

The enill man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.

A man shall be faciate with good things by the fruite of his mouth, and the recompence of a mans handes shall God giue vnto him.

The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

A foole in a day shall be knowne by his anger: but hee that couereth shame, is wise.

He that speaketh truth, will shew righteousness: but a false witnesse vetch deceit.

There is that speaketh wordes like the pickings of a sword: but the tongue of wise men is health.

The lippe of truth shall bee stable for euer: but a lying tongue varyeth continually.

Deceit is in the heart of them that imagine enill: but to the counsellors of peace shall be ioie.

There shall none iniquitie come to the iust: but the wicked are full of enill.

The lying lippes are an abomination to the Lord: but they that deale truly are his delite.

A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnesse.

The hande of the diligent shall beare rule: but the idle shall be vnder tribute.

Heauinesse in the heart of man doeth bring it downe: but a good woide reioyseth it.

The righteous is more excellent then his neighbour: but the way of a wicked

a They are so grounded in the fauour of God, that their roote shall prosper continually.
 b As their conscience is vpright, so shall they be able to speake for themselves against their accusers.
 c The poore mans is contented, and yet liueth of his own traualle.
 d Is mercitull, euent to the very beast that doeth him seruite.

Chap. xii. 19.
 e. 1. 20. 27.
 f. 1. 27.
 g. Continually.

h. Which bridelath his affections, as a couetous minde killeth him.

i. That is, words of comfort, or a cheerful mind.

j. Which is declared by his words, reioyseth a man, as a couetous minde killeth him.

k. That is, more liberal in giuing.

m Although he get much by vnlawfull means, yett will he not spend it vpon himselfe.

will deceiue them.

- 27 The deceitfull man roseth not that hee is rooke in hunting: but the riches of the diligent man are precious.
- 28 Life is in the way of righteousness, and in that pathway there is no death.

CHAP. XIII.

- 1 A wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

- 2 A man shall eate good thinges by the fruite of his mouth: but the soule of the trespassers shall suffer violence.

- 3 He that keepeth his mouth, keepeth his life: but hee that openeth his lippes, destruction shalbe to him.

- 4 The sluggard^b hideth, but his soule hath nought: but the soule of the diligent shall haue plentie.

- 5 A righteous man hateth lying wordes: but the wicked cansteth slander & shame.

- 6 Righteousnes preserveth the bright of life: but wickednesse ouerthroweth the sinner.

- 7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

- 8 A man will giue his riches for the raine: soine of his life: but the poore can not heare the reioyce.

- 9 The light of a righteous reioyseth: but the candle of the wicked shalbe put out.

- 10 Swell by pride^d doth a man make contention: but with the well aduised is wisdom.

- 11 The riches of vanitie shall diminish: but hee that gathereth with the hand, shall increase them.

- 12 The hope that is deferred, is the fasting of the heart: but when the desire cometh, it is as a tree of life.

- 13 He that despiseth the word, he shalbe destitute: but he that feareth the commandment, he shalbe rewarded.

- 14 The instruction of a wise man is as the wellying of life, to turne away from the snares of death.

- 15 God vnderstanding maketh acceptable: but the way of the disobedient is hated.

- 16 Every wise man will worke by knowledge: but a foole will spread abroad folly.

- 17 A wicked messenger falleth into euil: but a faithfull ambassadour is preservation.

- 18 Donerrie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

- 19 A desire accomplisheth delighteth the soule: but it is an abomination to scowles to depart from euil.

- 20 Hee that walketh with the wise, shall be wise: but a companion of foolles shall be afflicted.

- 21 Affliction followeth sinners: but vnto the righteous God will recompense good.

- 22 The good man shall giue inheritance vnto his childrens children: & the riches of the sinner is layd by for the rust.

- 23 A chary foode is in the field of the poore: but the field is destitute without dis-

cretion.

- 24 He that spareth his robbe, hateth his soule: but he that scourgeth him, challengeth him betime.

- 25 The righteous eareth to the contentation of his minde: but the belie of the wicked shal want.

CHAP. XIII.

- A wise woman^a buildeth her house: but the foolish destroyeth it with her owne hands.

- 2 He that walketh in his righteousness, feareth the Lord: but he that is lewde in his wayes, despiseth him.

- 3 In the mouth of the foolish is the robbe of pride: but the lippes of the wise preserue them.

- 4 Where none oren are, there the crib is empty: but much increase cometh by the strength of the ore.

- 5 A faithfull witness will not lie: but a false record will speake lies.

- 6 A scorner^c seeketh wisdom, & findeth it not: but knowledge is easie to him that will vnderstand.

- 7 Depart from the foolish man, when thou perceuest not in him the lippes of knowledge.

- 8 The wisdom of the prudent is to vnderstand his way: but the foolishnesse of the fool is deceit.

- 9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

- 10 The heart knoweth the bitterness of his soule, & the stranger shal not meddle with his ioy.

- 11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shal flourish.

- 12 There is a way that seemeth right to a man: but the issues thereof are wayes of death.

- 13 Euen in laughing the heart is sorrowful, and the ende of that mirth is heavinesse.

- 14 The heart that declineth, shall be scate with his owne wayes: but a good man shall depart from him.

- 15 The foolish will beloeue euery thing: but the prudent will consider his sayings.

- 16 A wise man feareth, and departeth from euil: but a foole rageth, and is careless.

- 17 He that is angry, comitteth folly, and a brawling body is hated.

- 18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

- 19 The euil shall bowe before the good, and the wicked at the gates of the righteous.

- 20 The poore is hated euen of his owne neighbour: but the friendes of the riche are many.

- 21 The sinner despiseth his neighbour: but hee that hath mercie on the poore, is blessed.

- 22 Doe not they erre that imagine euill: but to them that thinke on good thinges, shalbe mercie and truth.

- 23 In all labour there is abundance: but the talke of the lips bringeth only want.
- 24 The crowne of the wise is their riches, and king.

a That is, shee paine to provide for her familie &c. &c. doe that which concerneth her duetie in her house.

b That is, in vprightnes of heart and without hypocrisie.

c By the ore is meant labour &c. by the crib the barn: meaning without labour there is no profit.

e For the maintenance of his owne ambition, & not for Gods glory, as Sima Magus.

f Doeth he know the gronoules thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his owne griefe: so man can not feeble the ioy and comfort, which a man feelth in him selfe.

h He is weedy the allowance vnto some leueth sweetest, but the ende thereof is destruction.

i He that hateth God, shalbe punished, and made weare of his finnes when he dieth.

k If this were not daily in passe, we must consider that it is because of our finnes, which let Gods blessing and king.

a If he vse his tongue to Gods glory, and the promise of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get any thing.

*Ebr. way.

c For his power, he is not able to escape the threatenings, which the cruell oppressors vse against him.

d While as euery man contendeth to haue the preeminence, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the worde of God, whereby he is admonished of his duetie.

h Chap. 35. 13.

i Bringeth many inconueniences both to himselfe and to others.

j As he is partaker of their wickednes, and beareth with their vices, so shall he be punished alike as they are.

k Read Job 27. 16. 17.

l God blesseth labour of the poore, and comforteth their goods which are negligent, because they thinke they haue enough.

and the follie of foolen is foolishness.

25 A faithfull witness delivereth soules: but a deceiver speaketh lyes.

26 In the feare of the Lorde is an assured strength, and his children shall haue hope.

27 The feare of the Lorde is as a wellspring of life, to auoide the snares of death.

28 In the multitude of the people is the honour of a king, & for the want of people cometh the destruction of the prince.

29 He is slow to wrath, is of great wisdom: but he that is of an halie minde, exalteth follie.

30 A sound heart is the life of the flesh: but enue is the rotting of the bones.

31 He that oppresseth the poore, reproacheth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked shall bee cast away for his malice: but the righteous hath hope in his death.

33 Wisdom retereth in the heart of him that hath understanding, and is knowne in the middes of foolen.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shall be toward him that is lewde.

CHAP. XV.

1 A soft answer turneth away wrath: but grievous words stirre up anger.

2 The tongue of the wise vnderstandeth aright: but the mouth of foolen babbleth out foolishnes.

3 The eyes of the Lorde in euery place beholde the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the deauiling of the minde.

5 A fool despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the riches of the wicked is trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination to the Lorde: but the prayer of the righteous is acceptable vnto him.

9 The wap of the wicked is an abomination vnto the Lorde: but he loueth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the wap, and he that hateth correction, shall die.

11 Wrath and destruction are before the Lorde: how much more the hearts of the conuers of men?

12 A scorner loveth not him that rebuketh him, neither will he go vnto the wise.

13 A foolish heart maketh a cheerful countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the fool is fed with foolishnes.

15 All the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is a litle in the feare of the Lorde,

then great treasure & trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and fatted shees with.

18 An angrie man stirreth by strife: but he that is slow to wrath, appeareth strife.

19 The wap of a foolish man is as an hedge of thornes: but the wap of the righteous is plaine.

20 A wise sonne reuoceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is top to him that is destitute of understanding: but a man of understanding walketh uprightly.

22 Without counsell thoughts come to nought: but in the multitude of counsellers there is steadfastnes.

23 A top cometh to a man by the answer of his mouth: and before good is a wise man in due season.

24 The wap of life is on high to the proud, to an abysm of hell beneath.

25 The Lorde will destroy the house of the proud men: but hee will stablish the borders of the widowes.

26 The thoughts of the wicked are abomination to the Lorde: but thy pure heart is pleasant words.

27 He that is greedy of gain, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous standeth to answer: but the wicked mans mouth babbleth euill things.

29 The Lorde is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reuoceth the heart, and a good name maketh the bones far.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth understanding.

33 The frare of the Lorde is the instruction of wisdom: and before honour goeth humilitie.

CHAP. XVI.

1 The preparations of the heart are in man: but the answer of the tongue is of the Lorde.

2 All the wapes of a man are cleane in his owne eyes: but the Lorde pondereth the spirits.

3 Commit thy woorkes vnto the Lorde, and thy thoughts shall be directed.

4 The Lorde hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proude in heart, are an abomination to the Lorde: though haue ioyne in hand, he shall not bee unpunished.

6 By mercie and trust iniquitie shall be forgiven, and by the feare of the Lorde they depart from euill.

7 When the wapes of a man please the Lorde, he will make also his enemies at peace with him.

8 Better is a litle with righteousness, than a great portion with vnquietnes.

9 The sacrifice of the righteous is his glorie, euen in the destruction of the wicked.

10 The upright & repeating life shall be a token that their sinnes are forgiven.

Chap. 22.

That is, hee

ouer findeth some

let or stay, and

dare not go for-

ward. Chap. 10. 2.

If we will that

our talke be con-

fortable, we

must waye for

time and season,

h That is, whole-

some & profita-

ble to the hear-

ers.

i That suffereth

himselfe to be

admonished by

Gods worde,

which bringeth

life: and so a-

meneth.

k Meaning, that

God exalteth

none, but them

that are truly

humbled.

c So that the in-

fluence of God shall appeare to his glorie, euen in the destruction of the wicked.

Chap. 11. 21. d Their upright & repeating life shall be a token that their sinnes are forgiven. Chap. 1. 16. 22. 28. 29.

1 That is, the strength of a King standeth in many people.

Ver. 30.

Chap. 17. 5.

in Forasmuch as they are conuict thereby, and put to silence.

Ver. and the mercy of the people is a sacrifice for sinnes.

Chap. 23. 15.

Ver. 32.

a For though they haue much, yet is full of euill & care.

b That thing is abominable before God, which I wicked thinke to be most excellent, & where-

by they thinke most to be accepted.

c He that warreth from the wrath of God, cannot abide to be admonished.

d There is nothing so deepe, or secret, that can be hid from the eyes of God, much lesse mens thoughtes.

Chap. 17. 22.

Ver. 17.

Ver. 23. 16.

e He sheweth
follic of man
which thinketh
that his wayes
are in his owne
hand, and yet is
not able to re-
moue one foote
except God giue
force.

C Chap. 11. 1.

f If they be true
and iust, they are
Gods worke, and
he deliecth ther-
in, but otherwise
if they be false,
they are the
worke of the de-
will, and to their
condemnation
that vie them.

g They are ap-
pointed by God
to rule accord-
ing to equitie
and iustice.

h That is, he fin-
deth out many
meanes to exe-
cute his wrath.

i Which is most
comfortable to
the dry ground,
Deut. 11. 14.

C Chap. 8. 10.

k The sweete
wordes of con-
olation, which
come forth of a
godly heart.

l Either that
which wicked
teach others, or
else it is follie
to teach them
that are malicious.
C Chap. 14. 12.

m For he confu-
meth him selfe
and others.

n With his
whole indow-
re he laboureth
to bring his wic-
kednes to passe.

o That is, when
it is ioyined with
verme: or els the
elder that the
wicked are, the
more they are
to be abhorred.

p So that there
is nothing that
ought to be at-
tributed to fortune:
for all things are
determined in the
counsel of
God, which shall
come to passe.

then great reuenges without equitie.

9 The heart of man purpoiseth his way:
but the Lord boeth direct his steppes.

10 All diuine sentence shalbe in the lippes
of the King: his mouth shall not transgresse
in inbngment.

11 A true weight and balance are of the
Lord: all the weightes of the bagge are
his woike.

12 It is an abomination to Kings to com-
mit wickednesse: for the throne is stabi-
lished by iustice.

13 Righteous lips are the delite of Kings,
and the King loueth him that speaketh
right things.

14 The wrath of a King is as messengers
of death: but a wise man will pacifie it.

15 In the light of the Kings countenance
is life: and his fauour is as a cloud of the
latter raine.

16 How much better is it to get wisdom
then golde: and to get vnderstanding, is
more to be desired then siluer.

17 The path of the righteous is to decline
from euill, and he keepeth his soule, that
keepeth his way.

18 Wide goeth before destruction, and an
high minde before the fall.

19 Better it is to be of humble minde with
the lowly, then to drinde p spoiles with
the younge.

20 He that is wise in his businesse, shal find
good: and he that trusteth in the Lord,
he is blessed.

21 The wise in heart shalbe called prudent:
and the sweetenes of the lippes shal in-
crease doctrine.

22 Vnderstanding is a twelving of life: vnto
them that haue it: and the instruction
of foolles is follie.

23 The heart of a wise guideth his mouth
with, and addeth doctrine to his lippes.

24 Faple wordes are as an honie combe,
sweetenes to the soule, and health to the
bones.

25 There is a war that seemeth right vnto
man: but the issue therof are the wapes
of death.

26 The person that traueleth, traueleth
for him selfe: for his mouth craueth it
of him.

27 A wicked man diggeth by euill, and in
his lippes is like a burning fire.

28 A froward person soweth strife: a tale
teller maketh diuision among princes.

29 A wicked man deceiveth his neighbour, &
leaseth him into a way that is not good.

30 He shutteth his eyes to denie wicked-
nesse: hee moneth his lippes, and byingeth
euill to passe.

31 Age is a crowne of glorie, when it is foind
in the way of righteousness.

32 He that is slowe vnto anger, is better
then the mightie man: and he that ruleth
his owne minde, is better then hee that
winneth a citie.

33 The lot is cast into the lappe: but the
whole disposition thereof is of the Lord.

Better is a drie morsell, if peace bee
with it, then an house full of sacrifices
with strife.

A discrete seruant shall haue rule ouer
a lewd sonne, and he shall drinde the he-
ritage among the brethren.

As is the sining pot for siluer, and the fol-
lence for gold, so is the Lord true to the heart,
and he wicked guilty hee to false lips, &
a lie hearkeneth to the naughtie tongue.

Hee that mocketh the poore, reprocheth
him, that made him: a hee that reioiceth
at destruction, shall not be unpunished.

Childrens children are the crowne of the
elders: and the glorie of the children are
their fathers.

Hee that talke becommeth not a foole, much
lesse a lying talke a prince.

A reward is as a stone pleasant in the eyes
of them that haue it: it profiteth, whi-
therouer it turneth.

He that couerth a transgression, seareth
loue: but he that repeareth a matter, se-
parateth the prince.

A reioice entred more into him that
hath vnderstanding, then an hundred
stripes into a foole.

A seditious person seeketh onely euill,
and a cruell messenger shall bee sent as
gapint him.

It is better for a man to meete a beare
robbed of her whelpes, then a foole in his
folle.

He that rewardeth euill for good, euill
shall not depart from his house.

The beginning of strife is as one that
openeth the waters: therefore of the con-
tention be merked with, leaue off.

He that nistheth the wicked, hee that
condemneth the iust, euen they both are
abomination to the Lord.

Wherefore is there a price in the hand
of the foole to get wisdom, and hee hath
none heart?

A friend found at all times: and a by-
ster is boyne for aduersitie.

A man destitute of vnderstanding trou-
seth the hands, and becommeth suretie
for his neighbour.

He loueth transgression, that loueth strife:
and hee that exalteth his gate, seareth des-
truction.

The froward heart findeth no good:
and hee that hath a naughtie tongue, shall
fall into euill.

Hee that beggeth a foole, getteth himselfe
sorrow, and the father of a foole can haue
no ioy.

A topfull heart canseth good health: but
a sorrowfull mind dieth the bones.

A wicked man taketh a gift out of the
bosome to wrest a wape of indngment.

Wisdom is in the face of him that
ruleth vnderstanding: but the eyes of a
foole are in the corners of the world.

A foolish sonne is a griefe vnto his fa-
ther, & a heauinesse to her that bare him.

Surely it is not good to condemne the
iust, nor that the princes should smite such
a foole equitie.

a For where
were many iust
fices, there were
many porties
giuen to the peo-
ple, where they
feasted.
Eccles. 10. 6.
b That is, shall
made gouerne
ouer the child.
C Chap. 14. 31.

* E. the lips of
conscience.

c The reward
hath great force
to gaine the
hearts of men.
d Hee that
seeth the paine
of his fault, he
keeth him his
enemie,
e By the mes-
senger, is meant
such meanes, as
God vouch to
punish the
rebels.

f Whereby
meant is
what is
fuge of
the
trouble.
C Chap. 10.
C Chap. 14.
Eccles. 10.
h The
well be-
infirmi-
bolle, is
the sym-
proue-
thing ne-
to helpe
i Gette-
berie to
and fau-
them the
mollifi-
tion.
k Hee that
hath first
heard of
wicked
but who
variante
reth out
matter, is
neeth to
thame.
to call he
their con-
puffed,
yet ide.
brings the

- 27 He that hath knowledge, spareth his
wordes, and a man of understanding is
of an excellent spirit.
- 28 Euen a foole (when hee holdeth his
peace) is counted wise, and he that stoppeth
his lippes, is prudent.

CHAP. XVIII.

For the desire thereof he will separate
himselfe to seeke it, and occupie him
selfe in all wisdom.

- 1 A foole hath no desire in understanding:
but that his heart may be discovered.
- 2 When the wicked communeth, then cometh
contempt, and with the vile man
reproche.

3 The wordes of a mans mouth are like
deepe waters, and the wel spring of wis-
dome is like a flowing riuer.

4 It is not good to accept the person of
the wicked, to cause the righteous to fall
in iudgement.

5 A fooles lippes come with strife, and his
mouth calleth for stripes.

6 A fooles mouth is his owne destruction,
and his lippes are a snare for his soule.

7 The wordes of a tale bearer are as flats-
terings, and they goe downe into the
bowels of the deffice.

8 Hee also that is southfull in his worke,
is ruen the brother of him that is a great
waster.

9 The shame of the Lord is a strong tower:
the righteous runneth vnto it, and is
exalted.

10 The rich mans riches are his strong
cittie: and as an his wall in his unagi-
nation.

11 Before destruction the heart of a man
is haughty, and before glorie goeth lowly-
ness.

12 Hee that answereth a matter before
he heare it, it is follie & shame vnto him.

13 The spirit of a man will susteine his in-
firmities: but a wounded spirit, who can
beare it?

14 A wise heart getteth knowledge, and the
care of the wise seeketh learning.

15 A mans gift enlargeth him, and lea-
deth him before great men.

16 He that is first in his owne cause, is last:
then communeth his neighbour, and ma-
keth iniquities of him.

17 The lot causeth contentions to cease,
and maketh a partition among the
mightie.

18 A brother offended is harder to winne
then a strong citie, and their contentions
are like the barre of a palace.

19 With the fruite of a mans mouth shall
his belie be satisfied, & with the increase
of his lippes shall he be filled.

20 Death and life are in the power of the
tongue, and they that loue it, shall eate
the fruite thereof.

21 If a controuersie cannot otherwise be decided, it is best
to call letters to knowe whose the thing shall bee, m. Appealeth
their controuersie, which are so stout that can not otherwise bee
puffed. n. Which for the strength thereof will not bowe nor
yelde. o. By the vsing of the tongue well or euill, commeth the
fruite thereof either good or bad.

22 He that kndeth a wife, kndeth a good
thing, and receiueth fauour of the Lord.

23 The poore speaketh with papers: but
the riche answereth roughly.

24 A man that hath frindes, ought to shew
himselfe friendly: for a friend is neuer
q then a brother.

q That is, of times such are found which are more ready to doe
pleasure then he that is more bound by due tie.

CHAP. XIX.

Better is the poore that walketh in
his vprightnes, then he that abuseth
his lippes, and is a foole.

2 For without knowledge the minde is
not good, and hee that hasteth with his
feete, sinneth.

3 The foolishnes of a man peruerteth his
way, and his heart fretteth against the
Lord.

4 Riches gather many frindes: but the
poore is separated from his neighbour.

5 A false witnesse shall not bee unpun-
ished: and he that speaketh lyes, shall not
escape.

6 Shew reuerence the face of the prince,
and enerie man is friend to him that giveth
gifts.

7 All the brethren of the poore doe hate
him: howe much more will his frindes
depart farre from him? though he be in-
stant with wordes, yet they will not.

8 He that possedeth understanding, & knoweth
his owne soule, and keepeth with-
dome to finde goodnes.

9 A false witnesse shall not be unpunished:
and he that speaketh lyes, shall perish.

10 Pleasure is not comely for a foole,
much lesse for a seruant to haue rule ouer
princes.

11 The discretion of man deferreth his
anger: and his gloie is to passe by an
offence.

12 The kings wrath is like the roaring
of a lion: but his fauour is like the dewe
vpon the grasse.

13 A foolish sonne is the calamitie of his
father, & the contentions of a wife are
like a continuall bopping.

14 Honie and riches are the inheritance of
the fathers: but a prudent wife cometh
of the Lord.

15 Sloathfulness causeth to fall a sleepe,
and a deceitfull person shall be afflicted.

16 Hee that keepeth the commandment,
keepeth his owne soule: but he that despiseth
his wordes, shall die.

17 He that hath mercie vpon the poore, lendeth
vnto the Lord: and the Lord will re-
compense him that which he hath giuen.

18 Chasten thy sonne while there is hope,
and let not thy soule spare for his mur-
muring.

19 A man of much anger shall suffer punish-
ment: and though thou beluist him, yet
will his anger come againe.

20 Heare counsell, and receiue instruction,
that thou mayest bee wise in thy latter
ende.

21 Many deuiers are in a mans heart:
but the counsell of the Lord shall stand.

p He that is
iointed with a
vertuous woman
in marriage, is
blessed of the
Lord, as Chap-
ter 19. 14.

Dom. 19. 19.
den. 13. 52.

a To haue com-
fort of them.
b He that is vpright in iudgement, findeth fauour of God.

c The free vsing of things are not to be permitted to him that can not vse them aright.

d That is, to conuerie by charitie, and so do there may most glorie to Gods glorie.

chap. 20. 3.

chap. 17. 21.

chap. 21. 9.

chap. 18. 22.

e As raine that dropeth and roseth the house.

f Though for a time he giue place to counsel, yet soone after will he giue place to his raging affections.

g Many deuiers shall not haue successe, except God gouerne it, whose purpose is vnto shew cable.

h That is, that he be honest; for the poore man that is honest, is to be esteemed about the riche which is not vertuous.

i That is, the simple & ignorant men learne, while they see the wicked punished.

k Takeeth a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

n By wine here is ment him that is giuen to wine, and so by strong drinkes.

b Purseth his life in danger.

e It is hard to finde ouer for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man eyther by his wordes or manners.

d Where righteous iudgement is executed, there sinne confesseth, and vice dare not appeare.

1. King. 8. 36.
2. Chron. 6. 36.
Eccl. 7. 22.
2. Sam. 1. 8.

Ebr. Hane and gane, spah and gah.

a Reade Chap. 26. 11.

Chap. 27. 13.
f Teach him wit, what he cast not himselfe rashly into danger.

22 That that is to bee desired of a man, is his ^b goodness, and a poore man is better then a ^h pr.

23 The feare of the Lord leadech to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The southfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scoyner, and the foolish will beware: and reioyce the prudent, and he will understand knowledg.

26 He that despiseth his father, or chaseth away his mother, is a lewde and shames full child.

27 * My sonne, heare no more the instructions, that causeth to erre from the wordes of knowledg.

28 A wicked witnesse mocketh at iudgements, and the mouth of the wicked ^b swals loweth by iniquitie.

29 But iudgements are prepared for the scoyners, and stripes for the backe of the scoles.

CHAP. XX.

Wine is a mocker, & strong drinke is raging: and whosoener is deceived thereby, is not wise.

2 * The feare of the King is like the roaring of a lion: he that prouoketh him vs to anger, ^b smiteth against his owne soule.

3 It is a mans honour to rease from strife: but enerie foole will be medling.

4 The southfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding, will drawe it out.

6 * Many men will boast, enerie one of his owne goodnes: but who can shew a faithfull man?

7 * Hee that walketh in his integritie, is iust: and blessed shall his children be after him.

8 * King that sitteth in the throne of iudgement, ^d chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 * Winters "weights", and winters measures, both ^c these are euen abomination vnto the Lord.

11 A child also is knowne by his doings, whether his waye be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loe not sleepe, least thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the byce: but when he is gone apart, hee boasteth.

15 There is golde, and a multitude of precious stones: but the lips of knowledg are a precious well.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceipt is sweete to a man:

but afterwarde his mouth shall be filled with granel.

18 Establish the thoughts by counsell: and by counsell make warre.

19 * He that goeth about as a slanderer, discouereth "secrets": therefore meddle not with him that flattereth with his lippe.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkness.

21 An heritage is hastily gotten at the beggining, but the ende thereof shall not be blessed.

22 * Say not thou, "I will recompense euill: but waite vpon the Lord, and he shall saue thee."

23 * Winters weights are an abomination vnto the Lord, and deceptfull balances are not good.

24 * The steppes of man are ruled by the Lord: howe can a man then vnderstande his owne way?

25 It is a destruction for a man to ^e desire that which is sanctified, and after the bowles to inquire.

26 A wise King scattereth the wicked, and causeth the ^b wheale to turne ouer them.

27 The "light of the Lord is the heaht of kind man, and searcheth all the bowels of the bellie."

28 * Mercie and truth preferre the King: for his throne shall be established with mercie.

29 The beantie of young men is their strength, and the glorie of the aged is the gray head.

30 * The blowes of the wound turneth to purge the euill, and the stripes within the bowels of the bellie.

perceeth euen the inward partes, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hande of the Lord, as the river is of waters: hee seeme to haue it turneth it whither he listeth.

2 * Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 He hathie looke, and a proude heart, which is the "light of the wicked, is sinne."

5 The thoughts of the diligent doe surely bring abundance: but ^c whosoener is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tosted to and fro of ^d Or, playing, them that seeke death.

7 The "robberie of the wicked shall destroy them: for they haue refused to give any iudgement."

8 The waye of some is peruerterd and strange: but of the pure man, his waye is firme of his worke.

c He that goeth rashly about his businesse and without counsell, shall leaue that vocation wherunto God hath called him, and powle their subjects to maintaineing their lores.

Chap. 19. 13. & 25.
21.
Origin a great
family.

e Reade Chap.
19. 25.

f Though the
godly admonish
them both by
words & exam-
ple of life, yet if
wicked will not
amend, all God
deserveth them.
g To do a plea-
sure to the an-
gry man paci-
feth him.

h God shall cause
f to fall on their
own heads,
which they in-
tended against the
just, by deliv-
ering the just and
putting the wicked
in their places.
Eccles. 15. 18, 19
i Meaning, a
bondance of all
things.
k Wisdom o.
uncommeth
strength and
confidence in
worldly things.
l He binketh to
live by wishing
and desiring all
things, but will
take no pain to
get ought.
Chap. 15. 8.
m 14.
n 14. 34. 35.
Chap. 10. 5.
o He may bold-
ly resist the
truth that he
hath heard.

End. 7. 1.
a Which com-
meth by well do-
ing.
Chap. 19. 13.
b Live together
and have neede
the one of the
other. Chap. 27. 12.

- 9 * It is better to dwell in a corner of the house topper, then with a contentious woman in a wide house.
- 10 The soule of the wicked witheth euill: and his neighbour hath no sauour in his eyes.
- 11 * When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.
- 12 The righteous teacheth the house of the wicked: but God overthroweth the wicked for their euill.
- 13 He that stoppeth his eare at the crying of the poore, hee shall also crye and not be heard.
- 14 * A gift in secret pacifieth anger, and a gift in the bosome great wrath.
- 15 It is hope to the just to bee iudgement: but destruction shall be to the workers of iniquitie.
- 16 A man that wandereth out of the way of wisdom, shall remaine in the congregation of the dead.
- 17 He that longeth pastime, shall be a poore man: and hee that longeth wine and oyle, shall not be riche.
- 18 The wicked shall be a ranfome for the just, & the transgressor for the righteous.
- 19 * It is better to dwell in the wilderness, then with a contentious and angry woman.
- 20 In the house of the wise is a pleasant treasure and oyle: but a foolish man desires nothing it.
- 21 He that followeth after righteousness and mercie, shall finde life, righteousness, and gloire.
- 22 * A wise man goeth by into the citie of the mighty, & casteth downe the strength of the confidence thereof.
- 23 He that keepeth his mouth & his tongue, keepeth his soule from afflictions.
- 24 Dronke, haunter & scornerfull is his name that worketh in his arrogancie wrath.
- 25 The desire of the slouthfull: slappeth him: for his hands refuse to worke.
- 26 He conuertyth euen more greedily, but the righteous giueth, and spareth not.
- 27 The sacrifice of the wicked is an abomination: howe much more when hee bringeth it with a wicked minde?
- 28 * A false witness shall perishe: but he that heareth, shall speak continually.
- 29 A wicked man hardeneth his face: but the just, he will direct his way.
- 30 There is no wisdom, neither vnderstanding, nor counsell against the Lord.
- 31 The house is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII

- 1 A * Good name is to be chosen above great riches, and louing sauour is above silver and above golde.
- 2 * The riche and poore: meete together: the Lord is the maker of them all.
- 3 * A prudent man feareth the plague, & hideth himselfe: but the foolish go on still, and are punished.
- c That is, the punishment which is prepared for the wicked, and death to God for succour.

- 4 The reward of humilitie, and the feare of God is riches, and gloire, and life.
- 5 Thowes and snares are in the way of the scorner: but hee that regardeth his soule, will depart farre from them.
- 6 Each a childe: in the trade of his way, and when hee is olde, he shall not depart from it.
- 7 The rich ruleth the poore, & the borrower is seruant to the man that lendeth.
- 8 He that soweth iniquitie, shall reape affliction, and the rod of his anger shall sayle.
- 9 * Hee that hath a good eye, hee shall be blessed: for hee giueth of his bread vnto the poore.
- 10 Cast out the scorner, and strife shall goe out: so contention and reioyce shall cease.
- 11 He that longeth purenes of heart for the grace of his lippes, the King shall be his friend.
- 12 The eyes of the Lord: pferme knowledge: but hee overthroweth the workers of the transgression.
- 13 The slouthfull man sayeth, I am rich without, I shall be slaine in the street.
- 14 The mouth of strange women is as a deepe pit: hee with whom the Lord is angry, shall fall therein.
- 15 Foolishnes is bounde in the heart of a childe: but the rodde of correction shall drine it away from him.
- 16 He that oppresseth the poore to increase himselfe, and giueth vnto the riche, shall surely come to poertie.
- 17 * Incline thine eare, & heare the wordes of the wise, and applie thine heart vnto my knowledge.
- 18 For it shall bee pleasant, if thou hearpe them in thy bellie, and if they bee directed together in thy lippes.
- 19 That thy confidence may bee in the Lord, I haue shewed thee this day: thou therefore take heed.
- 20 Haue not I written vnto thee * thre times in counsels and knowledge.
- 21 That I might shewe thee the assurance of the wordes of truely to answer the wordes of truely to them that sende to thee?
- 22 Koebe not the poore, because hee is poore, neyther oppresse the afflicted in iudgement.
- 23 For the Lord * will defend their cause, and spyle the soule of those that spyle them.
- 24 Make * no friendship with an angry man, neither goe with the furious man.
- 25 Least thou learne his wayes, and receiue destruction to thy soule.
- 26 Be not thou of them that touche the hands, nor among them that are sureties for debts.
- 27 If thou hast nothing to pay, why canst thou that he should take thy bed from vnder thee?
- 28 Thou shalt not remove the ancient bounds which thy fathers haue made.
- 29 Thou feelest that a prudent man in his business standeth before kings, and standeth not before the base sort.

d Bring him vp
very woollly, & he
shall so continue.

e His autoritie,
whereby he did
opresse others,
shall be taken
from him.

f Eccles. 31. 23.
g He is merci-
full and liberall.
h He sheweth
princes should
use their famili-
aritie, whose co-
science is good,
and their talks
wise and godly.
i Favour them
that loue know-
ledge.

j He derideth
them that inuent
vaine excuses,
because they
would not doe
their dutie.

k So God puni-
sheth one sinne
by another, whē
he suffereth the
wicked to fall in-
to the acquaint-
ance of an har-
lot.

l He is naturall-
ly giuen vnto it,
m He sheweth
what the ende of
wisdom is: to
wit, to direct vs
to the Lord.

n That is, fun-
dry times.
o Ebraim in the gath,
Chap. 23. 11.

o Haue not to
doe * him that is
not able to rule
his affections for
he would hurt
thee by his euill
conuersation.
p Which rashly
put them selues
in danger for o-
thers, as Chap-
ter 6. 1.
Deut. 27. 17.
chap. 23. 10.

CHAP. XXIII.

When thou sittest to eat with a ruler, ^a consider diligently what is before thee, ^b And put the knife to thy throat, if thou be a man given to the appetite. ^c See not desirous of his dentie meates: for it is a deceitfull meate. ^d Trauaile not too much to bee rich: but cease from thy wise doine. ^e While thou cast thine eyes vpon it, which is nothing: for riches taketh her to her winges, as an eagle, and flieth into the heauen. ^f Eat thou not the bread of him that hath an euill eye, neither desire his dentie meates. ^g For as though he thought it in his heart, so will he say vnto thee, Eat and drinke: but his heart is not with thee. ^h Thou shalt vniuite thy mouthes that thou hast eaten, and thou shalt lose thy sweete wordes. ⁱ Speake not in the eares of a foole: for hee will despise the wisdom of thy wordes. ^j Keenome not the ancient boundes, and enter not into the fields of the fathers lesse. ^k For hee that redemeth them, is mightie: he will defende their cause agaynst thee. ^l Applie thine heart to instruction, & thine eares to the words of knowledge. ^m Worthfull not correction from a child: for thou shalt smite him with the rodde, he shall not die. ⁿ Thou shalt smite him with the rod, and shalt deliuer his soule from hell. ^o Suffer some, if thine heart bee wise, mine heart shall reioyce, and I also. ^p And thy reines shall reioyce, when thy lippes speake righteous things. ^q Let not thine heart be enuious agaynst sinners: but let it be in the feare of the Lord continually. ^r For surely there is an end, and thy hope shall not be cut off. ^s When thy sonne heare, and be wise, and guide thine heart in the way. ^t Keepe not company with drunkards, nor with gluttons. ^u For the drunkard and the glutton shall be poore, & the sleeper shall be clothed with ragges. ^v When thy father that hath begotten thee, and despise not thy mother when she is olde. ^w Buye the truth, but sell it not: likewise wisdom, and instruction, and vnderstanding. ^x The father of the righteous shall greatly reioyce, & hee that begetteth a wise childe, shall haue top of him. ^y Thy father and thy mother shall be glad, and the that dare thee, shall reioyce. ^z When some, give me thine heart, and let thine eyes delight in my wordes. ^a For a whole is as a deepe ditch, and a strange woman is as a narrowe pit. ^b As the lily in waie as for a praye, and the croceale the transgressors

among men.

^c To whom is two? to whom is sojourne? to whom is strife? to whom is murmuring? to whom are woundes with our cause? and to whom is the rebelle of the eyes? ^d Euen to them that tarie long at the wyne, to them that goe, and seeke mirth. ^e Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasant. ^f In the ende thereof it will bite like a serpent, and hurt like a cockatrice. ^g Thine eyes shall looke vpon strange women, & thine heart shall speake lewde things. ^h And thou shalt bee as one that sleepe in the middes of the sea, and as he that sleepe in the top of the mast. ⁱ They haue stricken me, shall thou say, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIIII.

Be not thou enuious agaynst euill. ^a Bitter, neither desire to be with them. ^b For their heart imagineth destruction, and their lippes speake mischief. ^c Though wisdom is an house builded, and with vnderstanding it is established. ^d And by knowledge shall the chambers bee filled with all precious and pleasant riches. ^e A wise man is strong: for a man of vnderstanding increaseth his strength. ^f For which counsell thou shalt enterprise thy warre, and in the multitude of them that can counsell, is health. ^g Wisdom is hye to a foole: therefore he cannot open his mouth in the gate. ^h He that imagineth to do euill, men shall call him an author of wickednes. ⁱ The wicked thought of a foole is sinne, and the scojner is an abomination vnto men. ^j If thou be faint in the day of aduersitie, thy strength is small. ^k Weluer them that are drawen to death: and wilt thou not preferre them that are led to be slaine? ^l If thou say, Beholder, we knowe not of it: hee that pondereth the hearts, doth not hee vnderstande it? and hee that keepeth thy soule, knoweth hee it not? will not hee also recompense euery man according to his workes? ^m When some, eat of honie, for it is good, and the honey combe, for it is sweete vnto thy mouth: ⁿ So shall the knowledge of wisdom bee vnto thy soule, if thou finde it, & there shall bee an ende, and thine hope shall not be cut off. ^o Lay no waie, O wicked man, agaynst the house of the righteous, and spoile not his resting place. ^p For a iust man shall be seuen times, and richer againe: but the wicked shall into miserie. ^q Be thou not glad when thine enemye

Which by any make wine first, and more pleasant. O That is, drunkenness shall bring thee to whoredome. In such great danger shall thou be. Though drunkenness makes thee more sensible then beasts, yet can they not reason.

Psal. 77.1. chap. 23. 27.

Chap. 20. 1. He that what is one of his help, or strong.

In the place where wisdom should be feared.

Man hath a trial of his strength while he is in trouble.

None can be excused, if hee helpe not the innocent when he is in danger.

As homie sweet and pleasant to the taste, to wisdom is the soul.

Ozymiah.

He is subd to many perils but God deliuereth him.

falling.

f To be au-
ged on the,
p. 37. 2.
chap. 3. 17.
chap. 1. 8.

g Meaning, sy-
ther of the wic-
ked, & seditions,
xxv. 19. & 21.
and of them that
have not God
nor obey their
King.
* Ew. is know the
fals.
chap. 17. 15.
(4. 12.)

h Be like of the
meanes howe to
compasse it be-
fore thou take
any enterprise in
hand.
chap. 30. 22.
i He sheweth
what is the na-
ture of the wic-
ked, so reuenge
among for wrog.

k That I might
humble by an-
der mans fault.
I find Chap.
6. 10.

a Whome He-
rickiah appoint-
ed for this pur-
pose.
b That is gather-
ed out of diuers
bookes of Salo-
mon.

c God doeth
not reuile the
cause of his
injustice to ma-
d because the
King ruleth by
the reuelled word
of God, the cause of
his doings must ap-
peare, and
therefore hee must
vse diligence in
trying out of causes.
e Hee sheweth
that it is too hard
for man to attaine
to the reason of
all the secret do-
ings of the King,
euen when he is
vpright, and doeth
his dutie. f When
vice is removed
from a King, hee is
a meete reuill
for the Lord's vic.
g It is not enough
that he be pure
him selfe, but that
he put away others
that be corrup-
ed.

salley, and let not thine heart reioyce
when he stumblith,
18 Least the Lord see it, & it displease him,
and he turne his wrath from him.
19 * Fret not thy selfe because of the malici-
ous, neither be enuious at the wicked.
20 For there shall be none end of plagues to
the rull man: * the light of the wicked
shall be put out.
21 Appoyme, feare the Lord, and the king,
and meddle not with them that are sediti-
ous,
22 For their destruction shall rise suddens-
ly, and who knoweth the ruine of thyn
both?
23 ALSO THESE THINGS PER-
TAIN TO THE WISE, It is no
good to haue respect of any person in
iudgement.
24 He that sayth to the wicked, * Thou art
righteous, him shall the people curse, and
the multitude shall abhorre him.
25 But to them that rebuke him, shall bee
pleasure, and upon them shall come the
blessing of goodness.
26 They shall kisse the lippes of him that
answereth vpright wordes.
27 Prepare thy worke without, and make
readie thy things in the field, & after,
build thine house.
28 Be not a winnerle against thy neigh-
bour without cause: for with thou des-
erue with thy lippes?
29 * Say not, I will do to him, as he hath
done to me, I will recompense euery
man according to his worke.
30 I passed by the field of the flourish, and
by the vineyard of the man destitute
of vnderstanding.
31 And loe, it was all growen ouer with
thornes, and nettles had covered the face
thereof, and the stone wall thereof was
broken downe.
32 Then I beheld, and I considered it wel:
I looked vpon it, and I receiued instruc-
tion.
33 Yee a little sleepe, a little slumber, a lit-
tle folding of the hands to sleepe:
34 So thy povertie commeth as a thiefe, and
thy necessitie like an armed man.

CHAP. XXV.

I THESE ARE ALSO PARABLES
of Salomon, which the men of Iheru-
salem King of Iudah copied out.
The glorie of God is to concale a
thing secret: but the Kings honour
is to search out a thing.
The heauens in height, and the earth in
deepenes, and the Kings heart can no
man search out.
Take the blossome from the floure, and
there shall procede a vessell for the King.
Take away the wicked from the King,

and his thron shall be stablished in righte-
ousnesse.
6 Woe it not thy selfe before the King, and
stand not in the place of great men.
7 * For it is better, that it be sayde vnto
thee, Come vp hither, then thou to bee
put lower in the presence of the prince
whom thine eyes haue seene.
8 Do not soothie thine selfe, least thou
knowe not what to doe in the ende thereof,
when thy neighbour hath put thee to
shame.
9 Debate thy matter with thy neighbour,
and discouer not the secret to another,
10 Least he p heareth it, put thee to shame,
and thine infamie do not cease.
11 A word spoken in his place, is like ap-
ples of golde with pictures of silver.
12 He that reioyseth the wise, and the obedi-
ent eare, is as a golden eare ring and an
ornament of fine golde.
13 As the colde of the snowe in the time
of harvest, so is a saythfull vnderling to
them that send him: for he refresheth the
soule of his masters.
14 A man that boasteth of false liberalitie,
is like a cloudes a winde without raine.
15 A prince is pacified by staying of anger,
and a soft tongue breaketh the bones.
16 If thou haue founde home, eate that is
sufficient for thee, least thou be purrill,
and vomite it.
17 Withdrowe thy foote from thy neigh-
bours house, lest hee bee wearie of thee,
and hate thee.
18 A man that beareth false witness
against his neighbour, is like an hammer
and a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in
time of trouble, is like a broken tooth and
a sitting foote.
20 Yee that takest away the garment in
the cold season, is like vinegar powred vpon
a nitre, or like him that singeth songs
to an heauie heart.
21 * If he that hateth thee be hungry, giue
him bread to eate, and if he be thirsty, giue
him water to drinke.
22 For thou shalt lay a pole vpon his
head, and the Lord shall recompense thee.
23 As the northwinde bloweth away the
raime, so doeth an angrie countenance the
flaunting tongue.
24 * It is better to dwell in a corner of the
house top, then with a contentious wic-
ked man in a wide house.
25 As are the cold waters to a thierie soule,
so is good newes from a farre countrey.
26 A righteous man falling downe before
the wicked, is like a troubled well, and a
corrupt spring.
27 It is not good to eate much homie: * so
to search their owne glorie is not glorie.
28 A man that refraineth not his appetite,
is like a citie which is broken downe,
and without walles.

CHAP. XXVI.

As the snowe in the summer, and as
the raine in the hartell are not meete,
so is honour vnto the foolish.
As the sparrow by fleeing, and the swa-
low

Leu. 14. 10.

h Least where
as thou thinkest
by this meane
to haue an ende
of the matter, it
put thee to far-
ther trouble.
i In the time of
great heat when
men desire cold.

k Which haue
an outwarde ap-
pearance, & are
nothing within.
l By not mini-
sting occasion
to prouoke him
farther.

m That is the
heart that is des-
t to anger, as
Chap. 15. 1.
n Vse moderate-
ly the pleasures
of this world.

o Which mel-
teth it, and con-
sumeth it.

p Or, almes.
Rom. 12. 10.

q Thou shalt as-
surely be force
ouercome him,
inasmuch that
his owne con-
science shall moue
him to acknow-
ledge thy bene-
fices, & his heart
shall be inflamed.

Chap. 31. 9.

Ecclm. 3. 22.

q And so is in ex-
treme danger.

low by flying escape, so the curle that is causelesse, shall not come.

3 Unto the hoyle belongeth a whippe, to the asse a ybde, and a rod to the foolles backe.

a Consent not vnto him in his doings.

b Repreue him as the matter requirith.

c Towne, of the messenger, who he sendeth.

d That is, receiue damage thereby.

e Whereby he both hurteth himselfe and others.

f Meaning, God.

g For the foole will rather be counkilled then he also the foole sineth of ignorance, and the other of malice.

h Reade Chap. 22. 13.

i Chap. 19. 24.

j Which dissembleth himselfe to be that he is not.

k They will none breake out and vnder themselves.

l Meaning, many: hee vnder the number certaine for vncertaine.

m In the assembly of the godly.

n Eccles. 10. 8.

o Eccles. 12. 26.

4 Answer not a foole: according to his foolishnes, he shall not come.

5 Answer a foole: according to his foolishnes, he shall see his wife in his owne concepte.

6 He that sendeth a message by the hande of a foole, is as hee that cutteth off the feete, d and dynteth iniquitie.

7 As they that lift by the legs of the lame, so is a parable in a foolles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giveth gloire to a foole.

9 As a thorne standing: by in the hand of a dunniard, so is a parable in the mouth of foolles.

10 The excellent that foined all things, both rewarde the foole and rewarde the transgressors.

11 As a dog turneth agayne to his owne vomite, so a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceit? s more hope is of a foole then of him.

13 The southfull man sayeth, b I upon is in the way: a upon is in the streetes.

14 As the dome turneth upon his hinges: so doeth the southfull man upon his bed.

15 The southfull hddeth his hand in his bosome, and it grieveth him to put it as gaine to his mouth.

16 The sluggard is wiser in his owne concept, then seven men that can render a reason.

17 He that passeth by and meddeth with the strife that belongeth not unto him, is as one that taketh a bogge by the eares.

18 As he that sameth himselfe mad, casteth firebrands, arrows and mortall things.

19 So dealeth the deceitfull man with his friend, and sayeth, I am not I in sport.

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kinde strife.

22 The wordes of a talebearer are as flatterings, & they go downe into the bowels of the besle.

23 As stur dyoste overlaped upon a potsherd, so are burning typpes, and an enill heart.

24 He that hateth, will counterfayt with his typpes, but in his heart hee lapeth wyldecept.

25 Though he speake favourably, beleue him not: for there are s seven abominations in his heart.

26 Hatred map be covered by deceit: but the malice thereof shall be discovered in the congregation.

27 He that diggeth a pit, shall fall therin, and he that rolleth a stone, it shall retorne vnto him.

28 A false tongue hateth the afflicted, and

a flattering mouth cansteth ruine.

CHAP. XXVII.

1 Bcast not thy selfe of to: mayowe: for a Delay not thy knowest not what a day mape bring forth.

2 Let another man prayse thee, and not is offered, thine owne mouth: a stranger, and not thine owne typpes.

3 A stone is heauie, and the sande weigheth: but a foolles warty is heauier then thine body.

4 Anger is cruel, and warty is raging: but who can stand before s enue?

5 Open rebuke is better then secret lone.

6 The woundes of a louer are saythfull, and the kisses of an enemie are s pleasant.

7 The person that is full, despyseth an e honp combe: but vnto the hungrie soule enery butter thing is swerte.

8 As a bird that wanderyth from her nest, so is a man that wandereth from his own place.

9 As ointment and perfume reioyce the heart, so doeth the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend & thy fathers friend saye thou not: neper enter into thy brothers house in the day of thy calas.

11 A neighbour that is any worldly minie: for better is a neighbour that is minie, then a brother farre off.

12 A prudent man seeth the plague, and e Read chap. hddeth himselfe: but the foolish go on still, and are punished.

13 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 Hee that prayseth his friende with a loud voyce, ryng: early in the morning, it shalbe curiured to him as a curle.

15 A continuall dyopping in the day of raine, & a contentious woman are alike.

16 Hee that hddeth her, hddeth the wind, and thee is as the ople in his right haule, that uttereth it selfe.

17 Iron sharpeneth iron, so doeth s man s sharpen the face of his friend.

18 He that keepeth the figge tre, shall eate the fruit thereof: so he that waiteth vpon ger. his master, shall come to honour.

19 He in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 As is the fining potte for siluer and the sounace for golde, so is enery man accounging to his dignitie.

22 Though thou shouldest buy a foole in a moter among wheate buyed with a pestell: yet will not his foolishnes depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The deep discovereth it selfe, and the graffe appeareth, and the herbes of the mountabes are gathered.

16 The 2 laundes are for thy clothing, and the goates are the price of the sicke.
17 And let the milke of the goates be sufficient for thy foode, for 3 fode of thy famill, & for the sustenance of thy maidens.
18 He requirith of him for the preservation of his giftes.

CHAP. XXVIII.

1 Because their I wine conscience scoweth them,
2 The state of the common weale is often times changed,

1 The wicked 2 flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the laud 3 there are many princes thereof: but by a man of understanding and knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.

4 They that forsake the lawe, praple the wicked: but they that keepe the lawe, let themselves against them.

5 Wicked men understande not iudgement: but they that seeke the loyde, understand all things.

6 * Better is the poore that walketh in his uprightness, then he that peruertereth his wayes, though he be rich.

7 He that keepeth the lawe, is a childe of understanding: but he that feareth the ghumts, shaueth his father.

8 He that increaseth his riches by iniurie & interest, gathereth them for him that will be mercifull vnto the poore.

9 He that turneth away his care from heareing the lawe, euen his prayer shall be 4 abominable.

10 He that causeth the righteous to goe as strap by an euill way, shall fall into his owne pit, and the vppright shall inherite good things.

11 The rich man is wise in his owne conceit: but the poore that hath understanding, can trie 5 him.

12 * When righteous men reioyce, there is great glorie: but when the wicked come vpp, the man 6 is tried.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that 7 feareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungrie beare, so is 8 a wicked ruler ouer the poore people.

16 A prince destitute of understanding, is also a great oppressour: but he that hateth conuoculnes, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto 9 a grave, and they that will not 10 stay him.

18 He that walketh vpprightly, shall be saved: but he that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread: but he that followeth the sle, shall be filled with pouertie.

20 A faithfull man shall abounde in blessings, and he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good:

for that man will transgresse for a peece of bread.

22 A man with a wicked 1 eye hateth to be rich, and knoweth not, that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde that he hateth to be rich, then he that flattereth with his tongue.

24 He that robeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth up strife: but he that trusteth in the loyde, shall be 2 far.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall be 3 deliuered.

27 He that giveth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curles.

28 * When the wicked rise vp, men hibe themselves: but when they perish, the righteous increase.

CHAP. XXIX.

1 A span 4 hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

2 * When the righteous 5 are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that longeth wisdom, reioyceth his father: * but he that feareth harlots, wasteth his substance.

4 A king by iudgement magnifieth the countrey: but a man receiuing giftes, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scofnful men bying a citie into a snare: but wise men turne away wjath.

9 If a wise man contend with 10 a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloody men hate him that is vppright: but the iust haue care of his soule.

11 A foole pouerth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 * The poore and the vnnere mete together, and the loyde lighteneth both their eyes.

14 * A king that iudgeth 15 poore in trueneth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and he will giue thee rest, and will giue pleasures to thy soule.

18 * Where there is no vision, the people decay: but he that keepeth the lawe, is blessed.

k He will be a bled for no-thing.

l Meaning him that is conuocul.

m Shall haue a things in abundance.

Chap. 28. 13, 28.

Or, as in chap. 28.

Luke 15. 13.

a He that giueth care to the flatterer, is in danger as the bird is be-fore the fowler.

b He is euer ready to fall into the snare that he layeth for others.

c He can beare no admonition, in what sort soeuer it is spoken.

Chap. 22. 2.

Chap. 30. 28.

d Where there are not faithfull ministers of the word of God.

Chap. 19. 1.

Chap. 19. 1.

e For God will take away the wicked ruler, and give his goods to him that shall bestow them well.

d Because it is not of faith, which is ground of Gods word, or lawe, which the wicked con-temne.

e And iudge that he is not wise.

Chap. 19. 1.

f He is known by his doings.

g Which standeth in awe of God, and is afraid to offend him.

h For he can neuer be satisfied, but euer oppresseth and oppresseth.

i None shall be able to deliuer him.

Chap. 13. 11.

Mich. 20. 37.

Chap. 13. 11.

and 30. 31.

Disobedience to parents accused

they haunt them.

a Who was an excellent man in
vertrue & knowledge in tyme
of Salomon.
b Which were
Agurs Scholars
of Friends.
c Herein he de-
clareth his great
humilitie, who
would not attri-
bute any wisdom
rich himselfe, but
all vnto God.
d Meaning, to
know the secrets
of god, as though
he woud say,
None.
e Pal. 128.
dant. 42.
and 32-32.
f He maketh
his request to
God.
g Meaning, that
they that put
their trust in
their riches, for-
get God, & that
by too much
wealth men
haue an occasi-
on to the fame.
h In accusing
him without
cause.

2

44

k She hath her
desires, and after
countersaith
as though she
were an honest
woman.
l These com-
monly abuse the state
whereunto they
are called.
m Which is ma-
ried to her ma-
ster after the
death of her
mistress.
n They contain
great doctrine &
wisdom.
o If man be not
able to compare
these common
things by his
wisdom, we can
not attribute
wisdom to man,
but follie.

Make a first
continuous roll
doing call.

100

That is, of
Morgon, who was
called Lemuel,
that is, of God,
because God
had ordained
him to be king
over Israel.

b. The doctrine, which his mother Bath-Sheba took
this often repetition of one thing she declared
affection. d. Meaning that women are the destroyers

affection, & meaning, that would not let the man
they haunt them.

e That is the
king must not
give himselfe to
wantonnes and
neglect his of-
fice, which is to
execute iudge-
ment.

f For wine doth
comfort y heart,
as Psal. 104. 15.
g Defend their
cause that are
not able to help
themselves.

h He shall not
need to vie any
unlawful means
to gaine his li-
ving.

i Or, make as
Psal. 111. 5.
j The preparer
their meat be-
time.

k She purchaseth
it with y gaires
of her traualle.

thy waipes, which is to destroy Kings.

4 It is not for Kings, & Lemuel, it is not
for Kinges to drinke wine, nor for ym-
mers strong drinke.

5 Heale he drinke, & forget the decree, and
change the iudgement of all the children
of affliction.

6 Give ye strong drinke unto him that is
ready to perish, and wine unto them that
haue griefe of heart.

7 Let him drinke, that he may forget his
pouertie, and remember his miserie no
more.

8 Open thy mouth for the & burne in the
cause of all the children of destruction.

9 Open thy mouth: judge righteously, and
iudge the afflicted, and the poore.

10 Who shall finde a vertuous woman?
for her price is farre above the pearles.

11 The heart of her husband trusteth in her,
and he shall haue no neede of spoile.

12 She will do him good, and not euill all
the dayes of her life.

13 She seeketh wools and flaxe, and laboureth
cherfully with her handes.

14 She is like the shippes of marchantes:
she bringeth her foode from a farre.

15 And she riseth, whiles it is yet night:
and giveth the portion to her household,
and the ordinate to her maides.

16 She considereth a field, & getteth it:
and with the fruite of her handes she
planneth a vineyard.

17 She girdeth her loynes with strength,
and strengtheneth her armes.

18 Sheer seclerly her marchandise is good:
her candle is not put out by night.

19 She putteth her hands to the wherue,
and her hands handle the spindle.

20 She stretcheth out her hand to y poore,
and putteth forth her hands to the needy.

21 She feareth not y snow for her familie:
for al her family is clothed with skarlet.

22 She maketh her selfe carpets: fine loun
and purple is her garment.

23 Her husband is knowne in the gates,
when he sitteth to the Elders of the land.

24 She maketh y shetes, and selleth them,
and giveth girdels unto the marchant.

25 Strength & honour is her clothing, &
in the latter day she shall reioyce.

26 She openeth her mouth with wisdom,
and the law of grace is in her tongue.

27 She overleth the waipes of her house:
hold, & eateth not the bread of idleness.

28 Her children rise up, and call her bless-
ed: her husband also shall praise her,
saying,

29 My daughter haue done vertuous-
ly: but thou turnountest them all.

30 Favour is deceitfull, and beaurie is va-
nurie: but a woman that feareth y Lord,
she shall be praised.

31 Give her of the fruit of her handes, and
let her owne woakes praise her in the
gates.

Or, with a double,
l In the assem-
bly, and places
of iudgement.

Or, I am a lord,
n After that he
had spoken of y
body, he now de-
clareth y appa-
rell of the spiri-
t.

Her tongue is
as a booke
whereby one
might learne
many good
things: for the
delight to talke
of the word of
God.

o That is, do her
reuerence.

p Confesse her
diligent labours
and commend
her therefore.

q Forasmuch as
the most hono-
rable are clad in
the apparell than
she made.

Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he comforteth their opinions, which see their felicitie, cyther in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God, & shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and can not bee founde in any other saue in God alone.

CHAP. I.

All things in this world are full of vanitie, and of none
endurance. 12 All mans wisdom is but follie & grief.

1 The woodes of the Preacher, the sonne of Danid king
in Ierusalem.

2 Vanitie of vanities, sayeth
the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his
trauaille, which hee suffereth vnder the
sunne?

4 One generation passeth, and another ge-
neration succeedeth: but the earth remaineth
for ever.

5 The sunne riseth, and the sunne goeth
downe, and dwaleth to his place, where
he riseth.

6 The winde goeth towarde the South,
and compasseth toward the North: the
winde goeth rounde about, & returneth
by his circuites.

7 All the rivers goe into the sea, yet the
sea is not full: for the rivers goe vnto the
place, whence they retorne, and goe.

8 All things are full of labour: man can
not utter it: the eye is not satisfied with
seeing, nor the eare filled with hea-
ring.

9 What is it that hath bene: that that
shall be: and what is it that hath bene
done: that which shall be done: and there
is no new thing vnder the sunne.

10 As there any thing, wherof one may
proue out springe and returne into the sea againe,
of times and seasons, and things done in them, which as they haue
bene in times past, so come they to passe againe.
saye.

e By the sunne,
winde & rivers,
he sheweth that
the greatest la-
bour and lon-
gest hath an
ende, and there-
fore there can
bee no felici-
tie in this
worlde.

Eccles. 4. 11.
f The sea which
compasseth all
the earth, filleth
the veins there-
of, the which

g He speaketh
of times and seasons,
and things done in them, which as they haue
bene in times past, so come they to passe againe.
saye.

h Solomon is
here called a
Preacher, or one
that assemblen
the people, be-
cause he tea-
ched the true
knowledge of
God, & how men
ought to passe
their life in this
transitory world
b He conuen-
teth the opinions
of all men that
see felicitie in
any thing, but in
God alone, seeing
that in this worlde
all things are as
vanitie and no-
thing. c Salomon
doeth not condemne
mans labour or di-
ligence, but sheweth
that there is no
full contentation
in any thing vnder
the heauen, nor in
any creature, for
asmuch as all things
are transitory. d
One man dieth
after another, &
the earth remaineth
longer, vnto the
last day, which yet
is subject to cor-
ruption.

h He proueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had giftes and aides of God therunto aboute all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, & to teach him to depend onely vpon God.

k Man is not able by al his diligence to cause things to go otherwise then they do: neither can he number the faults that

are committed, much lesse remedie them. 1 That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one end, touching the bodily death.

a Salomon maketh this discourse with him selfe, as though he would trie whether there were contentation in ease and pleasures.

14 Draw my flesh to wine.

b Albeit I gaue my felice to pleasures, yet I thought to keep wisdom & the feare of God in mine heart, and gouerne mine affaires by the same.

15 Draw, is.

16 Draw, is.

17 Draw, is.

18 Draw, is.

19 Draw, is.

20 Draw, is.

21 Draw, is.

22 Draw, is.

23 Draw, is.

24 Draw, is.

25 Draw, is.

26 Draw, is.

27 Draw, is.

28 Draw, is.

29 Draw, is.

30 Draw, is.

31 Draw, is.

Cap. Behold this, it is newe: it hath bene 8 alreadie in the olde time that was before vs.

11 There is no memoire of the former, neether shall there bee a remembrance of the latter that shall bee, with them that shall come after.

12 ¶ The Preacher haue bin King ouer 9 Israel in Ierusalem:

13 And I haue giuen mine heart to search and find out wisdom by all things that are done vnder the heauen: (this sage trauaile hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the wayes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: and that which sapleth, cannot be nombred.

16 I thought in mine heart, and said, Behold, I am become great, & excell in wisdom: all them that haue bene before mee in Ierusalem: and mine heart hath scene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom, and knowledge, 1 madnes and foolishnes: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe: and hee that increaseth knowledge, increaseth sorrowe.

1 That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one end, touching the bodily death.

1 Said in mine heart, So to now, I will proue: that with tope: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of tope, What is this that thou doest?

3 I sought in mine heart: to giue my selfe to wine, and to leade mine heart in wisdom, and to take holde of follie, till I might see where is that goodnesse of the children of men, which they enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great wayes: I haue built mee houses: I haue planted mee vineyardes.

5 I haue made me gardens & orchardes, and planted in them trees of all fruite.

6 I haue made mee cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruautes & maides, and had children borne in the house: also I had great possession of herbes & sheepe aboute all that were before mee in Ierusalem.

8 That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

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I haue gathered into me also silver and golde, and the chiefe treasures of Kings and prouinces: I haue plumed mine fingers and women fingers, & the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, & increased aboute all that were before mee in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any tope: for mine heart reioiced in all my labour: and this was my portion of all my trauaile.

11 Then I looked on all my wayes that mine handes had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 And I turned to behold wisdom, and madnesse and folly: (for who is the man that will come after the King in things, which men now haue done?)

13 Then I saw that there is profite in wisdom, more then in folly: as the light is more excellent then darkness.

14 For the wise mans eyes are in his head, but the foole walketh in darkness: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to a foole: Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall bee no remembrance of the wise, nor of the foole: foruer: for that that now is, in the dayes to come shall all be forgotten. And how depeth the wise man, as doeth the foole?

17 Therefore I hated life: for the wayes that is wrought vnder the sunne is grievous vnto mee: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall be after mee.

19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shed my selfe vnder the sunne. This is also my griefe.

20 Therefore I went about to make mine heart: to abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge, and in equitie: yet to a man that hath not trauailed herin, shall hee give his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorrowes, and

whome he knewe not whether hee were a wise man or a foole

his

his

his

his

his

d That is, who soeuer men take pleasure in, which were the most beautiful of them that were taken in warre, as Judges 5. 30. Some vnderstand by these words, no words, no men, but instruments of miserie.

f For all this God did not take his gift of wisdom from me, I was the trust of all my labour, a certain pleasure mine with care, which he calleth vanitie in these verses.

h I thought with my selfe whether it were better to follow wisdom, or mine owne affections and pleasures, which he called madnes.

10 Or, compared with the King, Prov. 17. 24. I foresaw things, which I foole can not intelliege, lacke of wisdom.

k For both he and are forgotten, as ver. 16. yet they both shall haue prosperitie or aduerfitee.

l Meaning, in this world.

m He wondereth that men forget a wile man, being dead, as soon as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes that was not the least, I leaue that which he had gotten by great trauaile, to one that had taken no paine therfore, and

his

his

his

his

his

his

his

his

his

his

his trample griefe : his heart also taketh not rest in the night : which also is vanitie.

24 There is no profite to man : but that he eate, & drinke, and delight his soule with the profite of his labour : I sawe also this, that it was of the hande of God.

25 For who could eate, & who could haue to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledg, and ioye : but to the sinner he giueth payne, to gather, and to heape to giue to him that is good before God : this is also vanitie, and vexation of the spirit.

CHAP. III.

1 All things haue their time. 2 The workers of God are pacif, and cause vs to fear him. 3 God shall iudge both the iust and vniust.

4 All things there is an appointed time, and a time to euery purpose vnder the heauen.

5 A time to be borne, and a time to die : a time to plant, and a time to plucke vp that which is planted.

6 A time to slay, and a time to heale : a time to bryake downe, and a time to builde.

7 A time to weper, and a time to laugh : a time to mourne, and a time to dance.

8 A time to cast awaye stones, and a time to gather stones : a time to embrace, and a time to be farre from embracing.

9 A time to seeke, & a time to lose : a time to kepe, and a time to cast awaye.

10 A time to rent, and a time to sowe : a time to kepe silence, and a time to speake.

11 A time to loue, and a time to hate : a time of warre, and a time of peace.

12 What profite hath he that woiketh, of the thing wherein he traualleth?

13 I haue seene the traualle that God hath giuen to the sonnes of men, to bumble them thereby.

14 He hath made euery thing beautifull in his time : also he hath set the woikde in their heart, yet can not man finde out the woikde that God hath wrought from the beginning euen to the ende.

15 I knowe that there is nothing good in them, but to reioyce, and to doe good in his life.

16 And also that euery man eateth and drinketh, and seeketh the commoditie of all his labour : this is the gift of God.

17 I knowe that whatsoeuer God shall do, it shall be for euery : to it can no man adde, and from it can none diminish : for God hath done it, that they shoulde feare before him.

18 What is that that hath bene : that is nowe : and that that shall bee, hath nowe bene : for God requieth that which is past.

19 And moreover I haue seene vnder the sunne the place of indignement, where was wickednesse, and the place of iustice where

was iniquitie.

20 I thought in mine heart, God will iudge the iust and the wicked : for time is there for euery purpose and for euery woikde.

21 I considered in mine heart the state of the children of men, that God had purposed them : yet to see to, they are in their times as beasts.

22 For the condition of the children of men, and the condition of beasts are as one : condition vnto them. As the one dyeth, so dyeth the other : for they haue all one breath, and there is no excellencie of man aboue the beast : for all is vanitie.

23 All goe to one place, and all was of the dust, and all shall retorne to the dust.

24 Who knoweth whether the spirit of man ascende vpwarde, and the spirit of the beast descende downewarde to the earth?

25 Therefore I see that there is nothing better then that a man shoulde reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

reason can not comprehend that which faith beleueth herein. 1 By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 13. and 5. 17. and 8. 15. he declareth that man by reason can comprehend nothing better in this life then to see the gifte of God libertly and comfortably : for to knowe farther is a speciall gift of God, receiued by his Spirit.

CHAP. IIIII.

1 The innocents are oppressed. 2 Many labours are full of abuse and vanitie. 3 Many societies are necessary. 4 A young man poore, and wisheth to be preferred to an old King that is a fool.

5 I turned, and considered all the oppressions that are wrought vnder the sunne, and behelde, the teares of the oppressed, and none comforteth them : and he, the strength is of the hande of them that oppresseth them, and none comforteth them.

6 Wherefore I wepted the dead which now are dead, aboue the liuing, which are yet aliue.

7 And I count him better then them both, which hath not yet bene : for he hath not seene the euill woikde which are wrought vnder the sunne.

8 Also I beheld all traualle, and all persection of woikde, that this is the enuie of a man against his neighbour : this also is vanitie and vexation of spirit.

9 The fooler foldeth his handes, and eateth vpon his owne flesh.

10 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

11 Against I returned, and sawe bankis vnder the sunne.

12 There is one alone, and there is not a seconder, which hath neyther souerayn brother, yet there none ende of all his traualle, neyther can his eye be satisfied with riches : neyther doeth he thinke, for whom doe I traualle and defraude my

g Meaning, with God, howeouer man neglect his due.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to iudge any difference betweene man and beast, as touching those things wherunto both are subiecte : for eye can not

knowe the diuinitie, as ver. 21.

k Meaning, that words of God sayth we easily knowe the diuinitie, as ver. 21.

l Meaning, that we can not comprehend that which faith beleueth herein.

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t Meaning, that we can not comprehend that which faith beleueth herein.

u Meaning, that we can not comprehend that which faith beleueth herein.

v Meaning, that we can not comprehend that which faith beleueth herein.

w Meaning, that we can not comprehend that which faith beleueth herein.

x Meaning, that we can not comprehend that which faith beleueth herein.

When man hath all labour, he can get no more then food, and refreshing, yet hee considereth also that this cometh of Gods blessing, as Chap. 3. 13. g Meaning, to pleasures.

He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this worlde perpetuall : next to teach vs not to be prouided, if we haue not all things at once according to our desires, neither enjoy them so long as we would will. b Reade Chap. 1. 11. c God hath giuen vs a desire, and affection to seeke out the things of this world, and to labour therein. d Reade Chap. 2. 24. and these places declare that we shoulde do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to yntermeddle that they shoulde be abused. e That is, man shall neuer be able to le: Gods woikde, but as he hath determined, so it shall come to passe. f God only can see that, which is past, present,

and future.

this is an euill sicknesse.

3 If a man beget an hundred children and line many peeres, and the dayes of his peeres be multiplied, and his soule be not sanctified with good thinges, & he be not buried, I say that an vniuersall fruit is better then he.

4 For he commeth into banitie and goeth into darkenes: and his name shall be conered with darkenes.

5 Also he hath not seene the sinne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand peeres wise tolde, and had forme no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lutes: this also is vanitie, and vberation of spirit.

10 What is that that hath bene: the name thereof is now named: and it is known that it is man: and he cannot sceme with him that is stronger then he.

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25 The sight of the eye is better then to walke in the lutes: this also is vanitie, and vberation of spirit.

26 What is that that hath bene: the name thereof is now named: and it is known that it is man: and he cannot sceme with him that is stronger then he.

27 And if hee had liued a thousand peeres wise tolde, and had forme no good, shall not all goe to one place?

28 All the labour of man is for his mouth: yet the soule is not filled. For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

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35 And if hee had liued a thousand peeres wise tolde, and had forme no good, shall not all goe to one place?

11 Be not thou of an hasty spirit to be angry: for anger retereth in the bosome of fools.

12 Say not thou, Why is it that the former dayes were better then these: for thou dost not inquire wisely of this thing.

13 Wisdom is good with an imperitance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdom, & in the shadow of flouer: but the excellencie of the knowledge of wisdom giveth life to the possessor thereof.

15 Behold the worke of God: for who can make straight that which he hath made crooked?

16 In the day of welth be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to prevent that man should find nothing after him.

17 I have seene all things in the dayes of my vanitie: there is a time man that periseth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust overmuch, neperther make thy selfe overwise: wherefore shouldest thou be desolate?

19 Be not thou wicked overmuch, neperther be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on this: but per with a we not thine hande from thy char: for he that feareth God, shall come forth of them all.

21 Wisdom shall strengthen the wise man more then een mightie princes that are in the citie.

22 Surely there is no man iust in party, free, that doeth good and sinneth not.

23 Gue not thine heart also to all the wayes that men speake, lest thou do heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed as others.

25 All this have I proued by wisdom: I thought I will be wise, but it went farre from me.

26 It is farre off, what man it be: and it is a profound deepnes, who can finde it?

27 I have compassed about, both I and to reuine heart to knowe & to enquire and to search wisdom and reason, and to know the wickednes of folie, and the foolishnes of mindnesse.

28 And I finde more bitter then death the woman whose heart is as a snare, & her hands, as bands: he that is god them, before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the preacher, this haue I found, seeking out by one to finde the count:

30 And yet my soule seeketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not founde.

31 This is to come to a conclusion.

32 Wisdome.

33 Wisdome.

34 Wisdome.

35 Wisdome.

36 Wisdome.

37 Wisdome.

38 Wisdome.

g Murmure one against God & hee rendereth aduersities for mans finnes.

h He answereth to them that esteeme not wisdom, except riches be toyed therewith, shewing that both are the giftes of God, but that wisdom is farre more excellent, & may be without riches.

i Consider wherefore God doeth (sendeth) to them that esteeme not wisdom, except riches be toyed therewith, shewing that both are the giftes of God, but that wisdom is farre more excellent, & may be without riches.

k That man should be able to controle nothing in his workes.

l Meaning, that cruel tyrants put the godly to death, and let the wicked go free.

m Boast not too much of thine owne iustice and wisdom.

n Tare not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe beuine heart to knowe & to enquire and to search wisdom and reason, and to know the wickednes of folie, and the foolishnes of mindnesse.

p Consider what destruction shall come, if thou doe not obey and her hands, as bands: he that is god them, before God, shall be deliuered from her, but the sinner shall be taken by her.

q Credite them not, neither care for them, as spoken of others.

r Meaning

s Meaning

t Meaning

u Meaning

v Meaning

w Meaning

x Meaning

y Meaning

z Meaning

aa Meaning

ab Meaning

ac Meaning

ad Meaning

ae Meaning

af Meaning

ag Meaning

e And so are
cause of their
own destruction.

31 **W**hether loe, this haue I found, that God
hath made man righteous: but they haue
sought many inventions.

C H A P. VIII.

1 **T**o the prince and Magistrate, 17 The works
of God passe mans knowledge.

a That is, doeth
get him fauour
and prosperitie.
b Whereas be-
fore he was
proude & arro-
gant, he shall be-
come humble
and meeke.

1 **W**ho is as the wise man: and who
knoweth the interpretation of a
thing? the wisdom of a man
doeth make his face to shine: and the
strength of his face shall be changed.

c That is, that
thou obey the
King, and keepe
fear of him: that
thou shalt make
for the same cause.
d With frowne
not thy selfe
lightly from the
obedience of thy
prince.

2 I aduertise thee to take heed to the
mouth of the king, and to the word of the orye of
God.

e That is, when
time is to obey,
& shewe farre he
should obey.

3 Waste not to goe forth of his sight:
stand not in an euill thing: for he will doe
whatsoever pleaseth him.

f Man of him
selfe is misera-
ble, and there-
fore ought to do
nothing to in-
crease the same,
but to worke all
things by wis-
dome and coun-
sell.

4 Where the word of the king is, there is
power, & who shall say vnto him, What
doest thou?

g Man hath no
power to saue
his owne life, &
therefore must
not rashly cast
himselfe into
danger.

5 Hee that keepeth the commaundement,
shall know none euill thing, and the heart
of the wise shall know the time & iudge-
ment.

h As cometh
oft times to ty-
rants, and wic-
ked rulers.

6 For to euery purpose there is a time and
iudgement, because the iudgement of man
is great vpon him.

i That is, others
as wicked as
they.

7 For he knoweth not that which shall be:
for who can tell him when it shall be?

k They that fea-
red God, and
worshipped him
according as he
had appointed.

8 Man is not lord ouer the spirit: to re-
turne the spirit: neyther hath he power
in the day of death, nor deliuerance in the
battell, neyther shall wickedness deliuer
the possessor thereof.

l Where iustice
is delayed, there
some reignei.

9 **W**hen this haue I seene, and haue giuen
mine heart to euery worke, which is
wrought vnder the sunne, and I haue a
time that man ruleth ouer man to his
owne hurt.

m Which are
punished as
though they
were wicked,
as Chap. 7. 17.

10 And likewise I saw the wicked buried,
and they returned, and yet that came
from the holy place, were yet forgotten in
the citie where they had done right:
this also is vanitie.

n Reade Chap.
1. 11.

11 Because sentence against an euill worke
is not executed speedily, therefore the
heart of the children of men is fully set in
them to doe euill.

12 Though a sinner doe euill an hundred
times, and God prolongeth his dayes, yet
I knowe that it shall bee well with them
that feare the Lord, and doe reuerence be-
fore him.

13 But it shall not bee well to the wicked,
neither shall he prolong his dayes: he shall
like a shadowe, because he feareth not be-
fore God.

14 There is a vanitie, which is done vpon
the earth, that there be righteous men to
whom it cometh according to the worke
of the wicked: and there be wicked men
to whom it cometh according to the worke
of the iust: I thought also that this
is vanitie.

15 And I praised joy: for there is no good-
nes to man vnder the sunne, saue to eate
and to drinke and to reioyce: for this is
adorned to his labour: the dayes of his
life that God hath giuen him vnder the
sunne.

16 When I applied mine heart to knowe

wisdom, and to behold the busines that
is done on earth, that neyther day nor
night the eyes of man take sleepe,

17 Then I beheld the whole worke of God,
that man can not find out the worke that
is wrought vnder the sunne: for which
man labourerh to seeke it, & can not finde
it: yea, and though the wise man thinke to
knowe it, he can not finde it.

C H A P. IX.

1 By no outward thing can man knowe whom God
loseth or hateth. 12 No man knoweth his end. 16
Vniuersall excellēt strength.

1 **I** haue surely giuen mine heart to all
this, and to declare all this, that the
iust, and the wise, and their workes are
in the hande of God: and no man knoweth
either lone or hatred of all that is be-
fore them.

2 All things come alike to all: and the same
condition is to the iust and to the wicked,
to the good and to the pure, and to the
polluted, and to him that sacrificeth, and
to him that sacrificeth not: as is the good,
so is the sinner, yea that sweareth, as hee
that feareth an othe.

3 This is euill among all that is done vnder
the sunne, that there is one condition
on to all, and also the heart of the sinner is
full of euill, and madness is in the god-
ly: their heartes while they liue, and after
that, they go to the dead.

4 Surely whosoever is turned to all this,
there is hope: for it is better to a li-
uing dog, then to a dead lion.

5 For the liuing knoweth that they shall die,
but the dead know nothing at all: neither
haue they any more a rewarde: for their
remembrance is forgotten.

6 Vnto their loue, and their hatred, & their
enemie is now perished, and they haue no
more portion for euer, in all that is done
vnder the sunne.

7 Go, eat thy bread with ioy, and drinke
thy wine with a cheerefull heart: for God
now accepteth thy workes.

8 At all times let thy garments be white,
and let not oyle bee lacking vpon thine
head.

9 **R**eioyce with the wife whome thou
hast loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the sunne all the dayes of thy vanitie: for
vile perishe in this life, and in the
travell wherewith thou labourst vnder the
sunne.

10 All that thy hand shall find to do, do it
with all thy power: for there is neyther
worke nor invention, nor knowledge, nor
wisdom, nor grace with her that goeth
in abundance, neither yet fauour to men of know-
ledge: but time and chance cometh to
them all.

11 **S**peake the wicked bellie gods. *Ecce, regard the life.*
Thus the worldlings say to proue that all things are
done by the providence of God.

That is, he
doth not forget
that that come.

12 For neither doeth man know his time,
but as the fishes which are taken in anes
will net, and as the birdes that are caught
in the snare: so are the children of men
snared in the evil time when it saileth by
on them suddenly.

13 I haue also scene this wisdom under
the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, & a great
king came against it, and compassed it as
sieur, and builded fortres against it.

15 And there was founde therein a poore
and wise man, and he deliuered the citie
by his wisdom: but none remembred
this poore man.

16 Then said I, Better is wisdom then
strength: yet the wisdom of the poore is
despised, and his words are not heard.

17 The wordes of the wise are more heard
in quietnes, then the cry of him that
risseth among foolles.

18 Better is wisdom then weapons of
war: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdom. 11 A
flanderer is like a serpent that can not bee charmed.
16 Offishish King, and drunken prince, 17 And
of good Kings and princes.

1 Dead flies cause to stinke, and putrefie
the opintment of the aporicarie: so
doeth a litle folle him that is in esti-
mation for wisdom, and for glory.

2 The heart of a wise man is at his right
hand: but the heart of a foole is at his left
hand.

3 And also when a foole goeth by the way,
his heart faileth, and he p^retelseth vnto all
that he is a foole.

4 If the spirit of him that ruleth, rple up
against thee, leane not thy place: for gen-
tlenes pacifieth great sinnes.

5 There is an euill chat I haue scene under
the sunne, as an error that p^rocedeth
from the face of him that ruleth.

6 Folle is set in great excellencie, and the
rich set in the lowe place.

7 I haue scene seruants on horses, & prin-
ces walking as seruants on the ground.

8 He that biggeth a pit, shall fall into it,
and he that breaketh the hedge, a serpent
shall bite him.

9 He that reasoneth stones, shall hurt him
selfe thereby, and hee that cittereth wood,
shall be in danger thereof.

10 If the p^rion be blunt, and one hath not
whet the edge, he must then p^rnt to more
strength: but the excellencie to direct a
thing is wisdom.

11 If the serpent bite, when he is not char-
med: no better is a babler.

12 The wordes of the mouth of a wise man
haue grace: but the lips of a foole deuoure
himselfe.

13 The beginning of the wordes of his
mouth is foolishnes, and the latter end of
his mouth is locked madnes.

14 For the foole multiplieth wordes, saying,
I knowe more then what shall be: and who
can tell him what shall be after him?

15 The labour of a foolish doth weary him:
for he knoweth not to go into the s^till.

16 Doe to thee, O land, when thy king is
a child, and thy princes eat in the moy-
ning.

17 Blessed art thou, O lande, when thy
king is the sonne of nobles, & thy prin-
ces eat in time, for strength and not for
drunkennes.

18 By slothfulnesse the rooffe of the house
goeth to decay, and by the plene of the
hands the house diuopeth through.

19 They prepare bread for laughter, and
wine comforteth the lining, but siner an-
swereth to all.

20 Curse not a king, nor not in thy thought,
neither curse the rich in thy bed chamber:
for the soule of the poore shall cry the
vopce, and that which hath wings shall
decate the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods
providence. 8 All worldly prosperitie is but vani-
tie. 9 God will iudge all.

1 Cast thy bread vpon the waters: for
after many dayes thou shalt finde
it.

2 Give a portion to seven, & also to eight:
for thou knowest not what euill shall bee
vpon the earth.

3 If the cloudes be full, they will poure
forth raine vpon the earth: and if the tree
doe fall toward the South, or toward the
North, in the place that the tree saileth,
there it shall be.

4 He that obserueth the windes, shall not
sow, and he that regardeth the cloudes,
shall not reape.

5 Whether knowest not which is the way
of the spirit, nor how the bones doe growe
in the wombe of her that is with childe,
sa thou knowest not the woike of God
that woiketh all.

6 In the morning sowe thy seede, and in
the evening let not thine hands rest: for
thou knowest not whether shall prosper
this, or that, or whether both shall be
like good.

7 Surely the light is a pleasant thing: and
it is a good thing to the eyes to see the
sunne.

8 Though a man line many yeeres, and in
them all he remoue, yet he shall remember
the dayes of darkness, because they are
many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of
thy youth: & walke in the wapes of thine
heart, and in the sight of thine eyes: but
knowe that for all these things, God will
bring thee to indignation.

10 Therefore take away griefe out of thine
heart, and cause enill to depart from thy
flesh: for childhood and youth are vanitie.

11 To we, anger, and enuie, & Ma-
ning, carnall lustes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth and not to despise till
age. 7 The soule returneth to God. 11 Wis-
dome is the gift of God, and consisteth in fearing him
and keeping his commandments.

That is, with-
out wisdom &
counsel.

I are giuen to
their lusts and
pleasures.

k Meaning, whe-
he is noble for
vertue and wis-
dome and with
the gifts of God.

l Thou canst not
worke euill so se-
cretly, but it shall
be knowne.

a That is, he li-
berall to the
poore, & though
it seeme to be as
a thing ventred
on the sea, yet it

b As the cloudes
that are full,
poure out raine,
so the rich that
haue abundance,
must distribute

c He exhorteth
to be liberall,
while we live:
for after, there is
no power.

d He that sen-
teth inconueni-
ences when ne-
cessitie requi-
reth, shall neuer
do his duetie.

e Benot wea-
ry of well doing.

f That is, which
are of thy woikes
many, all that cometh
is vanitie.

g That is, of as-
tution and trou-
ble.

h He denieth
them that let
their deliue in
worldly plea-
sures, as though
God would not

a So he doeth
all things well &
liberally, whereas
the foole doeth
the contrary.
b By his doings
he bewrayeth
himselfe.
c If thy superi-
our be angry wth
thee, be thou
discreet, & not
mooued.
d Meaning, if it
is an euill thing
when they that
are in authoritie,
saile, and do not
their duetie.
e They that are
rich in wisdom
and vertue,
p^rsa. 7. 16.
p^rsa. 16. 17.
p^rsa. 17. 16.
f Without wis-
dome whatsoeuer
a man maketh in
hand, turneth to
his owne hurt.

g The ignorance
and blindness of
the wicked is
such, that they
knowe not com-
mon things, and
yet will they dis-
pute his matters.

R Emeliter now the Creator in the
dapes of the pouth, whiles the evil
dapes come not, noj the partes appo-
poch, wherein thou shalt sap, I haue no
pleasure in them:

2 Whiles the sunne is not darke, noj the
light, noj the moone, noj the starres, noj
the cloudes raine after the raine:

3 When the keepers of the house shall
resemble, and the strong men shall bowe
themselves, and the grendlers shall cease,
because they are fewe, & they were darke
that look out by the windowes:

4 And the doores shall shut without by
the bale sound of the grinding, and he
shall rise up at the voyce of the bird: & all
the daughters of singing shall be abased.

5 Also they shall bee as the apple of the
eye, and the almond tree shall flourish, and the
grasshopper shall be a burden, and con-
cupiscence shall be byen away: for man
goeth to the house of his age, & the moun-
tains got about in the strait.

6 Whiles the siluer coarde is not leng-
echeu no more, hee shall not be able to sleepe. i That is,
the windpipes, or the eares shall be deafe, and not able to heare
singing. k To climbe hee because of their weaknesse, or they
slope downe, as though they were afrayde least any thing shoulde
hit them. l They shall tremble as they goe, as though they were
afraid. m Their head shall be as white as the blossomes of an al-
mond tree. n They shall be able to beare nothing. o Mean-
ing, the marrowe of the backe bone and the sinewes.

*"Ere a song of
songs: so called by
cause it is the chief-
est of about 1005.
which Salomon
made, as is mentio-
ned, 1. King. 4.32.*

An "excellent song which was Salomons,

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the
perfit loue of Iesus Christ, the true Salomon and king of peace, and the faithfull soule or his
Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without re-
prehension. So that here is declared the singular loue of the bridegrome towards the bride, and
his great and excellent benefices wherewith hee doeth enrich her of his pure bountie and grace
without any of her desertings. Also the earnest affection of the Church which is inflamed with the
loue of Christ, desiring to be more and more joynted to him in loue, and not to be forsaken for
any spot or blemish that is in her.

CHAP. I.

1 The familiar talks and mystical communication
of the spiritual loue betwene Iesus Christ and his
Church. 2 The damnable enemies that persecute
the Church.

a This is spoken
in the perion
of Church, or of
the faithfull soule
inflamed with
the desire of
Christ, whome
the loueth.
b The feeling of
thy great bene-
fices.
c They that are
pure in heart &
conuersation.



Et him kisse mee with the
kisses of his mouth: for thy
loues better then wine.

Because of the fauour of
the god aduocates thy name
is as an ornament vnto me: therefore
the virgins loue thee.

3 Wot we me: we will runne after thee:
the king hath brought me into his cham-
bers: we will reioyce and be glad in thee:
wee will remember thy loue more then
wine: the righteous do loue thee.

d The faithfull confesse that they cannot come to
Christ, except they be drawn. e Meaning, the secret ioy that is
not known to the world.

themed, noj the golden & ewer broken, noj
the pitcher broken at the well, noj the
wheele broken at the cistern:

7 And dost returne to the earth as it was,
and the spirit returne to God & that
gaue it.

8 Vanitie of vanities, sayth the preacher,
all is vanitie.

9 And the more wise the preacher was,
the more he taught people knowledge,
and caused them to heare, and searched
forth, and prepared many parables.

10 The preacher sought to finde out plea-
sant wordes, and an vniuersall writing,
even the wordes of truth.

11 The wordes of the wise are like goads,
and like naples: fastned by the masters
of the assemblies, which are giuen by one
pastour.

12 And of other things besides these,
my sonne, take thou heede: for there is
none ende in making many bookes,
and much reading is a wearinesse of the
flesh.

13 Let vs heare the ende of all: feare God
and keepe his commandments: for this
is the whole due of man.

14 For God will bring euery waye vnto
iudgement, with euery secret thing, whe-
ther it be good or euill.

ned by studie, but God must instruat thy heart
only knowe that wisdom is the true felicitie, & the waye
unto is to feare God,

p The broken
that cannot
drayne, which
in colour like
golds.

q That is, the
veines.

r Meaning
liues.

s Which is the
head.

t That is, hee
out of the which
head draweth
the powers of life.

u The golden
continently po-
eth either to
or torment, and

v Which word
is applied by the
ministers, when
he calleth na-
men.

y That is, by
the

z These things
cannot be un-
derstande in
bookes, or les-
sons.

aa That is, they
that are

ab These things
cannot be un-
derstande in
bookes, or les-
sons.

ac These things
cannot be un-
derstande in
bookes, or les-
sons.

ad These things
cannot be un-
derstande in
bookes, or les-
sons.

ae These things
cannot be un-
derstande in
bookes, or les-
sons.

af These things
cannot be un-
derstande in
bookes, or les-
sons.

ag These things
cannot be un-
derstande in
bookes, or les-
sons.

ah These things
cannot be un-
derstande in
bookes, or les-
sons.

ai These things
cannot be un-
derstande in
bookes, or les-
sons.

aj These things
cannot be un-
derstande in
bookes, or les-
sons.

ak These things
cannot be un-
derstande in
bookes, or les-
sons.

al These things
cannot be un-
derstande in
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sons.

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cannot be un-
derstande in
bookes, or les-
sons.

an These things
cannot be un-
derstande in
bookes, or les-
sons.

ao These things
cannot be un-
derstande in
bookes, or les-
sons.

ap These things
cannot be un-
derstande in
bookes, or les-
sons.

aq These things
cannot be un-
derstande in
bookes, or les-
sons.

4 I am blacke, & daughters of Ierusalem
leim, but couerle, as the fruites of Cedar,
and as the curtains of Salomon.

5 Regard ye me not because I am blacke:
for the sunne hath looked vpon me. The
sones of my mother were angrie against
me: they made me the keeper of the vines:
but I - heepe not mine olune vine.

6 Shew me, O thou, without my soule
net, where thou feedest, where thou restest
at noone: for why should I be as the that
turneth aside to the flockes of the countrey
panions?

and iewels. i Consider not the Church by the outward ap-
pearance. k The corruption of nature through sinne, and allu-
sions. l Mine owne brethren, which shoulde haue most loved
me. m Shee condescendeth to her owne negligence. n The
king her fault, seeth to her husband only for succour. o Which
thou hast called to the digne of piousness, & they see thee
owne dreames in stead of thy doctrine.

Christ speake to his Church, bidding them that are ignorant, to go to the pallours to learne.
 7 For thy spirit will beate and excite thee, there was no worldly treasure to be compared vnto thee.
 8 The Church sayeth that she is admitted to the companie of Christ.
 9 He shall be most deere vnto me.
 10 Christ accepteth his Church, he commendeth her beate.
 11 That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voice. 14 She is compared to the dore. 15 And the men to the fowls.

1 Thou Christ preferrest his Church above all other things.
 2 The spouse respecteth her great desire toward her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt.
 3 Christ chargeh them which haue sold in the church, as it were by a holme oke, I they croule not the quicenes thereof.
 4 This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
 5 Forasmuch as his Church was his deare, he will vnder the shilde of our flesh.
 6 So that we can knowe full knowledge of him in this life.
 7 That is, faith and charite is drawn backe by the coming of Christ, which is here described by the spring time, when all things flourish.

11 If thou knowest not, O thou the fairest among women, get thee forth by the steps of the flocke, and seeke thy kiddes by the tents of the shepheards.
 12 I haue compared thee, O my loue, to the troupe of horses in the chariots of Pharaon.
 13 Thy cheekes are comely with rosetes of flowers, and thy necke with chaynes.
 14 We will make thee borders of gold with studdes of silver.
 15 Whiles the King was at his repast, my spikenard gaue the smell thereof.
 16 My welbeloued is as a bundle of myrrhe vnto mee: hee shall lye betwene my breasts.
 17 My welbeloued is as a cluster of camphire vnto me in the vniuers of Engedi.
 18 My loue, beholde, thou art: saye: hee holde, thou art saye: thine eyes are like the dowers.
 19 My welbeloued, beholde, thou art faire and pleasant: also our bed is greene.
 20 The beames of our house are cedars, our rafters are of firs.

k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be rayned in spiritally to Christ her husband. 6 Her fulminance out of the wilderness.

1 I my bed by night I sought him that my soule loued: I sought him, but I found him not.
 2 I will rise before now, and go about in the cities, by the streetes and by the open places, & will seeke him that my soule loueth: I sought him, but I found him not.
 3 The watchmen that went about the citie, found me: whom I sayde, haue you seene him, whom my soule loueth?
 4 When I had past a little fro them, then I found him whom my soule loued: Iooke on him and left him not, till I had brought him vnto my mothers house: to the chamber of her that conceived me.
 5 I charge you, O daughters of Ierusalem, by the roses and by the hedges of the field, that ye stirre not by, nor waken my loue until the pleafe.
 6 Who is shee that cometh by out of the wilderness, like pillars of smoke perfumed with myrrhe and succense, and with all the spices of the marchant?
 7 Beholde his bed, which is Salomons: his chamber strong men are round about it, of the valliant men of Israel.
 8 Then all handle the sword, & are expert in warre, every one hath his sword bygon his thigh for the feare.
 9 King Salomon made himselfe a palace of the trees of Lebanon.
 10 He made the pillars thereof of silver, the parauent thereof of golde, the hangings thereof of purple, whose mid was paved with the loue of the daughters of Ierusalem.
 11 Come forth, ye daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

CHAP. IIII.

1 The priests of the Church. 7 She is without blemish because Christ is his light. 9 The loue of Christ is in her.

1 Beholde, thou art: faire, my loue: be comely, thou art faire: thine eyes are methinks like the dowers: among thy locks thine is like.

b He hath respect to the multitude of faithfull, which are many in a nobel.

heare is like the flocke of goates, which looke downe from the mountaine of Sion.

2 The teeth are like a flock of sheepe in good order, which goe by from the washing: which enery one bring out twinnies, and none is barren among them.

3 The lips are like a rhynde of scarlet, and the talk is comely: the lips are as a pomegranate.

4 The necke is as the towre of David built for defence: a thousand sheldes hang therein, and all the targats of the strong men.

c Wherein are knowledge, and reale, two precious jewels.

5 The two breastes are as two pong roses that are twinnies, feeding among hilles.

6 Until the day breake, and the shadowes flee away, I will go into the mountaine of myrthe, and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

d Christ premised his Church to call his faithfull from all the corners of the worlde.

8 Come with mee from Lebanon, my spouse, even with mee from Lebanon, and looke from the top of Amanah, from the toppe of Shenir and Hermon, from the denues of the Lyons, and from the mountaines of the leopards.

e Christ calleth his Church sister in respect that he had taken the flesh of man.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

f In that he made his church beautifull and rich, he loved his gistes in her.

10 My sister, my spouse, howe faire is thy loue: howe much better is thy loue then wine: and the fauour of thine ornaments then all spices?

g Because of thy confession and shankespaing.

11 The lips are as a bed of spires, as a honey combe: honie and milke are under thy toungue, and the fauour of thy garments is as the fauour of Lebanon.

h The Church confesse that all her glory, and beautie cometh of Christ, who is

12 My sister my spouse is as a garden inclosed, as a spring shut up, & a fountaine sealed up.

i true fountaine of all grace.

13 The plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

j She desireth Christ to comfort her, and to powre graces of his Spirit vpon her, which Spirit is meant by the North & South winds.

14 Even spikenard, and cassia, calamus, & cinnamon with all the trees of incense, myrrhe & aloes, with all the chiefe spices.

15 A fountaine of the garden, & well of liuing waters, & the springs of Lebanon.

16 Arise, & blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruites.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures, & she heareth his voice, & she confesseth her nakednes, & she prayeth Christ her husband.

a The garden significth the kingdom of Christ, where he preparerth the banquet for his elect.

1 I am come into my garden, my sister, my spouse: I gathered my myrthe with my spices: I ate mine honey combe with mine honie, I dranke my wine with my myrthe: eate, & friends, drinke, and make me merry, & welbeloued.

b The spouse saith she is troubled with the cares of worldly things, which is meant by sleeping.

2 I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open unto me, my sister, my loue, my dove, my undefiled: for mine head is full of dewe, and my lockes with myrrhe.

the dayes of offe night.

3 I have put off my coat, howe shall I put it on? I have washed my feet, howe shall I dresse them?

4 My welbeloued put in his hande by the hole of the doore, and mine heart was affectioned toward him.

5 I rose up to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe upon the panels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they smote me & wounded mee: the watchmen of the walles tooke away my baple from me.

8 I charge pon, & daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sick of loue.

9 The fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, & then dost thou charge us?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his lockes curled, and blacke as a raven.

12 His eyes are like dones upon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spires, & as sweete flowers, and his lips like hilles dropping downe pure myrthe.

14 His handes as rings of golde set with chrysolite, his bellie like white yorie couered with sapphire.

15 His legges are as pillars of marble, set upon lockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholely desirable: this is my welbeloued, and this is my loue, & daughters of Jerusalem.

17 The fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church asseureth her selfe of the love of Christ, how to find him.

2 The prayes of the Church, & she is but one and undefiled.

3 My welbeloued is gone downe into his garden to the beddes of spices, to feede in the gardenes, and to gather hies.

4 I am my welbeloued, and my welbeloued is mine, who feedeth among hilles.

5 Thou art beautifull, my loue, as a faire city, comely as Jerusalem, terrible as an armed towne with battiers.

6 Turne away thine eyes fro me: for they overcome me: thine heare is like a flocke of goates, which looke down from Gilad.

7 Thy teeth are like a flock of sheepe, which goe up from the washing, which enery one bring out twinnies, and none is barren among them.

4 Meaning, that
the signs are infinite
which Christ
gave to his
Church: or that
his faith full are
many in number.
5 He sheweth
the beginning
of the Church was
filled, but that it
grew up to a
great multitude.
6 He went down
into synagoge
to see what fruits
came of the Law
and the Pro-
phets.
7 I find nothing
but rebellion,
I am as swift
as the nobles of
synagoge in their
charters. I O ye people of Ierusalem
for Ierusalem was called
Shalem, which signifies peace.

CHAP. VII

1 The basis of the Church in all her members, 10
She is assured of Christ's love toward her.

How beautiful are thy goings with
thy shoes, & pinnes daughter! p i o p n t
of thy thighes are like iewels: the
woyke of thy hand of a cunning workman.
Thy nauell is as a rounde cup that want
eth not licour: thy bellie is as an heape of
wheat compassed about with lilies.
Thy two brestes are as two pong rees
that are tumbling.

4 Thy necke is like a towre of pyn: thine eyes are like the fish poles in Tybbon by the gate of Bath-rabbun: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and
the bushe of thine heade like purple: the
king is tyed in the rafter.

6 Howe faire art thou, and howe pleasant
art thou, O my loue, in pleasures!

7 This the nature is like a palme tree, and
the breasts like clusters.

8 I said, I will go up into the palme tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the savour of thy nose like apples.

9 And a rouse of thy mouth like good wine,
which goeth straight to my welbeloued, &
causeth the lips of a sinner to sweake

to 4 I am my wellbelov'ds, and his desire
is toward me.

11 Come, my welbelovèd, let us go forth into
to the field: let us remaine in the villages.

12 Let us get up early to the vines, let us see
if the vine flourish, whether it hath budded

the small grave, or whether the pomegranates flourish: there will I give thee my love.

3 The mandrakes have given a smell, and in our gates are all sweet things, new and old: my wellbeloved, I have kept them for thee.

CHAP. VIII.

The Church will be taught by Christ. 3 She is upheld by him. 6 The sacrament lone with Christ loveth her. 11 She is the vine that bringeth forth fruit to the Spiritual Solomon, which is Jesus Christ.

O that thou werest as my brother
that sucked the breasts of my mother
that I would finde thee without,
I would kiss thee, then they should not de-
spise thee.

I will leade thee and bring thee into my salern.
mothers house: there thou shalt teach me: Or, we.

& I wil cause the to drinke spiced wine,
and new wine of the pomegranate.

^b His left hande shall be under mine head, b Reade Chap.
and his right hand shall embrace me, 2.6.

• I charge you, O daughters of Ierusalem c Reade Chap.
leyn, that you stirre not up, nor waken my 3.5.
loue, untill she please.

(Who is this that cometh by out of the wilderness, leaning upon her weibelo ned :) I raised thee up under an apple tree : there thy mother conceived thee : there she conceived that bare thee.

4 Set me as a seale on thine heart, & as perpetuall loue
A signet vpon thine arme: for loue is strong with him.

as death: ielouſie is cruell as the graue: e The ſewth
the coles thereof are fire coles, and a ve- Church ſpea-
hequent flame. keth this of the

Such water cannot quench the lone, nei Church of the
ther can the floods drowne it : If a man Gentile.

thould be gine all the substance of his house f If he be sure
for loue, then would greatly conserue it, and last, she is

‘ Wee have a little sister, and she hath no meete for the
breaſt: what ſhall we doe for our ſister husband to

when she shalbe spoken for? dwell in.

a silver palace: & if she be a doole, we will promise fidelity
keepe her in with boords of cedar

Is I am a wall, and my breaches are as h This is the

flowers: then was I in his eyes as one vineyard of the
that findeth peace. Lord hired out,

Salomon had a vine in Baal-hamon: Math. 21. 33.
he gave the vineyarde unto keepers: enerp i Christ dwel-
one bringeth forth the fruite thereof: there is his

one thing for the fruit thereof a thousand
sand pieces of silver.

But this Vinegarde which is mine, is bes-
foye me: to thee, O Salomon, appertaineth full heare.

And to them that keepe the fruit thereof, desireth Christ

¶ Thou that dwellest in the gardens, that if he depart
the companions hearken vnto thy voice: from them, yet

that he would
O my welbeloued, flee away, and be haste to helpe

like unto the roe, or to the porg part up: them in their
on the mountains of spices. troubles,

Isaiah.

THE ARGUMENT.

GOD, according to his promise, Deut. 18. 15. that hee would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare unto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Lawe, and so to apply particularly the doctrine contained briefly therein,

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to the

to the vilitie and profie of those, to whom they thought it chiefly to appertene, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly to the covenant of grace and reconciliation grounded vpon our Sauour Iesus Christ, who is the ende of the Lawe. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more lucly Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprobations, and consolations: seuer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which hee had receiued of God, as touching the promises of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vniou with the Iewes. Which are as most principall pointes contained in this booke, and a gathering of his sermons that he preached. Which after certaine daies that they had stand vpon, on the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine daies that the people might the better marke it as Isa. 8.1. and Habak. 2.2.) the Priestes tooke it downe and referred it among their registers: and so by Gods providence these booke were preferred as a monument to the Church for ever. As touching his person and time, he was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) and prophesied more then 64. yeeres from the time of Vaziah vnto the reigne of Manasseh, whose father in lawe he was (as the Hebrewes write) and of whom he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of things to come as though they were nowe past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reucaled them to his Prophets.

CHAP. I.

- 1 *Isaiah reproveth the Iewes of their ingratitude and stubbornesse, that neither for benefites nor punishments would amend.* 11 *He sheweth why their sacrifices are refused, and wherem Gods true service standeth.* 24 *He prophesieth of the destruction of Ierusalem.* 25 *And of the resurrection thereof.*



a That is, a revelation or prophetic, which was one of the two means, whereby God declared himselfe to his seruants in old time, as Nomb. 12.6. and therefore the Prophets were called Seers, 1 Sam. 9.9. b Isaiah was chiefly sent to Iudah & Ierusalem, but not one-ly for in this booke are prophecies concerning other nations also.

- 1 *Vision of Isaiah, the same of Amoz, which he saw concerning Iudah and Ierusalem: in the daies of Vaziah, Iosatham, Ahaz & Hezekiah kings of Iudah.* 2 *Hearce, & hearken, & hearken, & hearken: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.* 3 *The Lord knoweth his owner; & the afflictor his masters cribbe, but Israel hath not known: my people hath not vnderstand. 4 Ah, sinful nation, a people laden with iniquitie: a seed of the wicked, corrupt children: they haue forsaken the Lord: they haue provoked the holp one of Israel to anger: they are gone backeward.* 5 *Wherefore should hee see a smitten any more? for hee see fall away more and more:*

c Called also Azariah, 1 King. 15.1. of these kings reade 2 Kings from chap. 14. vnto chap. 21. and 2 Chron. from chap. 25. vnto chap. 33. d Because men were obstinate & insensible, he calleth to the dumme creatures, which were more prompt to obey Gods word as Deut. 32.1. e He declareth his great mercie toward the Iewes, forasmuch as he chose them aboue all other nations to be his people & children, as Deut. 10.15. f The most brut and dull beasts do more acknowledge their ducie toward their masters, then my people do toward me, of whō they haue receiued benefites without comparison. g They were not only wicked as were their fathers, but vtrly corrupt, and by their euill example infected others. h That is, him that sanctified Israel. i What availeth it to seeke to amend you by punishment, being the more I correct you, the more ye rebell?

the whole head is sicke, and the whole heart is feare.

- 6 *From the sole of the foot vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp, nor mollified with oyle.* 7 *Pour land is waste: your cities are burnt with fire: strangers denoune your land in your presence, and it is desolate like the vncircumcised of strangers.* 8 *And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a beleagred citie.* 9 *Except the Lord of hostes had reserved vnto vs, euen a small remnant: we should haue bene as Sodom, and should haue bene like vnto Gomorrah.* 10 *Hearce the word of the Lord, O princes of Sodom: hearken vnto the lawe of our God, O people of Gomorrah.* 11 *What haue I to doe with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, and of the fat of fed beailes: & I desire not the blood of bullocks, nor of lambs, nor of goates.* 12 *When per come to appeare before me, who required this of your hands to tread in my courtes?* 13 *Bringing no more oblations, & in saying: this sacrifice is an abomination vnto me: I can not suffer your newe moones, nor sabbaths, nor solenne dayes (it is iniquitie) nor solenne assemblies.*

destroyed. x Ye that for your vices deserved all to be destroyed as they of Sodom, saue y God of his mercy referred a little number, Lam. 2.12. f Although God commanded these sacrifices for a time, as aids & exercises of their faith: yet because y people had not faith nor repentance, God deserveth them, Psa. 51.17. Ierem. 22. Amos 5.21. Micah 6.7. g Without faith and repentance.

^a Your sacrifices offered in the new moones & feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith & mercie.

² He sheweth that where men be giuen to austeritie, deccit, crueltie & extortion, which is meant by blood, there God will shewe his anger, & not accept them, though they seeme neuer so holy, as Chap. 15. 7.

³ By this outward washing, he meaneth the spirituall: exhorting the lewes to repent & amend their liues.

⁴ This kinde of washing, by the second table, the scriptures vñ in many places punish the hypocrites who pretend most holiness and religion in words, but when their charitie and loue toward their brethren should appear, they declare that they haue neither faith nor religion.

^a To know if I do accuse you without cause.

^b Left sinners should pretend any rigor on Gods part, he onely willetch them to be pure in heart, and he will forgive all their finnes, were they neuer so many or great.

^c He sheweth that whatsoever aduersitie man inureth, it ought to be attributed to his owne inebellitie and disobedience.

^d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

^e Giuen to couetousnes and extortion, which he signified before by blood, ver. 15.

^f Whatsoever was pure in thee before, is now corrupt, though thou haue an outward shewe.

^g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselves such.

^h When God will shew him self mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mighty, as against whom no power is able to resist.

ⁱ I will take vengeance of mine aduersaries the Iewes, & so satisfie my desire by punishing them.

^j Which thing yet he doeth with a griefe, because of his covenants.

^k Least the faithfull among them should be overcome with this threatening, he addeth this consolation.

^l It is onely the worke of God to purge the heart of man, which thing he doeth because of his promises, made concerning the saluation of his Church.

^m By iustice I meant Gods faithfull promises, which is the cause of the deliuerance of his Church.

14 ^a **Thy soule hateth pour** * new moones & pour appoynted feasts: they are a burden vnto me: I am wearie to beare them.

15 ^b **And when thou shalt stretch out thine hands,** I will hide mine eyes from pou: ^c I though pe make many prayers, I will not heare: for pour prayers are full of blood.

16 ^d **Wash pou,** make pou cleane: take away the euill of pour woies from before mine eyes: cease to doe euill.

17 ^e **Learn to doe well:** seeke iudgement, relieve the oppressed: iudge the fatherlesse and defend the widow.

18 ^f **Come now,** * let vs reason together, saith the Lord: though pour finnes were as crimson, they shall be made white as snow: though they were red like chariet, they shall be as wool.

19 ^g **If pe consent and obey,** pe shall eate the good things of the land.

20 ^h **But if pe refuse** * be rebellious, * pe shall be deuoured with the sword: for I mouth of the Lord hath spoken it.

21 ⁱ **Gow to the faithful citie** become an harlot: it was full of iudgement, and iustice lodged therein, but now * they are murderers.

22 ^j **The sinner is become dyssol:** thy wine is mixt with water.

23 ^k **Thy princes are rebellious & companions** of * theirs: euerie one loneth gifts, and followeth after rewards: they iudge not the fatherlesse, neyther doeth the widows cause come before them.

24 ^l **Therefore saith the Lord God of hosts,** the mighty one of Israel, **Wh,** I will eate me of mine aduersaries, and auenge me of mine enemies.

25 ^m **Then I will turne mine hand** vpon thee, and burne out thy dyssol, till it be pure, and take away all thy tyme.

26 ⁿ **And I will restore thy iudges** as at the first, and thy counsellors as at the beginning: after ward I haue thou be called a citie of righteousness, and a faithful citie.

27 ^o **Tion shall be redeemed in iudgement,** & they that returne in her, in * iustice.

28 ^a **And the** * destruction of the transgressors and of the sinners shall be together: shall not be apart: and they that forsake the law, shall bee consumed.

29 ^b **For they shall bee confounded** for the * oke, which pe haue desired, and pe shall be ashamed of the gardens, that pe haue sate places, chosen.

30 ^c **For pe shall be as an oke,** whose leafe fallt: * as a garden that hath no water.

31 ^d **And the strong shall be as tow,** and the bidden, ^e **Deut. 16.** maker thereof as a sparke: and they shall both burne together, * none shall quench them.

^f Your confidence, shall be consumed as easily, as a piece of tow.

CHAP. 11.

¹ **The Church called by Christ, & the Gentiles called.** ² **The punishment of the rebellious and dyssol.**

¹ **The word that I haue the some of** * ^a **may saue** vpon Iudah & Ierusalem.

² **I shall be in the last dayes,** that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, & shall be exalted above the hills, and all nations shall * ^b **flowe** vnto it.

³ **And many people shall go,** & say, ^c **Come,** and let vs goe by the mountaine of the house of the Lord, to the house of the God of Iacob, he be will teach vs his waies, and we will walke in his paths: * ^d **for the** * ^e **lawe** shall goe forth of Zion, and the word of the Lord from Ierusalem.

⁴ **And he shall iudge among the nations,** & he shall rebuke many people: they shall bryake their swords also into mattocks, and their speares into fishes: nation shall not lift up a sword against nation, neyther shall they learne to fight any more.

⁵ **And house of Iacob, come pe,** and let vs walke in the light of the Lord.

⁶ **Where thou** * ^a **hast forsaken** thy people, the house of Iacob, because they are * ^b **full** of the East maners, and are forerunners as the Ishidians, * and abound with strange children.

⁷ **Their land also was full of silver and golde,** and there was none end of their treasures: and their land was full of horses, and their chariots were infinite.

⁸ **Their land also was full of idoles:** they worshipped * ^a **woies** of their own hands, * ^b **which** the Gospel was first preached in Ierusalem, and from thence went through all the worlde.

^g The Lord, which is Christ, shall haue all power giuen him.

^h That they may acknowledge their finnes and turne to him.

ⁱ He sheweth the fruit of the peace, which the Gospel should bring: to wit, that men should doe good one to another, whereas before they were enemies.

^k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the heartes of the godly shall bee affected one toward another: which peace and loue doeth begin and growe in this life, but shall be perfected, when we are ioynd with our head Christ Iesus.

^l Seeing the Gentiles will be so rastle, make you haile and shewe them the way to worship God.

^m The Prophet seeing the small hope, that the Iewes would conuert, & cleaue to God, as though he had vnto forsaken them for their finnes.

ⁿ Fall of the enuieus that reigned chiefly in the East parts.

^o They alenge hee giue themselves to the fictions of other nations.

^p The Prophet first condemneth their superstition and idolatrie: next their couetousnes, and thirdly, their vaine trust in worldly meanes.

n He noteth the nature of the idolaters, which are neuer satisfied in their superfluities.

r Thus the Prophet saith, being inflamed w the zeale of Gods glory, and that he might feare them with Gods iudgement.

f Meaning, as soone as God shal begin to execute his iudgements.

e By high trees and mountaines are meant them that are proude, and loffie, and thinke themselves most strong in this world.

w He condemneth their vaine confidence, which they had in strong holdes & in their riches & in their merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

Hose. 10. 8. Luke 23. 30. reul. 6. 16 & 9. 6.

x They shal cast them into most vile & filthie places, when they perceiue that they are not able to helpe them.

y Call off your vaine confidence of man, whose life is so frayle, that if his nose be stopped, he is dead, & consider that you haue to do with God.

a Because they trusted in their abundance and prosperitie, he sheweth they should be taken from them.

b The temporal gouernour and the minister.

c By these he meaneth that God would take away every thing that was in any effimation, and wherain they had any occasion to vaunt themselves.

d Not onely by force, but by wit, maners, knowledge and strength.

e For lacke of good iudgement and order.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore I spare them not.

10 Enter into the rocks, & hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hee looker of man shalbe humbled: & the loftines of men shalbe abased, and the Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes is upon all the ypponde & hautie, & vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are hee and exalted, and vpon all the oaks of Bashan.

14 And vpon all the high mountaines, & vpon all the hills that are lifted vp.

15 And vpon euery high tower, and vpon euery strong wall.

16 And vpon all the ships of Tarshish, & vpon all pleasant pictures.

17 And the hauntnesse of men shalbe brought lowe, and the loftinesse of men shalbe abased, and the Lord onely shal be exalted in that day.

18 And the idoles will he utterly destroy.

19 Then they shal go into the holes of the rocks, & into the caues of the earth, from before the feare of the Lord, and from the glorie of his maiestie, when hee shal arise to destroy the earth.

20 At that daye shall man cast away his silver idoles, and his golde idoles (which they had made themselves to worshippe them): to the moones and to the backes.

21 To go into the holes of the rocks, and into the caues of the ragged rocks, from before the feare of the Lord, and from the glorie of his maiestie, when hee shal arise to destroy the earth.

22 Craise pon from the man whose breath is in his nostrils: for wherein is he to be esteemed?

y Call off your vaine confidence of man, whose life is so frayle, that if his nose be stopped, he is dead, & consider that you haue to do with God.

CHAP. III.

1 For the sinne of the people God will take away the wisdom, and giue them foolish princes. **14** The courtousness of the gouernours. **16** The pride of the women.

1 For so, the Lord God of hostes will take away from Ierusalem a from Iudah the stay, and the strength: euen all the stay of bread, and all the stay of water.

2 The strong man, and the man of warre, the iudge and the prophet, the prudent and the aged.

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artifice, and the eloquent man.

4 And I will appoint children to be their princes, and babes shal rule ouer them.

5 The people shall bee oppressed one of

another, & euery one by his neighbour: the children shal presume against the ancient, and the vile against the honourable.

6 When euery one shal take holbe of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, & let this fall be vnder thine hand:

7 In that daye shall I sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me up ynnie of the people.

8 Doubtes Ierusalem is fallen, and Iudah is fallen downe, because their tongue and wopkes are against the Lord, to prouoke the eyes of his glorie.

9 The trial of their countenance resisteth against them, yea, they declare their sinnes, as Sodom: they hide them not. Where bee vnto their loules: for they haue rewarded euill vnto themselves.

10 I say ye, Surely it shalbe wel with the iust: for they shal eate the fruite of their workers.

11 Where be the wicked, it shalbe euill with him: for the rewards of his handes shal be giuen him.

12 Children are captiues of their people, and women haue rule ouer them: I say people, they that leade thee, cause thee to erre, & destroy the way of thy pathes.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shal enter into iudgement with the wickednes of his people and the pynnes thereof: for ye haue eaten by the vineyard: the people of the poore is in your houses.

15 What haue ye to doe, that ye brate my people to pieces, & maid grinde the faces of the poore, sayth the Lord, euen the Lord of hostes?

16 The Lord also sayeth, Because the daughters of Zion are hautie, and walke with stretched out neckes, and with wandering eyes, walking and singing as they go, and making a tinkling with their feete.

17 Therefore shal the Lord make the headres of the daughters of Zion bald, and the Lord shal discover their secret pates.

18 In that daye shal the Lord take away the ornament of the suppers, and the calles, and the round tierce,

19 The swete balles, and the byacclets, & the boumets.

20 The tyres of the head, and the shoppes, and the head bands, and the tabrets, and the earrings.

21 The rings and the muskers,

22 The colly apparel and the balles, and the wimples, and the crisping pynnes,

23 And the glasses, and the fine linnen,

preferred it, according to their desire. **m** That is, ye doe all crueltie against them. **n** He meneth the people, because of the arrogancie and pride of their women, which giue themselves to all wantonnesse and dissolution. **o** Which declared their pride. **p** As a signe, that they were not chaste. **q** Which shewed their wantonnesse. **r** They delired then in sinners that did creake, or had litle places sowed vpon them, which would they went.

^f In rehearsing all these things particularly be-
loweth light-
ness and variety
of such as cannot
be content with
commonly appeall
according to
their degree.
^e Meaning, that
God will not onely punish the women, but their husbands, which
have suffered this dishonour, and also the common weale, which
hath not remedied it.

and the hooes, and the saumes.

- 24 And in steade of sweete savour, there
shalbe stinke, & in steade of a girdle, a rent,
and in steade of girdling of the beare, bald-
nes, & in steade of a stomacher, a girding of
sackcloth, and burning in steade of brairie.
25 Thy men shall fall by the swoorde, and
thy strength in the barrill.
26 Then shall thy gates mourne and blas-
pheme, and thy being desolate, shall sit up-
on the ground.

CHAP. III.

- 1 The small remnant of men after the destruction of
Ierusalem. 2 The graces of God upon them that
remain.

1 When God
shall execute this
vengeance, there
shall not be one
man found to be
the head to ma-
ny women, and
they contrary to
womanly
famefulness,
shall seeke vnu-
men, and offer
themselves to a-
ny condition.
^b Without our
husband, and let
us be called thy
wives.
^c For to they
thought to, to be
without an head
and husband,
^d He comfort-
eth the Church
in this disolati-
on, which shall
spring vp like a
bad, signifying

And in that day shall I send women
take holde of one man, saying, Wee
will care our owne head, and wee
will weare our owne garniments: oneip
let us be called by thy name, and take a-
way our reproch.
2 In that day shall the end of the Loyd be
beautiful and glorious, and the fruite of
the earth shalbe excellent and pleasant for
them that are escaped of Irael.

3 Then he that shall be left in Ierusalem, and he
that shall remaine in Ierusalem, shall be
called holy, and every one shall be a wit-
nes among the living in Ierusalem.

4 When the Loyd shall walke the filthines
of the daughters of Zion, and purge the
blood of Ierusalem out of the middes
thereof by the spirit of indignement, and
by the spirit of burning.

5 And the Loyd shall create upon every place
of mount Zion, and upon the assemblies
thereof, a cloud and smoke by day, and
the shining of a flaming fire by night: for
upon all the glory shall be a defence.

6 And a covering shalbe for a shadowe in
the day for the heate, & a place of refuge &
a covert for the storme, & for the raine.

that Gods graces shoulde bee as plentiful toward the faithfull, as
though they spring out of the earth, as Chap. 45. 8. Some by the
blade of the Lorde meane Christ. ^e He alludeth to the booke of
Iste, where Exodus 32. 32: meaning Gods secret counsell,
wherin his elect are predestinate to life everlasting. ^f That is,
the crueltie, extortion, swaie, &c. all wickedness. ^g When things
shall be redressed, that were amisse. ^h He alludeth to the pillar
of the cloud, Exodus 13. 21: meaning, that Gods favour and protecti-
on shoulde appeare in every place. ⁱ The faithfull are called the
glory of God, because his image, and tokens of his grace shine in
them. ^k God promitteth to be the defence of his Church against
all troubles and dangers.

CHAP. V.

- 1 Under the similitude of the vine he describeth the
state of the people. 8 Of their auarice. 11 Their
drunkennes. 13 Of their carpitie.

1 The Prophet
by this long
do let before
the peoples eyes
their iniqui-
ties, and Gods
mercy.

1 Now we will sing to our belovd a
song of us belovd to his vineyard,
which belovd had a vineyard in a
very fruitful hill.

2 And he digged it, and gathered out the
stones of it, and hee planted it with the

best plants, and hee built a towne in the
middes thereof, and made a vineyard
therein: then hee looked that it should bring
forth grapes: but it brought forth
wild grapes.

3 Now therefore, inhabitants of Ierusalem
and men of Iudah,udge, I pray
you, betwene me, and my vineyard.

4 What could I have done unto mine
vineyard? I have not done unto
it: wpp have I looked that it should bring
forth grapes, and it bringeth forth wild
grapes?

5 And now I will tell you what I will do
to my vineyard: I will take away the
hedge thereof, and it shall be eaten by:
I will breake the wall thereof, and it shall
be troden downe:

6 And I will lay it waste: it shall not be
cutte, nor digged, but byers, and the ires
shall growe up: I will also command the
clouds that they raine no raine upon it.

7 Surely the vineyard of the house of
Iosias is the house of Irael, and the men
of Iudah are his pleasant plant, and hee
looked for iudgement, but hee brought
forth wickednesse, but hee brought
a crying.

8 And unto the that is my house to house,
and lap field to field, all therefore no place,
that he may be placed by pour selmes in
the middes of the earth.

9 This is mine earres, saith the Loyd of
houses. Surely many houses shalbe deso-
late, even great and faire, without inha-
bitant.

10 For I will see acres of vines shall yeeld one
bath, and the seed of an ephah shall
yeeld an ephah.

11 And unto them, that rise by earth
to followe drunkennes, and to them that
continue until a night, all the wine doe
inflame them.

12 And the harpe and viole, and
pipe, & wine are in their feastes: but they
regard not the voice of the Loyd, neither
consider the worke of his hands.

13 Therefore my people is gone into cap-
tivity, because they had no knowledge,
and the glorie thereof are men famished,
and the multitude thereof is dyed by
with thirst.

14 Therefore he hath enlarged it self, and
hath opened his mouth, without mea-
sure, and their glorie, and their multitude,
as their poyne, and hee that reproveth
among them, shall descende into it.

15 And man shall be brought downe, and
man shall be humbled, even the eyes of the
proude shall be humbled.

16 And the Loyd of houses shalbe exalted in
indgement, and the help of God shalbe sanc-
tified in iustice.

and excellent pleasures: but we all meane to prouoke to the same.
^r They regarde not the provident care of God over them, nor
for what ende he hath created them. ^s That is, shall ceru-
nely go: for so the Prophets use to speake, as though the thing which
shall come to passe, were done already. ^t Because they would
not obey the worde of God. ^u Meaning, the graue shall swallow
vp them that shall die for hunger and thirst, and yet for all this
great destruction it shall never be satiate.

1 God comfort. 17 Then shall the lambs feede after their
 setteth the poore
 lambs of his
 Church, which
 had bene stran-
 gers in other
 countries, prom-
 ising that they
 should dwell in
 those places a-
 gaine, whereof
 they had bene
 deposed by the
 sac and cruell
 tyrants.

18 ¶ Woe unto them, that by their iniquitie
 with joydes of vanitie, & sinne, as with
 cart ropes:

19 Which say, Let him make speede: let
 him hasten his worke, that we may see it:
 and let the counsell of the help one of Is-
 rael by, we nere and come, that we may
 know it.

20 Woe unto them that speake good of
 will, and euill of good, which put backes
 nes for light, and light for darkness, that
 put bitter for sweete, & sweete for bitter.

21 Woe unto them that are wise in their
 owne eyes, & prudent in their owne sight.

22 Woe unto them that are wightie to
 drinke wine, and to them that are strong
 to powre in strong drinke:

23 Which iustifie the wicked for a reward,
 and take away the righteousness of the
 righteous from him.

24 Therefore as the flame of fire deuoureth
 the stubble, and as the chaffe is consumed
 of the flame: so their roare shalbe as ro-
 renesse, and their dust shall rise up like
 dust, because they haue cast off the lawe
 of the Lord of hostes, and contemned the
 word of the holy one of Israel.

25 Therefore is the wrath of the Lord kind-
 led against his people, and he hath stre-
 tched out his hand vpon them, and hath
 smitten them: then the monuments did
 tremble: and their carnelles were come in
 the muddes of the streets, and for all this
 his wrath was not turned away, but his
 hand was stretched out still.

26 And he will lift vp a signe vnto the na-
 tions as a scare, & will hide vnto them from
 the ende of the earth: and behold, they
 shall come backe with speede.

27 None shall say: I faint not: fall among them:
 none shall shudder nor sleepe, neither shall
 the girle of his loines be loosed, nor the
 lappet of his shames be broken.

28 Whose arrows shall be sharpe, and all
 his bowes bent: his horse hooves shalbe
 thought like flint, and his wherles like a
 whirlewinde.

29 His roaring shalbe like a lyon, & he shall
 roare like lions whelpes: they shall roare,
 and lap hold of the prey: they shall take
 it away, and none shall deliuer it.

30 And in that day they shall roare vpon
 them, as the roaring of the sea: and if
 they looke vnto the earth, behold dark-
 nesse, and fogwe, and the light shall be
 darkened in their time.

fore his plagues must come, till they begin to feele them. f He
 will make the Babylonians to come against them at his becke, and
 to fight vnder his standard. g He shalbe prompt, and lustie
 to execute Gods vengeance. h The enemy shall haue none im-
 plement. i Whereby is declared the crueltie of the enemy. k The
 Jewes shall finde no succour. l In the lande of Iudah.

CHAP. VI.

1 I sheweth his vocation by the vision of the di-
 mine maiestie. 9 He sheweth the oblatione of the
 people. 11 The destruction of the lande. 13 The
 summe of the vision.

1 In the peere of the death of king Ioyshiah, a God
 I laboure also the Lord sitting vpon an
 high throne, & lifted up, and the lower
 partes thereof filled the temple.

2 The Seraphims stood vpon it: euer
 one had six wings: with twaine he cou-
 red his face, and with twaine he cou-
 red his feete, & with twaine he did a fir.

3 And one cried to another, and said, Woe
 is holp, holp is the Lord of hostes: the
 whole world is full of his glorie.

4 And the lawels of p doze shakes in
 the dore of him that cryed, and p a
 house was filled with smoke.

5 Then I said, Woe is me: for I am vni-
 done, because I am a man of polluted
 lippen, and I dwell in the muddes of a
 people of polluted lippen: for mine eyes
 haue seen the king and Lord of hostes.

6 Then shew one of the Seraphims
 to me with an hore role in his hande,
 which he had taken from the altar with
 the tongs:

7 And he touched my mouth, and said, Lo,
 this hath touched thy lippen, and thine
 iniquitie shalbe taken away, & thy
 sinne in the loze
 shalbe purged.

8 Also I heard the doore of the Lord say,
 Light is set to
 ing, whome shall I send? & who shall go
 for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this peo-
 ple, O ye shall heare in deede, but ye shall
 not vnderstand: ye shall plainly see, and
 not perceiue.

10 Spake the heart of this people far, make
 their eares heauie, & shut their eyes, lest
 they see with their eyes, and heare with
 their eares, and vnderstande with their
 hearts, and conuert, and he shall them.

11 Then saide I, Lord, how long? And
 he answered, Until the cities be wa-
 sted without inhabitant, and the houses
 without man, and the lande be utterly de-
 solate.

12 And the Lord hath remoued men farre
 away, and there be a great desolation in
 the muddes of the land.

h This oft repetition signifieth, that the holy Angels cannot
 suffice themselves in praising God, to teach vs that in all our
 should giue our selues to the continuall prayse of God. i His
 glorie doth not onely appeare in the heauen, but through all
 the world, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet, that it was
 the voyce of man: and by the smoke was signified the blasphe-
 my that shoulde come vpon the leues. l He speaketh this for
 causes: the one, because he that was a mortall creature, & there-
 fore had more neede to glorifie God then the Angels, did it not
 and the other, because the more nere that man approacheth
 to God, the more doeth he knowe his owne sinne and corrup-
 tion.

m Of the burnt offerings, where the fire neuer went out. n This
 declareth that man can not render true obedience to God, all
 haue purged vs. o Whereby is declared that for the million
 of man God will not immediately take away his worlde, but he
 cause it to be preached to their condemnation, when as they will
 not learne thereby to obey his will, and be saved: hereby is
 sheweth the ministers to doe their duetie, and answer to the
 wicked murmurers, that through their own malice their hearts
 hardened, Math. 23. 14. Actes 28. 26, rom. 11. 4. p As he was
 moved with the zeale of Gods glorie, so was hee touched with
 charitable affection toward the people.

q Meaning, the
tenth part: or as
some write, it
was recited to
Miah for the
confirmation of
his prophetic, tha
wine, as were from
shall seeme to be
which in winter. I
in summer is trell

13 But yet in it shall be a remedy, and shall
returne, and shall beare vp an outline
as an oke, which haue a substance in
them, when they cast their leaues: so the
holp (eede) shall be the substance thereof.

14 These Kinges shoulde come before their capti-
uities: **וְאֵלֶּיךָ יִשְׂרָאֵל** For the fawnesse they
eaten vp: yet they shall ake forth as a tree,
with his leaues, and seemeth to bee dead, yet
and greene.

CHAP. VII.

1. Jerusalem besieged. 4. Isaiah comforteth the King.
14. Christ is promised.

AD in the daues of *Hhaz, the
sonne of Zorbaui, the sonne of W
ziah King of Iudah, Kezin d King
of 'Traui came vp, and yekah d sonne
of Kernaliah King of Israel, to Ieru
salem to fight against it, but he coule not
ouercome it.

2 And it was tolde the house of ^b Dauid,
saying, Atram is ioyned with ^c Ephraim:
therefore his heart was ^d moued, and
the heart of his people, as the trees of the
forest are moued by the winde.

3 Then said the kyng vnto Iſayah, Go
ſorth now to make thaz (thou & She-
ar-iſahub thy ſonne) at the ende of the
conduite of the lupper poole, in the path
of the fullers ſielde,

4 And say vnto him, Take hede, & be still:
feare not, neither be faint hearted for the
two tailes of these smoking f firebrands,
for the furious wyath of Rezin and of Ha-
ram, and of Reualiahs sonne:

9 Because Heir hath taken wicked coun-
sell against thee, and Ephraim, and Me-
maliabba Sonne. saying.

6 Let vs goe vp against Iudah, and let vs
waken them vp, & make a breach therein
for vs, & let a King in the middest there-
of, euen the sonne of a Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Ham is Damascus, and the head of Damascus is Keshin: & with in five and ^h threescore year, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria; and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 And the Lojde spake againe vnto Mo-
haz. saying.

11. Make a signe for thee of the Royde thy
God: alke it, either in the depth, or in the
height above.

12 But Abaz said, I will not aske, neither
will I tempt the Lord.

13 Then he said, Heare you now, O house
of David, Is it a small thing for you to
griene men, that ye will also griene my
God?

were after that Isaiah did this message. 4 For the confirmation
 of this thing, that thine enemies shall be destroyed and thou pre-
 served. 5 Not to beleue Gods word without a signe, is to tempte
 God: but to refuse a signe when God offereth it for the aide and
 helpe of our infirmities, is to rebell against him. 6 You thinke you
 have to doe with men, when ye contemne Gods messengers: but it
 is God against whom you beate your selves.

14. Therefore the Lord = himself will give
you a sign. Behold, the virgin shall
conceive and bears a son, and she shall
call his name Emmanuel.

15 a Butter and home shall be ate, till he
have knowledge to refuse the evil, and to
chuse the good.

16 For afore the child shall haue know-
ledge to eschewe the euil, and to chuse the
good, the land, that thou abhorrest, shall be
for taken of both her kings.

17 The Lord shall bring upon thee, and upon
thy people, and upon thy fathers
house (the days that have not come
from the days that Eryman departed
from Judah) even the King of Assyria.

18 And in that day shall the Lord judge for
thee: for he that is at the uttermost part of
the floods of Egypt, & for the bee which
is in the land of Ashur,

19 And they shall come and shall light all
in the desolate valleys, and in the holes of
the rocks, and upon all chertie places,
and upon all bushie places.

20 In that day shall the Lord share with
a reaper that is hired, even by them be-
yonde the River, by the King of Assyria,
the head and the heart of the facts, and it
shall consume the beard.

21 And in the same day shall a man house
with a pong kotwe, and two shepe.

23 And for the abundance of milke that they shall giue, he shall eate butter: for butter & hony shall euery one eate, which is left within the land.

23 And at the same day every place, where
in shall be a thousand wines, shall be at a
thousands pieces of silver: so it shall be for
the buyers and for the thomas.

24. With arrowes and both y bowe shall
one come thiser: because all the layde
shalbe byers and thornes.

25 But on all the mountaynes, which shall bee digged with the mattocks, there shall not come thither the feare of byers and thoynes: but they shall bee for the sending out of bullockes and for the trading of sheepe.

As Syria is full of bees. f Signifying, that no
from them: e That is, that which is from the
warde: meaning, that he woulde destroy both
u He that before had a great number of cattell
with one Rowe and two sheepe. x
shall be so small, that a few beastes shall be able
abundantly. y As they that goe to seek the wild
the bushes. z The mountaines contrary to the
tilled by such as shall feede them for succour.

CHAPTER VIII.

1 The captivity of Israel and Judah by the Assyrians. 6 The infidelity of the Jews. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired of.

MY master, the boye sayde unto me,
Take this a great role, & buye in
it with a mans penne, & make
it to the people: haste to the day.

the common fashion : because all men might be

m Forasmuch as
thou art vowed
thie, the Lord
for his own pro-
mes sake will
give a signe,
which shall be,
that Christ the
Saviour of his
Church, and the
effect of al signes
and miracles
shalbe revealed
Or, God with us.

which name can
agree to none, but
to him, that is
both God & man
in Meaning, that
Christ is not on-
ly God, but man
also, because he
shall be nourish-
ed as other
men, until the
age of discretion.
Not meaning
Christ, but any
childe: for be-
fore a childe can
come to the
age of discre-
tion, the King
of Samaria and
Syria shalbe de-
stroyed.
p. Since the time
that the twelve
Tribes rebelled
under Roboam
the King, in whom
there was such
craft.

Meaning, the
Egyptians: for
by reason the
country is hot
and moist, it is
full of Sicks.

a That thou mayst write in great letters, to the intent it may be more easily read.

2. Illegals

e Because the thing was of great importance, hee tooke these two witnesses, which were of credit with the people, when he for this vp upon the doore of the Temple, albeit Vriah was a flattering hypocrite, *2. King. 16. 11.*
 d Meaning, to his wife, and this was done in a vision.
 Or, Make speeds to the spoule: haste to the pray.

e Before any childre be able to speake.
 f That is, the arme of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a small river through the citie: meaning, that they of Iudah, distrusting their owne power, which was final, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i He shall be ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, & who would not suffer his Church to be destroyed.

l To witte, that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Consent not yet that are godly, to the league and friendship that this people seeke with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q Hee will defende you which are his elect, and reiect all the rest, which is ment of Christ, against whom the Iewes should stumble and fall, *Luk. 2. 34. Rom. 9. 33. 1. pet. 2. 7. 8.*

r Though all forsake me, yet ye that are piue, keep my worde sure sealed in your hearts.

2 When I tooke vnto these faithfull witnesses to reecorde, Vriah the Priest, and Terabiah the sonne of Ieherechiah.

3 After, I came vnto the Prophetesse, which conceived, and bare a sonne, Then sayde the Lord to mee, Call his name, Nacher-shalal hash-baz.

4 For before the childre shall haue knowledge to crie, My father, and my mother, I haue shall take awaye the riches of Damascus and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Azzin, and the sonne of Kemaliah,

7 Therefore beholde, the Lord himselfe vpon them the waters of the River mightie and great, even the King of Asshur with all his glory, and hee shall come vp vpon all their rivers, and goe out all their banks,

8 And shall breake into Iudah, and shall overflowe and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of the land, *2. King. 19. 21.*

9 Gather together on heapes, O peple, and ye shall bee broken in peeces, and hearken all ye of farre countreys: gird your selves, and you shall bee broken in peeces: gird your selves, and you shall bee broken in peeces.

10 Take counsel together, yet it shall bee brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking of mine hand, and taught mee, that I should not walke in the waye of this people, saying,

12 Sayper not, a confederacie to all them, to whom this people sayeth a confederacie, neither feare you their feare, nor be afraide of them.

13 Sanctifie the Lord of hostes, & let him bee your feare, and let him be your dread.

14 And he shall bee as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken and shall be snared, and shall be taken.

16 Bind vpon the testimonie: seale vpon the

lawe among my disciples.

17 Therefore I will waite vpon the Lord, that hath hid his face from the house of Jacob, and I will looke for him.

18 Beholde, I and the children whom the Lord hath giuen me, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of divination, and at the soothsayers, which whisper and murmur, Beholde not a people enquire at their God from the living to the dead?

20 To the Lawe, and to the testimonie, if they speake not according to this word; it is because there is no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when hee shall bee hungry, hee shall euen eat him selfe, and curse his King and his gods, and shall looke vponward.

22 And when hee shall looke to the earth, at him be holbe trouble, & darkenesse, veracion and anguish, & he is dynen to darkenesse.

The Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedie in the word of God where his will is declared. y They haue no knowledge, but are blinde leaders of the blinde. a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God: b In whom afore they put their trust. c They thinke that heaven and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vision of the Gentiles. 6 A prophesie of a He came to Christ. 14 The destruction of the temple tribes for their pride and contempt of God.

YET the darkenesse shall not be according to the affliction, that it had when at the first he touched lightly the land of Egiptus & the land of Assyria, nor afterwarde when hee was more grievous by the waye of the sea beyond Tyden in Gath of the Gentiles.

2 The people that walked in darkenesse, haue sene a great light: they that dwelt in the lande of the shadowe of death, vpon them hath the light shined.

3 Thou hast multiplied nation, & not increased their ioy: they haue reioyced because they haue increased their ioy in harvest, & which they sate as men reioyce whif they deuile a people, freed afterward.

4 For by the poke of their burthen, and by the stroke of their shoulder, and the rodde of their oppression hast thou broken as in the daye of Midian.

5 Surely euery battell of the warrior is

titles dwelt together by reaso of those twēcie cities, which Salomo gaue to Haman, d Which were captiue in Babylon and the Prophet speaketh of f thing, which should come to passe three hundred yeeres after, as though it were now done. e Meaning, f comfort of their deliuerance. f This captiuitie and deliuerance by figures of one captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, *Mat. 4. 15. 16.* g Their number was greater whē they went into captiuitie, then whē they returned, but their ioy was greater at their returne, *Hag. 2. 10.* h Thou gauest them perfit ioy, by deliuering them and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, *Iudg. 7. 25.*

with

He speaketh of the deliverance of his Church, which he hath delivered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.

The author of enemies, and by whom the Church and every member thereof shall be preferred for ever, and have immortal life.

His singular love & care for his elect.

This is an other prophetic against them of Samaria, which were mockers and contemners of Gods promises and menaces.

We were weak, when the enemy overcame vs, but we will make our selves so strong,

that we will neither care for our enemies, nor feare Gods threatenings.

Rezin king of Syria, who was in league with Israel, was slain by the Assyrians, after whole death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistines.

Wickedness, as a belovous kind, which the first of Gods wrath, which offendeth all his obdurate enemies.

Though there were no more enemies, yet they shall destroy one another.

Their greediness shall be insatiable, so that one brother shall eat up another, as though he should eat his owne flesh.

with noise, & with tumbling of garnets in blood: but this shall be: with burning and devouring of fire.

For unto us a Child is borne, and unto us a Sonne is given: and the governement is upon his shoulder, and he shall call his Name Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace.

The increase of his government & peace shall have none end: he shall sit upon the throne of David, & upon his kingdome, to order it, and to establish it with judgement and with justice, from hence forth, even for ever: the scale of the Royde of hostes will performe this.

The Royde hath sent a word unto Iahob, and it hath lighted upon = Iahob.

And all the people shall knowe, even Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

The briches are fallen, but we will binde it with heven stones: the wilde figge trees are cut downe, but we will change them into cedars.

Nevertheless the Royde will raise up the adversaries of = Rezin against him, and iopine his enemies together.

Krain before and the Philistines besinde, and they shall brounce Israel with open mouth: yet for all this his wyath is not turned away, but his hande is stretched out still.

For the people turneth not unto him that smiteth them, neyther doe they seek the Royde of hostes.

Therefore will the Royde cut off from Israel head and taple, branch and rully in one day.

The ancient and the honorable man, he is the head: and the prophet that teacheth lives, he is the taple.

For p leaders of the people cause them to erre: and they that are ledde by them, are denoured.

Therefore shall the Royde have no pleasure in their pong men, neither will hee have compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh follie: yet for all this his wyath is not turned away, but his hande is stretched out still.

For wickedness burneth as a fire: it devoureth the byers and the thornes, and will kinde in the thicke places of the forest: and then shall mount up like the rising tip of smoke.

By the wyath of the Royde of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

And he shall snatche at the right hand, and be hungry: and he shall eat on the left hand, and shall not be satisfied: every one shall eat the flesh of his owne arme.

Spanasseth, Ephraim: and Ephraim shall destroy one another.

Their greediness shall be insatiable, so that one brother shall eat up another, as though he should eat his owne flesh.

Spanasseth, and then both shall be against Judah: yet for all this his wyath is not turned away, but his hande is stretched out still.

C H A P. X.

Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shall be saved.

Unto them p decree wicked decrees, & write grievous things, To keepe backe the poore from indgement, and to take away the judgement of the poore of my people, that widowes may be their prey, and that they may spoylle the fatherlesse.

What will ye do now in the day of bills of destruction, and of destruction, which shall come from farre: to whom will ye flee for helpe? and where will ye leave your glory?

Without me every one shall fall among them that are bounde, and they shall fall downe among the same: yet for all this his wyath is not turned away, but his hande is stretched out still.

Id = Althir, the rod of my wyath: & the staffe in their hande is mine indignation.

I will send = him to a dissembling nation, and I will give him a charge against the people of my wyath to take the spoile and to take the prey, and to tread them under feete like the mire in the streete.

But he thinketh not so, neyther doth his heart ename it so: but he imagineth destruction and to cut off not a few nations.

For he saith, Are not my princes as though I were kings?

Is not Calno as = Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

Like as mine hande hath founde the kingdomes of the idoles, seeing their idoles were about Jerusalem, and about Samaria:

Shall not I, as I have done to Samaria, and to the idoles thereof, so do to Jerusalem and to the idoles thereof?

But when the Royde hath accomplished all his worke byon mount Zion, and Jerusalem, I will blisse the fruit of p intention is so ponde heart: of the king of Althir, & his glorious and ponde lookes.

Because he saith, By the power of mine olme hande have I done it, & by my wifes remouerd the bowyers of p people, & have spoyled their treasures, and have pulled felices: thus I have done the inhabitants like a vabst mid.

And mine hand hath found as a nest the riches of the people, & as one gathereth eggs that are left, so have I gathered all the earth: & there was none to move the owne malice, & wing to open the mouth, or to whisper.

Shall the = are boast it selfe against the deuil.

Seeing that I have overcome, as well one cine as another, so that none could resist, that Jerusalem be able to escape mine hand? h. When he hath sufficiently chastised his people, for he beginneth at his own house: then will he burne the rodde.

Meaning, of Saneherib. Here we see that no creature is able to do any thing but as God appointeth him: and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

Which write & pronounce a wicked sentence to oppress the poore, meaning that the wicked magistrates, which were the chief cause of mischief, should be first punished.

To wit, from Assyria.

Your riches and auroric, that they may be safe, and they may receive them againe.

Because they have forsaken me, some shall go into captivite, & the rest shall be slaine.

God calleth the Assyrians to be the executioners of his vengeance.

That is, the Assyrians against the Iewes, which are but hypocrites and in the six and seventh verse is declared the difference of the worke of God and of the wicked in one verie thing and, aske: for Gods intention is to destroy them, & the Assyrians purpose is to de-

enrich them, & have pulled felices: thus I have done the inhabitants like a vabst mid.

spech of Gods will, it is Gods worke, but in regard of the spech of the owne malice, it is the worke of the deuil.

Seeing that I have overcome, as well one cine as another, so that none could resist, that Jerusalem be able to escape mine hand? h. When he hath sufficiently chastised his people, for he beginneth at his own house: then will he burne the rodde.

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1 Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body & soule utterly.

o When the battell is lost, & the standard taken.

p This is the end of Gods plagues towards his.

q To bring them to him and to forsake all to follow in others.

r This final number, which seemed to be consumed, & yet according to Gods decree is saved.

s Chalbe sufficient to fill all the world with righteousness.

t God will destroy this land as he hath determined, & after saue a small portion.

u As the Egyptians did punish thee.

v Reade Chap. 9.4.

w When the Israelites passed through by the lifting up of Moses rod, and the enemies were drowned. Exod. 14.30.

x Because of the promises made to that kingdom, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem to consume it fairly, when it should come to passe, as their plague was come, so should they be delivered.

z Feare and destruction shall come upon Lu-

dah for the princes and the people shall all be led away captives.

him that between therewith? or shall the sawe exalt it selfe against him? or moueth it? as if the robbe should lift up it selfe against him that taketh it up, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes sende among his fat men, leanness, and vnder his glorye he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure his thornes and his bypers in one day.

18 And shall consume the glory of his forest, and of his fruitfull fieldes both soule & flesh: and he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 And at that day shall the remnant of Israel, & such as are escaped of the house of Iacob, say no more vpon him that smote them, but shall say vpon the Lord, the help one of Israel in truth.

21 The remnant shall returne, even the remnant of Iacob vnto the mighty God.

22 For though thy people, O Israel, be as the sande of the sea, yet shall the remnant of them returne. The consumption decreed shall ouerflowe with righteousness.

23 For the Lord God of hostes shall make the consumption, euen determined, in the middes of all the lande.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, and shall lift up his staffe against thee after the manner of Egypt.

25 But yet a very litle time, and I wyath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raptue by a scourge for him, according to the plague of Aspidian in the rocke Djeb: and as his staffe was vpon the Sea, so he will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his poke from off thy necke: and the poke shall be destroyed because of the anoynting.

28 He is come to war: he is passed into Asignon: at Asichmah shall he lay up his armour.

29 They haue gone ouer the fowle: they lodged in the lodging at Geba: Iamnah is afraid: Gibeah of Saul is fled away.

30 Lift up thy voice, O daughter Gallim, cause laith to heare, O daughter Anathoth.

31 Asidimenah is remoued: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that hee will say at Ahab: he shall lift up his hand towards the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall cut off the bough with scare, and they

of high stature shall be cut off, and the his shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Iacob shall haue an mighty fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdom. 3 The fruits of the Gospel. 4 The calling of the Gentiles.

1 But there shall come a rodde forth of a stocke of Ishai, and a grasse shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither rejoyne by the hearing of his eares.

4 But with righteousness shall hee iudge the poore, and with equitie shall hee rejoyne for the mecke of the earth: and he shall smite the earth with the rod of his mouth, and with the beaue of his lipps shall hee slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faithfulltie the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the beaue together, and a little childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lion shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day shall the roote of Ishai, which shall stande by for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand against the second time, to possess the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathos, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the vles of the sea.

12 And hee shall set up a signe to the nations, and assembla the dispersed of Israel, and gather the scattered of Iudah from the four corners of the world.

one another, and cast off all their cruell affections, Chap. 63.4.

d It shall bee in as great abundance as the waters in the sea.

e He propheciethe of the calling of the Gentiles. f That is, the Church, which he also calleth his rest, Psal. 133.14.

g For God first deliuered his people out of Egypt, and now promitteth to deliuer them out of their enemies handes, as from the Persians, Caldeas, and them of Antiochia, among whom they were disperced: and this is chiefly meant of Chaili, who called

his people, being disperced through all the world.

a Because the captiuitie of Babylon was a figure of the captiuitie of the church, he becometh some deliverance must come by Christ for as Daniel came out of thal a man very deuotie: so Christ should come of a poore carpenters house, out of a dead stocke, Chap. 13.2.

b All these promises can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull & maketh their concupiscences: and to the wicked he is the fauour of death and to them that shall

Perish: so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by the names of beaues, wherein the liu affections reioice: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shall be like lambs, following and loving

one another, and cast off all their cruell affections, Chap. 63.4.

d It shall bee in as great abundance as the waters in the sea.

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his people, being disperced through all the world.

h Here hee de- 13 The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envie Judah, neither shall Judah erre Ephraim:
14 But they shall see upon the thunders of the Whirlwinds toward the West: they shall spowle them of the East together: EDOM and Moab shall bee the stretching out of their hands, and the children of Ammon in their obedience.
15 The Loide also shall utterly destroy the tongue of the Egyptians sea, and with his nightie winde shall lift up his hand ouer the river, and shall smite him in his seven streames, and cause men to walke thereip with shooes.
16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was unto Israel in the dape that hee came up out of the lande of Egypt.

CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

A He sheweth how the Church shall praise God, when they are delivered from their captivitee.
1 Ad thou: shalt say in that day, O Loide, I will praise thee: though thou wast angry with mee, thy wrath is turned awaye, and thou comfortest me.
2 Beholde, God is my salvation: I will trust, and will not feare: for the Loide God is my strength and song: hee also is become my salvation.
3 Therefore with joy shall we sing watters out of the welles of saluation.
4 And he shall say in that day, Praise the Loide: call upon his Name: declare his works among people: make mention of them, for his Name is exalted.
5 Sing unto the Loide, for hee hath done excellent things: this is knowne in all the world.
6 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
7 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
8 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
9 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
10 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
11 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
12 Erie out, and shoute, O inhabitant of Zion: for great is the holp one of Israel in the muddes of thoe.
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CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The burden of Babel, which Isaiah the sonne of Amoz did see.
1 Lift up a Randarde upon his mountaine: lift up the voyce unto them: wagge the hand, that they may go into the gates of the nobles.
2 I have commanded them that I have sanctified: and I have called the mighty to my wrath, and therein shall they receive in my glory.
3 The noise of a multitude is in the moun-
4 taines, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Loide of hostes nombreth the hoile of the battell.
5 They come from a farre countrey, from the ende of the heauen: even the Loide with the weapons of his wrath to destroy the whole land.
6 Howle thou, for the day of the Loide is at hande: it shall come as a destroyer from the Kingdome.
7 Therefore shall all handes be weakened, and all mens hearts shall melt.
8 And they shall be as rappe: anguish and sorow shall take them: and they shall haue paine, as a woman that travaileth: every one shall bee amazed at his neighbours, and their faces shall be like flames of fire.
9 Beholde the day of the Loide cometh, cruell, with wrath and fierce anger to lay the lande waste: and he shall destroy the sinners out of it.
10 For the barres of heauen and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.
11 And I will visite the wickednesse upon the wicked, and their iniquitie upon the wicked, and I will cause the arrogancie of the proud to cease, & will cast downe the pride of septians.
12 I will make a man more precious then fine golde, euen a man aboute the wedge of golde of Ephir.
13 Therefore I will shake the heauen, and the earth shall remouee out of her place in the wrath of the Loide of hostes, and in the day of his fierce anger.
14 And it shall bee as a chased doe, and as a sheepe that no man taketh by, every man shall turne to his owne people, and flee the one to his owne land.
15 Every one that is founde, shall be stricken through: and whosoever Iopneth him selfe, shall fall by the sworde.
16 Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their waires ransacked.
17 Beholde, I will stirre up the Medes against them, which shall not regarde silver, nor be desirous of golde.
18 With bowes also shall they destroy the children, and shall haue no compassion upon the fruite of the wombe, and their eyes shall not spare the children.
19 And Babel the glory of kingdomes, the beautie and pride of the Chaldeans, shall bee as the destruction of Sodom, and Gomorrah.
20 It shall not be inhabited for ever, neyther shall it bee dwelled in from generation to generation: neither shall the Arabian pitch his tentes there, neyther shall the shepherdes make their foldes there.
21 But Zinn shall lodge there, and their houses shall bee full of thynn: Striches shall dwell there, and the Scarpies shall dwel there, and such like.
22 And fantasie.

e The armie of the Medes and the Persians against Babylon.
1 Ye Babylonians, grieve ye, for the day of the Loide is at hande: it shall come as a destroyer from the Kingdome.
2 Therefore shall all handes be weakened, and all mens hearts shall melt.
3 And they shall be as rappe: anguish and sorow shall take them: and they shall haue paine, as a woman that travaileth: every one shall bee amazed at his neighbours, and their faces shall be like flames of fire.
4 Beholde the day of the Loide cometh, cruell, with wrath and fierce anger to lay the lande waste: and he shall destroy the sinners out of it.
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16 But Zinn shall lodge there, and their houses shall bee full of thynn: Striches shall dwell there, and the Scarpies shall dwel there, and such like.
17 And fantasie.

23 And Inn shall ere in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dapes thereof that not be prolonged.

CHAP. X. 11111.

1 The returne of the people from captiuitie. 4 The death of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

1 For the Lorde will haue compassion of Iacob, and will per chise Iſrael, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receive them and bring them to their owne place, and the house of Iſrael shall possesse them in the land of the Lorde, for seruantes & handmaidens: and they shall take them prisoners, whose captiues they were, & haue rule ouer their oppressours.

3 And in that day when the Lorde shall giue the rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou bidest serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, and say, How hath the oppressor reled? and the golde thirle Babel reled?

5 The Lorde hath broken the robbe of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in toytch: if any were persecuted, hee did not let.

7 The whole world is at rest & is quiet: they sing for ioy.

8 Also the fire trees reioyce of thee, and the cedars of Lebanon, saying, Since thou art laide downe, no fiewer came vp against vs.

9 Yet beneath is moued for thee to make thee at thy coming, rapsing up & dead for thee, even all the pyntes of the earth, and hath rased from their thrones all the kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become wake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sounde of thy viols: the woman is spread vnder thee, and the women couer thee.

12 How art thou fallen from heauen, Lucifer, sunne of the morning: and cut downe to the grounde, which bidest cast lottes vpon the nations?

13 Yet thou saydest in thine heart, I will ascende into heauen, and eralt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 In stead of thy costly carpets & coverings,

15 Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

16 Meaning, Ierusalem, whereof the Temple was on the North side, as Psalm. 48. 2. whereby hee meaneth that tyrantes fight against God, when they persecute his Church, and would set themselves in his place.

14 I will ascende aboue the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that said I will be like the most high, and that did shake the kingdomes?

17 He made the world as a wilderness, & destroyed the cities thereof, & opened not the house of his prisoners.

18 All the kings of the nations, even they all sleepe in glope, euery one in his owne house.

19 But thou art cast out of thy graue like the tapenut of those that are flame, and shalt show thyselfe with a sword, which goe downe to the stones of the pit, as a carkef troden bus der sette.

20 Thou shalt not be ioynd with them in the graue, because thou hast destroyed thine owne land, and flame thy people: the seede of the wicked shall not be renowned for ever.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let thine not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise vp against them (saith the Lorde of hostes) and will cut off from vengeance, Babel the name & the remnant and the sonne, and the nephew, sayth the Lorde.

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweep it with the besome of destruction, sayth the Lorde of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so the Assyrian shall it come to passe, and as I haue conceived, it shall stand:

25 That I will breake to pieces Asshur in my lande, and vpon my mountaines, when I tread him under foote: so that shall deliuer my pole shall depart from them, and his burden shall be taken from off their shoulders.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lorde of hostes hath determined it, and who shall disannull it? & his hande is stretched out, and who shall turne it away?

28 In the perre that King Nibaz dard, was this a burden.

29 Reioyce not, (thou whole of Palestina) because the robbe of him that did beate thee, is broken: for out of the serpentee roote shall come forth a cockatrice, and the fruite thereof shall be a spiee flying serpent.

30 For the first borne of the poore shall be fedde, and the needy shall hee downe in safetie: and I will kill thy roote with famine, and it shall flap thy remnant.

31 Howle, & gate, crie & crie: thou whole lande of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

In maruelling at thee.

libertie: seeing his cruelty.

Thou wast not buried in the sepulchre of thy father, thy ramme was abhorred.

He calleth vnto the Medes and all those that execute Gods vengeance.

Or, terris.

As I haue begun to destroy, so the Assyrian I continue, and I will destroy them wholly, when I shall deliuer my pole from Babylon.

From the Jewes.

Reads Chap. 11. 1.

Philistines reioyce because the Jewes are diminished in their strength.

For they were both North & South.

For they were both North & South.

For they were both North & South.

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For they were both North & South.

1 Which shall come to enquire of the state of the Church.
2 They shall answer, that the Lord doth defend his Church, and them that ioyne themselves therewith.

C H A P. XV.

A prophetic against Moab.

Read chap. 13. 1.

The chief cause, whereby the whole country was meant.

The Moabites shall see to their idoles for incour, but it shall be too late.

Which were cities of Moab. For as in the West partes the people vied to let their heare grow long, when they mourned, so in East partes they cut it off.

The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God's should come vpon them.

Meaning, that it was a city that enuied in pleasure, and neuer felt sorrow.

He describeth the miserable dissipation and flight of the Moabites.

To hide them selves, and their goods there.

Of them that are slayne. I so that by no means they should scape the hande of God: thus will God punish the enemies of his Church.

That is, offer a sacrifice: whereby he denieth their delay, which would not repent, when the Lord called them, showing them that it is now too late, seeing the vengeance of God is vpon them.

There is no remedy, but you must see.

He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would give no shewe nor comfort, they are now left comfortlesse.

The Assyrians shall oppress the Israellites, but for a while.

32 What shall then one answer the messengers of the Gentiles? That the Lord hath established Zion, and the people of his people shall trust in it.

The burden of Moab. Surely the Re of Moab was destroyed, & brought to silence in a night: intire hair of Moab was destroyed, and brought to silence in a night.

He shall go up to the temple, and to Dibon to the high places to weep: for Jacob and for Sebeba shall Moab howle: vpon all the high places shall be baldnesse, and every beard shallauen.

In their streets shall they be girded with sackcloth: on the toppes of their houses, & in their streets every one shall howle, and come downe with weeping.

And Heihon shall cry, & Elealeh: their voice shall be heard vnto Jahas: therefore the warriors of Moab shall howle, the soule of every one shall lament in himself. Spine heart shall cry for Moab: his fugitives shall see vnto Zoar, & an herder of three peece ob: for they shall goe by with weeping by the mounting vp of Luhith: and by the wap of Bozraim they shall raise by a cry of destruction.

For the waters of Rimm shall be dryed by: therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

Therefore what every man hath left, and their substance shall they beare to the brooke of the willowes.

For the cry went rounde about the borders of Moab: and the howling thereof vnto Eglaim, and the skrying thereof vnto Beer Elun.

Because the waters of Dimon shall full of blood: for I will bring more vpon Dimon, enim lions vpon him that escapeth of Moab, and to the remnant of the lande.

Of them that are slayne. I so that by no means they should scape the hande of God: thus will God punish the enemies of his Church.

C H A P. XVI.

The causes wherefore the Moabites are destroyed.

Send a lamb to a ruler of Idumea from the rocks of the wilderness, vnto the mountain of the daughter Zion. For it shall be as a bird that is fieth, and a nest forsaken: the daughters of Moab shall be at the fowdes of Idumea.

Gather a counsell, execute indigent: make thy shadow as the night in the midday: hide them that are chased out: bewayp not him that is fed.

Let us banished dwell with thee: Moab be thou their court from the face of the destroyer: for the extortioner shall guide:

He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would give no shewe nor comfort, they are now left comfortlesse. The Assyrians shall oppress the Israellites, but for a while.

the destroyer shall be consumed, and the oppressor shall cease out of the lande.

And in mercie shall the throne be prepared, and he shall sit vpon it in iustitias, in the tabernacle of David, iudging, and seeking iudgement, and having iustice.

We haue heard of the pride of Moab, (he is very pious) even his pride, & his arrogancie, and his indignation, but his lies shall not be so.

Therefore shall Moab howle vnto Moab: every one shall howle: for the foundations of Iair-harseth shall peimourne, yet they shall be striken.

For the vineyardes of Heihon are cut downe, & the vine of Sibmah: the lords of the heathen haue broken the principall vines thereof: they are come vnto Jaaser: they wounded in the wilderness: her goodly branches stretched out the sides, and went ouer the sea.

Therefore will I weep with the weeping of Jaaser, and of the vine of Moab, & Heihon: and Elealeh, I will make thee drinke with my teares, because vpon the summer fruites, and vpon thy harvest I haue howling to fallow.

And gladnesse is taken away, and top out of the plimfull field: and in the vineyardes shall be no singing nor shouting: for top: the reeder shall not treade wine in the wine presses: I haue caused the reioyng to cease.

Wherefore, my bowels shall sounde like an harp for Moab, & mine inward parts for Iair-harseth.

And when it shall appeare that Moab shall be wearie of his high places, then shall he come to his temple to pray, but he shall not be heard.

This is the worde that the Lord hath spoken against Moab since that time.

And now the Lord hath spoken, saying, In three peeces, as the peeces of an hireling, and the glorie of Moab shall be contained in al the great multitude, and the remnant shall be verie small and feeble.

seeke helpe of their idoles & all in vaine: for Chemosh their great god shall not be able to helpe them. He appointed a certaine time to punish his enemies in. Who will obserue iustly the time, for the which he is hyral, and krue no longer, but will ouer long for it.

C H A P. XVII.

A prophetic of the destruction of Damascus and E-phraim. 7. Calanitic month to represent war.

The burden of Damascus. Behold, a Rede Chap. 13. 1.

Damascus is taken away from being a citie, for it shall be a ruinous heap.

The cities of Aroer shall be forsaken: they shall be for the flocke: for they shall lie there, and none shall make them afraid.

The ministration also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Israel shall be as the glorie of the chambers of Israel.

declaring the destruction of these two Kings, of Syria and Israel, when as they had conspired the ouerthrow of Iudah. The un tribes gloried in their multitude, and alliance with other nations: therefore he sayth they shall be brought downe & the Syrians also.

Meaning, Christ.

Their vaine confidence, and proude bragges that deceiue them, as Ierem. 48. 1.

For all your mourning, yet the citie shall be destroyed, even vnto the foundations.

That is, the Assyrians, & other enemies.

Meaning, that the country of Moab was now destroyed, and all precious things thereof were carried into the borders, yea into other countries, and ouer the sea.

He sheweth that their plague was so great, that it would haue moved any man to lament with them, as Psal. 141. 5.

The enemies are come vpon thee, and thou art for ioy, when they carry thy commodities from thee, as Iere. 48.

For verie sorrowe and compassion.

They shall see all meanes to

1 He sheweth that the sea and the rivers shall be dried up, whereby they thought themselves most safe, should not be able to defend them from his anger, but that he would send a deluge among them, that should wipe them vnder the waters.

2 For Nilus ran into the sea by divers streames, so though they went to many rivers.

3 The Ebrove was in mouth, whereby they made a spring, out of the which the water gusheth as out of a mouth.

4 The Hebrews were described the definition of a country by taking wayes of the commoditie thereof, as by rice, fish, fish, and such other things, whereby answers are called.

5 And also famous cities.

6 The Hebrews were of Pharaoh's persuasion, whereby the king became wise, and night, and day, and was not wakened, and he feared his lawless, crying, lawless.

7 Of Memphis, then Alexandria, & now called the great Cair.

8 The principal cities thereof are the chiefest cause of their destruction.

9 The spirit of wisdom he hath made them drunken & giddy with the spirit of error. o Neither the great nor the small, the strong nor the weak.

10 Considering that through their occasion he loves made not God their defence, but put their trust in them, and were therefore now punished, they shall feare least he will put them to death.

11 Shall make one confession of faith, and profess to serve God right.

12 Meaning, of the service of GOD, and the first remaine in their hearts, and to the sixth part there should be but

1 Then the waters of the sea shall be capte, and the river shall be dried up, & waited.

2 And the rivers shall goe farre away: the rivers of defence shall be emptied and dried up: the reedes and flagges shall be cut downe.

3 The grasse in the river, and the head of the rivers, and all that groweth by the river, shall wither, and be gyven away, and be no more.

4 The fishers also shall mourne, and all they, that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be wakened.

5 Moreover, they that worke in flaxe of divers sorts, shall be confounded, and they that weare nets.

6 For their nettes shall be broken, and all they that make poyndes, shall be shame in heart.

7 Surely the princes of Noan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: howe say ye vnto Pharaoh, I am the sonne of the wise: I am the sonne of ancient kings?

8 Where are now thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined as against Egypt?

9 The princes of Noan are become fooles: the princes of Egypt are deceived, they have deceived Egypt, even the corners of the cities thereof.

10 The Lorde hath mingled among them the spirit of error: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomite.

11 Neither shall there be any worke in Egypt, which the head may doe, nor the caple, the branch nor the rush.

12 In that day shall Egypt bee like vnto women: for it shall be afrayde & feare because of the moorning of the hande of the Lorde of hostes, which he shaketh ouer it.

13 And the lande of Indal shall be a feare vnto Egypt: men one that maketh mention of it, shall be afrayde thereof, because of the counsell of the Lorde of hostes, which he hath determined, vpon it.

14 In that day shall fine cities in the land of Egypt: I speake the language of Canaan, and shall sweare by the Lorde of hostes: one shall be called the cite of destruction.

15 In that day shall the altar of the Lorde bee in the middes of the lande of Egypt, &

16 And a pillar by the border thereof vnto the Lorde.

17 And it shall be for a signe & for a witnesse vnto the Lorde of hostes in the land of Egypt: for they shall cry vnto the Lorde, because of the oppressors, and he shall send them a Saviour and a great man, and he shall deliuer them.

18 And the Lorde shall be knowne of the Egyptians, and the Egyptians shall knowe the Lorde in that day, and doe sacrifice and oblation, and shall bowe downe vnto the Lorde, and forsake them.

19 So the Lorde shall smite Egypt, hee shall smite and heale it: for he shall returne vnto the Lorde, and he shall be merciful vnto them, and he shall heale them.

20 In that day shall there bee a path from Egypt vnto Assyrie, and Assyrie shall come into Egypt, and Egypt into Assyrie: so shall the Egyptians shall worship the Assyrie.

21 In that day shall Israel bee the third with Egypt and Assyrie, even a blessing in the middes of the land.

22 For the Lorde of hostes shall bless it, saye the spirituall men. Blessed bee my people Egypt and service vnder Assyrie, the worke of mine handes, and Israel mine inheritance.

23 were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be layed together in one sayth and religion, and should be all one folde vnder Christ their shepheard.

CHAP. XX.

1 The three yeres captiuitie of Egypt & Ethiopia described by the three yeres going naked of Isaiah.

2 In the peere that Cartan came to a Who was a Nabob, (when Sargon king of Ninus, sent him) and had fought agaynst Nabob, and taken it.

3 At the same time spake the Lorde by the hand of Isaiah the sonne of Amos, saying, For, and loose the sackcloth from thy loynes, & put off thy shoe from thy foote. And he did so, walking naked and barefoote.

4 And the Lorde sayde, Like as my seruant Isaiah hath walked naked, and barefoote three yeres, as a signe and wonder vpon Egypt, and Ethiopia.

5 So shall the king of Assyrie take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked & barefoote. With their buttocks vncovered, to the shame of Egypt, and barefoote. And they shall feare, and be ashamed of red.

6 Ethiopia their expectation, and of Egypt their gloire.

7 Then shall the inhabitant of this isle say in that day, Beholde, such is our expectation, whither we had hope to be gloried, deliuered from the king of Assyrie, and howe shall we be deliuered?

8 bour with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and a On the sea side.

2 The burden of the driest sea. As the Nile and Caldea was whilewines in the South: so shall it be whilewines, passe from the wilderness, so shall it be whilewines, come neth Caldea.

p In Steele of
reuerence ye
were joyful ye
made great
cheere, contem-
ning the admo-
nitions of the
prophets, saying,
Let vs eate and
drinke: for our
Prophets say,
that we shall dye
to morrow.
q Because the
beene worde
doth also signi-
fie one that doth
mourne and che-
rish, there are of
the learned that
thinke, that this
wicked man did
mourne secretly
for the Assyrians
and Egyptians,
to be my the Church,
and to provide
for himselfe a
gynall daunt-
ing in mean-
leson he perpe-
trated and gave
of the best offi-
ces into his hand
under Hezekiah,
oper aspying to
the huilt.
r Meaning, that
he was a stran-
ger and came vp
of nothing.
s Where as he
thought to make
his name im-
mortal by his fa-
mous sepulchre,
he died most mi-
serably among
the Assyrians.
t Signifying that
whatsoever dignitie
the wicked attaine vnto,
at length it will
turne to the shame
of those Princes,
by whome they
are preferred. u
To be steward
again, out of the
which office
he had bene put
by the craft of
Shebna. x I will
committ vnto
him the full charge
and gouernement
of the Kings house.
y I will estab-
lish him and con-
ferme him in his
office: of this
phrase see Exa. 3. 9.
z Meaning, that
both small and
great that shall
come of Eliakim,
shall haue praise
and glorie by this
faithfull as-
sayer. a He meaneth
Shebna, who in
managingement
should haue fallen.

CHAP. XXIII.

A prophesie against Tyrus. 17 A promise that it shall be restored.

1 The burden of Tyrrus. Howle, ye
shippers of Carthage: for it is des-
troyed, so that there is none house:
none shall come from the land of Chit-
tin: it is a reuelled unto them.

d By Chittim they meant all the yles & countreys
Westward from Palestina. e All men know of this destruction.

drinking wine, & eating and drinking: for
to morrow we shall die.

14 And it was declared in the eares of the
Lord of hostes. Surely this iniquitie shall
not be purged from you, till ye dye, saith
the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go,
get thee to that traitor, to Shebna,
the steward of the house, and say,

16 What hast thou to doe here? and whom
hast thou here? that thou shouldst here
beu thee out a sepulchre, as he that beu-
eth out his sepulchre in his place, or
that granteth an habitation for himselfe
in a rocke?

17 Beholde, the Lord will carie thee away
with a great captiuitie, and will surely re-
uer thee.

18 He will surely rouse and turne thee like a
ball in a large countrey: there shalt thou
dye, and there the charres of thy glorie
shalbe the shame of thy lordes house.

19 And I will bring thee from thy nation,
& out of the dwelling where he destroyeth thee.

20 And in that day will I call my seruant
Eliakim the sonne of Gishai,

21 And with thy garments will I clothe
him, and with thy girdle will I streng-
then him: thy power also will I commit
into his hands, and hee shalbe a father
of the inhabitants of Ierusalem, and of the
house of Iudah.

22 And the key of the house of Dauid will
I lay vpon his shoulder: so he shall open,
and no man shall shut: and he shall shut,
and no man shall open.

23 And I will fasten him as a nail in a
sure place, and he shall be for thy stone
of glorie to his fathers house.

24 And they shall hang vpon him all the
glorie of his fathers house, euen of the ue-
phewes and posteritie: all final breffels,
from the vessels of the cuppes, euen to all
the instruments of musike.

25 In that day, saith the Lord of hostes,
shall the nail that is fastened in the sure
place, depart and shalbe broken, and fall:
and the burden that was vpon it, shalbe
cut off: for the Lord hath spoken it.

2 We will, ye that dwell in the yles: the mar-
chants of Iddon, and such as passe ouer thee, and eni-
shed thee, the sea, haue replenished thee.

3 The seede of Ainus growing by thee as g Meaning, the
bundance of waters, and the harvest of come of Egypt
the river was her reuerence, and the was a which was fed
marke of the nations, by the ouer-

4 Be ashamed, thou Iddon: for the sea flowing of Nilus,
hath spoken, euen of strength of the sea, sape h That is, Ty-
ing, I haue not trauailed, nor brought rus, which was
foolish children, neither nourished pong the chiefe port
men, nor brought by virgins.

5 When the same cometh to the Egypt i I haue no peo-
tians, then shalbe sope, concerning the ple left in me, &
ruinour of Egypt, om as a barren

6 Goe thou ouer to Carthage: howle, re- woman that ne-
uer that dwell in the yles.

7 Is not this that your glorious citie? her k Because the
antiquitie is of ancient dayes: per owne two countreys
fate shall leade her a farre off to bee a was were ioyned in
towne.

8 Who hath decreed this against Tyrrus i Tyrrus willett
(that crowneth men) whose marchants other marchants
are princes? whose chapmen are the nos to go to Calicia,
bles of the world? and to come no

9 The Lord of hostes hath decreed this, to more thee.

10 Hee shall the pride of all glorie, and to bring m Who maketh
to contempt all them that be glorious in her marchants
the earth. like Princes.

11 Pass thou through the lande like a flood to n Thy strength
the daughter of Carthage: there is no will no more
more strength. serue thee: there

12 He stretched out his hand vpon the sea: forced flee to o-
he brooke the kingdomes: the Lord hath ther countreys
giuen a commandement concerning for succour.
the place of marchandise, to destroy the yos o For Tyrrus
wer thereof. was neuer touch-
ed nor af-
fected before.

13 And he sape, Thou shalt no more re- p Because Ty-
ioyce when thou art oppressed: o d burs rus was build by
gine daughter of Iddon, rise by, goe as them of Zidon,
uer unto Chittim: per there thou shalt q The Caldees
haue no rest. which dwell in
the yles in the wil-
dernes, were ga-
thered by the
Assyrians into
cities:

14 Behold the land of the Chaldeans: this r The people of
was no people: q Asshur fortified it by the Caldees de-
inhabitants of the wilderness: they set up stroied the As-
the towres thereof: they raised the palas- syrians whereby
ces thereof and he brought it to ruine. the Prophet
meaneeth, that
seeing the Cal-
deans were able
to overcome the
Assyrians, which
were of great a
nation, much

15 And in that day shall Tyrrus be forgot- t The people of
ten sententie perres, (according to perres destroyed the Caldees
of one King) at the ende of sententie perres

16 Take an harpe, and goe about the citie: shall Tyrrus o sing as an harlot.
sing as an harlot.

17 Take an harpe, and goe about the citie: shall Tyrrus o sing as an harlot.
(thou harlot that hast bene forgotten) x make swete melodie, sing more songs
that thou mayest be remembered.

18 And at the ende of sententie perres shall y Though he haue bene chastised of the Lord, yet he shall re-
the Lord visite Tyrrus, & she shall returne turne to her olde wicked practises, and for gaue shall give her
to her wages, & shall commit fornication selfe to all men lusts like an harlot.

more shall these two nations of Caldea and Assyria be able to o-
uerthrowe Tyrrus. f That is, Tyrrus, by whom yee are enriched,
t Tyrrus shall lie destroyed sententie yeeres, which he calleth the
reigne of one King, or a mans age. u Shall vse all craft and sub-
tiltie to entice men againe to her. x Shee shall labour by all
meanes to recouer her first credit, as an harlot when she is long
forgotten, seeketh by all meanes to entertaine her louers.
y Though he haue bene chastised of the Lord, yet he shall re-
turne to her olde wicked practises, and for gaue shall give her
selfe to all men lusts like an harlot.

¶ He sheweth
that God yet by
the preaching of
the Gospell will
call Tyrus to re-
pentance, and
turne her heart fr
shipping of God

with all the kingdoms of the earth, that are in the world.

18 Her hire occupying and her wages shall
be : hold vnto the Lorde: it shall not be
layed by nor kept in store, but her mar-
chandise shalbe for them that dwell be-
foze the Lorde, to eate sufficiently, and to
haue durable clothing.

from auarice and filthie gaine, vnto the true wor-
and liberalitie towards his Saintes.

CHAP. XXIIII.

A prophetic of the curse of God for the sinners of the people. 13. A remnant referred, that praise the Lord.

a This proph-
cie is as a cōclu-
sion of that which
hath bin threat-
ned to the Iewes
& other nations,
frō the 13. Chap.
and therefore by
ȝ earth he mea-
neth those lands,
which were be-
fore namēd.

b Because this was a name of dignitie, it was also applied to the, which were not of Aarons familie, & so signifieth also a man

of dignitie, as 2.
Sam. 8. 18. & 20.
25. 1. chro. 18. 17.
& by these words
the Prophet sig-
nifieth an horri-
ble confusion,
where there shall
be neither reli-
vius order nor po-

4 That is, rendereth not her fruit for $\frac{1}{2}$ sinne of $\frac{1}{2}$ people, who $\frac{1}{2}$ earth deceived of their nouriture, because they deceived God of his honour.

d Written in the
Law, as Leu. 26.
24. Deut. 28. 16.
thus } Prophets
vised to apply
particularly the
menaces & pro-
mises, which are
or els, that they
} Which as it was
defolation and ex-
ile, but of all the
wofe Gods benefice
to mourning. In
great defolation
pray in his name,

1 **B**ehold, the Foide maketh the earth
Despise, and he maketh it waste: he
turneth it upside downe, and scat-
tereth abroade the inhabitantes thereof.
2 And there shalbe like people, like a yuist,
and like seruants, like master, like vnwap-
per, like nuffresse, like bier, like seller, like len-
der, like borrower, like giuer, like taker to
vntyre.

3 The earth shall bee cleane emptied, and
utterly spoiled: for the Lorde hath spo-
ken this word.

4 The earth lamenteth and fadeth away:
the world is feeble and decayed: the
proude people of the earth are weakened.

5 The earth also deceiveth, because of
the inhabitants thereof: for they trans-
gressed the Lawes: they changed the or-
dinances, and brake the everlasting co-
venant.

6 Therefore hath the ^d curse denounced
the earth, and the inhabitantes thereof
are desolate. Wherefore the inhabitantes
of the laude are ^e burned by, and few men
are left.

7 The wine faileth, & wine hath no might:
all that were of mery heart, do mourne.
8 The mirth of cabinets ceaseth: the noise
of them that reioyce, endeth: the ioye of
the harpe ceaseth.

9 They shall not drinke wine with mirth:
strong drinke shalbe bitter to them that
drinke it.

10 The cite of Vanitie is broken downe:
euery house is shut vp, that no man may
come in.

11 There is a crying for wine in the streets:
all hope is darkened: the strength of the
mould is gone away.

13 ¶ Surely thus shall it be in the muddle
of the earth, among the people, ^b as the
shaking of an olive tree, and as the grapes
when the vintage is ended.

24. They shall lift up their hope: they shall
 shoute for the magnificence of the Joye:
 generally in the Lawe. e With heate & drougt,
 they were consumed with the fire of Gods wrath,
 as without order, howe shoulde it be brought to
 confusion: and this was not only meant of Ierusa-
 lem, other wicked cities. g. Because they did not
 reserue right, their pleasures should faile, and they fall
 He comforteth the faithfull, declaring that in this
 the Lorde will assemble his Church, which shall
 as chap. 10. 22.

they shall reioyce from i the sea.
15 Wherefore praise ye the Lord in
his, euen the name of the Lord
Israel, in the ples of the sea.

16 From the uttermost part of
we have heard prayles, euen this
Iust, & I said, I syp I annesse,
neile, wo is me: the transgression
offended: yea, the transgression
griuously offended.

17 Fear, and the pit, and the snare,
thou inhabitant of the earth.

18 And he that fleeth from the day
fear, shall fall into the pit: and
conuneth by out of the pit, shall
in the snare: for the ^m window
on high are open, and the found
the earth do shake.

19 The earth is utterly broken do
earth is cleane dissolved : the
mouned exceedingly.

20 The earth shall reele to and f
drunken man; and shalbe remou
tent, and the iniquitie thereof sha
ue upon it: so that it shall fall,
no more.

21 ¶ And in that day shall the Lord
sit the horse about that is on him
the kings of the world that
the earth.

22 And they shall be gathered together the prisoners in the pit: and they shall be shut up in the prison, and after dayes shall they be visited.

23 ¶ Then the moone shall be as blacke
the sunne ashamed, when the
hostes shall reigne in mount Zio-
n: and gloire shall be
ancient men.

him with his rodde. o Not with his
comforted. p When God shall reſtor
thereof ſhall to ſhine, and his miniſter
cient men) that the ſunne and the mo
pariſon thereof.

CHAP. XXV.

A thanksgiving to God in that that he sheweth himselfe iudge of the world, by punishing the wicked and maintaining the goodly.

O Lord, thou art my God: I
alt thou, I will praise thee
for thou hast done wo
things, according to the counsels
with a stable truth.

2 For thou hast made of a ^b citie a
of a strong citie, a rume: even the
of strangers of a citie, it shall be
built.

3 Therefore shall the ^d mighty peo-
gious unto thee: the citie of the str-
rious shall feare thee.

4 For thou hast been a strength
power, even a strength to the needy
trouble, a refuge against the tempest
shadowe against the heat : for
enemies. e That is, a place where
without danger, and as it were, at ease
rogant and proude, which before would
thy corrections feare and glorifie thee

i From the
most crasse of
the world, where
the Gospell shall
be preached, as
verf. 14.
k Meaning, as
God, who will
publish his Gos-
pell through all
the world.

I am confident of the
 here that
 be taken
 from Church
 nations of
 wine: the
 early is
 'ro like a
 ed like a
 ll be gra-
 and rise

yde = his
 it, turn
 are byon
 urther, as
 p shall be
 rr may be
 heb, and then they d
 fende of Noahs food.
 n and in There is
 efoze his power is high
 or mighte, he
 God will vnde
 s rods, as ver. 11. but th
 are his Church, the p
 rs (which are called
 none shall be dark: in son

with him
 ricked and
 willers: a Thus the
 phes give
 flau: charles to God
 underfull because he
 of othe, bring under
 in heape, iedction the
 the palace nations by
 merer dei rebions, and
 ple give make the
 strong nar Church which
 before we
 enemies.
 into the b Nor out of
 in this Jerusalem, but
 mpet, a also of the
 the blast the cloie, which
 have bene the
 as all vagabondes may find
 as in a palace, d Ther
 did not knowe that, and by

a T
mad
fort
where
nuic
ome
the a
deliv
the v
Shon
b Go
on a
that
for v
elle
golly
after
wile
war
whe

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by braine, so that God bring downe the rage of the wicked.

g As a cloud shadoweth from the heate of the sunne, so shall God alwaie the relieving of the wicked agaynst the godly.

h To wit, in Zion, whereby he meaneth his church, which should vnder Christ bee assembled of the Iewes and the Gentiles, and is here described vnder the figure of a collybantes.

i Meaning, that ignorance and blindness, whereby we are kept backe from Christ.

k He will take away all occasions of sorrowe, and fill his church with perfect joy.

l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 2 Chron. 2.49, and another in the land of Moab, 1.48.3. which seemeth to haue bene a plentifull place of corne, Chap. 10.31.

n Meaning, that the reprobate, euen in this life shall haue the beginning of everlasting death.

o To wit, the companie of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q Towit, in extreme sorrowe.

r Our sorrowe had none ende, neither did we enjoy the comfort, that we looked for.

s The wicked men without repleace, to visite the iniquitie of the inhabitants of the earth vpon them: and they destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glorie: the contrarie should come to the wicked, as ver. 14. u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they seele the dewe of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods mercie.

* of the night is like a storme agaynst the wall.

1 Thou shalt bring downe the people of the strangers, as the heate in a drye place: hee will bring downe the song of the night, as the heate in the shadow of a cloud.

2 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fatted wines, and of fat things full of marrow, of wines fatted and purified.

3 And hee will destroy in this mountaine the cohering that contrary all people, and the baple that is tyed vpon all nations.

4 Hee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

5 And in that day shall men say, Lo, this is our God: wee haue waited for him, and he will save vs. This is the Lord, wee haue waited for him: wee will reioyce and be ioyfull in his saluation.

6 For in this mountaine shall the hand of the Lord rest, and his speech shall be heard vnder him, euen as strawe is threshed in = spabimnah.

7 And he shall stretch out his hand in the mides of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his handes shall he bring downe their pride.

8 The defence also of the height of the walles shall he bring downe and lape lowe, and cast them to the grounde, euen vnto the dust.

9 By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 2 Chron. 2.49, and another in the land of Moab, 1.48.3. which seemeth to haue bene a plentifull place of corne, Chap. 10.31.

n Meaning, that the reprobate, euen in this life shall haue the beginning of everlasting death.

o To wit, the companie of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q Towit, in extreme sorrowe.

r Our sorrowe had none ende, neither did we enjoy the comfort, that we looked for.

s The wicked men without repleace, to visite the iniquitie of the inhabitants of the earth vpon them: and they destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glorie: the contrarie should come to the wicked, as ver. 14. u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they seele the dewe of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods mercie.

of the people, and the streynes of the needie.

1 The wap of the iust is righteousnesse: thou wilt make equal the righteous party of the iust.

2 Also we, O Lord, haue waited for thee in the wap of thy iudgements: the desire of our soules is to thy name, and to the remembrance of thee.

3 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for thy iudgements are in the earth, the inhabitants of the earth shall learne righteousness.

4 Let mercie be shewed to the wicked, yet hee will not learne righteousness: in the land of vngodlinesse will hee doe wickedly, and will not bestoide the maiestie of the Lord.

5 O Lord, they will not beholde thine hande: but they shall see it, and be confounded with the zeale of the people, and the fire of thine enemies shall deuoure them.

6 Lord, vnto vs thou wilt shewe peace: for thou also hast wrought all our works for vs.

7 O Lord our God, other = lordes beside thee haue ruled vs, but we will remember thee onely, and thy name.

8 The dead shall not liue, neyther shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

9 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

10 Lord, in trouble haue they visited thee: they pouered out a prayer when thy chastening was vpon them.

11 Like as a woman with child, that bawleth neere to the traualle, is in sorrowe, and crieth in her paines, so haue we bene in thy sight, O Lord.

12 We haue concurred, wee haue boyne in paine, as though wee shoulde haue brought forth: we pined: there was no helpe in the earth, neither did the inhabitants of the world fall.

13 The dead men shall liue: euen with my bodie shall they rise. Awake, O sing, pee that dwell in dust: for thy dewe is as the dewe of herbes, and the earth shall cast out the dead.

14 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hibe thy selfe for a little while, vntill the indignation passe ouer.

15 For loe, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and they destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glorie: the contrarie should come to the wicked, as ver. 14. u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they seele the dewe of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods mercie.

f God will set the poore afflicted ouer the power of the wicked.

g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.

h Meaning, that by afflictions we shall learne to feare God.

i The wicked, though God shew them euident signes of his grace, shall beneuer the better.

k Through enuy and indignation agaynst thy people.

l The fire & vengeance, wherewith thou dost destroy thine enemies.

m The Babylonians, which haue not governed according to thy worde.

n Meaning, that the reprobate, euen in this life shall haue the beginning of everlasting death.

o To wit, the companie of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q Towit, in extreme sorrowe.

r Our sorrowe had none ende, neither did we enjoy the comfort, that we looked for.

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x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods mercie.

y He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods mercie.

y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

earth shall disclose her blood, and shall no more hide her shame.

CHAP. XXVII.

Apopheli against the kingdom of Sathan, 3 And of the joy of the Church for their deliverance.

a At the time appointed.
b That is, by his mightie power and by his word.
He prophesieth here of the destruction of Sathan & his kingdome vnder the name of Liliathan, Affur and Egypt.

c Meaning, of best wine, which is the vineyard, is the Church, should bring forth as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Sathan, because he loveth his Church for his own mercies sake, & can not be angry with it, but willeth it may powre his anger vpon the wicked infidels, whom he meaneth by vipers & thornes.

e He marvleth that Israel will yet come by gentleness, except God make them to see his rods, & so bring them unto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the shape vnder affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

k Notwithstanding his favour that he will shewe them after, yet Ierusalem shall be destroyed, and graffe for cattell shall growe in it.

l God shall not have neede of mightie enemies: for the verie women shall doe it, to their great shame.

m Hee shall destroye all those Euphrates to Nilus: for same fled toward Egypt, thinking to have escape.

n That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the shape vnder affliction.

o He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

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s That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the shape vnder affliction.

t He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

u Notwithstanding his favour that he will shewe them after, yet Ierusalem shall be destroyed, and graffe for cattell shall growe in it.

v God shall not have neede of mightie enemies: for the verie women shall doe it, to their great shame.

w Hee shall destroye all those Euphrates to Nilus: for same fled toward Egypt, thinking to have escape.

one by one, children of Israel.

13 In that day also shall the great trumpet be blowne, and they shall come, which were perished in the land of Asshur: and they that were chased into the lande of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

CHAP. XXVIII.

Against the pride and drunkenness of Israel, 9 The unprofitableness of them that should learn the words of God, 24 God death all things in time and place.

W as to the crowne of pride, the dunhards of Ephraim: for his glorious beautie shall bee a fading of the valley of them that be fat, and are ouercome with wine.

2 Wherefore, the Lord hath a mightie and strong hoste, like a tempest of haile, and a whirlwinde that overthroweth, like a tempest of mightie waters that overfloweth, which shall overthrow the ground.

3 They shall be troben vnder foote, even ley of them that had abundance of worldly riches.

4 For his glorious beautie shall bee a fading flower, which is vpon the head of as it were, the valley of them that be fat, and as the bawle fruite afore summer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes bee for a crowne of glorie, and for a diademe of beautie vnto the residue of his people.

6 And for a spirit of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they have erred because of wyne, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are swallowed by wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whome shall hee teache knowledge, and whome shall hee make to vnderstande the things that hee heareth: them that are weined from the milke and bawle from the breasts.

10 For they shall be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering tongue and with a strange language shall hee speake vnto this people.

12 Vnto whome hee saide, This is the

which is here meant by drunkenness and vomiting. For there was none that was able to vnderstande any good doctrine: they were foolish, and as vnnecesse as young babes. 1 They must haue one thing of times tolde. k Let one teache what hee can, yet they shall no more vnderstande him, then if hee spake in a strange language. l That is, the Prophet, whome God thought fit to send.

m This is the doctrine, whereupon ye ought to stay and rest.

1. Show to them that are weary and haue neede of reſt, what is the true reſt.

2. Becauſe they will not receiue the word of God when it is offered, it cometh of their owne malice, if after they haue beene ſo hardned, that they care not for it, as before, Chap. 69.

3. They thought they had buſies to aſſeſſe Gods iudgements, and that they could eſcape though al other perſhed.

4. Though the prophets condemned their idoles, vaine trifles, falſhood, and vaine, yet the wicked thought in themſelues that they would truſt in theſe things.

5. That is, Chriſt, by whom all the building muſt be tried, and vpholden, Phil. 1. 12. 1. Tim. 3. 16. 1. Cor. 10. 1. 1. Pet. 1. 6.

6. He ſhall be quiet, and ſeeketh more other remedies, but be content with Chriſt.

7. In the reſtitution of his Church, judgement and iuſtice ſhall reigne, a Gods corrections and aſſiſtion.

8. Affliction ſhall diſcouer their vaine confidence, which they kept ſecret to themſelues. 9. Terror and deſtruction ſhall make you to learne that, which exhortations and gentlenes could not bring you vnto. 10. Your affliction ſhall be ſo fore, that you are not able to endure it. 11. When David ouercame the Philiftines, 2. Sam. 5. 20. 1. Chron. 14. 1. 12. Where Iſoſhua diſcomfited the Kinges of the Amorites, Iſoſhua 10. 12. 13. c. As the plowe man hath his appointed time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeance: for hee puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeede is beaten, and tried, but not broken, as are the wicked.

reſt: a giue reſt to him that is to weary: and this is the reſtreſhing, but they woulde not heare.

13. Therefore ſhall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may go, and fall backward, and be broken, and be ſuared and be taken.

14. Wherefore, heare the word of the Lord, ye ſcornfull men that rule this people, which is at Ieruſalem.

15. Becauſe ye haue ſaide, We haue made a couenant with death, and with hell are we at agreement: though a ſcurge runne ouer, and paſſe through, it ſhall not come at vs: for we haue made ſalues, haue our refuge, and vnder ſhadowe are we hid.

16. Therefore thus ſaith the Lord God, Beholde, I will lay in Zion a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation. He that belieueth, ſhall not make haſte.

17. Iudgement alſo will I lay to the rule, and righteouſneſſe to the balance, & the ſcale ſhall ſwepe away the vaine confidence, and the waters ſhall ouerflowe the ſecret place.

18. And your couenant with death ſhall be diſſaulted, and your agreement with hell ſhall not ſtand: though a ſcurge runne ouer and paſſe through, then ſhall ye be trode downe by it.

19. When it paſſeth ouer, it ſhall take you away: for it ſhall paſſe through euery morning in the day, and in the night, and there ſhall be onely a ſcare to make you to vnderſtand the hearing.

20. For the bedde is a ſtreight that it cannot ſuffice, and the covering narrow that one cannot wrap himſelfe.

21. For the Lord ſhall ſtande as in mount perſian: he ſhall be worth as in the valley of Gibeon, he may do his worke, his ſtrange worke, and bring to paſſe his acte, his ſtrange acte.

22. Nowe therefore be ye mockers, leaſt your bondes increaſe: for I haue heard of the Lord of hoſtes a conſumption, euen determined vpon the whole earth.

23. Hearken ye, and heare my ſpeech: hearken ye, and heare my ſpeech.

24. Worth the plowman plowe all the day, to ſow: both he open, and breake the clottes of his ground?

25. When he hath made it a plaine, will he not then ſow the ſeeds, and ſow cummin, and caſt in wheate by meſure, and

the appointed barley and rye in their places?

26. For his God both inſtruct him to haue diſcretion, and both teache him.

27. For ſickles ſhall not be theſhed with a theſhing inſtrument, neyther ſhall a cart wheele be turned about vpon the cummin: but the ſickles are beaten out with a ſtaffe, and runneth with a rodde.

28. Head come when it is theſhed, hee doth not alway theſh it, neyther doth the wheele of his cart ſtil make a noiſe, neyther will hee breake it with the teeth thereof.

29. This alſo cometh from the Lord of hoſtes, which is wonderfull in counſell, and excellent in worke.

CHAP. XXIX.

1. A prophesie againſt Ieruſalem. 13. The vengeance of God on them that follow the traditions of man.

2. A altar, altar of the citie that Dauid built in: adde perſe vnto perſe: let them kill lambs.

3. But I will bring the altar into diſtreſſe, and there ſhall be ſeueritie, and ſoueraignty, and it ſhall be vnto me like a altar.

4. And I will bring the altar as a citie, ſight againſt thee on a mount, and will call by ramparts againſt thee.

5. So ſhalt thou be humbled, and ſhalt ſpeake out of the ground, and thy ſpeech ſhall be as out of the duſt: the voice alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.

6. Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of ſtrong men ſhall be as chaſſe that paſſeth away, and it ſhall be in a moment, euen ſuddenly.

7. Thou ſhalt be viſited of the Lord of hoſtes with thunder, and ſhaking, and a great noyſe, a whirlewinde, & a tempeſt, and a flame of a denouncing fire.

8. And the multitude of all the nations perſe, ſo that they that fight againſt the altar, ſhall be as a diuine or bulſon by night: euen all they that make the warre againſt it, and ſtrong holdes againſt it, and lape ſiege vnto it.

9. And it ſhall be like an hungry man ſhabe deſtroyed, and hee eateth: ſhe eateth: and as duſt or when hee awaketh, his ſoule is emptie: chaſſe in a whiſle of like as a chriſtian man dreameth, and lo, winde.

10. He is drinking, and when hee awaketh, hee holde, he is faint, and his ſoule length: ſo that I will bring ſhall the multitude of all nations be that fight againſt mount Zion, and that, which thou makeſt ſure, and make you blinde: they are vaine truſt, ſhall drunken, but not with wine: they ſhall come at wars, euen as a dreame in the night. Some

11. Stay your ſlurs, and wonder: they are blinde, and make you blinde: they are vaine truſt, ſhall drunken, but not with wine: they ſhall come at wars, euen as a dreame in the night. Some

12. For the Lord hath covered you with a dreame in the night. Some

13. I ſay, as if this were a comfort to the Church for the deſtruction of the enemies. 14. That is, hee thinketh that hee eateth. 15. Muſt hereon as long as ye liſt, yet ſhall ye finde nothing: but occaſion to be ſhamed: for your prophets are blinde, and therefore cannot direct you.

a The Ebrewe word Ariel ſignifieth the Lion of God, & ſignifieth a altar, becauſe the altar ſeemed to deuoure ſacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence ſhall be as out of the duſt: the voice alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.

c Your citie ſhall be full of blood, as an altar whereon they ſacrifice, not laſt long. d They ſpeake ſhall be no more ſo ſoftly, but abate.

e fed, & low as a very charmers, which are in low places, & whiſper, ſo that they voice can ſcarce be heard.

f Thine hired ſouldiers, in who thou truſteſt,

g The enemies holde, he is faint, and his ſoule length: ſo that I will bring ſhall the multitude of all nations be that fight againſt mount Zion, and that, which thou makeſt ſure, and make you blinde: they are vaine truſt, ſhall drunken, but not with wine: they ſhall come at wars, euen as a dreame in the night. Some

h Some

i I ſay, as if this were a comfort to the Church for the deſtruction of the enemies. 14. That is, hee thinketh that hee eateth. 15. Muſt hereon as long as ye liſt, yet ſhall ye finde nothing: but occaſion to be ſhamed: for your prophets are blinde, and therefore cannot direct you.

CHAP. XXX.

Spirit of slumber, and hath shut by your eyes: the Prophets, & your chiefe Seers hath he covered.

11 And the vision of them all is become vnto poyn, as the woordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. When shall he saye, I can: not: for it is sealed.

i Meaning, that it is all alike, eyther to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites

& not sincere in hart, as Mat. 13. 8

l That is, their religio was learned by mans doctrine, and not by

my worde,

m Meaning, that where as God is not worshipped

according to his word, both magistrates and ministers are but

fooles, and without vnderstanding.

n This is spoken of them, which in hart despised Gods word, and mocked at the admonitions,

but outwardly bare a good face.

o For all your craft, sayth the Lorde, you can not be able to escape mine

handes, no more then the clay, that is in the potters handes, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then,

may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.

q They went about to finde fault with the

Prophets words, and would not abide admonitions, but would

intangle them and bring them into danger. r Signifying, that except God giue vnderstanding, and knowledge, man cannot but

fall erre, and murmure against him,

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I can not reade.

13 Therefore the Lorde sayde, Became this people come nere vnto me with their mouth, and honour me with their lippes, but haue renoued their heart farre from me, and their feare towards me was taught by the precept of men.

14 Therefore beholde, I will againe doe a maruelous worke in this people, euen a maruelous worke, and a wonder: for the wisdome of their wise men shall be perishe, and the vnderstanding of their prudent men shall be hid.

15 Whoe vnto them that seeke deepe to hide their counsell from the Lorde: for their woorkes are in darkenes, and they say, Who seeth vs? and who knoweth vs?

16 Pour turning of denices shall it not be esteemed: as the potters clay: for I shall the worke say of him that made it. I see made mee not: of the thing formed, say of him that fashioned it, We had none vnderstanding.

17 Is it not yet but a litle while, and I behas non shall be turned into Carmel: and Carmel shall be counted as a forest?

18 And in that day shall the beaue heare the woordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenes.

19 The meke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the help one of Israel.

20 For the cruell man shall cease, and the scoynfull shalbe consumed: and all that hastned to inquitrie, shalbe cut off.

21 Which made a man to sinne in the waye, and tooke him in a snare: which reioyned them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lorde vnto the house of Iacob, euen hee that redeemed Abraham, Iacob shall not now be comforted, neither now shall his face be pale.

23 But when hee seeth his children, the waye of mine handes, in the nuddes of hunt, they shall sanctifie my name, and sanctifie the holy one of Iacob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

Hee reproveth the leues which in their aduersitie vsed their owne counsils, 2 And sought helpe of the Egyptians, 10 Despising the Prophets, 16 Therefore he sheweth what destruction shal come vpon them, 18 But offereth mercy to the repentant.

Woe to the rebellious children, saith the Lorde, that take counsel, but not of me, and couer with a courting, but not by my spirit, that they may lap slime vpon slime:

2 Which walke forth to goe downe into Egypt (as haue not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his princes were at Noan, and his Ambassadors came vnto Ianes.

5 They shalbe all ashamed of the people, that cannot profite them, nor helpe nor doe them good, but shalbe a shame and al to a reproche.

6 The burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the pong and olde byon, the viper and fire siping serpent agaynst them that shall beate their riches vpon the shoulders of the coltres, and their treasures vpon the bounches of the Camels, to a people that can not profite.

7 For the Egyptians are hamitis, and they shall helpe in vaine. Therefore haue I cryed vnto her, Their strength is to sit still.

8 Nowe goe, and toyle: it before them in a table, and note it in a booke that it may bee for thy last daye for euer and euer.

9 That it is a rebellious people, lying children, and children that would not heare the Lawe of the Lorde.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not: vnto vs right things: but speake flattering things vnto vs: prophesie: & so our.

11 Depart out of the way: goe asid out of the path: cause the help one of Israel to cease from vs.

12 Therefore thus sayeth the holy one of Israel, Became poueane call off their woide, and trust in violence, and wickednes, and stay thereupon.

13 Therefore this inquitrie shall bee vnto poueane as a heache that fasheth, or a snell whiling in an he wall, whose breaking cometh suddenly in a moment.

14 And the braking thereof is like the God, that braketh of a potters pottre, which is broken without pite, and in the brasen led: breaking thereof is not founde: as a thred to take fixe out of the hearty, or to take war

be so rigoros, nor talke vnto vs in the Name of the Lord, as I remie 1. 2. 1. Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

15 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

16 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

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18 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

19 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

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23 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

24 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

25 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

26 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

27 Meaning in their stubbernes against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shalbe without recovery.

a Oft times by his Prophetes he put you in remembrance of this, y^e you should only depend on him.
 b We will trust to escape by our horses.
 p Whereas all the trees are cut downe save two or three to make staves.
 q He commendeth great mercies of God, who wth patience waiteth for sinners to repentance.
 r Not only in punishing, but in vying moderatly in his time, as Ier. 12. 34. & jo. 11. 40. y^e y^e shall direct alwayes, and appoint thee how to go. y^e the hither or thither.
 s He shall cast away your idoles, which you have made of gold, & silver, with all y^e belonging vnto them, as a most filthy thing, and polluted.
 t Shewing that there can be no true repentance, except both in heart and deede we throw our felles enemies to idolatrie.
 x By these diuers manner of speech he sheweth that the falsitie of Church shalbe so great, that none is able sufficiently to expresse it.
 y When the Church shalbe reformed, y^e glory thereof shall passe seuen times the brightness of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall bee the glorie of the children of God in the kingdom of Christ. z This threatening is against the Assyrians, the chief enemies of the people of God.

ter out of the pit.
 15 For thus saide the Lorde God, the hope of Israel, In rest and quietnesse shall pe bee saued: in quietnesse and in confidence shall bee your strength: but ye would not.

16 For ye haue sayde, No, but we will flee away vpon horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters bee swifter.

17 As thou stande as one shall see at the rebuke of one: at the rebuke of five shall pe flee, till pe bee left as a fynge maist vpon the top of a mountaine, and as a bea-ken vpon an hill.

18 Yet theretoyle will the Lorde waite, that he may haue mercie vpon you, & theretoyle will he be spoken, that he may haue compassion vpon you: for the Lorde is the God of iudgement. Blessed be all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weep no more: hee will certainly haue mercie vpon thee at the voyce of thy cryes when hee heareth thee, hee will answere thee.

20 And when the Lorde hath giuen you the bread of aduerfitee, and the water of affliction, the rayne shall bee no more kept backe, but thine eyes shall see thy rayne.

21 And thine eares shall heare a voyce beside thee, saying, This is the way. I walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the cornering of the images of silver, and the riches of ornament of thine images of golde, and cast them away as a mensstruons cloth, and thou shalt sape vnto it, Get thee hence.

23 Then shall hee giue rayne vnto the seede, when thou shalt sowe the grownde, and bread of the increase of the earth, and it shall bee fatte and as ople: in that day shall thy cattell be fedde in large pastures.

24 The oxen also and the yong asses, that till the grownde, shall eate cleane piousens, which is mowowed with the thorne and with the thanne.

25 And vpon euery hie mountaine, and vpon euery hill shall there bee riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the moone shall bee as the light of the sunne, & the light of the sunne shall bee as cleane as the light of the sunne, and like the light of seuen dayes in the daye that the Lorde shall binde by the beache of his people, and deale the stroke of thier wound.

27 Behold, the name of the Lorde comes: for thus saide the Lorde God, the hope of Israel, In rest and quietnesse shall pe bee saued: in quietnesse and in confidence shall bee your strength: but ye would not.

28 And his spirit is as a river that ouersloweth top to the necke: it brendeth as sunner, to famie the nations with the fame of vanitie, and there shall be a bys-ble to cause them to erre in the chalyues of the people.

29 But there shall bee a song vnto you as in the night, when a solennis feast is kept: and gladnesse of heart, as hee that cometh with a pipe to goe vnto the mount of the Lorde, to the mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to bee heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile stones.

31 For with the voyce of the Lorde shall Asshur bee destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall cleane fast, which the Lorde shall lap vpon him with tabrets and harpes: and with battels, and lifting vp of handes shall hee fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuier of brimstone, doeth kinde it.

he declareth the condition of the wicked after this life.

C H A P. XXXI.

He curseth them that forsake God, and seake for the helpe of man.

W^ho vnto them that goe downe into Egypt for helpe, and flap vpon horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holp one of Israel, nor seke vnto the Lorde.

2 But he peris: & will not turne backe his voyce, but hee will arise against the house of the wicked, And against the helpe of the shak worke vanitie.

3 For the Egyptians are men, and not God, and their horse fleshe, and not spirit: and when the Lorde shall stretch out his hande, the helper shall fall, and hee forget the benefite of his holpen fall, and they shall be together faile.

4 For thus hath the Lorde spoken vnto me, The helion of lions whelpes roareth vpon his piage, against whome if a mule stande of shepherdes bee called, hee will not be afrayde at their voyce, neither will hee humble him selfe at their nops: so shall the Egyptians, and so

forsake God, Iere. 2. 18. b Meaning, that they forsake the Lorde, that put their trust in worldly things: for they can not trust in both. c And knoweth their craftie enterprises and will bring all to nought. d Meaning, both the Egyptians and the Is-aelites.

e He sheweth
Jewes, that if
they would put
their trust in

him, he is so able
that none can
resist his power:

and so careful
ouer them, as a
birde ouer her
young, which

ouer flyeth a-
bout them for
their defence:

which similitude
the Scripture
voucheth in diuers
places, as Deut.

32. 11. matth. 23.
37.

f He toucheth
their conscience
that they might
earnestly feele

their grievous finnes,
and so truly repeat,
for as much as now they
are almost drowned
and past recouery.

g By these fruites
your repentance
shall be known, as
Chap. 3. 18. h When
your repentance
appeareth.

i This was accomplished
soone after when
Saneheribis armie
was discomfited,
and he fled to his
castle in Ninus

for succour, k
To destroy his
enemies.

a This prophetic
is of Hezekiah,
who was a figure
of Christ, and
therefore it
ought chiefly to
be referred to
him.

b By iudgement
and iustice is
ment an upright
gouernement,
both in policie
and religion.

c Where men
are wearie with
trauelling for
lacke of water.

d He prometh
to giue the true
light, which is
pure doctrine
of Gods worde,

and vnderstan-
ding, and zeale
of the same, con-
trary to the
threatnings a-

gainst the wic-
ked, Chap. 6. 9,
29. 10.

e Vice shall no
more be called
vertue, nor vertue
esteemed by power
and riches.

f He prophes-
cieth of such calamitie
to come, that they
will not spare the
women and children,
and therefore wil-
leth them to take
heede and

the Royde of holles come
to fight for mount Zion,
and for the hill
thereof.

g As a birde that
flee, so shall the
Royde of holles
defende Jerusalem
by defending and
drinking, by passing
through and pre-
serving it.

h As pe children of
Israel, turne againe,
in as much as pe
are sunken deepe
in rebellion.

i For in that day
euery man shall
cast out his idoles
of silver, and his
idoles of golde,
which your handes
haue made you,
euery a time.

k Then shall
Babylon fall by the
twoye, not of man,
neither shall the
twoye of man
honour him, and
hee shall flee
from the twoye, and
his ponguen shall
saine.

l And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

m And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

n And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

o And he shall go
for feare to his
tower, and his
princes shall be
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standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

p And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

q And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

r And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

s And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

t And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

u And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

v And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

w And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

x And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

y And he shall go
for feare to his
tower, and his
princes shall be
afraide of the
standart, sayth the
Lord, whose fire
is in Zion, and his
fornace in Jerusalem.

hearken to my wordes.

z As women, that
are careless, shall
in feare as about
a peece in dapes:
so the twoye shall
be as a peece in
dapes, and the
gathering shall
come no more.

aa As women, that
are at ease, bee
astonied: feare,
as pe careless
women: put off
the clothes: make
bare, and gird lacke-
cloth vpon the loines.

ab When shall
lament for the
teares, even
lament for the
pleasant fildes,
and for the fruites
full time.

ac When the
lands of my people
shall growe
thyones and byres:
pea, vpon
all the houses of
iope in the cite
of reioysing.

ad Because the
palace shall be
forsaken, and
you to con-
temne him: in
the tower and
fornesse shall
bee demies for
euery man, and
the desire of
wildie asses,
and a of woody
good.

ae Untille the
spirit be poy-
soned vpon
be from above,
and the wilder-
nesse become
a fruitfull fild,
and the plente-
ous fild be
counted as a
forest.

af And iudgement
shall dwell in
the desert, and
iustice shall
remaine in the
fruitfull fild.

ag And the
woye of iustice
shall bee peace,
and assurance
for euery man.

ah And my
people shall
dwell in the
tabernacle of
peace, and in
sure dwellings,
and in safe
resting places.

ai When it
shall be
said, it shall
fall on the
lowe part,
and the cite
shall be set in
the lowe
part.

aj Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

ak Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

al Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

am Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

an Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

ao Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

ap Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

aq Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

ar Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

as Blessed be
pe that sowe
vpon all wa-
ters, and by
the sowe the
seede of the
ore, and the
asse.

CHAP. XXXII.

The conditions of good rulers and officers described by
the gouernment of Hezekiah, who was the figure
of Christ.

B Holde, a King shall reigne in
iustice, and the princes shall rule
in iudgement.

2 And that man shall be
as an hynding place
from the winde, and as a
refuge for the
tempest: as riuer of
water in a dry
place, and as the
shadowe of a
great rocke in a
weary land.

3 The eyes of the
serpung shall not
bee shut, and the
eares of them that
heare, shall
hearken.

4 And the heart of
the foolish shall
vnderstande
knowledge, and the
tongue of the
stutterers shall
bee readye to
speake distinctly.

5 The nigarde shall
no more be called
liberall, nor the
churle riche.

6 But the nigarde
will speake of
nigardnesse, and
his heart will
woyke iniquitie,
and doe wickedly,
and speake
falsely against
the Royde, to
make empye the
hunger soule,
and to cause the
brynke of the
churle to faile.

7 For the weapons
of the churle are
wicked: he deuise-
th wicked counsels,
to vnder-
doe the poore
with lying wordes,
and to speake
against the poore
in iudgement.

8 But the liberall
man will deuise
of liberall things,
and he will
continue his
liberallitie.

9 As kee vpon
the women that
are at ease:
heare my voyce,
pe careless
daughters:

nounced Gods iudgements
against the wicked,
vnto the godly,
least they should
saine. 1 The
fildie which is
not fruitfull,
shall bee but
as a barren
forest in
comparison of
durt
shall be then,
as Chap. 29. 17.
which shall
be fulfilled in
Christ
time: for then
they that were
before as the
barren wilder-
nesse, being
regenerate,
shall bee
fruitfull, and
they that had
beginning
of godlinesse,
shall bring
forth fruites
in such
abundance,
that their
former life
shall seeme
but as a
wildernesse
where no
fruites were.
m They shall
not neede to
build in
highes
for feare of
the enemy:
for God will
defende it,
and
cont
away the
stormes
from hurt-
ing of their
commodities.
n That
is, vpon
fate
grounde
and well
watered,
which
bringeth
forth in
abundance:
or in
places
which
before
were
couered
with
waters,
and now
made
drie for
your
vses. o The
fildes shall
bee so
ranke,
that they
shall
fende
out their
cattell to
eat vpon
the
crotche,
which
abundance
shall be
signes of
Gods
fauour
and
loue
towards
them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished
his Church.

Woe to
those that
sopplest,
and a
Meaning
the
wast
not
soppled:
and
doest
enemies
of the
wickedly,
and
they
did
not
Church
wickedly
against
thee:
when
thou
shalt
wee
the
Cal-
b cease
to
sopple,
thou
shalt
bee
soppled:
deans
and
Ais-
when
thou
shalt
make
an
ende
of
doing
syrrians
but
Chas
of
Santo

herib, but not only. b When
the appointed time shall
come, that God shall
take away thy power:
and that which thou
hast
wrongfully
gotten, shall be
giuen to others, as
Amos 5. 11.

wickedly

e The Calde-
ans shall doe
like to the Af-
fyrians did to
Aimed: and the
Medes and Per-
sians shall doe
the same to the
Caldeans.

d He declareth
hereby what is
the chief re-
venge of the faith-
full when trou-
ble come, no
pray and seek
help of
God.

e Which hel-
peth our fa-
thers to know
they are called
upon these.

f That is, the
Affyrians fledde
before the ar-
my of the Cal-
deans, for the
Caldeans for
feare of the
Medes and Per-
sians.

g When thou,
O Lord, shal-
dest lift up
thine arm to
punish thine e-
nemies.

h Tether as ca-
tepillers de-
stroyed with
your number
the whole
worlde, shall

have no strength
to resist your e-
nemies the Cal-
deans, but shall
be gathered on
an escape & de-
stroyed.

i Meaning, the
Medes and Per-
sians against the
Caldeans.

k That is, in the
dayes of Heze-
kiah.

l Sent from Saneherib. m Whome they of Ierusalem sent to
inquire of peace. n These are the wordes of the Assyrians,
when they returne from Saneherib. o Which was a plentiful
countrie, meaning, that Saneherib would destroye all. p To
helpe and deliver my Church. q This is spoken against the ene-
mies, who thought he all was their owne: but he sheweth that their
enterprise shall be in vaine, and that the fire, which they had kind-
led for others, should consume them. r His vengeance shall be
great, that all the worlde shall calke thereof. s Which doe not
believe the wordes of the Prophet and the assurance of their deli-
verance. t Meaning, that God will be a sure defence to all them
that are true to his worde.

wickedly, e they shall doe wickedly as
gaunt this.

2 d Joye, banne mercie upon us, we
have waited for thee: bee thou, which wait
their arme in the morning, our helpe also
in time of trouble.

3 At the noise of the tumult, the people
fled: at thine exalting the nations were
scattered.

4 And your spoyle shall bee gathered like
the gathering of caterpillers: and he
shall goe against him like the leaping of
grasshoppers.

5 The Joye is exalted: for he dwelleth on
his: he hath filled Zion with iudgement
and justice.

6 And there shall bee stabilitie of thy
times, strength, saluation, wisdom and
knowledge: for the feare of the Joye shall
be his treasure.

7 Beholde, i their messengers shall crye
without, & the ambassadours of peace
shall weep bitterly.

8 The gates are waste: the wap-
saring man crieth: the hath broken the con-
nant: he hath contemned the cities: he
regarded no man.

9 The earth mourneth and fainteth: Je-
rusalem is ashamed, and betwen downe:
Saron is like a wilderness, and Ba-
shan is shaken and Carmel.

10 Nowe will I exalt, nowe will I lift
up my selfe.

11 I will contemne chaffe, and bring forth
stubble: the fire of your breath shall be-
nourish you.

12 And the people shall bee as the burning
of lime: and as the thornes cut by, shall
they be burnt in the fire.

13 Heare, ye that are farre off, what I
have done, and ye that are nere, knowe
my power.

14 The sinners in Zion are aspride: a
feare is come upon the hypocrites: who
among vs shall dwell with the demon-
ing fire: who among vs shall dwell with
the curialling burnings?

15 He that walketh in justice, and open-
eth righteous rhings, refusing gaine of
oppression, shaketh his hands from tak-
ing of gifts, stopping his eares from
hearing of blood, and shutting his eyes
from seeing euill.

16 He shall dwell on: he: his defence
shall be the munitions of rocks: bray
shall be given him, and his waters shall be
sure.

17 This is the thing in his: they shall
glorie: they shall behold the land farre
off.

18 Thy heart y shall meditate feare,
where is the scribe: & where is the re-
citer: & where is he that counted the
towres?

19 Thou shalt not see a fierce people, a peo-
ple of a dark speech, that thou shalt not
perceiue, and of a stammering tongue that
thou shalt not understand.

20 Look upon Zion the cite of our so-
lemne feastes: thine eyes shall see Je-
rusalem a quiet habitation, a tabernacle
that can not be removed: and the stakes
thereof can neuer bee taken away: nei-
ther shall any of the cordes thereof be
broken.

21 For liuely there the mightie Joye will
bee unto us, as a place of floodes and
broades, rivers, waters shall passe no
shippe with oares, neither shall great
shippe passe thereby.

22 For the Joye is our iudge, the Joye
is our labourer: the Joye is our King, he
will saue us.

23 Thy cordes are loosed: they coulde
not well strengthen their mark, nei-
ther are they spreade the fable: then shall
the people bee deliued for a greater
people: yea, the laue shall take away the
playe.

24 And none inhabitant shall feare, I am
sicke: the people that dwell therein, shall
haue their iniquitie forgiven.

feare. Let vs bee content with this small
river of Shiloah, and not deluge the great
streams and rivers, whereby the ene-
mies may bring in shippes and destroy vs.
A Hee deniceth the Affyrians and ene-
mies of the Church, despayring their destruc-
tion as they that perish by shipwacke. b Hee
comforteth the Church, and sheweth that they
shalbe enriched with all benefices both of
bodily and soule.

CHAP. XXXIII.

i He sheweth that God punisheth the wicked for the
loue that he beareth toward his Church.

Come nere, ye nations and heare, a He prophe-
cand hearken, ye people. b For the cite of the
earth heare and all that is therein, the
the world and all that proceedeth there-
of.

2 For the indignation of the Joye is
upon all nations, and his wrath upon
all their aduerses: hee hath destroyed
them and deliuered them to the slaugh-
ter.

3 And their name shall bee cast out, and
their stink shall come by out of their do-
ries, and the iniquities shall be melted
with their blood.

4 And all the hope of them shall bee
dissolued, and the beames shall bee
like a booke: and all their holles
shall fall as the leafe fallth from the
bine, and as it fallth from the figge
tree.

5 For my swyes shall be dynken in the

and earth perished. d I have decreed in my
fiercer counsaill and in the heauens to
destroy them, till my worde
bee weame with bleeding blood.

They shall
see Hezekiah
deliued from
his enemies
and referred to
the honour and glo-
rie.

x They shall be
no more that in
as they were by
Saneherib, but
goe where it
pleaseth them.

y Before that
this bertie co-
me, thou shalt
think that thou
art in great dan-
ger: for the ene-
my shall so
sharply assaile
you that one
shall crye.

Where is the
clerk that writ-
eth the names
of them that
are taxed? an-
swer, Where
is the receiuer?
another shall
crye for him
that valuenth
rich houses, but
God will deliuer
you from this

rich houses, but
God will deliuer
you from this

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e They had an opinion of holiness because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

f That is, both
of yong and
olde, poore and
rich of his ene-
mies.

g That famous
citic shalbe con-
sumed as a sacri-
fice burnt to
ashes.

In The mightie
and rich shall be
aswell destroyed
as the inferi-
ours.

i He alludeth
to the destructi-
on of Sodom
and Gomorah,
Genesis 19.

24.
k Reade Chap.
13. 21. and Ze-
phan. 2. 14.

In vaine shall
any man goe a-
bout to bulde it
again.

an Meaning,
where shall be
neither order
nor policie, nor
state of common
weale.

in Reade Chap.
22-23.

o Signifying,
that Idumea
shoulde be an
horrible deso-
lation and bar-
ren wilder-
nesse.

That is, in the Law where such curses are threatened against the wicked.

¶ Towit, beafter
¶ Hee hath giue
ance.

heaven: behold, it shall come downe vpon
Edom: euen vpon the people of my curse
to iudgement.

6 The twoyde of the Loyde is filled with blood : it is made fette with the fatte and with the blood of the Calambes: and the goates, with the fat of the kibneth of the rammes : for the Loyde hath a sacrifice in S. Mozrah, and a great slaughter in p. land of Chont.

7 And the bullockes shall come downe
with them, and the heiffers with the
bulles, and their lande shall be drunken
with blood, and their dust made fat with
farnelle.

8 For it is the day of the Lords vengeance,
and the yeere of recompence for the iudge-
ment of Zion.

9 And the riuers thereof shall be turned
into pitch, and the dust thereof into brim-
stone, and the land thereof shall be burning
pitch.

10 It shall not be quenched night nor day:
the smoke thereof shall goe vp eternally:
it shall be desolate from generation to ge-
neration; none shall passe through it for e-
uer.

II But the pellicane * and the hedgehogge shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretche out vpon it the line of paunitie, and the stones of emptie

12^m The nobles thereof shall call to the kingdome, and there shall be none, and all the Princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the
palaces thereof, nettles and thistles in
the strong holdes thereof, and it shall be
an habitation for dragons and a court for
ostriches.

14 There shal^e meete also Xijni and Jim,
and the Sarpye shall crye to his fellowe,
and the Thycherwile shall rest there,
and shall finde for her selfe a quiet dwel-
ling.

15 There shall the owle make her nest,
and lape, and hatche, and gather them
under her shadowe: there shall the pi-
tures also be gathered, euerie one with
her make

16 Seeke in the 7 booke of the Foide, and
reade; none of these shall faile, none
shall want her make: for his mouth
hath commaunded, and his very Spirit
hath gathered them.

17 And he hath cast the lot for them, and
his hande hath deuised it vnto them by
line: they shall possesse it for ever: from
generation to generation shall they dwell
in it.

ers and foules. r That is, the mouth of the Lorde.
when the beastes and foules Idumea for an inheri-

The : deserts and the wilderness a He shall reioyce : and the waste ground
shall bee gladde and flourish as the

It shall flourish abundantly and shall
greatly reioyce also and lope : the glorie
of Lebanon shall be giuen vnto it : the
beautie of Carmel and of Sharon, they
shall see the glorie of the Ioyde, and the
excellence of our God.

3 d Strengthen the weak hands, and
comfort the feeble knees.

4. **Sape** unto them that are fearefull, **Be** you strong, feare not: beholde, your God commeth with vengeance: euen God with a recompence, he will come and smite you.

Then shall the eyes of the blinde be
lightened, and the eares of the deafe be
opened.

6 Then shall the lame man leape as an hartte, and the dumme mans tongue shall sing; for in the wilderness shall waters breake out, and rivers in the desert.

7 And the hye ground shall be as a pool, and the thurſtie as ſprings of water: in the habitation of dragons, where they lay, ſhall bee a place for reeces and rubbes.

8 And there shall be a path and a way, and the way shall be called ^b holy: the polluted shall not passe by it: for ^c he shall be with them, and walke in the way, & the fooles shall not erre.

There shall bee ^{no} lyon, nor noysome
beastes shall ascende by it, neither shall
they bee founde there, that the redeemed
man make

10. Therefore the redeemed of the Lord
shall returne and come to Zion with
people: and everlasting top shall be upon
their heades: they shall obtaine top and
gladnesse, and sowle and mourning
shall flee away.

Christ is reuelled. g They that were barren & destitute of the graces of God, shall have them given by Christ. h It shall be for the Saints of God and not for the wicked. i God shall lead and guide them, alluding to the bringing forth of Egypt. k It be threatened to the wicked to bee destroyed hereby. Chap. 1. 18 Thus the Lord shall deliver from the captivity of Babylon

CHAP. XXXVI.

1. Saneherib sendath Rabihakeh to besiege Iersusalem.
15. Hu blasphemus against God.

Nowe in the fourteenth yere of a Thishilthai
King Hezekiah, Saneherib King of israhel
Mithur came by against all the strong cities of
Judah. and tooker them.

2 And the King of Ashur sent Rabhas his captain
unto King Hezekiah, with a great host, afore, both he
and his souldiers by the conduite of the three hundred
upper people in the path of the filders and promised
to we, that God

Then came forth vnto him Eliakim the woulde suffer
his Church
to be afflicted, but at length would sende deliuerance. When
hee had abolished superstition and idolatrie, and reformed
religion, yet God woulde exercise his Church to triall and
patience.

Continue

c Which was the chiefest cite of the Assyrians. *Tol. 1. 3. 1.*
2. 1. 1. 1.
 d Who was also called Sardanapalus, in whose days tenne years after Sancherib deca hys Caldeans ouercame the Assyrians by Merodach their King.

37 So Sancherib King of Asshur departed; and went awaye and returned and dwelt at Assuch.
 38 And as hee was in the Temple worshipping of Ashroch his god, Adramelech and Sarcherib his sonnes slew him with the sword; and they escaped into the land of Assurat: and Asarhaddon his sonne reigned in his stead.

Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sick. 5 He is restored to health by the Lord, and leueth fiftene years after. 10 He giueth thanks for his benefites.

1 **A**BOUT that time was Hezekiah sicke vnto the death, and p^rophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Idur thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 And said, I beseeche thee, O Lord, remember now howe I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Israel thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fiftene yeeres.

6 And I will deliuer thee out of the hand of the King of Asshur, and this cite: for I will defend this cite.

7 And this signe shalt thou haue of the Lord, that the Lord wil do this thing that he hath spoken.

8 Behold, I will bring againe the shadow of the degrees, (whereby it is gone downe in the diall of Ahaz by the sunne) tenne degrees backward: so the sunne returned by tenne degrees, by the which degree it was gone downe.

9 The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickness.

10 I sayd in the cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres, where he reigned, and we see what a tyrant he was, c He doeth not only trouble to prolong his life, but to give him self and his people from the Assyrians, who might haue subdued their armes to reuenge their former discomfure. d For Hezekiah had asked for the confirmation of his faith, a signe, as verse 22. and a. king. 20. 8. where-
 11 I sayd, I shall not see the daye, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 And he said vnto him, What is this? hee said, I haue said, I shall not see the daye, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world. *1. 1. 1. 1.*
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12 Mine habitation is departed, and is reuolued from mine, like a shepherdes tent: I haue cut off like a weaner my life: hee will cut mee off from the height of my daye: to night, thou wilt make an ende of me.

13 I reckoned I to be mourning; but hee brake it in all my bones, like a yone: fro day to night thou wilt make an ende of me.

14 Like a crane or a swallow, so did I chatter: I did moue as a dove: mine eyes were lift up on high: O Lord, it hath oppressed mee, comfort mee.

15 What shall I say? for hee hath broken it to mee, and he hath done it: I shall waile weakly all my dayes in the bitterness of my soule.

16 O Lord, to them that ouerlure them, and to all that are in them, the life of my spirit shall be knowne, that thou canst not see to stepe, and hast giuen life to me.

17 Beholde, for I grieue: I had bitter griefe, but it was the pleasure of my soule from the pit of corruption: for thou hast cast all my sinnes behind thy backe.

18 For the graue can not confesse thee, to all that are in them, the life of my spirit shall be knowne, that thou canst not see to stepe, and hast giuen life to me.

19 But the liuing, the liuing, bee shall confesse thee, as I do this day: the father to the children shall declare the truth.

20 The Lord be ready to saue me: thyre, and griefe both soe we will sing my song all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a huise of figges, and lay it vpon the soyle, and he shall recover.

22 Also Hezekiah had said, What is the signe, that I shall goe vnto the house of the Lord?

1 I shall have no release, but continually sorrowes while I liue.

2 They that shall ouerlure the mee that are now alioe, and all they that are in these yeeres shall acknowledge this benefite.

3 That after that thou hadst condemned me to death, thou hast restored me to life.

4 Whereas I thought to haue liued in paine and cast, being deliuered from my enemy, I had griefe vpon griefe.

5 Hee comforted mee more the remission of his sinnes, & Gods labour, than a thousand liues.

6 For as much as God hath placed man in this worlde to glorify him, the goodly take it as a signe of his wrath, when their dayes were shorened, eyther because that they seemed vnto them for their sinnes, so liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as *Psal. 65. and 116. 17.*

7 All posteritie shall acknowledge, and the fathers according to their due tie towards their children shall instruct them in thy graces, and merites, *1. 1. 1. 1.*

8 Hee sheweth what is the vie of the Congregation and Church, to wit, to sing the Lordes thanks for his benefites, *1. 1. 1. 1.*

9 As verse 1. *1. 1. 1. 1.*

10 Hezekiah is restored, because he thought his troubles vnto the ambassadors of Babylon.

11 The same time, Merodach King of Babylon, the sonne of Baladan, King of Assyria, sent his ambassadors to Hezekiah, saying, We haue heard of thy power, and how thou hast overcome the Assyrians in the tenth yeere of thy regne.

By my sinne I haue provoked God to take my life from me.

That is, in one daye, or shortly.

1 Over night I thought that I should liue till morning, but my panges in the night persuaded me the contrary: he sheweth the

horour, that he haue, when they apprehend Gods iudgement, a gaynt their sinne.

2 I was so oppressed with sorrow that I was not able to vter my wordes, but only to groane and sigh.

3 To wit, sorrowe, and griefe both of bodie and minde.

4 God hath comforted by his Prophet, that I should therefore I will yeelde vnto him.

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that will not rot, for an oblation: he seeth
also unto him a cunning workman, to
prepare an image, that shall not
be moved.

21 Knowest thou nothing? haue ye not heard
it? hath it not bene tolde you from the
beginning? haue ye not understand it by
the foundation of the earth?

22 Here stretch vpon the circle of the earth,
and the inhabitants thereof are as grass
hoppers, he stretcheth out the heauens,
as a curtaine, and spreadeth them out, as
a tent to dwell in.

23 Hee bringeth the princes to nothing,
& maketh the iudges of the earth, as vanity.

24 As though they were not planned, as
though they were not sown, as though
their stocke tooke no roote in the earth: for
he did euen - blowe vpon them, and they
withered, and the whirlewinde will take
them away as stubble.

25 To whom now will liken me, that I
should be like him, sayth the Holp one?

26 Lift vp your eyes on him, and beholde
who hath created these things, and thus
geth out their armies by number, and
callest them all by names: by the great
nesse of his power and mightie strength
nothing faileth.

27 Whp speest thou, O Iakob, and spea-
kest, O Israel, O woe is hid from the
Lorde, and my iudgement is passed ouer
of my God?

28 Knowest thou not? or hast thou not
heard, that the everlasting God, the Lord
hath created the ends of the earth: he
neither faileth, nor is wearie: there is no
searching of him - understanding.

29 But hee giveth strength vnto him that
fainteth, and vnto him that hath no
strength, he encreaseth power.

30 Enter the pong men shal faint, and he
wearie, and the pong men shall stumble
and fall.

31 But they that waite vpon the Lorde,
shall renewe their strength: they shall lift
up the wings as the eagles: they shall
runne, and not be wearie, and they shall
walke and not faint.

f They that trust in their owne vertue, and doe not acknowledge
that all cometh of God.

CHAP. XLII.

1 Gods mercie in chusing his people, 6 Their idolatrie.
27 Deliuance promised to Zion.

1 **K**Eepe silence before mee, O plaudes,
and let the people renewe their
strength: let them come nere, and let
them speake: let vs come together into
iudgement.

2 Who rapied by? iustice from the East, &
called him to his foote: and gaue the nati-
ons before him, and subdued the kings: &
he gaue them as dust to his (woyde, & as
scattered stubble vnto his bowe.

3 He pursued them, & passed safely by the
partem of Gods iustice In deliuering his Church) from the
idolatrie of the Chaldeans to go to and fro at his commandement,
and placed him in the land of Canaan?

a God, although I
pleaded his
cause with al na-
tions, required
silence, that he
may be heard in
his iudg.
b That is gather
all their power
and supports.
c Who called
Abraham (who
was the partem of Gods iustice In deliuering his Church) from the
idolatrie of the Chaldeans to go to and fro at his commandement,
and placed him in the land of Canaan?

inay that he had not gone with his sister.
Who hath wrought a nd done it? he that
callest the generations from the begin-
ning. I the Lorde am the first, and with
the last I am the same.

5 The plea saue it, and did feare, and the
endes of the earth were abashed, by the
neere, and s cause.

6 Euen man helped his neyghbour and
sayd to his brother, O be strong.

7 So the woymen comforted the feim-
ber, and he that knote with the hammer,
him that smore by couer, saying, It is
rabbie for the soldering, and hee fastened it
with nailes that it should not be moued.

8 But thou, Israel, art my seruant, and
thou Iakob, whome I haue chosen, the
serde of Abraham my friend.

9 For I haue taken thee from the endes of
the earth, and called thee before the shepe
thereof, and sayd vnto thee, Thou art my
seruant: I haue chosen thee, and not cast
thee away.

10 Feare thou not, for I am with thee: bee
not afrapde, for I am thy God: I will
strengthen thee, s helpe thee, s will susteine
thee with the right hand of my iustice.

11 Behold, all they that prouoke thee, shall
be ashamed, and confounded: they shall
be as nothing, s they that strue with thee,
shall perish.

12 Thou shalt seeke them: & shalt not finde
them: to wit, the men of thy strife, for they
shall be as nothing, s the men that waite
against thee, as a thing of nought.

13 For I the Lorde thy God will holde thy
right hand, laying vnto thee, Feare not,
I will helpe thee.

14 Feare not, thou - woyme, Iakob, & ye
men of Israel: I will helpe thee, sayth the
Lord s thy redeemer s holp one of Israel.

15 Behold, I will make thee a roller, and
a new threshing instrument hauing teeth:
thou shalt thresh the mountaines, and
bring them to powder, and shalt make
the hilles as chaffe.

16 Thou shalt saue them, and the winde
shall carie them away, and the whirle-
winde shall scatter them: and thou shalt
reioyce in the Lorde, and shalt glorie in the
holp one of Israel.

17 When the poore and the needie seeke
water, and there is none (their tongue
faileth for thirst: I the Lorde will heare
them: I the God of Israel will not forsake
them)

18 I will open riuers in the toppes of the
hilles, and fountaines in the middes of
the valleys: I will make the wilderness
as a pool of water, and the waste & land
as springes of water.

19 I will let in the wildernesses the cedar, the
shittah tree, and the myrrhe tree, and the
pine tree, and I will let in the wildernesses
the fir tree, the elme and the bore tree
together.

o That is, they that shall be afflicted in the captiuitie of Babylo-
p God will rather change the order of nature, then they should
want any thing, that ere to him by true fayth in their miserie
declaring to them hereby that they shall lack nothing by the way,
when they retorne from Babylo.

d Who hath
created man and
maintained his
subsistence.
e Though the
world set vp ne-
phes to many
gods, yet they di-
minish nothing
of my glorie: for
I am all ore, vii.
changeable, which
haue euer bene,
and shall be
for euer.

f Considering
mine excellent
workes among
my people.

g They assem-
bled themselves,
and conspired a-
gainst me to
mainteine their
idolatrie.

h He noteth the
obstinacie of the
idolaters to
mainteine their
superstitions.

i And therefore
oughtest not to
pollute thy selfe
with the super-
stition of the
Gentiles.

k That is, by the
force of my pro-
mes, in the per-
formance where-
of I will shew my
selfe faithful and
iust.

l Because they
shall be destroyed.

m Thus he cal-
leth them be-
cause they were
contemned of all
the world, and
that they consi-
dering their own
poore estate,

n I will make
thee able to de-
stroy all thine e-
nemies, be they
neuer so mighty.

o I will make
thee able to de-
stroy all thine e-
nemies, be they
neuer so mighty
in this chiefly
referred to the
kingdome of
Christ.

9 That is, hath appointed and determined that it shall come so to passe.

10 He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they

know all things, and can do all things which if they cannot doe, he concludeth that they are no gods, but vile idoles.

11 So that a man can not make an idole, but he must doe that, which God desireth and abhorreth: for he sheweth his owne deuices, & forsaketh the Lords.

12 Meaning, the Chaldeans.

13 That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captie, and deliuerance

shall be ordered by Gods providence and appoyntment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophetes and iustifiers. b When I looked whether the idoles could do these things, I found that they had neither wilcome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, i whose respect of his manhoode he called here Christe. The Prophetes vse to make mention

of Christ after that they have declared any great promes, because he is the foundation whereupon all the promises are made and ratified. b For I have committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit. c He only is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Matth. 12. 18. cphe. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit. e His coming shall not be with pompe and noyse, as earthly princes,

20 Therefore let them see & knowe, and let them consider and vnderstande together that the hand of the Lord hath done this, & the holy one of Israel hath created it.

21 And to pour cause, sayth the Lord: bring forth your strong reasons, sayth the King of Iacob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they bee, that we may consider them, and knowe the latter ende of them: ept they declare vs things for to come.

23 Shew the things that are to come hereafter, that we may knowe that you are gods: for, do good or do euill, that you may declare it, and behold it together.

24 Beholde, ye are of no value, and your making is of nought: man hath chosen an adoration by them.

25 I have railed vp: from the North, & hee shall come: from the East sunne shall he call vpon my name, and shall come vpon princes as vpon claps, and as the porter treadeth nyre vnder the foot.

26 Who hath declared from the beginning, that we may knowe: or beforetime, that we may say, He is righteous: Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your voyces.

27 I am the first, that saw to Zion, Beholde, beholde: then: & I will giue to Ierusalem: one that shall bring good tidings.

28 But when I beheld, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winds and confusion.

his voyce to be heard in the streets.

30 I blessed reede shall he not breake, and the smoking of a flaxe shall he not quench: he shall bring forth iudgement in t'ruth.

31 He shall not faile nor be discouraged till he haue set iudgement in the earth: and the peoples shall waite for his labo.

32 Thus sayth God the Lord (he that created the heauens and spied them aboarde: he that stretcheth forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke thereon)

33 The Lord haue called thee in: righte outlieste, and will holde = thine hand, and I will keepe thee, and giue thee for a = conuerter of the people, and for a light of the Gentiles,

34 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkness, out of the prison house.

35 I am the Lord, this is my name, and my glorie will I not giue to another, neither my praise to grauen images.

36 Beholde, the former things are come to passe, and newe things do I declare: beseege thee therefore things, I tell you of them.

37 Sing vnto the Lord a new song, and his praise from the ende of the earth: ye that are bowedowne to the sea, and all that therein: the Isles and the inhabitants thereof.

38 Let the wilderness and the cities thereof lift up their voice, the towne that & Bebar: dwell in the cities thereof: let the inhabitants of the rockes sing: let them shout from the top of the mountaines.

39 Let them giue glorie vnto the Lord, and declare his praise in the plands.

40 The Lord shall goe forth as a = spant: he shall stirre by his courage like a man of warre: he shall shout and cry, and shall my glorie against his enemies.

41 I haue a long time holden my peace: I shall haue bene still & refrained my selfe: nowe will I erie like a trembling woman: I will destroy and demoure at once.

42 I will make waste mountaines & hills, and dye up all their herbes, and I will make the floods planders, and I will dye up the pooles.

43 And I will bring the blind by a way, that they knowe not, and lead them by paths that they haue not known: I will make darkness light before them, & crooked things straight. These things will I do vnto them, and not forsake them.

44 They shall be turned backe: they shall be greatly alighted, that trust in grauen images, and saye to theuallent images, We are our gods.

45 Heare, ye deafe: and ye blinde, regard, that ye may see.

46 Who is blinde but my = seruant? or

Lorde, and his power in the consecration of his Church. f I will haue to execute my vengeance, which I haue so long desired, as a woman that desireth to bee deliuered when there is no hope. g That is, my poore people, which are in perperuall care. h To wit, Israel, which should haue most light by my Lawe.

He will not hurt the weake, and feeble, yet support & conuert them.

i Meaning, the weekes of a year, or candle which he will kindle, and kindle as he may desire.

k Askeable fauour, for which he will beare the blame.

l Meaning, the weekes of a year, or candle which he will kindle, and kindle as he may desire.

m Askeable fauour, for which he will beare the blame.

n Meaning, the weekes of a year, or candle which he will kindle, and kindle as he may desire.

o To wit, the good order.

p The Gentiles shall desire to see his doctrine.

q Meaning, no law, full of the voice.

r To wit, the guides.

s As they whom they mislead, make all nations in Alaham, shall be filled.

t I will not be dimmed.

u I will not be dimmed.

v I will not be dimmed.

w I will not be dimmed.

x I will not be dimmed.

y I will not be dimmed.

z I will not be dimmed.

aa I will not be dimmed.

ab I will not be dimmed.

ac I will not be dimmed.

- 2 The Priest to whom my word is committed, which should be not only hearer in families, but canke others to hear it.
- 3 As the Priests and Prophets that should be light to others: 2 Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own fault and inobedience. 4 There shall none to succour them: so will the enemy to restore that, which he hath spoiled.
- b Meaning Gods wrath.

CHAP. XLIII.

1 The Lords comforteth his people. He promiseth deliverance to the Jews. 2 There is no God but one alone.

- a After these threatenings he promisseth deliverance to his Church, because he hath regenerated them, adopted them, and called them.
- b When thou shalt dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee.
- c By water and fire, he meaneth all kind of troubles and perils.
- d I returned Samaria from the captivity, and made them to suffer that affliction which thou shouldst have done, it is were the punishment of thy rancour. Chap 37. 9. e I will not spare any man rather then thou shouldst perish: for God more esteemeth one of his faithful, then all the wicked in the world. f He peopled the earth of the deliverance from the captivity of Babylon, and so of the calling of the universal Church, that which is the world. Chap 49. 3. g Meaning, thine condition be as miserable as that of those, except he would ascribe his own Name and glory.
- 1 Be not wise thine saith the Lord, who created thee, O Jacob: and he that joined thee, O Israel: feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.
- 2 When thou shalt through the waters, I will be with thee, & through the floods, that they doe not overflow thee. When thou walkest through the deep fire, thou shalt not be burnt, neither shall the flame kindle upon thee.
- 3 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gaue Egypt for thy ransome, Ethiopia, and Seba for thee.
- 4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I gaue: man for thee, and people for thy sake.
- 5 Feare not, for I am with thee: I will bring thee from the East, and gather thee from the West.
- 6 I will say to the North, Come: and to the South, Keep not back: bring my sonnes from farre, and my daughters from the endes of the earth.
- 7 Every one shall be called by my name: for I created him for my glory, joined him and made him.
- 8 I will bring forth the blinde people, and they shall haue eyes, and the deafe, and they shall heare.
- 9 I will not spare any man rather then thou shouldst perish: for God more esteemeth one of his faithful, then all the wicked in the world. f He peopled the earth of the deliverance from the captivity of Babylon, and so of the calling of the universal Church, that which is the world. Chap 49. 3. g Meaning, thine condition be as miserable as that of those, except he would ascribe his own Name and glory.

they shall haue eyes:

- 9 Let all the nations bee gathered together, h Signifying, they, and let the people be assembled: who that no power among them can declare this, and therefore can resist it. h his former things: let them bring forth in doing this their witness, that they may be made manifest: but let them heare, and say, It is worke, not all their doles are truth.
- 10 You are my witnesses, saith the Lord, able to doe the same, and my servant, whom I haue chosen like, as Chap. 43. 10. therefore ye shall knowe and determine, 43. 10. 11 To proue that mee there was no God before, neither the things which shall there be after me: 12 I am the Lord, and besides me there is no Saviour.
- 13 I haue declared, and I haue sained, and the malice of I haue shewed, wile there was no strange the wicked among you: therefore you are my witnesses, saith the Lord, that I am God, the knowledge of the things which I haue done, and which I will doe.
- 14 Thou shalt the Lord your redeemer, the when God shall holp one of Israel, for your sake I haue kept by his love to Sabel, and brought in deliverance words.
- 15 I am the Lord your holy one, the whom I haue chosen, I am the Lord, the Lord which maketh a way in the Sea, & a path in the waters.
- 16 When he bringeth out the chariot and the horse, the armie and the power is together, and shall not rise: they are extinct, and quenched as towne.
- 17 I remember ye not the former things, neither regard the things of old: 18 Beholde, I do new things: now shall it come forth: shall you not know it? I will even make a way in the desert and floods in the wilderness.
- 19 The wilde beasts shall honour me, the dragons and the ostriches, because I gaue water in the desert and floods in the wilderness to give drink to my people, even to mine elect.
- 20 This people haue I formed for my selfe: they shall bring forth my praise.
- 21 And thou hast not: called upon me, O Jacob, but thou hast wearied me, O Israel.
- 22 Thou hast not brought me the shepe of thy burnt offerings, neither hast thou honoured me with the sacrifices. I haue heard that thou hast not raised thee to serve with an offering, nor wearied thee with incense.
- 23 I haue heard that thou hast not brought me the shepe of thy burnt offerings, neither hast thou honoured me with the sacrifices. I haue heard that thou hast not raised thee to serve with an offering, nor wearied thee with incense.
- 24 Thou hast not brought me the shepe of thy burnt offerings, neither hast thou honoured me with the sacrifices. I haue heard that thou hast not raised thee to serve with an offering, nor wearied thee with incense.

^a Either for the composition of the weake of inmeat. Exod. 30. 34. for the sweet incense. Exod. 30. 7. b Thou hast made mee to beare an heauy burden by thy sinnes.

c. If I forget any thing that may make for thy iustificacion, put me in remembrance and speake for thy selfe.

d Thine ancessors. e Thy Priestes and thy Prophets. f That is, crucified, abhorred and destroyed them in the wilgernes, and at other times.

24. Thou boughtest me no sūdete. I saunū with money, neither hast thou made me buyūke with the fat of thy sacrifices, but thou hast made me to serue with thy sinnes, and wearied mee with thine iniquities.

25. I knew I am he that putteth away thine iniquities for mine owne sake, & will not remember thy sinnes.

26. But me in remembrance: let vs be indged together: count thou that thou maist be iustificed.

27. Thy first father hath sūmed, and thy teachers haue transgressed against me.

28. Therefore I haue prophaned the rulers of Sanctuary, & haue made Iakob a curse, and Israel a reprobhe.

CHAP. XLIIII.

The Lord promitteth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idols. 17 The beaillines of idolaters.

1. Yet now heare, O Iakob my seruāt, and Israel, whom I haue chosen.

Thus saith the Lord, that made thee, and formed thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruāt, and thou righteous, whose I haue chosen.

For I will polue water vpon the thirre, and floods vpon the drie ground: I will polue my spirit vpon the sea, and my blessing vpon the budbes.

And thou shalt growe as among the grassse, and as the willowes by the riuers of waters.

Which I say, I am the Lord: another shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

Thus saith the Lord the king of Israel and his redeemer, the Lord of hostes, I hurte the selfe, and I am the last, and with out me is there no God.

With who is like me, that shall call, and shall declare it: and let it in order before me. I appointed the ancient people: and what as a thing, and what things are to come: let them shewe vnto them.

For I tolde thee of old, and haue declared it: children are euen my witnesses: whether there be a God beside mee, and that there is no God that I knowe not.

All they that make an image, are banished: and their detestable things shall be sūmed.

By this seruice of prestes he meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psal. 87. 3. I am alwayes like my selfe, that is, mercifull towards my Church, and most able to maintaine it, as chap. 41. 4. and 48. 11. xuel. 1. 17. and 2. 13. g. And appointe them that shall declare the Church. h. That is, declare vnto me how I ought to proceede herein. i. God calleth the firste ones out, because he preferred them to all other in his ceemall election. k. Steaming with i. doles. l. Reade Chap. 43. 10. m. Whosoever they bestow vpon their idols to make them to seeme glorious.

thing yfoster: and they are their owne witnesses, that they be not no know: they fore they shall be confounded.

Who hath made a god, or molten an image, that is profitable for nothing?

Beholde, all that are of the fellowship thereof, shall be confounded: for the workes themselves are men: let them all be gathered together, and stand up, yet they shall feare, and be confounded together.

The smith taketh an instrument, & worketh in the coles, and facioneth it with the strength of his armes: yea, he is an hungred, & his strength faileth: he drinketh no water, and is faint.

The carpenter stretcheth out a line: hee facioneth it with a reb thred, hee planeth it, & he putteth it with the compass, and maketh it after the figure of a man, & according to the beaillie of a man that is map remaine in an house.

Hee will hew him down cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the vine doth flourish in.

And man burneth thereof: for hee will take thereof and warme himselfe: he also taketh thereof and baketh bread, yet hee maketh a god, and worshippeth it: hee maketh it an idol and boweth vnto it.

He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: he roasteth the roste and is satisfied: also he warmeth himselfe and saith, I am warme, I haue bene at the fire.

And hee buildeth thereof he maketh a god, euen his idle: he boweth vnto it & worshippeth it, and prayeth vnto it, and saith, O deliver me: for thou art my god.

They haue not known: nor vnderstand: they cannot see, and their heartes, that they cannot understand.

And none considereth in his heart, neither is there knowledge nor vnderstanding to say: I haue burnt halfe of it, euen in the fire, and haue halde the halfe also vpon the coles thereof: I haue roasted flesh, and eaten it, and shall I make the residue of it for an abominacion: shall I bowe to the stocks of a tree?

Yee faileth: of althes a seduced heart hath deceived him, that he cannot deliver his soule, nor say, Is there not a lie in my right hande?

Idolaters, which forget their owne necessities to see fourth their devotion towards their idols. n. To place in some Temple. o. Hee setteth fourth the obstinacie and malice of the idolaters, which though they feare by daily experience that their idols are no better then the rest of the matter, whereof they are made yet they refuse the one part and make a god of the other, as the popes make their cake God, and thereof their idols. p. That is, hee euen maketh a table or trenchers. q. The Prophet putteth here an answer to all them that wonder howe in such things any should be so foolish to thinke in such about images, saying that God hath binde their eyes and hardened their hearts. r. Compare with 1. Her is abused as one that would sacrifice to sacrifice his hunger.

n. That is, idolaters among their idols blinde, and neede hee the needes of their owne blinde, and seeing that they are not able to helpe themselves, that they have no power. o. Meaning, the whatsoever is made by hand of man, if it be euen, euened, which call no god, is as the beaillie of the living.

p. Whereby hee feareth the blasphemy, which call no god, is as the beaillie of the living.

q. The which call no god, is as the beaillie of the living.

r. The which call no god, is as the beaillie of the living.

s. The which call no god, is as the beaillie of the living.

t. The which call no god, is as the beaillie of the living.

u. The which call no god, is as the beaillie of the living.

v. The which call no god, is as the beaillie of the living.

w. The which call no god, is as the beaillie of the living.

x. The which call no god, is as the beaillie of the living.

y. The which call no god, is as the beaillie of the living.

z. The which call no god, is as the beaillie of the living.

aa. The which call no god, is as the beaillie of the living.

ab. The which call no god, is as the beaillie of the living.

ac. The which call no god, is as the beaillie of the living.

ad. The which call no god, is as the beaillie of the living.

ae. The which call no god, is as the beaillie of the living.

af. The which call no god, is as the beaillie of the living.

ag. The which call no god, is as the beaillie of the living.

ah. The which call no god, is as the beaillie of the living.

ai. The which call no god, is as the beaillie of the living.

a Shewing that
mans heart is
most inclined
to idolatry, and
therefore he
warneth his peo-
ple by these ex-
amples, that they
should not
chance to any
bit to the living
God, when they
should be a-
mong the ido-
laters.
b He sheweth
that the worke
of the Lord to-
ward his people
shall be great,
that the infeli-
cious creatures
shall moue
therewith.
c He ariseth
then against the
murtherers of
Babylon, which
would haue
burne them in
hate, then they
knew by the
signes that God
would not deli-
uer them, & that
Babylon should
stand. d Of Isaiah
and the rest of his Prophets, which did af-
flict the Church of Gods favour and deliverance.
e He sheweth
that Gods worke should be no lesse notable in this deli-
uerance, then when he brought them out of Egypt through the
sea. f To assure them of their deliverance, he nameth the per-
son by whome it should be, more then an hundred yeere before
he was borne.

CHAP. XLV.

1 The deliverance of the people by Cyrus. 9 God is
wile in all his workes. 30 The calling of the Gen-
tiles.

a To assure the
Iewes of their
deliverance a-
gainst the great
regretion that
they should a-
vile, he nameth
the person and
the means.
b Because Cyrus
should execute
the office of a
deliverer, God
called him his
anointed for a
time, but after
murthered the
he called David.
c To assure him
in his deliverance
of my people.
d I will take away all thy iniquities & lets. e Not
that Cyrus did know God to worship him aright, but he had a cer-
tain particular knowledge as prophane men may have of his pow-
er, and so was compelled to deliver Gods people. f Not for any
thing that is in thee, or for thy workes.

5 I am the Lord, and there is none other: g I have given
there is no God besides me: I girded thee strength,
thou though thou hast not known me, power and au-
6 That they may knowe from the rising of thoritie,
the sunne and from the West, that there h I send peace
is none besides me. I am the Lord, and warre, pros-
there is none other. peritie and ad-
7 I foine the light and create darkness: ueritie, as Amos
I make peace and create euill: I the Lord 3. 6.
do all these things. I He comforteth
8 He brauens, send the dew from above, the Iewes, as if
let the clouds drop down: righteousness: he would say,
let the earth open, and let saluation and Though when
iustice grow forth: let it bring forth iustice ye looke to the
together: I the Lord haue created him. heavens & earth
9 I was he vnto him that strueth with him for succour, ye
maker, the vorthier with the vorthier see nothing now
of the earth: shall the clasp lap to him that busines of
facioneth it, What makes thou? of thy Gods wrath, yee
workes, I haue none handes? I will bring them
10 Who vnto him that sayth to his father, to cause forth
What hast thou begotten? of to his mea most certaine
ther, What hast thou brought forth? tokens of your
11 Thus saith the Lord, the God one of deliverance, and
Israel, his maker, He is me of things: of the person.
to come concerning mine enemies, and con- mance of my
cerning the workes of mine handes: com promise, which
mand you me. is ment by right-
12 I haue made the earth, & created man eousnesse.
vpon it: I, whose handes haue spred out k I haue ap-
the heavens, I haue ruen commanded all pointed Cyrus
their armie. to this vic and
13 I haue raped him up in righteousness, purpose.
and I will direct all his wayes: he shall Hereby he bri-
build me citie, and he shall let go my cap- delect their in-
tivity, not for a price nor reward, sayth the patience, which
Lord of hostes, in aduersitie and
14 Thus saith the Lord, The labour of trouble mur-
Egypt, and the marchandise of Egipti- mure against
pia, and of the Sabaeans, men of stature me, and will not
shall come vnto thee, & they shall be thine: tarry his pleasure
they shall followe thee, and shall goe in will as though
chains: they shall fall downe before thee, should murther
and make supplication vnto thee, saying, with his life and
Surely God is in thee, and there is none not contend a-
other God besides. gainst God,
15 Weepest thou, O God, by best thy selfe, made,
O God, the Saviour of Israel. n That is, it is
16 All thy shall be ashamed and also con- not perfectly
founded: they shall goe to confusion toge- made,
ther, that are the makers of images. n In stead of
17 But Israel shall bee saved in the Lord, humble your
with an everlasting saluation: me shall not felicitie, & make
be ashamed nor confounded world with what ye will for
out ende. the consolation
18 For thus saith the Lord (that created of my children,
sure of), as yee are of these things which are at your comman- and yee shall be
dement. Some read it with an interrogation, and make it the
application of the similitude. o That is, the starres, p Toward
Cyrus, that they shew by him the faythfullnesse of my promise
in deliuering my people. q Meaning, freely, and without retri-
bution, or any gruous condition. r These people were tribu-
taries to the Persians, & so King Artaxerxes gave this mo-
ney towards the building of the Temple, Ezra 7. 1. s Where-
as before they were thine enemies, they shall now honour thee,
and thou shalt rule them: which was accomplished in the time of
Christ. t Hereby he exhorteth the Iewes to patience, though
their deliverance be deferred for a time: I shewing that they
should not repent their long patience, but the wicked and ido-
laters shall be deliuered.

u To wit, of
man, but chiefly
of his Church.
x As do the false
gods, which
give uncertaine
answers.
y Allee idola-
ters, which
though you
seeme to haue
neuer so much
worldly dignitie,
ye in Gods sight
are vile and
abied.

z He calleth the
idolaters to re-
pentance, will-
ing them so looke
vnto him with
the eye of faith.
a That is, that
the thing, which
I haue promi-
sed, shall be faith-
fully performed.
b The know-
ledge of God &
the true wor-
shipping shall be
through all the
world, Rom. 14.

11. Philip. 2. 10.
whereby he sig-
nifieth that we
must not only serue
God in heart, but declare the same also by ou-
ward profession.

c Meaning the faithful shall feele and confesse
this. d All the contermers of God.

a These were
the chiefe idoles
of Babylon.
b Because they
were of gold and
silver, the Medes
and Persians car-
ried them away.
c The besties
that caried the
idoles, feldowne
vnder their bur-
den.

d He denieth
the idoles, which
had neither
soule nor sense.
e He sheweth
the difference
betweene the
idoles and the
true God: for
they must be caried
of others, but God himselfe carrieth his, as
Deut. 32. 11.

f Seeing I haue begot you, I will nourish & preferue
you for ever. g The temple of God, seeing their owne calami-
tie, & the flourishing estate of the Babylonians, should bee tempted
to thinke that their God was not so mighty as the idoles of their ene-
mie: then for he denieth the original of all the idoles, to make
them to be abhorred of all men shewing that the most that can be
spoken in their commendation, is but to proue them vile, Bar. 6. 25.

heauen, God himselfe, that foyned the
earth, and made it: he that prepared it, he
created it not in vaine: he foyned it to be
inhabited: I am the Lord, and there is
none other.

19 I haue not spoken in secret, neither in a
place of darkenes in the earth: I said not
in vaine vnto the seede of Iacob, Seeke
vnto me: I the Lord do speake righteous
verities, and come: by a we
nere together, y pe abect of the Gentiles:
they haue no knowledge, that set vp the
wood of their idole, and pray vnto a god,
that cannot saue them.

21 Tell pe and bring them, & let them take
counsell together, who hath declared this
from þ beginning: or hath tolde it of old?
Haur not I the Lord? and there is none
other God beside me, a most God, and a
doutour: there is none beside me.

22 Looke vnto me, and pe shall be saued: all
the endes of the earth shall saue: for
I am God: and there is none other.

23 I haue sware by my selfe: the word is
gone out of my mouth in righteousness, and
shall not returne, that enery þ knee
shall bow vnto me, and enery tongue shall
swaie by me.

24 Surely þ he shall say, In the Lord haue
I righteousness and strength: he shall
come vnto him, all that d prouoke him,
shall be ashamed.

25 The whole seede of Israel shall be iusti-
fied, and glorie in the Lord.

26 Meaning the faithful shall feele and confesse
this. d All the contermers of God.

CHAP. XLVI.

1 The destruction of Babylon, & of their idoles, 3 He
saileth the lawes to the consideration of his workes.
BEl is holued downe: & he is fals
of Babylon: their idoles were vpon þ beasts,
and vpon the cattell: they which
did beare pou, were laden with a wearie
burden.

2 They are holued downe, and fallen to-
gether: for they could not ridde them of
the burden, and their soules are gone into
captiuitie.

3 Weare pe sure, O house of Iacob, and
all that remayne of the house of Israel,
which are: because of me from the wounde,
and brought vp of me from the birth.

4 Therefore vnto discharge, I the same,
ruler I will beare you vntill the hoare
heares: I haue made you: I will also
beare you, and I will carpe you, and I will
deliuer you.

5 O to whom will pe make me like, or
make me equall, or a compare me, that I
true God: for
they must be caried of others, but God himselfe carrieth his, as
Deut. 32. 11. f Seeing I haue begot you, I will nourish & preferue
you for ever. g The temple of God, seeing their owne calami-
tie, & the flourishing estate of the Babylonians, should bee tempted
to thinke that their God was not so mighty as the idoles of their ene-
mie: then for he denieth the original of all the idoles, to make
them to be abhorred of all men shewing that the most that can be
spoken in their commendation, is but to proue them vile, Bar. 6. 25.

should be like him?

6 They haue golde out of the bagge and
brass siluer in the balance, and hire a
goldsmith to make a god of it, and they
bowe downe, and worship it.

7 They beate it vpon the shoulders: & car-
pe him & set him in his place: so doth
he stande, and cannot remoue him from his
place. Though one cry vnto him, yet can
he not answer, nor bring him out of his
tribulation.

8 Remember this, & be ashamed: bring it
again to minde, O you transgressors, &
remember the former things of olde: for
I am God, and there is none other God,
and there is nothing like me.

9 Which declare the last thing from the
beginning: and from of olde, the things
which I haue determined, shall stand, &
I will do whatsoeuer I will.

10 I call a bird from the East, & the man
incredulous of my counsel from farre: as I
haue would let the
crypen, so will I bring it to passe: I haue
purposed it, and I will do it.

11 Heare me, pe shall beare hearted, that
are farre from I iustice.

12 I bring meere iustice: it shall not be
farre off, and my saluation shall not tar-
pey I will give saluation in Zion, and my
glorie vnto Israel.

CHAP. XLVII.

The destruction of Babylon, & the cause wherefore.

1 Come downe, and sitte in the dust: a
virgine, daughter Babel, sit on the
ground: there is no thyne, &
daughter of the Chaldeans: for thou shalt
no more be called, tender and delicate.

2 Take the millstones, and grinde meale:
loose thy lockes: d make bare the feete:
brouer the legge, and passe through the
floodes.

3 Thy stiches shall be discovered, and thy
shame shall see: I will take vengeance,
and I will not merce thee as a man.

4 Remember, the Lord of hostes is his
name, the Gole one of Israel.
5 Sit still, and get thee into darkenes,
daughter of the Chaldeans: for thou
shalt no more be called, The lady of kings
domes.

6 I was toweh with my people: I haue
polluted mine inheritance, & giuen them
into thine hand: thou diddest shew them
no mercie, but thou diddest lay thy
beaue poue vpon the ancient.

7 And thou saydest, I shall be a lady for
euer, so that thou diddest not let thy mind
to these things, neither diddest thou re-
member the latter end thereof.

8 Therefore now heare, thou that art
gloued in pleasures, and dwellst carelesse,
he sapeh in her heart. I am a noue els,
I shall not be as a widow, neither shall
I know the losse of children.

9 But these two things shall come to thee
suddenly on one day, the losse of children
and widewood: they shall come vpon
thee.

Gods iudgements, thinking that he punished the
cause he would utterly cast them off, and therefore in heat of
saying their miserie, thou diddest increase it.

So that thy
enrichment shall
be so great, as it
is possible to be
imagined.
k Thou diddest
thinke that
thine owne wi-
sdomes and poli-
cies would haue
sued thee.
l He derideth
their vaine con-
fidence, that put
their trust in any
thing but in
God, condemn-
ing also such
vaine sciences,
which serue to
deceale the peo-
ple, and to bring
them from de-
pending only in
God.

m They shal
vexerly perish
and no part of them
remaine.
n They shall see
every one to
the place, which
he thought by
his speculations to
be most sure: but
that shall deceiue
them.

rise in their perfection, for the multitude
of thy dominations, and for the great abun-
dance of thine inchanters.

10 For thou hast trusted in thy witcher-
nes: thou hast said, Some secty me. Thy
wisdomes and thy knowlege, they haue
caused thee to rebell, and thou hast saide in
thine heart, I am, and none els.

11 Therefore shall euill come vpon thee,
and thou shalt not knowe the morning
thereof: destruction shall fall vpon thee,
which thou shalt not be able to put away:
destruction shall come vpon thee suddenly
by, of thou beware.

12 Stand now among thine inchanters, &
in the multitude of thy seuthsayers (with
whom thou hast wearied thy selfe from
thy yowth) if so be thou mayest haue pros-
perity, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of
thy counsels: let now the astrologers, the
starr gassers, and prognosticators stand
by, and saue thee from these things, that
shall come vpon thee.

14 Behold, they shall be as stubble: the fire
shall burne them: they shall not deliuer
their owne liues from the power of the
flame: there shall be no coles = to warme
at, nor light to sit by.

15 Thus shall they perne thee, with whom
thou hast wearied thee, even thy mar-
chantes from thy yowth: euery one shall
wander to his owne = quarter: none shall
saue thee.

CHAP. XLVIII.

1 The hypocrites of the Ierem is rewarded. 21 The
Lord alone will be worshipped. 20 Of their delu-
sions out of Babylon.

1 **H**EARE ye this, O house of Iakob,
which are called by the name of Is-
rael, & are come out of the waters
of Iudab: which sweare by the name of
the Ioyde, and make mention of the God
of Israhel, but not in truth, nor in righte-
ousnes.

2 For they are called of the holy cite, and
sway themselves vpon the God of Israhel,
whose name is the Lord of hostes.

3 I haue declared the former things of
olde, and they went out of my mouth, and
I shewed = them: I did them suddenly,
and they came to passe.

4 Because I knewe, that thou art obsti-
nate, and thy necke is as a yon sinew, and
thou holdest thy selfe.

5 Therefore I haue declared it to thee of
olde: before it came to passe, I shewed = it
thee, least thou shouldest say, Spine wole
hath done them, & my carned unage, and
my molten image hath commanded them.

6 Thou hast heard, behold all this, & will
not be a declare it: I haue shewed thee
newe things, newe noues, and hid things,
which thou knewest not.

7 They are created noues, and not of olde,
and euen before this thou heardest them

not, least thou shouldest say, Behold, I
knewe them.

8 Per thou heardest them not, neither
didest knowe them, neither per wast thou
sare spered of elsde: for I knewe that thou
wouldest griseously transgresse: thou
saue haue I called thee a transgressor
from the = womb.

9 For my Names sake will I deferre my
wrath, and for my glasse will I reframe it
from thee, that I cut thee not off.

10 Behold, I haue fined thee, but I not as
ouer: I haue = chosen thee in the soynare
of affliction.

11 For mine owne sake, for mine = owne sake
will I doe it: for how should my Name = be
polluted? = surely I will not giue my glo-
rie vnto another.

12 Heare me, O Iakob & Israhel, my cal-
led, I am, I am the first, & I am the last.

13 Surely mine hand hath laide the founda-
tion of the earth, and my right hande
hath spanned the heauens: when I call
them, they stand by together.

14 Will you, assemble your selues, & heare:
which among them hath declared these
things? The Ioyde hath loured = him: hee
will doe his will in Babel, and his arme
shall be against the Chaldeans.

15 I euen I haue spoken it, and I haue
called him: I haue brought him, and his
way shall prosper.

16 Come nere vnto me: heare ye this: I
haue not spoken it in secret from the = be-
ginning: from the time that the thing
was, I was there, & now the Ioyde God
and his Spirit hath = sent me.

17 Thus saith the Ioyde thy redeemer, the
holy one of Israhel, I am the Ioyde thy
God, which teach thee = to prosper, & leade
thee by the way, that thou shouldest see.

18 Wh that thou habdest hearkened to my
commandment: then had thy pyoles
ritie bene as the flood, and thy righteous-
nes as the waies of the sea.

19 Thy seed also had bene as the sand, and
the fruit of thy body like the granel therre:
Deut. 32. 27.
of: his = name should not haue bene cut
off: no destroyed before me.

20 Go ye out of Babel: flee ye from the p
Chaldeans, with a voice of ioy: tell and
declare this: shew it forth to the ende of
the earth: say ye, The Ioyde hath rede-
med his seruant Iakob.

21 And they = were not spiritlike: he lede
them through the wilderness: he caused =
the waters to flowe out of the rocke for
them: for he cleare the rocke, and the wa-
ter gushed out.

22 There is no = peace, saith the Ioyde, vnto
the wicked.

h Shewing that
mans arrogancie
is the cause why
God doeth not
declare all things
at once, lest they
should attribute
this knowledge
to their owne
wisdomes.
i From the time
that I brought
thee out of E-
gypt: for that de-
liverance was
the birth of the
Church.

k As was my
free mercie that
I did chuse thee,
so is it my free
mercies that shall
saue thee.

l For I had
respect to thy
weaknesse and
infirmities: for in
siluer there is

some purenesse,
but in vs there
is nothing, but
dross.

m Iooke thee
out of the for-
nace where thou
shouldest haue
bene consumed,
n God ioyne
the saluation of
his with his owne
honour: so that
they can not pe-
rish, but his glo-
ry should be di-
minished, as
Deut. 32. 27.

o Reade Chap.
42. 3.

p To obey me,
and to do what
I com-
mande them.

q Meaning, Cy-
rus, whom he
had chosen to
destroy Babylon.

r Since the time
that I declared
my selfe to your
fathers.

s What things shall
doe thee good.

t After that he had
forewarned them of their captiuitie, and of the cause thereof.

u He sheweth that
it shall be as easie
to deliuer them, as
he did their fathers
out of Egypt.

v Thus he speaketh
that the wicked
hypocrites should
not abuse Gods
promise, in whom
was neither
faith nor repentance.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

as Chap. 37. 31.

a He derideth
their hypocritie,
which wanted
themselves to be
liuelines and
were not so in
deede.

b Meaning, the
Ioyne and
flacke.

c They make a
dresse, as though
they would haue
none other God.

d He sheweth
that they could
not accuse him
in any thing, for
although as hee
had performed
whatsoever he
had promised,

e I haue done
for thee more
than I promised,
that thy sub-
bernesse and
impudencie

might haue bene
overcome.

f Howe thou shouldest
bee deliue-
red out of Babylon.

g Will ye not acknow-
ledge this my benefite
and declare it vnto others?

h Howe thou shouldest
bee deliue-
red out of Babylon.

i Will ye not acknow-
ledge this my benefite
and declare it vnto others?

j Will ye not acknow-
ledge this my benefite
and declare it vnto others?

k Will ye not acknow-
ledge this my benefite
and declare it vnto others?

l Will ye not acknow-
ledge this my benefite
and declare it vnto others?

m Will ye not acknow-
ledge this my benefite
and declare it vnto others?

n Will ye not acknow-
ledge this my benefite
and declare it vnto others?

CHAP. XLIX.

1 The Lord exhorteth all nations to believe his promise. 6 Christ is the salvation of all that believe, and will deliver them from the tyranny of their enemies.

1 Care for me, O ples, and hearken, ye people from farre. The Loyde hath called me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: under the shadowe of his hande hath he hidde me, and made me a chosen shaft, and hid me in his quiver, and said unto me, Thou art my servant, Israel: for I will be glorious in thee.

3 And I said, I have laboured in vaine: I have spent my strength in vaine: for nothing: but my indignation is with the Loyde, and my woeke with up God.

4 And now saith the Loyde, that foined me from the wombe to be his servant, that I map bring Iacob againe to him: (though Iacob bee not gathered, & yet shall I be glorious in the eyes of the Loyde: and up God shall be my strength)

5 And he sayde, It is a small thing that thou shouldest be my servant, to rapie up the tribes of Iacob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou maist bee my saluation unto the ende of the world.

6 Thus saith the Loyde the redeemer of Israel, and his help one, to him that is despised in soule, to a nation that is abhored, to a servant of rulers, kings that sell, and arise, and princes shall worship, because of the Loyde, that is faithful: and the Holie one of Israel, which hath chosen thee.

7 Thus saith the Loyde, In an acceptable time have I heard thee, and in a day of saluation have I helped thee: and I will preserve thee, and wil give thee for a covenant of the people, that thou mapst raise up the earth, and obtaine the inheritance of the desolate heritages:

8 That thou mapst say to the prisoners, Go forth: and to them that are in darknesses, Setewe your selves: they shall feede in the wapes, and their pastures shall be in all the tops of the hills.

9 They shall not bee hungrie, neither shall they bee thirstie, neither shall they heat smite them, nor the sunne: for he that hath compassion on them, shall lead them: quen to the springs of waters shall he drinke them.

10 And I will make all my mountains,

as a way, and my paths shall be trailed.

12 Behold, these shall come from farre: and lo, these from the North & from the West, and these from the land of Sinim.

13 Keiope, & beatus: and bee topfull, & earth: blast forth into praise, & mountaines: for God hath comforted his people, & will have mercy upon his afflicted.

14 But Zion saide, The Loyde hath forsaken me, and up Loyd hath forgotten me.

15 Can a woman forget her childe, and not remember what the fisher hath forgotten, yet will I not forget thee.

16 Beholde, I have grauen thee upon the palm of mine hands: thy walls are as a citie, and thy gates as a strong hold.

17 Thy builders make haste: thy destroyers, and they that make thee waste, are departed from thee.

18 Lift up thine eyes rounde about and behold: all these gather them selves together, and come to thee: as I live, saith the Loyde, thou shalt surely put them all by thee as a garment, and gude thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy lande destroyed, shall surely be now narrowe for them that shall dwell in it, and they that did denounce thee, shall be farre away.

20 The children of thy barrennesse shall say: I was in mine eares, The place is strait for me: give place to mee that I map dwell.

21 Then saith thou say in thine heart, Why hath begotten me these, seeing I am barren and desolate, a captive and a wanderer: to and fro? and who hath nourished them? beholde, I was left alone: whence are these?

22 Thus saith the Loyde God, Beholde, I will lift up mine hande to the Gentiles, and will set up my standard to the people, and spirit, they that bying the sonnes in their armies: the daughters shall be carried upon their shoulders.

23 And kings shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and like up the butt of the fete: and thou shalt knowe that I am the Loyde: for they shall not be ashamed that waite for me.

24 Shall I say be taken from the night: or the last captivitie diminished?

25 But thus saith the Loyde, When the captivitie of the mightie shall be taken away, and the play of the tyrants shall be destroyed: for I will contend with them that contend with thee, and I will save thy children.

26 And will feede them that sople thee, with their owne flesh, and they shall bee drunken with their owne blood, as with wine.

27 Hee maketh this as an oblation, although the Caldeans were strong, and had them in lust possession: This is the vengeance of their oblation: that none is stronger then the Loyde: neither shall a more lust vnto them. f This will cause them to destroy another, as Iudg. 7. 22. Chron. 20. 23. Chap. 12. 2.

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psalm. 2. 7.

c By the sword & shaft, he signifieth the vertue and efficacie of Christs doctrine.

d God hath taken mee to his protection & defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithful, as the members and their head.

f Thus Christ in his members complaine, that his labour, and preaching take none effect, yet he is contented that his doings are approved of God.

g Though the Jewes refuse my doctrine, yet God will approve my ministerie.

h To declare my Gospell to the Gentiles, Chap. 42. 6. 2des 1. 3. 47. Luke 2. 32.

i Meaning, the Jewes, whom tyrans kept in bondage, k The benefit of their delivrance shall be great, that great and small shall acknowledge it, and reverence God for it.

l Thus hee speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

m Meaning, Christ alone. n Signifying, that before Christ renue the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne, and death, p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this accomplished spiritually.

1 Meaning, the South country, so that Christ shall deliver us from all the parts of the world.

1 Reade Chap. 44. 23.

1 Hee oblieth what the fisher hath forgotten, their long affliction, and murther them to comfort us, with a small power, similar to a full of confidence.

1 Because I would not let us gether, the good order of police and discipline.

1 I have no small care to builde them up againe, and to destroy their enemies.

1 He sheweth what meritis names of the Church: but none of the children, which are attended by Israel.

1 of God and served by him, as Hee sheweth that Christ will not only give us the grace, but also of the Gentiles.

1 Meaning, the king shall be converted to God.

1 Roweth power and authority, as the prebation of the Church.

1 Being Israel with Church, they shall be able to defend themselves.

1 This is the vengeance of their oblation: that none is stronger then the Loyde: neither shall a more lust vnto them.

1 This will cause them to destroy another, as Iudg. 7. 22. Chron. 20. 23. Chap. 12. 2.

1 Of the

Sweete wine: and all flesh shall drink that
the Lord hath quencheth thirst: and the
mercy, the mightie one of Jacob.

CHAP. II.

The Lord is faithful: he will not forsake
God is not diminished. 5. Charge the widow and
widow.

Thus saith the Lord, he here is that
bill of your mothers' iniquities,
whom I have cast off: O ye who is
the creditor: to whom I have sold? Be-
hold, for your iniquities are sold, and
because of your transgressions is your
mother forsaken.

Wherefore I cause I, and there was no
man: I called, and none answered: is
mine hand to be shortened, that it can not
help? O ye have I no power to deliver?
Behold, at my rebuke I drye up the sea;
I make the floods desert: their fish rotte
for want of water, and drye up their
pools.

I clothe the heavens with darkness, and
make a sack their covering.

The Lord God hath given me a tongue
of the learned, that I should knowe to
minister a word in riddle to him that is
weary: he will raise me up in the morn-
ing: in the morning he will waken mine
ear to heare, as the learned.

The Lord God hath opened mine ear
and I was not rebellious, neither turned
I backe.

I came up backe into the desert, and
up chokes to the hyppos: I hid not my
face from him, and spitting.

For the Lord God will helpe me, there-
fore shall I not be confounded: therefore
have I set my face like a flint, and I knowe
that I shall not be ashamed.

He is heere that will helpe me: with
him will contend with me: let us stand together:
who is mine adversary? let him come
nere to me.

Behold, the Lord God will helpe me:
who is he that can condemne mee? for
then shall warre rise as a garment: the
mouth shall eat them up.

Who is among you that feareth the
Lord? let him heare the voyce of his ser-
vant: he that walketh in darkness, and
hath no light, let him seek in the name
of the Lord, and stay upon his God.

Behold, all you kinde be a fire, and are
compassed about with sparkes: walke
in the light of your fire, & in the sparkes
that ye have kindled. This shall ye haue
of mine hand: ye shall lie downe in sorrow,
oppressed by affliction and misery.

As they that are taught,
and made meek by him. I did not shooke from God for any
persecution or calamitie. Whereby he sheweth, that the true mi-
nistrie of God can looke for none other recompence, of the vic-
tories after this sort, and also what is their comfort. I shewing
that it is a rare thing that any should obey aight Gods true mi-
nistrie, though they labour to bring them from hell to heaven.

You have sought consolation by your owne device, and have
refused the light, and consolation, which God hath offered: there-
fore ye shall remaine in sorrow, and not be comforted.

CHAP. III.

To trust in God alone by Abraham's example. 7
Not to forsake man. 27. The great affliction of Is-
rahel. 23 And her deliverance.

Thus saith the Lord, he here is that
bill of your mothers' iniquities,
whom I have cast off: O ye who is
the creditor: to whom I have sold? Be-
hold, for your iniquities are sold, and
because of your transgressions is your
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vant: he that walketh in darkness, and
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of the Lord, and stay upon his God.

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in the light of your fire, & in the sparkes
that ye have kindled. This shall ye haue
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As they that are taught,
and made meek by him. I did not shooke from God for any
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help? O ye have I no power to deliver?
Behold, at my rebuke I drye up the sea;
I make the floods desert: their fish rotte
for want of water, and drye up their
pools.

I clothe the heavens with darkness, and
make a sack their covering.

The Lord God hath given me a tongue
of the learned, that I should knowe to
minister a word in riddle to him that is
weary: he will raise me up in the morn-
ing: in the morning he will waken mine
ear to heare, as the learned.

The Lord God hath opened mine ear
and I was not rebellious, neither turned
I backe.

I came up backe into the desert, and
up chokes to the hyppos: I hid not my
face from him, and spitting.

For the Lord God will helpe me, there-
fore shall I not be confounded: therefore
have I set my face like a flint, and I knowe
that I shall not be ashamed.

He is heere that will helpe me: with
him will contend with me: let us stand together:
who is mine adversary? let him come
nere to me.

Christ and his office.

Which was by 3 He is beloved and rescued of him: he is
God's singular again full of joy and love, and
promised for the comfort of one of his
the comfort of infirmities: who his as it were
one fact from him: he was beloved and
the restored him not.

we esteemed him not.
Surely her path borne out iniquities,
and carried our sorrows: per hunc
iudice him as a plague, and smitten of
God, and humbled.

5 But he was wounded for our transgressions, he was broke for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

2 We forged e-8
all thinking that
he was punished
by his owne

He was openeth his mouth, but he
yet did he not open his mouth; he is
brought as a sacrifice the daughter, and
as a sheep before her shearers is dumb,
so he openeth not his mouth.

15-1. Meaning, the punishment of our life and

9 • And he made his grave with the wor-
ked, & with the rich in his death, though
her had done no wickedness, neither was
any grace in his mouth.

10 Yet the Lord wound his ake him, & made
him subject to infirmities; when he shal
make his soule an offering for sin, he shal
see his seed & shall prolong his dayes, and

and praye, after
that hee was
condemned.
E. Though he
was a sinner, yet
he was a good
man, and a
true Christian.
He was a
man of great
faith, and of
great hope, and
of great charity.
He was a man
of great wisdom,
and of great
knowledge, and
of great understanding.
He was a man
of great strength,
and of great
courage, and of
great valour.
He was a man
of great meekness,
and of great
gentleness, and
of great patience.
He was a man
of great humility,
and of great
modesty, and
of great simplicity.
He was a man
of great piety,
and of great
devotion, and
of great religion.
He was a man
of great charity,
and of great
kindness, and
of great love.
He was a man
of great faith,
and of great
hope, and of
great charity.
He was a man
of great wisdom,
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He was a man
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of great simplicity.
He was a man
of great piety,
and of great
devotion, and
of great religion.
He was a man
of great charity,
and of great
kindness, and
of great love.

12 Therfore wilt I giue him a portion in
great, & he shall delide the people with
strong, because he hath vntoyed one
soul into death: & he was counted

death is to re-
store life to his
sinners, Ro. 4. 25.
a God the Father delivered him into the hands of the wicked
the transgressors, & he bare the sinne
many, and prayed for the trespassers.

o Christ by offering up his selfe shall giue life to his Church, which
callen to liue in him for euer: p. That is, a fruit of effect of his
labour, which is the saluation of his Church: q. Christ the head
of his Church, which is his body, of which he is the head, as the
saviour of his Church, which is his body, of which he is the head, as the

Law, & because he humbled himself, therefore he shall be exalted
 above all, Phil. 2. 7, 8. That is, of all that believe in him.

CHAP. LIII.

1. Most of the Gentiles shall believe the Gospel.

Receptacles of sinners & wicked men
breaketh forth into top & receptacles

For the desolate path, the barren field,
the fruit of the flame, and callest her barren, because that
the fruit of the flame, and callest her barren, because that

The Church in this her affliction and captivity shall bring forth children when she was at liberty: of this may be spoken in illustration, considering I great number I should come of her. Thus was as her child hood, of therefore this

C H A R.

the married wife, caught the Lord, with a...

Enlarge the place of the tents, and let
them spread out the curtains of their
habitations: spare not, stretch out the
rod, and make fast the frame.

For then that increase of the right
hand and on the left, and the Rede shall
you see the Crucifix and word in the
table of the

med, neither shall thou be comforted:
for thou shalt not be hurt to shame, re-
joice, thou shalt forget the pains of thy youth,
and shalt not remember the reproaches of

For he that made thee, that hath
(whose name is the Lord of hosts) and
the redeemer the holy one of Israel, shall

6 For the Son of man called thee being in
a woman's form, and suffered for thee,
and as a young man when thou wast re-
fused faith in him.

7 For a while longer I pondered this, & this glory that
 But with great compassion and I gather (thine through)
 the, whole world,
 8 For a moment, in mine anger, I did which seemed

rup face from thee for a little season, but
with true assisting mercy name I hap coun
pation on thee, Dearly we for the res
dearer.

For as I have known that the waters of Noah should no more come over the earth, so have I sworn that I would not be angry with thee, nor will I.

10 For the inhabitants shall remoue and
the bulles shall fall downe out of their
the shall not depart from their

It is most afflicted and tried with trials
and tribulations, and I will

12 And I will make the windows of **E-**
meralds, and the gates burning stones,

21 And the number of pleasant flowers
22 And the number of the children shall be brought of
23 The Lord. And much grace shall be to the
24 children.

And therefore shall I
shall not prevaile
o' Meaning, th
domesticall ene

17 self, but without me; who formerly shall
18 as are the hypocrites.
shall fall.

19 I have created the earth, man,
and all things upon it: I have given light

that bloated the roads in the night, and
that the lightning took an innocent
for his victim, and I have created the de-
stroyer to destroy.

17. But all the temptations that are aimed
against the soul manifestly: and rules
he conceals that shall the saint rise in
judgment, though he remains. This
is the first book of the four seasons.

1944

c Signifying, that
for a great num-
ber of children,
that God should
give her, she
should seeme to
lacke room, to
lodge them.

d The afflictions
which thou suf-
feredst at the
beginning.

thy limits,
Chap. 10. 1.
If Talk did rege-
nerate thee by
his holy Spirit.
Thy glory shall
shine through

whole world,
which seemed
before to be true
in Turkei
As a wife
which wait for
of ke in thy youth
As sure as the

made to Noah,
that the waters
should no more
cover the
earth.

shall stand for
cuer.

...mies of the Church
as are the hypocrites.

power; for
ing that all are
his creatures,
must needs go
borne and gui
and them.

3

and their righteousness shall be as filthy rags.

CHAP. LV.

An exhortation to turn to Christ. 1. A description of the people.

a Christ by pro-

posing his graces and gifts to his Church, excepteth the hypocrites which are false with their imagined works, & the Epicures, which are full with their worldly lusts, and do thirst not after ethereal waters.

b. Signifying,

that Gods benefits can not be bought for money.

c. By waters, wine, milk and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporal life.

d. He reproverth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.

e. You shall be fed abundantly.

f. The same good which through my mercie I satisfied and confirmed to David that it should be eternal. 1. Sam. 7. 13.

g. Meaning, Christ, of whom David was a figure.

h. To wit the Gentiles, which before then did not receive to be thy people. i. When he is offered unto thee by the preaching of his word. k. Hereby he sheweth that repentance must be joynt with faith, and howe we cannot call upon God aright, except the fruites of our faith appeare. l. Although you are not soone reconciled one to another, and judge me by my sinnes, yet I am most willing to be reconciled to you. m. If this small thing have thee pleased, as I have made thee confirmed, bring to passe the things which I have spoken for your deliverance. n. See Chap. 44. 33. & 48. 7.

1. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

2. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

3. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

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25. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

for nettles that grow to the mire tree, and to the thistle that is to the thistle. 1. A thistle, and for his glory, an everlasting sign, that shall not be taken away.

CHAP. LVI.

An exhortation to the Gentiles and Indians. 10. A Church.

1. This is the word of the Lord. 2. He who is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

3. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

4. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

5. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

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27. I have called one that is righteous, come ye to the waters, and ye shall have life, no silver, nor gold, nor any thing for money.

CHAP. LVII.

1 God taketh away the god, that hee should not see the horrible plagus to come. 3 Of the wicked idolaters. 9 And their vaine confidence.

a From 7 plague that is at hande, and also because God will punish the wicked. b The soule of the righteous dwelle in joy, & their body shall rest in the graue vnto the time of the resurrection because they walked before the Lord. c He threateth the wicked hypocrites, who under the presence of 7 name of Gods people, denied Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of forerers, which forsake God and bel to wicked men as for succour.

2 b Ipece shall come: they shall rest in their beds, every one that walketh before him. 3 But you wretched children, come hither, the seede of the adulterer and of whorers. 4 On whom haue ye rested? upon whom haue ye gaped? thrust out your tongue: are not ye rebellious children, and a false seede?

5 Inflamed is idoles under every graine tree: and sacrificing in the children in the valleys under the toppes of the rocks.

6 The portion is in the smooth stones of the river: they, they are thy lot: run to them hast thou poured a drinke offering: thou hast offered a sacrifice. Shouldst thou delight in these?

7 Thou hast made thy bed upon a verry high mountaine: thou wentest by thy cher, and thither wentest thou to offer sacrifice. 8 Behind the idoles also 3 postes hast thou set vnto thy remembrance: for thou hast discovered thy selfe to another then me, & wentest by, and diddest enlarge thy bed, and make a covenant betweene thee and them, and lovedst their bed in every place where thou wastest.

9 Thou wentest to the kings with ople, and diddest increase thine ornaments and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou wastest thy selfe in the manie founteynes, yet saydest thou not, 11 There is no hope: thou hast founde life by thine hande, therefore thou wast not grieved.

12 And whome diddest thou reuerence of feare, sleeping thou hast 3 bedes vnto mee, and hast not remembered mee, neither set thy minde thereon: is it not because I holde my peace, and that of long time? therefore thou fearedst not me.

13 I will declare thy righteousness and thy wayes, and they shall not profite thee.

f In the sacrifices which you, offering before the idoles, thought you did ferue God. g Towit, thine altars in an open place like an impudēt harlot that careth not for the sight of her husband. h In stead of setting vp the worde of God in the open places on the postes and doores to haue it in remembrance, Deut. 4. 9. and 37. thou hast set vp signes & markes of thine idolatrie in every place. i That is, diddest increase thine idolatrie more and more. k Thou diddest seeke the fauour of the Assyrians gifts and preferres, to helpe thee against the Egyptians when they layed, thou soughtst to the Babylonians, and more and more, diddest torment thy selfe. l Although thou wastest all thy labours to bee in vaine, yet wouldst thou neuer acknowledge thy fault and leave off. m Hee deniest thy vnprofitable sacrifices which thought to haue made all sure, and yet were damned. n Broken promises with mee. o Meaning, that the wicked shoulde Gods loue and growe to farther wickedness. p That is, the magicians, idolaters and impietie: which the wicked call Gods seruice: thus he deniest their obstinacie.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the wind shall take them all away: vaine shall thou thinke them: but hee that trusteth in me, shall inherite the land, and shall possesse mine holp for evermore.

14 And he shall say, Cast by, cast by: prepare the waye: take by the stumbling blocks out of the way of my people.

15 For thus saith he, that is hee and exulteth: hee that inhabiteth the eternitie, whose name is the Holp one, I dwell in the hee and holp place: with him also that is of a contrite and humble spirit to reuine the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I bee alwayes wroth: for the spirit should faile before me: and I haue made the heath.

17 For his wicked countenances I am angrie with him, and haue smitten him: I hid me and was angrie, yet he went as a way, and turned after the way of his owne heart.

18 I haue seene his wayes, and will heale him: I will leade him also, and reuise comfort vnto him, and to those that lament him.

19 I create the fruite of the lippes to bee peace: peace vnto them that are here: there off, and to them that are nere, sayeth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters shall by mine and dict.

21 There is no peace, sayeth my God, to the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

1 Cope a moue, spare not: lift up thy voice like a trumpet, and shew to my people their transgressions, and to the house of Jacob, their sinnes.

2 Per thep sicke me daily, and dost know my wayes, run as a nation that did righteousness, and had not forsaken the statutes of their God: they are of uske the ordinances of iustice: they will dratue nere vnto God, saying,

3 Wherefore haue we fasted, & thou seest it not? we haue punished our selues, and thou regardedst it not. Before, in the day of your fast you will seke 4 your will, and require all your desires.

4 Behold, ye fast in strife and debarr, and to smite with the fist of wickedness: ye shall not fast as ye do to day, to make your voice to be heard about.

5 Is it such a fast that I haue chosen, that a man shoulde afflict his soule for a daye, and to toire doling his bread, as a bull rush, and to lie downe in sackcloth, and aches: withtout this a fasting, is an acceptable day to the Lord.

6 Is not this the fasting, that I haue chosen, that ye shoulde loose your fast, and your prayer shall not be heard.

q Meaning, the Assyrians and others, whose help they looked for, God shall say to Darius & Cyrus.

r I will not we my power against fraile man whose life is but a blast.

t That is, for the vices and fautes of the people, which is meant here by conetionnes.

u Though they were obdurate, yet I did not withdrawe my mercy from them.

x That is, I frame the speech and words of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euil conscience doeth euer torment the, and therefore they can neuer haue rest.

Read Chap. 48. 32.

a The Lord thus speaketh to the Prophet, willing him to vie all diligence and serueritie to rebuke the hypocrites.

b They will seeme to worship me, & haue outward holiness.

c He seareth forth the malice and dissimulation of the hypocrites, which rudge against God, if their workes be not acceptable.

d Thus he conuince the hypocrites by the second table and by their duties toward their neighbours, that they haue not lost their faith nor religion.

e So long as you vie contention and dissension, your fasting and prayer shall not be heard.

f That you leue
off all your
extortions.

g For in him
thou seest thy
self as in a glasse.

h That is, the
prosperous e-
state, where-
with God will
bless thee.

i The testimonie
of thy goodnes
shall appeare be-
fore God & mā.

k Whereby is
meant all manner
of iniurie.

l That is, haue
compassion on
their miseries.

m Thine aduer-
sities shall be
turned into prof-
peritie.

n Signifying,
that of the lewes
should come
such, as should
build againe the
ruines of Ierusa-
lem and Iudea:

o chiefly this is
meant of the spiri-
tuall Ierusa-
lem: whose build-
ers were the
Apostles.

p If thou re-
fraine thy selfe
from thy wicked
workes.

q If thou
turne away thy
foote from the
Sabbath, from
doing thy will
on mine holy day,
and call the Sabbath
a delight, to con-
secrate it, as glo-
rious to the
Lorde, and shalt
honour him, not
doing thine owne
wapes, nor seek-
ing thine owne
will, nor speaking
a vaine word.

r Then shalt thou
delite in the Lorde,
and I will cause
thee to mount
upon the hie pla-
ces of the earth,
and feede thee
with the heritage
of Iacob thy fa-
ther: for the
mouth of the Lorde
hath spoken it.

s If thou
refrainest thy
selfe from thy
wicked workes.

t The wicked
perish through
their owne iniqui-
ties.

u The confes-
sion of sinners.

v God alone
will preserve
his Church, though
all men fail.

w Hold, the
Lords hand is
not short-
ned, that it can
not saue: neither
is his eare heauy,
that it cannot
heare.

x But your
iniquities haue
separated be-
twene you and
your God, and
your sinnes haue
hid his face from
you, that he
will not heare.

y For your
hands are defiled
with blood, and
your fingers with
iniquitie: your
lips haue spoken
lies, and your
tongue hath
uttered iniquitie.

z No man
callest for iustice:
no man contendeth
for truth: they
trust in vaine
witle, and speake
vaine thinges:
they conceiue
mischief, and
bring forth in-
uention.

a They hatch
cockatrice egges,
& weane
the spiders webbe:
hee that eateth of
their egges, dieth,
and that which is
trodd upon, wea-
keth out into a
serpent.

chosen, to loose the bandes of wickednes,
to take off the heauie burdens, and to let
the oppressed goe free, and that ye breake
every yoke.

7 Is it not to deale thy bread to the hun-
gry, and that thou bring the poore that
wander, vnto thine house? when thou
seest the naked, that thou couer him, and
hide not thy self from a thine owne flesh?

8 Then shalt thy light breake forth as the
morning, and thine health shall growe
speedily: thy righteousness shall go be-
fore thee, and the glory of the Lorde shall
embrace thee.

9 Then shalt thou call, and the Lorde shall
answer: thou shalt cry, and he shall say,
Here I am: if thou take away from the
midwes of thy yoke, the putting forth
of the finger, and wicked speaking:

10 If thou poure out thy soule to the
hungrie, and refresh the troubled soule:
then shalt thy light spring out in the
darkenesse, and thy darkness shall be as
the noone day.

11 And the Lorde shall guide thee contin-
ually, and satisfie thy soule in drought, and
make fatte thy bones: and thou shalt be
like a watered garden, and like a spring
of water, whose waters faile not.

12 And thy habitation of thee, that shall build
the olde waste places: thou shalt raise
up the foundations for many generati-
ons, and thou shalt be called the repairer
of the breach, and the restorer of paths
to dwell in.

13 If thou turne away thy foote from
the Sabbath, from doing thy will on
mine holy day, and call the Sabbath a
delight, to consecrate it, as glorious to the
Lorde, and shalt honour him, not doing
thine owne wapes, nor seeking thine
owne will, nor speaking a vaine word.

14 Then shalt thou delite in the Lorde, and I
will cause thee to mount upon the hie pla-
ces of the earth, and feede thee with the
heritage of Iacob thy father: for the
mouth of the Lorde hath spoken it.

15 The wicked perish through their owne iniquities.
16 The confession of sinners.

17 God alone will
preserve his Church, though all men fail.

18 Hold, the
Lords hand is
not shortened,
that it can not
saue: neither is
his eare heauy,
that it cannot
heare.

19 But your
iniquities haue
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hee that eateth of
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and that which is
trodd upon, wea-
keth out into a
serpent.

23 Their webbe is
like a spiders
webbe: hee that
toucheth it, is
caught in the
snare.

24 Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
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25 Therefore shall
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shall be caught
in the snare.

30 Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
shall be caught
in the snare.

6 Their webbes shall be no garment, ne-
ther shall they couer them: stripes with
their labours: for their works are works
of iniquitie, and the woyle of crueltie is in
their hands.

7 Their feete run to euill, & they make haste
to shed innocent blood: their thoughts are
wicked thoughts: desolation and destruc-
tion is in their paths.

8 The way of peace they know not, & there
is none equitie in their goings: they haue
made them crooked paths: wolsour
goeth therein, shall not knowe peace.

9 Therefore is iudgement farre from vs,
neither doth iustice come neere vnto vs:
we waite for light, but loe, it is darkenesse:
for brightnesse, but wee walke in darkes-
nesse.

10 We grope for the wall like the blinde,
and we grope as one without eyes: wee
stumble at a noone day as in þ twilight:
we are in solitarie places, as dead men.

11 We roare al like beastes, & moune like
bodies: wee looke for equitie, but there is
none: for health, but it is farre from vs.

12 For our trespasses are many before thee,
and our sinnes testify against vs: for our
trespasses are with vs, and we know our
iniquities.

13 In trespassing & lying against the Lorde,
and wee haue departed away from our
God, and haue spoken of crueltie and re-
bellion, conceiuing and uttering out of
the heart false matters.

14 Therefore iudgement is turned backe
warde, and iustice remberth farre off: for
truth is fallen in the streete, and equitie
can not enter.

15 Pea, truerth failerth, & he that refrained
from euill, maketh himselfe a yag: and
when the Lorde saue it, it displeased him,
that there was no iudgement.

16 And when he saw that there was no
redemption, hee was wroth, and hee
wondered that none would offer him-
selfe. Therefore his arme did saue it, and
his righteousness hee did sustaine it.

17 For he put our righteousnesses, as an ha-
bergeon, and as a helmet of saluation vpon
his head, & he put on the garments of
vengeance for clothing, & was clad with
zeale as a cloke.

18 As to make recompence, as to requite
the furie of the aduersaries with a recom-
pence to his enemies: he will fully repay
the yplands.

19 So shall they feare the name of the Lorde
from the West, and his glorie from the
rising of the sunne: for the enemies shall
come like a flood: but the Spirit of the
Lorde shall chafe him away.

20 And the Redeemer shall come vnto Xi-
on, and vnto them that turne from in-
iquitie in Iacob, saith the Lorde.

21 And I will make this my conuenant
with them, saith the Lorde, My Spirit
that is vpon thee, and my words, which
I haue put in thy mouth, shall not de-

cease, y Because the doctrine is made profitable
to the spirit, hee ioyne the one with the other, and
giue them both to his Church for euer.

22 Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
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in the snare.

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g For in him
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h That is, the
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i The testimonie
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fore God & mā.

k Whereby is
meant all manner
of iniurie.

l That is, haue
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their miseries.

m Thine aduer-
sities shall be
turned into prof-
peritie.

n Signifying,
that of the lewes
should come
such, as should
build againe the
ruines of Ierusa-
lem and Iudea:

o chiefly this is
meant of the spiri-
tuall Ierusa-
lem: whose build-
ers were the
Apostles.

p If thou re-
fraine thy selfe
from thy wicked
workes.

q If thou
turne away thy
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Sabbath, from
doing thy will
on mine holy day,
and call the Sabbath
a delight, to con-
secrate it, as glo-
rious to the
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s If thou
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sion of sinners.

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that it cannot
heare.

x But your
iniquities haue
separated be-
twene you and
your God, and
your sinnes haue
hid his face from
you, that he
will not heare.

y For your
hands are defiled
with blood, and
your fingers with
iniquitie: your
lips haue spoken
lies, and your
tongue hath
uttered iniquitie.

z No man
callest for iustice:
no man contendeth
for truth: they
trust in vaine
witle, and speake
vaine thinges:
they conceiue
mischief, and
bring forth in-
uention.

a They hatch
cockatrice egges,
& weane
the spiders webbe:
hee that eateth of
their egges, dieth,
and that which is
trodd upon, wea-
keth out into a
serpent.

b Their webbe is
like a spiders
webbe: hee that
toucheth it, is
caught in the
snare.

c Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
shall be caught
in the snare.

d Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
shall be caught
in the snare.

e Therefore shall
they be as
the spider, which
toucheth his
owne webbe, and
shall be caught
in the snare.

part out of the month, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even for ever.

C H A P. LX.

The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

Arise, O Jerusalem: be bright, for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold, darknesse shall cover the earth, and grosse darknesse the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all thy enemies are gathered, and come to thee: thy enemies shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Arabia and of Ephraim: all they of Sheba shall come: they shall bring golde & incense, and shew forth the praises of the Lord.

7 All the sheepe of Kedar shall be gathered unto thee: the rams of Arabia shall serve thee: they shall come up to be accepted upon mine altar: and I will beautifie the house of my people.

8 Who are these that flee like a cloud, & as the doves to their windows?

9 Surely the Isles shall wait for me, and the shippes of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver, and their gold with them, unto the fame of the Lord thy God, and to the help one of Israel, because he hath glorified thee.

10 And the fountaines of strangers shall build up thy walles, and their Kings shall minister unto thee: for in my wrath I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought.

12 That is, the Arabians that have great abundance of cattell. **13** Because the altar was a figure of Christ, Hebr. 13. 10: he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar itself. **14** Showing what great number shall come to the Church, and with what great diligence and zeale. **15** The Gentiles that are now enemies, shall become friends and feters forth of the Church. **16** Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serve Christ, being converted by his Gospel.

12 For the nation and the kingdom, that will not serve thee, shall perish: and those nations shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the firre tree, the cedar and the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my people.

14 The fountaines also of them that afflicted thee, shall come and bowe unto thee: and all they that despised thee, shall fall & bow down at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel.

15 Where as thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a hope from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt knowe, that I the Lord am thy Saviour, & thy Redeemer, the mighty one of Jacob.

17 For I will bring golde, and silver upon thee, I will bring silver, and for wood I will make thee government: peace, and thine enemies shall be cut off.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise thy gates.

19 Thou shalt have no more sunne to shine by day, neither shall the brightness of the moonne shine unto thee: for the Lord shall be thine everlasting light, and the Lord thy glory.

20 Thy sunne shall never goe downe, neither shall thy moone be hid: for the Lord shall be thine everlasting light, and the dayes of thy joy shall be ended.

21 Thy people also shall be all righteous: they shall possess the land for ever, as the graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a strong nation: a small one as a strong nation: I the Lord will hasten it in due time.

23 In all, as Revel. 21. 23 & 23. 5. **24** The children of the Church, x Meaning, that the Church should be miraculously multiplied.

C H A P. LXI.

He prophesieth that Christ shall anoynt and send to preach, 10 The way of the faithfull.

1 The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings unto the poore, to bind up the broken hearted, to preach liberty to the captives, and to them that are bound, the opening of the prison.

2 To preach the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourne.

3 To send him to distribute, **4** To them that are lively touched with the feeling of their finnes. **5** Which are in the bondage of sinne. **6** The time when it pleased God to shewe his good favour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4. **7** For when God delivereth his Church, he punisheth his enemies.

f Which was the
signe of mour-
ning.

g Trees that
bring forth
good fruites, as
Matth. 3. 8.

h That is, for a
long time.

i They shall be
ready to serue
you in all your
necessities.

k This is accom-
plished in the
time of Christ,

by whom all the
faithfull are
made Priests
and Kings,

1. Per. 2. 9. reuel.
1. 6. & 5. 10.

l Reade Chap.
60. 11. 16.

m Abundant re-
compense, as this
word is vied,

Chap. 40. 2.

n That is, the
Iewes.

o To wit, of the
Gentiles.

p Whereas the
Gentiles had do-
minion ouer the
Iewes in times
past, nowe they
shall haue double
authoritie ouer
them & possesse
twice so much.

q I will not re-
ceiue their of-
fring, which are
extortioners, de-
ceitues, hypo-
crites, or y de-
prive me of my glorie.

r That is, of the Church.

f Hee sheweth
what shalbe the affection, when they
feele their deliuerance.

CHAP. LXII.

1 The great desire that the Prophetes haue had for
Christes coming.

6 The diligence of this Pastours
to preach.

a The Prophet
sauech that he
will neuer cease
to declare vnto
the people the
good tidings of
their deliue-
rance.

b Till they haue
full deliuerance;
and this the
Prophet spea-
keth to enco-
rage all other ministers to the setting forth of Gods mercies to-
ward his Church.

c Thou shalt haue a more excellent fame then
thou hast had hitherto.

d He shall esteeme thee as deare and pre-
cious, as a King doeth his crowne.

3 To appoint vnto them that mourne in
Zion, and to giue vnto them beautie for
ashes, the ople of iop for mourning, the
garment of gladnes for the spirit of hea-
uiness, that they might be called a trees
of righteousness, the planting of p Ioy,
that he might be glorified.

4 And they shall builde the old waste pla-
ces, and raise vp the former desolations,
and they shall repaue p cities that were
desolate and waste throug many ge-
nerations.

5 And the strangers shall stand and fede
pout sheepe, and the sonnes of the stran-
gers shall be pour plowmen and bislers
of pour vines.

6 But ye shall be named a the Priests of
the Ioyde, & men shall say vnto you, The
ministers of our God: Ye shall eate the
riches of the Gentiles, and shall be exal-
ted with their gloie.

7 For pour shame you shall receiue a don-
ble, and for confusion a they shall reioice
in a their portion: for in their laude they
shall possesse the p double: euerlasting iop
shall be vnto them.

8 For a the Ioyde loue indgement and hate
a robbery for burnt offering, and I will
direct their waye in trueth, & will make
an euerlasting covenant with them.

9 And their seide shalbe knowne among
the Gentiles, and their budbes among
the people. All that see them, shall know
them, that they are p feed which the Ioyde
hath blessed.

10 I will greatly reioice in the Ioyde, and
my soule shall be iopfull in my God: for
he hath clothed me with the garments of
saluation, and couered me with the robe
of righteousness: he hath decked me like
a bridegrome, and as a byde tirceth her
selfe with her iewels.

11 For as the earth bringeth forth her bud,
and as the garden causeth to growe that
which is sown in it: so the Ioyde God will
cause righteousness to growe and yuaple
before all the heathen.

12 He shall no more be said vnto thee, a For a. Then thou
shalt be taken, neither shall it be said any more to more be
the land, desolate, but thou shalt be called as a woman
led a Ephraim, and the land a Zebulun: forsaake of her
for the Ioyde delight in thee, and the land
shall haue an husband.

13 For as a ponniam married a virgin, so her
shall thy sonnes a marrie thee: and as a
bridegrome is glad of the byde, so shall thy
God reioice ouer thee.

14 I haue set watchmen vpon thy walles, with children.
Jerusalem, which all the day & all the night
continually shall not cease: I pe that they
cofesse me are mindfull of the Ioyde, her p not silence, faith & religion
with thee, they

15 And giue him no rest, till he repaue, and
until he set vpon Jerusalem the a praise of
the worlde.

16 The Ioyde hath swome by his right hand
with thee: and by his strong arme, Surp I will no
more giue thee coine to be meate for thine
children, and surely the sonnes of the
strangers shall not drinke thy wine, for the
which thou hast laboured.

17 But they that haue gathered it, shall eate
it, and praise the Ioyde, and the gatherers
thereof shall drinke it in the courts of my
Sanctuarie.

18 Goe throug, goe throug the gates: a
prepare you the way for the people: cast
up, call vp the way, and gather out the
stones, & set vp a standard for the people.

19 Beholde, the Ioyde hath proclaimed vnto
to the ends of the world: tell the bange
ter Zion, Beholde, thy Saviour com-
meth: beholde, his wages is with him,
and a his worke is before him.

20 And they shall call the, The holy people,
the redeemed of p Ioyde, a thou shalt be na-
med, a a cite sought out and not forsaken.

1 Signifying the great need
that shoulde come to the Church, and what meanes he
would prepare for the restitution of the same, as chap. 57. 14. n The
Prophets & ministers shewe the people of this their deliuerance
which was chiefly meant of our saluation by Christ, 2ed. 34
marth. 21. 5. n He shall haue all power to bring his purpose
passe, as Chap. 40. 10. o That is, one, ouer whome God hath had
a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake.

2 Gods benefite towards his Church.

W Ho is this that commeth a from a This people
Edom, with red garments from cie is againe
Bozrah? hee is glorious in his Idumeam, and
apparell a walketh in his great strength, enemies which
b I speake in righteousness, & am might
tie to save.

2 a Wherefore is thine apparell red, and thy
garments like him that treadeth in the
wine presse?

3 I haue troden the winepresse alone, and
of all people there was none with me: for after that he
hath destroyed

them in Bozrah, the chiefe cite, of the Idumeans: for they
were their greatest enemies, and vnder the title of circumcising
and the kindred of Abraham, claimed to themselves the
religion, and hated the true worshippers, Plat. 37. 7. b God
answereth them that asked this question, Who is this that
Ye see now performed in deede the vengeance, which my Pro-
phets threatened, c Another question, to the which the
answereth.

1 Which were dedicated to thy service and to call vpon thy Name. m Wherein we reioyced and worshipped thee. n That is, at the contempt of thine owne glorie: though our sinnes had deformed this, yet thou wilt not suffer thy glorie thus to bee diminished.

C H A P. LXV.

1 The vocation of the Gentiles and the reuision of the lawes. 13 The way of the elect and the punishment of the wicked.

a Meaning, the Gentiles which knew not God, should seeke after him when he had moved their hearts with his holy spirit, Rom. 10. 20.
b He sheweth the cause of the reuision of the lawes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to drawe them.
c He sheweth that to delight in our owne fantasies is the declining from God and the beginning of all superstitious and idolatry.
d Which were dedicate to idols.
e Meaning their altars, which he thus nameth by contempt.
f To consult with spirits and to conjure devils, which was forbidden, Deut. 18. 11.
g Which was contrary to Gods commandment, Leuit. 11. 7. Deut. 14. 8.
h He sheweth that hypocrisie is ever ioynd with pride and contempt of others. i Their punishment shall neuer haue ende. k So that the remembrance thereof can not be forgotten. l Shalbe both punished together: and this declareth how the children are punished for their fathers fautes: to wit, when the same fautes or like are founde in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentiful place in Iudea to feede sheepe, as Ashur was for cattell.

sought me.
11 But ye are they that haue forsaken the Loyde, and forgotten mine holp: yea, and haue prepared a table for the multitude, and furnished the dunkeles of the fringes vnto the number.
12 Therefore will I remember you to the sword, & all you shall be downe to the slaughter, because I called, and ye did not answer: I spoke, and ye heard not, but did euill in my sight, & did chuse that thing which I would not.
13 Therefore thus saith the Loyde God, Beholde, my seruants shall eate, and ye shall be hungry: beholde, my seruants shall drinke, and ye shall be thirstie: because I will holde, my seruants shall reioyce, and ye shall be ashaamed.
14 Beholde, my seruants shall sing for ioy of heart, & ye shall crye for sorrowe of heart, and shall howle for vexation of minde.
15 And ye shall leave your name as a curse vnto my chosen: for the Loyde God shall slap you and call his seruants by another name.
16 He that shall blesse in the earth, shall curse himselfe in the true God, & he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall secretly hide themselves from mine eyes.
17 For I, I will create a new heauens and a new earth: and the former shall not be remembered nor come into minde.
18 But be ye glad and reioyce for ever in the things that I shall create: for beholde, I will create Jerusalem as a reioicing, and her people as a ioy.
19 And I will reioyce in Jerusalem, and my ioy in my people, and the voyce of weeping shalbe no more heard in her, nor the voyce of crying.
20 There shall be no more there a child of periers, nor an olde man that hath killed his dayes: for hee that shall be an hundred yeeres olde, shall die as a young man: but the sinner being an hundred yeeres olde shall be accursed.
21 And they shall build houses and inhabit them, and they shall plant vineyards, and eate the fruit of them.
22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall inuoy in old age the worke of their hands.
23 Then shall not labour in vaine, nor bring forth in feare: for they are the seede of Iudea, but the blessed of the Loyde, and their budde.

x I will no more suffer my Church to be desolate as in times past. y I will soalter and change the state of my Church, that it shall seeme to dwell in a newe worlde. z Meaning, in this worlde full reuastation of the Church, there should be no weaknes of youth, nor infirmities of age, but all should be free, and flourishing: and this is accomplished in the heavenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vaine persons haue no part of this benediction. b Hee prophecies to the faithfull the blessings which are conserued in the Lawe, and in vnder temporal things comprehendeth the spiritual promises.

with them.

24. **Pea,** before they call, I will answer, and whiles they speake, I will heare.

25. **The** Wolfe and the lambe shall feed together, and the ypon shall eate strawe like the bullocke: and to the serpent dust shall hee meate. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1. **God** dwelleth not in temples made with hands. 3. He desireth sacrifices done without meere and feyne. 5. God comforteth them that are troubled for his sake. 19. The vocation of the Gentiles. 23. The perpetuall Sabbath. 24. The punishment of the wicked in everlasting.

1. **Thus** saith the Lord, * The heauen is my throne, & the earth is my footstool: where is that house that pee will build vnto mee? and where is that place of my rest?

2. **For** all these things hath mine hande made, and all these things haue bene, saith the Lord: & to him will I looke, euen to him, that is poore, and of a contrite spirit, and trembleth at my wordes.

3. **Ye** that killen a bullock, is as if hee slawe a man: he that sacrificeth a sheepe, as if hee cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idole: yea, they haue chosen their owne waies, and their soule desireth in their abominations.

4. **Therefore** will I chase out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

5. **Heare** the woide of the Lord, al ye that tremble at his word. Pour vnto them that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to pour top, and they shall be ashamed.

6. **A** voice pouerth from the citie, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies full.

7. **Before** the trauailed, the brought forth: and before her paine came, shee was deliuered of a man child.

8. **Who** hath heard such a thing? who hath seene such things? shall the earth be

brought forth in one day? or shall I make a nation be borne at once? or as soon as I command, shall they be brought forth here? saith the Lord.

9. **Shall** I come to trauaile, and nor bring forth? shall I come to bring forth, and shall be barren, saith the Lord?

10. **Reioyce** ye with Jerusalem, & bee glad with her, all ye that loue her: reioyce for ion with her, all ye that inuaine for her.

11. **That** ye may sucke, & bee satisfied with the breastes of her consolation: that ye may milke out and bee delited with the brightness of her gloire.

12. **For** thus saith the Lord, Beholde, I will extend my peace ouer her like a flood, and the gloire of the Gentiles like a flowing stream: then shall pee sucke, pee shall be bouie vpon her sides, and be ioyned full vpon her knees.

13. **As** one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

14. **And** when ye for this, pour heart shall reioyce, & your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.

15. **For** beholde, the Lord will come with fire, and his chariots like a toprite winder, that he may recompense his anger with wrath, & his indignation with the flame of fire.

16. **For** the Lord will iudge with fire, and with his sword, all flesh, and the flame of the Lord shall man.

17. **They** that sacrifice themselves, and purifie themselves in the gardens beside one tree in the mudden eating, & swines flesh, and such abomination, euen the moule, shall be consumed together, saith the Lord.

18. **For** I will visite their wickednes, and their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my gloire.

19. **And** I will set a signe among them, I will send those that escape of them, vnto the nations of Tarsus, & Pul, & Lud, and to them that dwelle in the house of Tubal, and of Haman, yea, a signe off, that haue not heard my name, neyther haue seene my gloire, and they shall declare my gloire among the Gentiles.

20. **And** they that bring all your brethren for an offering vnto the Lord out of all

Meaning, the hypocrites. 1. Whereby are meant them that did maliciously transgreesse the Lawe, by eating beasts forbidden, euen to the moule which was an abominable. 2. The Gentiles shall bee partakers of that gloire, which before I shewed to the Iewes. 3. I will make thee that I chose, that they perish not with the rest of the Iudaes, whereby he sheweth to the mingling of the polles of his people, whom he preferred, Exod. 17. 4. I will scatter the rest of the Iewes, which escape destruction, into diuers nations. 5. That is, Cilicia. 6. Meaning, Africa. 7. To uid, Lydia, or Asia minor. 8. Signifying the Parthians. 9. That is, Greece. 10. Meaning, the Apostles, Disciples, and others which he did first chuse of the Iewes to preach vnto the Gentiles. 11. That is, the Scythians, which by faith shall be made the children of Abraham, as you are.

g Whereby he meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of the Gospel, h To wit, of the Gentiles, as he did Luke, Timothy and Titus first, and others after to preach his word. i Hereby he signifieth the kingdom of Christ, wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be merite.

nations, upon e horses, and in charrets, and in horse litterers, and upon mules, and swift beastes, to Jerusalem mine holp Mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for Priestes, and for Levites, saith the Lord.

22 For as the new heavens, & the new earth which I will make, I shall rename before mee, saith the Lord, so shall pour

seide and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and looke upon k As he hath the carcasses of the men p haue trans declared the gruelled against mee: for their i woman heine that shall shall not die, neither shall their fire be within the quenched, and they shall be an abhorring Church for the comfort of the godly, so doth

he shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall ever gnawe them and neuer suffer them to be at rell, Marke 9. 44. m This is the iust recompence for the wicked, which contemning God and his worde, shall be by Gods iust judgement abhorred of all his creatures.

Jeremiah.

THE ARGUMENT.

THE Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be hee that founde out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident revelations of prophetic, so that by the commandment of the Lord hee began very young to prophetic, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the sayd King, and three moneths vnder Ichoahaz, and vnder Ichoiakim eleven yeeres, and three moneths vnder Ichoiachin, and vnder Zedekiah eleven yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboute fourtie yeere, besides the time that he prophetic after the captiuitie. In this booke he declarerh with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesses, rebellion, and contempt of Gods worde, and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more subburne and obstinate, when the Prophets doe admonishe them most plainly of their destruction. Next howe the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shewe his iust judgement against the wicked, yet will he ever shewe him selfe a preferer of his Church, and when all meanes seeme to manns judgement to be abolished, then will he declare him selfe victorious in preferring his.

CHAP. I.

1 In what time Jeremiah propheticd. 6 He acknowledged his impossibility, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his word without feare.

a That is, the sermons and prophecies. b Which is thought to be he that found the booke of the Lawe vnder king Iosiah, 2. King. 22. 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes the sonnes of Aaron, Iosh. 21. 18.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of him selfe to preach, and prophetic, but was called thereunto by God. e Meaning, the nephew of Iosiah: for Ichoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ichoiachin that reigned no longer,



Use: wordes of Jeremiah the sonne of Hilkiah one of the Priestes that were at Anathoth in the lande of Benjamin.

To whome the wordes of the Lord came in the dayes of Iosiah the sonne of Ammon King of Iudah in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah, vnto the ende of the thirteenth yere of Zedekiah, the sonne of Iosiah King of Iudah, even

unto the carrying away of Ierusalem capture in the fift moneth.

4 Then the word of the Lord came unto me, saying,

Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to bee a Prophet unto the nations.

6 Then said I, Oh, Lord God, behold, I can not speake, for I am a child.

7 But the Lord said vnto mee, Say not, I am a child: for thou shalt goe to all that I shall send thee, and what so euer I commaunde thee, shalt thou speake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hande

borne, as I said. 49. 1. galat. 1. 15. h For Jeremiah did not onely prophetic against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Considering the great judgements of God, which according to his threatnings should come vpon the worlde, hee was moued with a certaine compassion on the one side to pite them that should thus perish, and on the other side by the infirmities of mans nature knowing howe harden thing it was to enterpise such a charge, Ios. 1. 11. Exod. 3. 11. and 4. 2.

f Of the thirteenth yere of Zedekiah who was also called Mattanah and at this time the Iewes were carried away into Babylon by Nebuchad-nazar.

g The Scripture vnto this manner of speech, declare that God hath appointed his ministers to their offices before they were

u Haue I orde-
red them like
seruants, and not
like dearly be-
loved children?
Exod. 4. 22. there-
fore it is their
fault only, if
I enemie spoyle
them.

x The Babylo-
nians, Calde-
ans, and Assy-
rians.

y Not one shall
be left to dwell
there.

z That is, the
idolaters were two
great cities in
Egypt.

a Haue grie-
uously vexed
thee at sundry
times,
b Shewing, that
God would haue
still ledde them
aright, if they
would haue fol-
lowed him.

c To seeke helpe
of me, as though
God were not
able ynough to
defende thee,
which is to drinke
of the puddles,
and to leaue the
fountain, reade
Isa. 31. 1.

d To wit, Eu-
phrates.

e Meaning, that
the wicked are
insensible till the
punishment for
their sinne wa-
ken them, as
uerse 26. Isa. 3. 9.

f When I deli-
uered thee out
of Egypt, Exod. 19. 8.

g deuter. 5. 27. iosh. 24. 16. exra. 10. 1. 2. nehr. 3. 6.

h For, seeke vnto all these.

i Though thou wilt all the purifications

and ceremonies of the Lawe, thou canst not escape punishment,

except thou turne to mee by fayth and repentance.

k Meaning, that hypocrites denie that they worship the idoles,

but that they honour GOD in them, and therefore they call their doings

Gods seruice.

l Hee compareth the idolaters to these beastes,

because they neuer cease running to and fro: for both valleyes

and hilles are full of their idolatrie.

m Hee compareth the idolaters to a wilde asse,

for as the runneth, soe can neuer bee tamed, nor yet wearied:

for as the runneth, soe can take her wind at euerie occasi-

on. **n** That is, when the is with foale, and therefore the hunters

awaye their time: so though thou canst not bee turned backe now,

from thine idolatrie, yet when thine iniquitie shall bee at the full,

God will meete with thee.

o Hereby he warneth them that they should not go into strange countries to seeke helpe: for they should

but spend their labour, and hurt themselves, which is here meant

by the bare foote and thirst, Isa. 37. 10.

pyttes, euen broken pyttes, that can holde no water.

14 Is Israel a seruant, or is he boyne in the house? why then is he spoiled?

15 The ypones roared vpon him and yel-
led, and they haue made his lande waste:
his cities are burnt without an inhabi-
tant.

16 Also the children of Ephraim and Ca-
hapanes haue broken thine head.

17 Hast not thou procured this vnto thy
selfe, because thou hast forsaken the Lord
thy God, when he led thee by the way?

18 And what hast thou nowe to doe in the
way of Egypt? to drinke the water of
Nile? or what makest thou in the way
of Asshur? to drinke the water of the
Euer?

19 Thine olme wickednesse shall correct
thee, and thy turnings backe shall re-
proue thee: know therefore and beholde,
that it is an euill thing, and bitter, that
thou hast forsaken the Lord thy God,
and that nup seare is not in thee, sayeth
the Lord God of hostes.

20 For of olde time I haue broken thy
pole, and burst thy bondes, and thou
saydest, I will no more transgresse, but
like an hartoe thou runnest about vpon
all the hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine,
whose plants were all naturall: howe
then art thou turned vnto nix into the
plants of a strange vine?

22 Though thou walke with nitre,
and take thee much sope, yet thine in-
iquitie is marked before mee, sayeth the
Lord God.

23 How canst thou say, I am not pollut-
ed, neyther haue I followed Baalim:
beholde thy wapes in the valley, and
know, what thou hast done: thou art like
a swift ydounbarre, that runneth by his
wapes:

24 And as a wilde asse, vnto the wil-
dernes, that snuffeth by the winde by
occasion at her pleasure: who can turne
her backe? all they that seeke her, will not
reuerie themselves, but will finde her in
her manetie.

25 Keepe thou thy feete from barenesse,
and thy throte from thirst: but thou say-

dest desperately, No, for I haue loued an Asa thiefe, and them will I follow.

26 As the thiefe is ashamed when he is
found, so is the house of Israel ashamed,
when they see their kings, their princes,
their iudges, and their prophets,

27 Saying to a tree, Thou art my
father, and to a stone, Thou hast begotten
me: for they haue turned their backs their
idolatrie, vnto mee, and not their face: but
in the time of their trouble they will say,
Arise, due to the time
and helpe vs.

28 But where are thy gods, that thou
hast made thee? let them arise, if they can
helpe thee in the time of thy trouble: for
according to the number of thy cities,
are thy gods, O Iudah.

29 Wherefore wilt thou plead with me,
that thou hast rebelled against me, sayeth
the Lord.

30 I haue smitten your children in
baine, they receiued no correction: your
sworde hath deuoured your prophets,
like a destroying lyon.

31 O generation, take heede to the worde
of the Lord: haue I bene as a wil-
dernes? or as a land of darkness? pen-
thebe. Wherefore sayest my people then,
Wee cause they are
leades, wee will come no more vnto
thee?

32 Can a maye forget her ornament, or
a bypse her attire? yet my people haue
forgotten me, dayes without number.

33 Why dost thou prepare thy wap,
to make amite: when therefore wilt I
teach thee, that thy wapes are wickednesse,
from my place.

34 Also in thy wings is found the blood
of the sonnes of the poore innocents: I
haue not found it in holes, but vpon all
these places.

35 Yet thou sayest, Because I am guiltles,
surely his wrath shall turne from mee:
seeing that you beholde, I will enter with
thee into iudgement, because thou sayest,
I haue done
nothing.

36 Why runnest thou about so much
to change thy wapes? for thou shalt bee
foundered of Egypt, as thou art
foundered of Asshur.

37 For thou shalt go forth from thence,
and thine handes vpon thine head, because
the Lord hath reuered thy confidence,
and thou shalt not prosper thertby.

38 But wil trust in our owne power and pollicie, as
strangers.

39 The Prophets and the saythfull are
corner of your country. For the Assyrians
had taken away the ten tribes out of
Israel, and destroyed Iuda, euen vnto
Ierusalem: and the Egyptians slewe Iosiah,
and vexed the Iewes
sundrie forties.

40 In signe of lamentation, as 2. Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance, 14. He
promiseth the restitution of his Church, 20. He re-
prooueth Iudah and Israel, comparing them to a woman
disobedient to her husband.

1 They say, If a man put away his
wife, as he goe from him, and become
another mans, shall hee returne
againe

b If he take such
one to wife a
gaine.

c That is, with
idols, and with
them, whome
thou hast put
thy confidence in.
d And I will not
call thee off, nor
recque thee, ac-
cording to my
mercie.

e Which dwell-
eth in tents, and
waich for the
thick paste by to
foules them.
f As God threat-
ened by his
Law, Deu. 28. 24.

g Thou woul-
dest neuer be
ashamed of thine
sins & repent: &
this impudencie
is common to
idolaters, which
will not gine off,
though they be
neuer so mani-
festly conuicted.

h He heareth
that the wicked
in their miseries
will cry vnto
God, and vie
outward prayer
as the godly do,
but because they
turne not from
their euill, they
are not heard,
Isa. 64. 7-9.

i Meaning, the
tribes.
k And gaue her
vnto the handes
of the Assyrians.
l The Ebrewe
word may either
signifie lightnes
& wantonnes, or
noise and bruce.

m Iudah stained
for a time that
she did returne,
as vnder Iosiah
and other good
Kings, but these
wamours truly
touched, or
wholy reformed,
as appeared
when occasion was offered by any wicked prince. n Israel hath
not declared her selfe to wicked as Iudah, which yer hath had
more admonitions and examples to call her to repentance.

o Whereas the Israelites were now kept in captiuitie by the As-
syrrians, to whome he prometh mercie, if they will repent. p There
was no way, which thou diddest not haunt to seeke after the idoles,
and to use a pilgrimage.

gaine vnto her: & shall not this lande be
polluted: but thou hast played the har-
lot with many: & loiners: per: & turne as
gaine to me, sayeth the Lord.

2 I sate by the river vnto the high places, &
behold, where thou hast not played the har-
lot: thou hast sitte waiting for them in the
waies, as the Arabian in the wilderness:
and thou hast polluted the land with thy
whoredomes, and with thy malice.

3 Therefore the thowes haue bene restrai-
ned, and the latter raine came not, and
thou haddest a whores fo: head: thou
wouldest not be ashamed.

4 Didst thou not say vnto me, Thou art
my father, & the guide of my youth:

5 Will he keepe his anger for euer? will he re-
sueve it to the end? thus hath thou spoken,
but thou dost euill, euen more and more.

6 The Lord said also vnto me, in the daies
of Iosiah the King, that thou seest what
this rebel Israel hath done: for she hath
gone by vpon euery high mountaine,
and vnder euery greene tree, and there
played she the harlot.

7 And I sayde, when she had done all
this, Turne thou vnto me: but she re-
turned not, as her rebellious sister Ju-
dah saith.

8 When I saw, how that by all occasions
rebellious Israel had played the harlot,
I said: her away, and gaue her a bill of di-
uorcement: yet her rebellious sister Ju-
dah was not afraid, but she went also,
and played the harlot.

9 So that for the lightnesse of her whor-
dome, she hath euen desited the lande: for
she hath committed fornication with
stones and stockes.

10 Nevertheless for all this, her rebellious
sister Iudah hath not returned vnto
me with in her whole heart, but shamefully,
saith the Lord.

11 And the Lord said vnto me, The rebels
Ious Israel hath notified her selfe more
then the rebellious Iudah.

12 Goe and crye these wordes towarde
the North and say, Thou disobedient
Israel, returne, saith the Lord, and I will
not let my wrath fall vpon you: for I
am mercifull, sayeth the Lord, and I will
not alway keepe mine anger.

13 But know thine iniquitie: for thou hast
rebelled against the Lord thy God, & hast
scattered thy wayes to the strange gods
vnder euery greene tree, but per wouldst
not obey my voice, saith the Lord.

14 O ye disobedient children, turne againe,
sayeth the Lord, for I am your Lord, and
I will take you one of a citie, and two of
a tribe, and will bring you to Zion.

15 And I will giue you pastors according
to mine heart, which shall feede you with

knowledge and vnderstanding.

16 Joyner, when per be increased and
multiplied in the lande, in those daies,
sayeth the Lord, then shall say no more:
The North of the covenant of the Lord:
for it shall come no more to minde, nei-
ther shall they remember it, neither shall
they visit it, for that shall be no more done.

17 At that time they shall call Jerusalem,
The thour of the Lord, and all the na-
tions shall bee gathered vnto it, euen to
the name of the Lord in Jerusalem: and
therefore shall they shall follow no more the
hardnesse of their wicked heart.

18 In those daies the house of Iudah
shall walke with the house of Israel, and
they shall come together out of the lande
of the North, into the lande, that I
haue giuen for an inheritance vnto your
fathers.

19 But I sayd, How did I take thee for
children and giue thee a pleasant lande,
euen the glorious heritage of the armies
of the heathen, and said, Thou shalt call
me, saying, My father, and shalt not turne
from me?

20 But as a woman rebelleth against her
husbande: so haue ye rebelled against
me, O house of Israel, saith the Lord.

21 A voice was heard vpon the high places,
weeping and supplications of the
children of Israel: for they haue peruer-
ted their way, and forgotten the Lord
their God.

22 O ye disobedient children, returne and
I will heale your rebellions. Beholde,
we come vnto thee, for thou art the Lord
our God.

23 Truly the hope of the hills is but
vaine, nor the multitude of mountaines:
but in the Lord our God is the health
of Israel.

24 For confusion hath denoured our
fathers labour, from our youth their shepe
and their bullockes, their soimes and
their daughters.

25 We lie downe in our confusion, and our
shame couereth vs: for we haue sinned
against the Lord our God, we and our
fathers from our youth, euen vnto this
day, and haue not obeyed the voice of the
Lord our God.

their wicked doings, and desire forgiveness of the same, as Ezra 7. Palme 106. 6. Isa. 64. 6.

CHAP. XIII.

1 True repentance. 4 He exhorteth to the circum-
cision of the heart. 5 The destruction of Iudah is
prophecied, for the malice of their heartes. 19 The
Prophet lamenteth it.

1 O Israel, if thou returne, & returne vnto
me, saith the Lord: and if thou
put away thine abominations out
of my sight, then shalt thou not remove.

2 And thou shalt sweare, The Lord is
truth, in iudgment, and in righte

4 This is to be
vnderstand of the
comming of
Christ: for then
they shall not
seeke the Lord by
ceremonies, and
all figures shall
cease.

5 Meaning the
Church, where
the name of the
Lord will be pre-
sient to the
worlds ende,
Matt. 28. 20.

6 Where they
are now in cap-
tivity.

7 The Ebrewe
word significeth
a friend or com-
panion, and here
may be take for
a husband, as it
is used also, Hos. 3. 1
Signifying,
that God whom
they had forsake-
n, would bring
them to him, and
make them to
crie and lament.

8 This is spoken
in the person of
Israel to the Lord
which stayed so
long to turne
vnto God.

9 For their ido-
latrie Gods ven-
geance hath
lighte vpon them
and theirs.

10 They iustifie
not themselves,
or say that they
would followe
their fathers,
but condemne
their fathers, as
Ezra 7. Palme 106. 6. Isa. 64. 6.

11 That is, holy,
& without hypo-
cricie, Ios. 2. 12.
not dissembling
to turne & serue
God as they doe
which serue him

by halues, as Hos. 7. 16. b Thou shalt detest the name of idoles,
Psalm. 106. 4. and shall with reverence sweare by the liuing God,
when thine othe may advance Gods glorie, and profit others: and
here, by swearing he meaneth the true religion of God,

A prophetic against Iudah.

Jeremiah.

The Prophet lamenteth

e He willeth them to plucke vp the impiezie and wicked af-fectiō & world-ly respects out of their heart, that the true seede of Gods word may be sown therein, Hof. 10. 12. and this is the true circum-cision of y heart, Deut. 10. 16. rom. 2. 29. co-los. 3. 11.

d He warneth them of the great dangers that shall come vpon them by y Caldeans, except they re-pent, and turne to the Lorde, e He speaketh this to admonish them of the great danger when eney may shall prepare to true himselfe, but it shall be too late, 1. King. 25. 4.

f Meaning, Ne-buchadnezar king of Babylon, 2. King. 24. 1. g That is, the false prophets, which still pro-phesied peace and courisie.

h By the false prophets, which promised peace and tranquillity, and thus thou hast punished their rebellious stubbornnes, by causing them to as-kerken who lies which would not beleue thy trueth, 1. King. 22. 23. Ezek. 1. 4. 2. Thess. 2. 11.

i The North winde, which by he-meane the Ne-buchadnezar k But to cary away both corne & chaffe, l Mean-ing, that Ne-buchadnezar shoulde come as suddenly, as a cloude that is caried with the winde. m This is spoken in the person of all the people, who in their affliction should erie thus. n Which was a crie in the vmoost border. f Ifrael Northward toward Babylon. o Which was in the mid-way betwene Dan & Ierusal-m. p Which keepe the fountes so straitly, that nothing can come in nor out: so should the Babylonians compass Iudah.

reoulesse, and the nations shall blessed in him, and shall gloie in him.

3 For thus sayth the Lorde to the men of Iudah, and to Ierusalem,

4 Speake vp: pour sorrow ground, & sow not among the thornes: be circumsised to the Lorde, & take away the foreskinnes of your hearts, ye men of Iudah, and in-habitants of Ierusalem, least my wrath come forth like fire, and burne, that none can quenche it, because of the wickednes of your inntions.

5 Declare in Iudah, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: cry, and gather together, and say, Assemble pour selues, and let vs goe into strong cities.

6 Set vp the standart in Zion: prepare to flee, and say not: for I will bring a plague from the North, and a great des-truction.

7 The Lorde is come vp from his dwel-ing, and the destroyer of the Gentiles is de-parted, and gone forth of his place to lay the land waste, & the cities shall be des-troyed without an inhabitant.

8 Wherefore gird you with sackcloth: la-ment, and howle, for the fierce wrath of the Lorde is not turned backe from vs.

9 And in that day, sayth the Lorde, the heart of the king shall perish, & the heart of the princes, & the priests shall as-to-nish, and the s prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast decreed this people and Ierusalem, saying, Ye shall haue peace, and the sword percerth vnto the heart.

11 At that time shall it be said to this peo-ple, and to Ierusalem, A drie winde in the places of the wilderness cometh to waite the daughter of my people, but nei-ther to famie, nor to cleanse.

12 A mightie winde shall come vnto mee from those places, & now will I also giue sentence vpon them.

13 Beholde, he shall come by as clouds, and his chariots shall be as a trumpet: his hoises are lighter then egles, he will be as a man dwell therein.

14 O Ierusalem, wath thine heart from wickednes, that thou mayest be saued: how long shall thy wicked thoughts re-maine within thee?

15 For a voice declareth from Dan, and pierceth affliction from mount Ephraim.

16 Make mention of the heathen, and publiſh in Ierusalem, Beholde, y skoutes come from a farre countrey, and cry out ag-ainst the cities of Iudah.

17 They haue compassed her about as the watchmen of the ficke, because it hath

plouoked me to wrath, sayth the Lorde.

18 The waers and thine inntions haue procured these things, such is thy wickednes: therefore it shall be bitter, when-foe it shall perce vnto thine heart.

19 My helpe, & my helpe, I am perished, when at the very heart: mine heart is troubled within me: I can not be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole lande is wasted: suddnly are my tents destroyed, & my curtains in a moment.

21 How long shall I see the standart, and heare the sound of the trumpet?

22 For my people to scold, they haue not known me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme, & voyde: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hills shooke.

25 I behelde, and loe, there was no man, and all the birds of the heauen were des-troyed.

26 I beheld, and loe, the fruitfull place was a wilderness, and all the cities therof were broken downe at the presence of the Lorde, and by his fierce wrath.

27 For thus hath the Lorde said, The whole land shall be desolate: yet will I not make a full ende.

28 Therefore shall the earth mourne, & the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, & will not repent, neither wil I turne backe from it.

29 The whole citie shall fire, for the people of the housemen, and bowe men: they shall goe into thicket, and clime by vpon the rocks: every citie shall be forsaken, and not a man dwell therein.

30 And when thou shalt see destruction, what wilt thou doe? Though thou crossest thy selfe with scarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with col-lours, yet shalt thou trimme thy life in vaine: for the louers will abhorre thee and seeke thy life.

31 For I haue heard a noyse as of a wom-an trauieling, as one labouring of her first childe, even the voice of the daughter of Zion that sigheth and stretcheth out her handes: why is me thus: for my soule fainteth because of the murderers.

deliuer thee, y As the Prophets were moued to pittie the desol-ation of their people, so they declared it to the them to repentance, Ith. 22. 4. chap. 9. 1.

CHAPTER V.

In Iudah no righteous man founde neither among the people nor the rulers. 15 Therefore Iudah is de-ferred by the Caldeans.

1 Rurne to & fro by the streetes of Ie-rusalem, and behold now, and know, and inquire in the open places thereof,

q He stretcheth out his handes that Ierusalem is layd waste, touched with the calamities of the Church, so that all the part of their bodie feele the grie of their heart, albeit with-out to Gods glory they pronounce his iudgements againt y people, r Meaning, the cities, which were as safely call downe as tents, s Their wisdom and policie cometh to their owne destruction, and pulleth them from God.

t By their many of speeches he stretcheth his hande, vnable destruction, y Should come vpon the land, & also con-demne the obedi-ence of the peo-ple, who may not at the face of these terrible tidings, seeing that the inuisi-ble creatures are moued therewith, and the order of na-ture should be changed, Ith. 10. and 14. 3. Ezek. 31. 7. Joel. 1. 3. and 2. 15.

u But for his mercies sake he will reſcure him selfe a ſecond time, be his Church, and to praye him in earth, Ith. 2. 9.

x Neither thy ceremonies nor rich gifts shall pittie the desol-ation of the people to moue

a That is, the
city.

b Though they
pretend religion
as holiness, yet
all is but hypo-
cricie: for vnder
this kinde of
seeming is con-
ceyted the true
religion.

c Doeth not
those loue yp-
ocrisies and
faithfull deal-
ing?

d Thou hast oft
times punished
them, but al is
vaine, Isa. 9. 13.

e He speaketh
thus to the re-
proche of them,
which should
gouerne & teach
others, and yet
are farther out
of the way then
the simple peo-
ple.

f Meaning, Ne-
buchadnezzar
and his armie.

g He sheweth,
that to sweare
brayn thing
then by God, is
to forsake him.

h He comman-
deth the Baby-
lonians and ene-
mies to destroy
them.

i Reade Chap.
4. 37.

k Because they
gave no credit
to the wordes of
his Prophets, as
Na. 1. 15.

l Their wordes
shalbe of none
effect, but vaine.

m They are not
sent of the Lord,
and therefore
that which they
threaten vs vpon,
shall come vs
on them.

n Meaning, Je-
remiah.

o To wit, the
Babylonians and
Caldæans.

p Who shall
kill many with
their arrows.

thereof, if ye can finde a man, or if there be
any that executeth iudgement, & seeketh
the truth, and I will spare it.

2 For though they say, The Lord is lieth,
yet do they sweare falsely.

3 And the Lord, are not thine eyes vpon the
truth? thou hast stricken them, but
they haue not sorrowed: thou hast con-
firmed them, but they haue refused to re-
ceiue correction: they haue made their fas-
cine harder then a stone, and haue refused
to returne.

4 Therefore I said, Surely they are people,
they are foolishly, for they knowe not the
way of the Lord, nor the iudgement of
their God.

5 I will get me vnto the great men, and
will speake vnto them: for they haue know-
en the way of the Lord, and the iudge-
ment of their God: but these haue alto-
gether broken y^e yoke, and burst the bonds.

6 Wherefore a lyon out of the forest shall
slay them, and a wolfe of the wilderness
shall destroy them: a leopard shall watch
ouer their cities: enter one that goeth out
thence, shall be in pieces, because their
treasures are many, and their rebellions
are increased.

7 Howe shouldest thoue say this? thy
children haue forsaken me, and I sware
by them that are no gods: though I fed
them to the full, yet they committed ad-
ulterie, & assembled their fetures by com-
panies in the harlots houses.

8 They rose vp in the morning like fedde
horses: for euery man stepped after his
neighbours wife.

9 Shall I not visit for these things, saith
the Lord? Shall not my soule be auen-
ged on such a nation as this?

10 I will come by vpon their walled, and de-
stroy them, but make not a full end: I take
away their battlements, for they are not
the Lords.

11 For the house of Israel, and the house of
Judah haue grievously trespassed against
me, saith the Lord.

12 They haue denied the Lord, and sayde,
It is not he, neither shall the plague come
vpon vs, neither shall wee see sworde nor
famine.

13 And the prophetes shall be as windes, &
the word is not in them: thus shall it
come vnto them.

14 Wherefore thus saith the Lord God of
hostes, Because ye speake such wordes,
behold, I will put my wordes into a reth-
er, like a fire, and this people shall be
as wood, and it shall deuoure them.

15 And I will bring a nation vpon you
from farre, & house of Israel, saith the
Lord, which is a vugly nation, and an
ancient nation, a nation whose language
thou knowest not, neither understandest
what they say.

16 Whose quiter is as an open sepulchre:
they are all vber strong.

17 And they shall eate thine harvest and
thy bread: they shall deuoure thy foimes
and thy daughters: they shall eate by thy
sheep and thy bullockes: they shall eate

thy vines and thy figgetrees: they shall
destroy with the sword thy fenced cities,
wherein thou diddest trust.

18 Nevertheless at those dayes, saith the
Lord, I will not make a full end of you.

19 And when ye shall say, Wherefore doth
the Lord our God doe these things vnto
vs? then shall I thou answer them, like
as ye haue forsake me, and strue strange
gods in your lande, so shall ye serue strange
gods in a land that is not yours.

20 Declare this in the house of Iakob, &
publish it in Iudah, saying,

21 Heare nowe this, O foolish people, and
without understanding, which haue
eyes and see not, which haue eares and
heare not.

22 Feare ye not me, saith the Lord: I
will not be afraid at my presence,
which haue placed the lands for the
boundes of the sea by the perpetuall de-
crees that it can not passe it, and though
the waues thereof rage, yet can they not
preuaile, though they roare, yet can they
not passe ouer it.

23 But this people hath an vnfaithfull
and rebellious heart: they are departed
and gone.

24 For they say not in their heart, Let vs
nowe feare the Lord our God, that might
raigne both early and late in due season:
he reuereneth vnto vs appointed wayes
of the harvest.

25 Yet your iniquities haue turned away
these things, and your sinnes haue hin-
dered good things from you.

26 For among my people are founde de-
ceitfull persons, that lay waste as he that se-
teth snares: they haue made a yoke to catch
men.

27 As a cage is full of birds, so are their
houses full of deceit: therefore they are de-
come great and wagen rich.

28 They are waxen fat and shining: they
do ouer passe y^e deeds of the wicked: they
execute no iudgement, no not the iudges
ment of the fatherlesse: yet they prosper,
though they execute no iudgement for the
poore.

29 Shall I not visit for these things, saith
the Lord: shall not my soule be auen-
ged on such a nation as this?

30 In howe vile and filthy thing is commit-
ted in the land.

31 The prophetes prophetic wordes, and the
priestles receive gifts in their handes, and
my people delite therein. What shall I
then do in the ende thereof?

CHAP. VI.

The coming of the Assyrians and Caldæans. 189
exhorteth the Iewes to repentance.

O Pe children of Benjamin, prepare
to flee out of the midde of Ierusalem,
and blowe the trumpet in Beth-haze-
non: set up a standard vpon Beth-haze-
non: for a plague apparently out of the
North and great destruction.

halfe of their tribe, which were nowe carryed away prisoners.
b Which was a cite in Iudah six miles frō Bethlehem, in Chap.
11. 6. c Reade Nehemiah 3. 14.

q Here I Lord
declareth his
vnspokeable
favour toward
his Church.

r Meaning, the
Prophet Iere-
miah.

s Jer. 49. mal. 3.
14. ed. 28. 27.
rom. 11. 8.

t Job. 26. 12.

u Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

v Or, Ierusalem.

w Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

x Or, Ierusalem.

y Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

z Or, Ierusalem.

aa Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

bb Or, Ierusalem.

cc Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

dd Or, Ierusalem.

ee Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.

ff Or, Ierusalem.

d I haue intreated her gently, & giuen her abundance of all things.

e She shalbe so destroyed, that the sheepe may be fed in her.

f He speaketh in this the person of the Babylonians; which

compline that the time fayeth them before they haue brought their enterprises to passe.

g He sheweth the cause why it shoulde be destroyed, and how it cometh of their felices.

h He warneth them to amende by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all & to leaue none.

k They delite to heare vaine rhetors, and to flut vp their eares to true doctrine.

l As the Lorde had giuen him his worde to be as a fire of his indignation to burne the wicked, Chap. 5. 14.

so he kindlyth it now when he seeth that remedies are past.

m None shalbe spared.

n Why the people beganne to feare Gods iudgements, the false prophetes comforted them by flattering, shewing that God would send peace and not warre.

o Wherin the Patriarkes and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth.

p Prophets which should warne you of the dangers that were at hand.

2 I haue compared the daughter of Zion to a beautifull and delicate woman.

3 The palaces with their sockets shall come vnto her: they shall pitch their tentes round about by her, and euery one shall feede in his place.

4 Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the evening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For this hath the Lord of hostes sayde, Hewe downe wood, and cast a moult against Jerusalem: this cite must be visited: all oppression is in the middes of it.

7 As a fountaine casteth out her waters, so the casteth out her mautes: & crueltie and spolie is continually heard in her before me with sorrowe and strokes.

8 Be thou instructed, O Jerusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and aduise, that they may heare? beholde, their eares are vntcircumcised, and they can not hearken: beholde, the word of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the children in the streete, and likewise vpon the assemblie of the poutingmen: for the husband shall euen be taken with the wife, and the aged with him that is full of dares.

12 And their houses with their landes, and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, saith the Lord.

13 For from the least of them, men vnto the greatest of them, enterd one is giuen vnto couetousnes, and from the prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people by sweete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed adomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the name: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in a waite, and beholde, and alke for the olde wap, which is the good wap, and walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set watchmen ouer you, which saye, Take heede to the sounde of the

trumpet: but they sayd, We will not take heede.

18 Heare therefore, ye Gentiles, & then Congregation knowe, what is among them.

19 Heare, O earth, beholde, I will cause a plague to come vpon this people, euen the fruit of their owne inmaginations: because they haue not take heede vnto my wordes, nor to my lawe, but cast it off.

20 To what purpose bynged thou me in: & camest from Sheba, and sweete calams from a farre countrey? Your burne of as fringes are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the sarpers and the scorpions together shall lay vpon them: the nepphebour and his friend shall perishe.

22 Thus saith the Lord, Beholde, a people cometh from the North countrey, & a great nation shall arise from the ides of the earth.

23 With bowe and shield they be weaponed: they are cruel, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, & our hands were feeble: sorrowe is come vpon vs, as the sorrowe of a woman in travail.

25 Go not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallowe thy selfe in the ashes: make lamentation, & bitter mourning as for thine onely sonne: for the destroyer hath suddenly come vpon vs.

27 I haue set thee for a defence and for a refuge among my people, that thou mightest knowe and trie their waies.

28 They are all rebellious traitours, walking craftily: they are hyale, & pious, they all are destroyers.

29 The bellowes are burnt: the lead is consumed in the fire: the foundrie melteth in vayne: for the wicked are not taken as wap.

30 They shall call them reprobate silver, because the Lord hath rejected them.

CHAP. VII.

Jeremiah is commanded to shew vnto the people the word of God, which traffeth in the seruants of the Temple. 1. The eate that shall come to the Jews for the despising of their Prophets. 2. Sacrifices doth not the Lord chiefly require of the Jews, but that they should obey his word.

The wordes that came to Jeremiah, from the Lord, saying,

Stand in the gate of the Lordes House and cry this word there, and say, Heare the word of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

Thus saith the Lord of hostes, the God of Israel, Turne your waies and your woollens, and I will let you dwell in this place.

Chap. vii.

Believe not ¹ 4. Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

For if you amide and rebelle your wordes and your workes: if you execute judgement betweene a man & his neighbour.

And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

Then will I let you dwell in this place in the lande that I gave unto your fathers, for ever and ever.

Schoole, you trust in lying wordes, that can not profite.

Will you steale, murder, and commit adultery and sweare falsely and burne incense unto Baal, and walke after other gods whom ye knowe not?

And come and stand before me in this house, whereupon my Name is called, and saye, We are delinquent, though we have done all these abominations?

In this house become a denie of thours, whereupon my Name is called before your eyes: Schoole, even I see it, saith the Lord.

But goe ye now into my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednes of my people Israel.

Therefore now because ye have done all these workes, saith the Lord, (and I rose up early and spake unto you: but when I spake, ye would not heare me, neither when I called, would ye answer)

Therefore will I doe unto this house, whereupon my Name is called, where in also ye trust, even unto the place that I gave to you & to your fathers, as I have done unto Shilo.

And I will call upon out of my sight, as I have call out all your brethren, even the whole seed of Ephraim.

Therefore thou shalt not pray for this people, neither lift up crye or prayer for them neither increate mee, for I will not heare thee.

Seekest thou not what they doe in the cities of Judah and in the secretes of Jerusalem?

The children gather wood, and the fathers kindle the fire, & the women kneade the dough to make cakes to the Queene of heaven and to potize out drinke of fringes unto other gods, that they may provoke me unto anger.

Do they provoke me to anger, sayth the Lord, as I have done Ephraim, that is the temple.

To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing availe them, whiles they remaine in their obduracy against God, and will not use the means that he vseth to call them to repentance, Chap. 11. 14. & 14. 11. That is, they sacrifice to the sunne, moone, and starres, which they called the Queene of heaven, Chap. 14. 17. a. King. 23. 25

Hee sheweth what is the onely remedie to redresse our fautes: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4. g. I will send you into captivitie as I have done Ephraim, that is, the temple.

To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing availe them, whiles they remaine in their obduracy against God, and will not use the means that he vseth to call them to repentance, Chap. 11. 14. & 14. 11. That is, they sacrifice to the sunne, moone, and starres, which they called the Queene of heaven, Chap. 14. 17. a. King. 23. 25

Lord, and not themselves to the confusion of their owne faces?

Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be poured upon this place, upon man and upon beast, and upon the tree of the felde and upon the fruite of the ground, and it shall burne and not be quenched.

Thus saith the Lord of hostes, the God of Israel, But your burnt offerings unto your sacrifices, and care the selfe.

For I spake not unto your fathers, nor commanded them, when I brought them out of the lande of Egypt, concerning burnt offerings and sacrifices.

But this thing commanded I them, saying, Obey my voice, and I will bee your God, and pee shall be my people: and walke ye in all the wayes which I have commanded you, that it may be well unto you.

But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, & went backward and not forward.

Since the day that your fathers came up out of the lande of Egypt, unto this day, I have even sent unto you all my servants the Prophets, rising up early & tarrying day, and sending them.

Yet would they not heare mee, nor incline their eare, but hardened their necke, and had worse then their fathers.

Therefore shalt thou speake all these wordes unto them, but they will not heare thee: thou shalt also cry unto them, but they will not answer thee.

But thou shalt say unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline: their trust is perished, and is cleane gone out of their mouth.

Cut off thine eare, O Jerusalem, and cast it away, and take up a complaint on the high places: for the Lord hath rejected and forsaken the generation of his wrath.

For the children of Judah have done evil in my sight, sayeth the Lord: they have set their abominations in a house, whereupon my Name is called, to pollute it.

And they have built the high place of Topheth, which is in the valley of Ben-hinnom, to burne their sons and their daughters in the fire, which I commanded them not, neither came it in mine heart.

Therefore behold, the dayes come, sayth the Lord, & it shall no more be called the valley of Ben-hinnom, but the valley of slaughter: for they shall burne there in Topheth till there be no place.

And the carriages of this people shall be made for the foules of the heauen and for the beasts of the earth, and none shall fear them away.

Then I will cause to cease from the cities of Judah and from the secretes of Jerusalem the voice of mirth and the voice of gladnesse, the voice of the bride,

Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit,

to be ioyned to the worde, as scales and confirmations of redemption of finnes in Christ: for without f wordes they were vaine and vnprofitable.

Which was about fourteene hundred yeeres.

Read ver. 23. Whereby he sheweth that the pastors ought not to leave their flocks in their obduracy: for the Lord will vife the meanes of his servants to make the wicked more faultie and to prove his.

In signe of mourning, as Job 1. 20. meah 1. 16. Against whom he had iust occasion to powre out his wrath.

Of Tophet mentioned there not, neither came it in mine heart.

But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

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But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

But commanded the contrary, as Levit. 18. 21. and 20. 31. deut. 18. 10.

grone and the voice of the byrde: for the land shall be desolate.

CHAP. VIII.

The destruction of the town. 10 The Lord mouth the people to amendment. 10 He reprehendeth the lying doctrine and the cunningness of the prophets and priests.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of their princes, and the bones of the justices and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, & whom they haue serued, and whome they haue followed, & whom they haue sought, and whome they haue worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt sape vnto them also, Thus saith the Lord, Shall they say & not arise? shall he turne away & not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a perpetual rebellion: they gaue themselves to deceit, & would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? enerep one turned to their race, as the hysse rusheth into the battell.

7 Euen the fowle in the aire knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 Youe doe ye sape, We are wise, and the Lawe of the Lord is with vs & we are cer- teinly in vaine made by it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are ashy and taken, for they haue rejected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wines vnto others, & their felices to them that shall possesse them: for euery one from the least euen vnto the greatest is giuen to come to nought, and from the prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue heald the hurt of the daughter of my people with sweete words, saying, Peace, peace, when there is no peace.

12 Where they shalmed when they had committed abomination: nay, they were not ashamed, neyther coulde they haue any shame: therefore shall they fall among the snare: when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the wast shall

fade, and the thynges that I haue giuen them, shall depart from them.

14 Why doe we stay? assemblable your cities, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs wa- ter with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of healt, and behold troubles.

16 The weping of his hostes was heard fro Dan, the whole lande trembled at the noise of the weping of his strong hostes: for they are come, and haue deuoured the land with all that is in it, the cite, & those that dwell therein.

17 For beholde, I will send serpents, and cockatrices among you, which will not be charmed, & they shall sting you, saith the Lord.

18 I would haue comforted my self against sorrowe, but mine heart is deauy in me.

19 Beholde, the voice of the crye of the daughter of my people for feare of them Babylonians, of a farre countrey, Is not the Lord in Zion? is not her king in her? Why haue they plouoked mee to anger with their stony stones in grauen images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended and we are not holpen.

21 I am a soye vexed for the hurt of the daughter of my people: I am heauie, and this the last astonishment hath taken me.

22 Is there no balmie at Gilead? is there no physician there? Why then is not woe- der that they haue sought for the health of the daughter of my people recouered?

q The Prophet speakech this, r Meaning, that no man help or meane coulde saue them: for in Gilead was precious balm, Chap. 46. 11. or els deniding the vaine confidence of y people, who looked for helpe at their priests, who should haue bene the physicians of their soules, and dwelt at Gilead, Hos. 1.

CHAP. IX.

The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

O that mine head were full of water, that I might weep day and night for the name of the daughter of my people.

2 That I had in the wilderness a cotte of weeping men, that I might haue my people, and go from them: for they be all abusers & an assemblie of rebels.

3 And they bende their tongues like their bowes for lies: but they haue no conscience for the truth vpon the earth: for they proceede from euill to worse, & they haue not knowen me, saith the Lord.

4 For euery one take heede of his might, your, and trust you not in any: for euery brother will be detre, & euery friend will beale deceptfully.

more quietnes, & greater safetie for him, to dwell among the wicked beate then among this wicked people, saue that God hath sent him this charge. c Vicerly turned from God, & to haue and slander their neighbours. e Meaning, that all were enemies and none could finde an honest man.

a The enemy for greedines of gain shall rise your granes, and lay you before those idoles, which in your life you worship- ped, to see if they can helpe you. b Because of the afflictions that they shall feele through Gods iudgements. c Is there no hope, that they will recurre?

d They are full of hypocrisie, & euery one follow- eth his owne fantasie without any consideration. e He accuseth them in that that they are more ignorant of Gods iudgements, the these birdes are of their appoin- ted seasons, to discease y calde and heate, as Isa. 1. 3. f The Law doth not profite you, neither needed it to haue bene writte for ought that you haue learned by it. g They that seeme wise, may be ashamed of their ignorance for all wisdom consisteth in Gods worde, 1sa. 56. 11. chap. 5. 31 and 6. 13. h Reade Chap. 5. 14.

i The Prophet (sorrowly) put he had nowed, this people, sing he could need sufficiently lament the destru- tion that belon- ged to hang on them. Which is a special word to discease the true passion of the Jewes, which was a special word to discease the Jewes, which was a special word to discease the Jewes, which was a special word to discease the Jewes.

the most sure, and
with farre off,
then are they
council taken.

12. Speak, Thus Early in the Day, The cars

that wicked opinion; hat they are the bookes of the Lay people
2. Shame.

Where as they found the best gold: shewing, y they thought nothing to deare for their idoles: some read Ophir, as 1. King. 9. 28.

This declarereth, that al that hath bene in this Chapter, spoken of idoles, was to arme the Iewes whē they should bein Caldees: among the idolaters, and nowe with one sentence hee instructerh them both how to proeect their owne religion against the idolaters, & howe to answer them to their shame which shull exhort the to idolatry, and therefore hee writeth this sentence in the Caldees tongue for a memoriall, where as all the rest of his writing is Ebrew.

The more that man thinketh so do any thing well by his owne wisdom, and not as God instructeth him, the more doth he proue him selfe to be a vile beast.

By these words, Portio and rod, he significeth their inheritance, meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpe, and succours, as of idoles, &c. Deut. 32. 9. Psal. 65. k. The Prophet wil- leth y Iewes to prepare themselves to this captiuitie, shewing y it was now at hand, y they should feele y thing, whereof he had tolde chē. It is my iust plague, & therefore I will take it patiently: whereby he teacheth y people how to behaue themselves toward God. m. He sheweth how Ierusalem shall lament, n. The gouernours and mini- sters. o. Read Chap. 4. 1. p. He speaketh this, because y Nebuchad- nezar purposed to haue made warre against y Moabites & Ammonites, but hearing of Zedekiahs rebellie, he turned his power to goe against Ierusalem, Ezek. 23. 23. therefore the Prophet saith, that this was the Lords direction.

Silver plates are brought fro Tarshish, and golde f from Upphas, for the woike of the woymen, and the handes of the founde: the blue silke, and the purple is their clothing: all these things are made by cunning men.

But the Loyde is God of truth: he is the liuing God, and an euertlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

Thus shall pou say vnto them, The gods s that haue not made the heauens and the earth, shall perih from p earth, and from vnder these heauens.

He hath made the earth by his power, and established the woide by his wis- dome, and hath stretcht out the fraien by his discretion.

He giueth by his voyce the multitude of waters in the beauen, and he causeth the cloudes to ascende from the endes of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

Every man is a beast by his owne knowledge: every founde is confounded by the grauen image: for his melting is but fallow, and there is no heare therein.

They are banitic, and the woike of seru- rours: in the time of their visitation they shall perih.

The portio of Iacob is not like them: for he is the maker of all things, and I- rael is the rod of his inheritance: the Loyd of hostes is his name.

For hee hath by his wares out of y land, & thou that dwellest in the strong place.

For thus saith the Loyd, Behold, at this time I will shewe as with a sling the in- habitants of the lande, and will trouble them, and they shall finde it so.

Who is mine for my destruction, and my grieuous plague: but I thought, Per it is my foine, and I will beare it.

My tabernacle is destroyed, and al my coardes are broken: my children are gone from mee, and are not: there is none to spread out my tent any more, and to set by my curtains.

For the Pastours are become beastes, and haue not sought the Loyde: therefore haue they none understanding: and al the flockes of their pastures are scattered.

Behold, the nople of the byute is come, & a great commotion out of the North countrey to make the cities of Iudah desolate, and a deuie of diuynes.

The Loyd, I know, that the wap of man

is not in him selfe, neptier is it in man to walke and to direct his steps. 24. O Loyde, correct me, but with y iudge- ment, not in thine anger, least thou bring me to nothing. 25. How long will thy wrath vpon the hea- then, that knowe the not, & vpon the in- iustices that call not on thy name: for they haue eaten by Iacob & disourued him & consumed him, and haue made his habi- tation desolate. 27. 8. measuring his rods by their infirmities, 1. Cor. 10. 13. but by iudgement is not only y punishment, but also the full moderation of the same, as Chap. 30. 11. 1. For as much as God can not only bee known and glorified by his merite, as he vseth towards his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both the one and the other, Psal. 79. 6.

CHAP. XL.

A curse of them that obey not the word of Gods com- mandments. 10 The people of Iudah follow a g the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The woide that came to Jeremiah from the Loyd, saying,

Heare ye the woies of this comes naur, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

And say vpon vnto them, Thus saith the Loyd God of Israel, Cursed be the man that obepeth not the woies of this coun- nant,

Which I commanded vnto your fathers, when I brought them out of the lande of Egypt, from the yron foynne, saying, Obey my voyce, and doe according to all these things, which I commaunde pou: so shal ye be my people, and I will be your God.

That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke and hony, as appeareth this day. Then answered I and sayd, So be it, O Loyd.

Then the Loyd said vnto me, Crp al these woies in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the woies of this couenant, and doe them.

For I haue protested vnto your fathers, when I brought them by out of the land of Egypt vnto this day, saying earlie and protesting, saying, Obey my voyce.

Heuertheles they would not obey, ney encline their eare: but every one walked in the stubbornesse of his wicked heart: therefore I will bring vpon them all the woies of this couenant, which I com- manded them to doe, but they did it not.

And the Loyd said vnto me, A confpira- cie is founde among the men of Iudah, & among the inhabitants of Ierusalem.

They are turned backe to the iniqui- ties of their forefathers, which refused to heare my woies: and they went after o- ther gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

That is, a generall consent to rebell against me.

11 Therefore

He compareth idolaters to horses inflamed after mares.

There is no place to hide nor love, whereas the marks and signes of thine idolatrie appeare not.

neerings, the filthinesse of the whorles done on the hills in the fields, & thine abominations. Who unto thee, O Jerusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XLIII.

1 Of the death that should come. 2 The prayer of the people asking mercie of the Lord. 30 The faithful people are not heard. 32 Of prayer failing, & of false prophets that seduce the people.

a Which came for lack of raine, & verie dry.

b The word signified to be made black, & so is here taken for extreme sorrowe.

c Towit, with shew in token of sorrowe.

d Meaning, that I have desired for drought were stopped to forsake their yong, contrary to nature, and to goe like water, which they could not faile.

e Which are to be of nature, that they cannot be cooled with drinke of water, but still gape for the ayre to refresh them.

f He that with the only way to remedie Gods plagues, which is by unspotted confession of our sinnes, & returning to him by repentance.

g That taketh no care for vs.

h As one that hath brought to hope, and yet is always out of his hand.

i Read Chap. 7, vs. 11, 12, 14.

k He pineth the people, & accuseth false prophets, which deceived them: but the Lord answered, that both false prophets, which deceived, & the people, which suffered themselves to be seduced, shall perish, Chap. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

1 The word of the Lord that came unto Jeremiah, concerning the dearth.

2 Judah hath mourned, and the gates thereof are desolate, they have bene brought to heaviness unto the ground, and the crye of Jerusalem goeth up.

3 And their nobles have sent their intricateurs to the water, who came to the wellies, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calned in the field, & forsooke it, because there was no grasse.

6 And the wilde asses did stande in the high places, and grieve in their wind like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for a night?

9 Why art thou as a man allowed, and as a strong man that cannot helpe: yet thou, O Lord, art in the middes of vs, and thy name is called upon us: forsaake vs not.

10 Thus sayeth the Lord unto this people, Thus have they desired to wander: they have not refrained their feete, therefore the Lord hath no delight in them: but he will now remember their iniquitie, and visite their sinnes.

11 Then sayde the Lord unto mee, Thou shalt not say to do this people good.

12 When they say, I will not heare their crye, and when they offer burnt offering, as an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, beseehold, the prophets say unto them, We shall not see the sword, neither shall famine come upon you, but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesie lyes in my name: I have not sent them, neither did I com-

mand them, neither spake I unto them, but they prophesie unto you a false vision, and divination, and vanity, and decefulness of their owne heart.

15 Therefore thus sayeth the Lord, Concerning the prophets that prophesie in my name, I have not sent, yet they say, Sword and famine shall not bee in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie, shall be cast out in streets of Jerusalem, because of the famine. And the sword, and there shall be none to burye them, both they, and their wives, & their sonnes, and their daughters: for I will powre their wickednes upon them.

17 Therefore thou shalt say this word unto them, Let mine eyes drop downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore grievous plague.

18 For if I goe into the field, beholde the same with the sword; and if I enter into the citie, beholde them that are sicke for hunger also: moreover the Prophet also and the Priest goe a wandring into a land that they knowe not.

19 Hast thou directly cried? Judah, thy hath thy soule abhorred Zion: why hast thou sitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We acknowledge our wickednes, and the iniquitie of our fathers: for we have sinned against thee.

21 Do not abhorre vs for thy names sake, cast not blame upon the name of thy God: remember & hearken not thy covenant with us.

22 Are there any among the Gentiles, that can give raine: or can the heavens give showers? is it not thou, O Lord our God? therefore we will waite upon thee: for thou hast made all these things.

CHAP. XV.

1 The Lords word to him who prayes for the Levites, but threateneth to destroy them with sore plagues.

1 Then said the Lord unto me, Though I spake as Samuel stood before mee, yet mine affection could not bee towards this people: cast them out of my sight, and let them depart.

2 And if they say unto thee, Whither shall we depart? then tell them, Thus sayeth the Lord, Such as are appointed to death, unto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captivity, to the captivity.

3 And I will appoint over them foure kindes, sayeth the Lord, the sword to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to devour, and to destroy.

4 I will scatter them also in all kingdoms.

5 The word signifieth to runne to and fro for feare & inquietude of conscience, as did Cain.

1 The false promising the prophetes that prophesie in my name promised peace and assurance, but I have called to teares & repentance for their iniquitie, which is at hand, as Chap. 9, 11, Lam. 1, 16, & 2, 18.

2 Both he and I have led captives into Babylon.

3 Though the Prophet knewe, that God had cast off his multitude, which were hypocrites and bastards children, yet he was assured that for his promises sake hee would have still a Church, for the which he prayed.

4 He teacheth the Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to avoid this famine, which was the beginning of Gods plagues.

5 Meaning, these idoles, read Chap. 10, 13.

6 Meaning, that if there were any people, as were these two, yet he would not grant this request, forasmuch as he had determined the contrary, Ecc. 14, 14, Job. 11, 9.

7 The dogges, birds, & beasts should devour them that were slain.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee, r Reade Chap. 31. 30.

s Whereas thy doctrine may be best vnderstand both of his and Iowe.

a By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in ceremony, they must needs be culpable of the rest, reade Exod. 20. 1. and by the breaking of this one commandment, he maketh them transgressors of the whole Lawe, for as much as the first and second table are contained herein.

Cap. 22. 4.

16 But I have not thought in my selfe for a pasture after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 We not terrible vnto thee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraide, but let not me be afraide: bying vpon them the day of aduersitie, and destruction thyn with double destruction.

19 Thus hath the Lord said vnto me, Go and stande in the gate of the childien of the people, wherby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heed to your soules, and beare no burden in the Sabbath day, nor bying it in by the gates of Ierusalem.

22 Neither carpe forth burdens out of your houses in the Sabbath day: neither doe ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe: & would not heare, nor receiue correction.

24 Therefore saith the Lord, I will heare them, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein.

25 Then shall the kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon chaires, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for ever.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, & meate offerings, and incense, and shall bring sacrifice of praise into the House of the Lord.

27 But if ye will not heare mine voice to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

a God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde. 18 The conspiracie of the Iewes against Jeremiah. 19 His prayer against his aduersaries.

1 The woide which came to Jeremiah from the Lord, saying,

2 And, and go downe into the potters house, & there shalt I shew thee my worde.

3 Then I went downe to the potters house, and beholde, he wrought a worke with the wheel.

4 And the vessel that he made of a clay, was broken in the hande of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the woide of the Lord came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, saith the Lord? behold, as the clay is in the potters hande, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, against a kingdome to plucke it by, and to roote it out and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it, and to plant it.

10 But if it doe euil in my sight and hate not my voyce, I will repent of the good that I thought to do for them.

11 Spake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, & make your waies and your works good.

12 But they say, & desperately, We will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart.

13 Therefore thus saith the Lord, & ke now among the heathen, who hath heard such things: the virgin of Israel hath done very filthy.

14 Will a man forsake the snowe of Lebanon, which cometh from the rocke of the field? or shall the colde flowing waters, that come fro another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to banitie, and their prophetes haue caused them to stumble in their waies from the ancient waies, to walke in the paths and way that is not troden.

16 To make their lande desolate and a perpetual berison, so that euery one that passeth thereby, shall astonish and wagge his head.

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs make some deuice against Jeremiah: for the Lawe shall not perishe from vs. Priest, ought not to conuitt from the Lawe, nor the woide from the Prophet: come, and let vs smite and slaye strangers and

lesse God, which was present with them. e There is the way of truth, which God had taught by his Lawe, reade Chap. 4. 1. I will shewe mine anger and not my fauour, toward them. f The argument the wicked haue euers vied against the seruants of God. The Church cannot erre as the Church, & therefore whoso euer speaketh against vs, they ought to die. g King. 23. 14. Chap. 4. and 20. 1. malac. 2. 4. and thus the false Church peruerseth the true Church, which standeth not in outward pompe, and in many kinde, but is knowne by the graces of the holy Ghost.

a As the potter breaketh the clay in his hand, so will I break the people in mine hand.

b When the scripture speaketh of a nation, it is not that the nation is called to repentance, and when he speaketh of a kingdome, it is a calling to repentance, and when he speaketh of a man, it is a calling to repentance, and when he speaketh of a nation, it is a calling to repentance, and when he speaketh of a kingdome, it is a calling to repentance, and when he speaketh of a man, it is a calling to repentance.

c As men that had no remorse, but were stubborn, and their owne will.

d As no man that hath such a cold heart, as to be cold in the water.

e As men that had no remorse, but were stubborn, and their owne will.

f As men that had no remorse, but were stubborn, and their owne will.

g As men that had no remorse, but were stubborn, and their owne will.

h Let vs slander him, and accuse him: for we shall be belomed.

him with the tongue, and let vs not give heed to any of his wordes.

19 Hearken unto me, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the adulteraries, which growe daye more and daye more, the Prophet being moued with Gods spirit, without anyearneall affection prayeth for their destruction, because he knew that it should tend to Gods glory, and praise of his Church.

21 Therefore, O deliuer vp their children to famine, and let them dyppes away by the force of the sword, and let their wives be robbed of their children, and be widowers: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly upon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Let Ioyde thou knowest all their counsell against me tendeth to death: forguene not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thine: deale thus with them in the time of thine anger.

CHAP. XIX.

His prophesie the destruction of Ierusalem for the contempt and despising of the word of God.

1 Thus sayeth the Lord, Go, and bye an earthen botell of a potter, and take of the ancients of the people, and of the ancients of the priests,

2 And go forth into the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preache there the wordes, that I shall tell thee.

3 And that I say, heare ye the wordes of the Lord, O Kinges of Iudah, and inhabitants of Ierusalem. Thus sayeth the Lord of hostes, the God of Israel, Behold, I will bring a plague upon this place, the which whosoener heareth, his eares shall tingle.

4 Because they haue forsaken me, & profaned this place, and haue burnt incense in it unto other gods, whom neither they, nor their fathers haue knownen, nor the kinges of Iudah they haue filled this place also with the blood of innocents,

5 And they haue built the hye places of Baal, to burne their sonnes with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my minde.

6 Therefore behold, the dayes come, sayeth the Lord, that this place shall no more be called Copheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah & Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues: and their karkasses will I giue to bee meate for the fowles of the heauen, and to the beasts of the field.

8 And I will make this citie desolate and an habitation, so that euerie one that passeth ther by, shall be astonishen and hiss because of all the plagues thereof.

9 And I will seepe them with the first

of their sonnes, and with the flesh of their daughters, & euery one shall rate the flesh of his friends in the siege and straitnes, wherewith their enemies that seeke their liues, shall holde them strait.

10 Then shalt thou breake the botell in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the Lord of hostes, Enen so will I breake this people and this citie, as one breaketh a potters vessell, that can not bee made whole againe, and they shall burye them in Copheth till there be no place to burye.

12 Thus will I doe unto this place, sayeth the Lord, and to the inhabitants thereof, and I will make this citie like Copheth,

13 For the houses of Ierusalem, and the houses of the kinges of Iudah shall be desolied as the place of Copheth, because of all the houses upon whose roofes they haue burnt incense unto all the hostes of heauen, and haue powred out drinke of fringes into other gods.

14 Then came Ieremiah from Copheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus sayeth the Lord of hostes, the God of Israel, Behold, I will bring upon this citie, & upon all her towne, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

Jeremiah is smitten & cast into prison for preaching of the word of God. 3 He prophesie the captiuitie of Babylon. 7 He complaine that he is a mocking stocke for the word of God, & He is compelled by the spirit to preach the word.

1 When Balthur, the sonne of Iuimer, the which, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Balthur smote Ieremiah the prophet, and put him in the stocks that were in the hie gate of Benjamin which was by the house of the Lord.

3 And on the morning, Balthur brought Ieremiah out of the stocks. Then sayde Ieremiah unto him, The Lord hath not called thy name Balthur, but Pagot-missabib.

4 For thus sayeth the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, & thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Whosoener I will deliuer all the substance of this citie, and all the labours thereof, & all the precious things thereof, and all the treasures of the kinges of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them awaye and carie them to Babel.

6 And thou Balthur, and all that dwell in thine house, shall go into captiuitie, and thou shalt come to Babel, and there thou shalt

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 32.3.

a Thus we see, that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chief instrument of Saccan first attempted, reade Chap. 1.8.

b On, here sound about.

h Gate of the Jew.

a By Kings here and in other places are meant counsellors & gouernours of the people which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 14.

c Wherby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word.

d Reade chap. 7. 31. & 2. King. 17. 34. & 2. 3. 33.

e Chap. 18. 16. & 49. 1. & 10. 13.

f 2. 18. 33. 1. 1. 1. 1.

b Which have
justified themselves
to be abused by
thy false prophe-
cies.

c Herein appea-
reth the impa-
ciencie, which of-
tentimes over-
commeth the
servants of God,
when they see
not their labors
to profite, & also
feele their owne
weakenes, reade
chap. 15. 18.

d Thou diddest
thrust me forth
to this worke a-
gainst my will.

e He sheweth y
he did his office
in y he reprov-
ed y people of their
vices, & threat-
ned them w gods
iudgements: but
because he was
desided & perse-
cuted for this, he
was discouraged
and thought to
have ceased to
preach, saue that
Gods spirit did
force him there-
unto.

f Thus the ene-
mies offered to
gether to knowe
what they had
heard him say, y
they might ac-
cuse him therof,
reade Isa. 29. 21.
g Here he shew-
eth how his faith
did strue against
tentation, and
fought to y Lord
for strength.

1. Sa. 16. 7. 1. chro.
24. 9. psal. 79.

ehap. 1. 1. 20. and 17. 10.

i Alluding to the destruction
of Sodom & Gomorah, Gen. 19. 25.

k Meaning, that the fruit
thereof might neuer come to profite.

1 Not that the
King was tou-
ched with repen-
tence of his finnes
and so fought to
God, as did He-
zekiah when he
sent to Isaiah, 2.
Kin. 19. 1. Isa. 37.
2. but because the
Prophet might pray vnto God to take this pe-
stilent plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

Thou shalt die, and shalt be buried there, thou
and all thy friends, to whom thou hast
prophecied lyes.

7 O Lord, thou hast deceived me, and I
am deceived: thou art stronger then I,
and hast prevailed: I am in derision
dapir: euerp one mocketh me.

8 For since I spake, I cryed out of wiong,
and yoclapined: desolation: therfore the
woide of the Lord was made a rejoyche
vnto me, and in derision dapir.

9 Then I sayd, I will not make mention of
him, nor speake any more in his name.
But his word was in mine heart as a bur-
ning fire shut vp in my bones, and I was
wearie w forbearing, & I could not stay.

10 For I had heard the rayling of many,
& feare on euerp side. Declare, sayd they,
& we will declare it: all my familiars wa-
ched for mine halting, saying, It may be
that he is decerned: so we shal pynaple as
gainst him, and we shal execute our ven-
geance vpon him.

11 But the Lord is with me like a mighty
giant: therfore my persecuters shall
be ouertrowne, and shall not preuaile,
& shalbe greatly confounded: for they haue
done withoute, and their euilllasting shame
shall neuer be forgotten.

12 But, O Lord of hostes, that repect the
righteous, & seest the repynes & the heart,
let me see thy vengeance on them: for vnto
thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord:
for he hath deliuered the soule of p poeple
from the hand of the wicked.

14 Cursed bee the day wherinn I was
borne: and let not the dape wherinn my
mother bare me, be blessed.

15 Cursed be the man, that shewed my fa-
ther, saying, A man childe is borne vnto
thee, and comforted him.

16 And let that ma be as the cities, which
the Lord hath ouerturned and repented
not: and let him heare the cry in the moy-
ning, and the shouting at noone tide.

17 Because he hath not slaine me, euen fro
the wombe, o that my mother might
haue bene my graue, o her wombe a per-
petuall conception.

18 Whye is it, that I came forth of the
wombe, to see labour and sorrow, that my
dapes shoulde be consumed with shame?

h How the children of God are overcome
in this batell of the flesh & the spirit, and into what inconueniencies
they fall till God raise them vp againe, read Iob 3. 1. & chap. 1. 5. 10.

i Alluding to the destruction
of Sodom & Gomorah, Gen. 19. 25.

k Meaning, that the fruit
thereof might neuer come to profite.

CHAP. XXI.

He prophesieth that Zedekiah shalbe taken, and the
cite burned.

1 The woide which came vnto Jeremi-
ah from the Lord, when king Zede-
kiah sent vnto him Dathur, the sonne
of Balchiah, and Zephaniah, the sonne
of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for
me, the Prophet might pray vnto God to take this pe-
stilent plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

us (for Zedekiah-nessar king of Babel
maketh warre agaynst vs) if so bee that
the Lord will deale with vs according to
all his wonderous workes, that he may
returne vs from vs.

3 Then said Jeremiahs, Thus shall pou say
to Zedekiah,

4 Thus saith the Lord God of Israel,
Behold, I will turne backe the weapons
of warre that are in your hands, wher-
with ye fight agaynst the king of Babel,
& agaynst the Caldeans, which besiege pou
without the walles, and I will allowe
them into the middes of this cite.

5 And I my selfe will fight agaynst pou
with an outstretched hand, and with a
mightie arme, euen in anger & in wrath,
and in great indignation.

6 And I will smite the inhabitants of this
cite, both man, and beast: they shall die of
a great pestilence.

7 And after this, saith the Lord, I will
drive Zedekiah the king of Iudah, and
his seruants, and the people, and such as
are left in this cite, from the presence,
from the sword, and from the famine in-
to the hand of Zedekiah-nessar king
of Babel, & into the hand of their enemies,
and into the hand of those that seeke their
lives, & he shall smite them with the edge
of the sword: he shall not spare them, ney-
ther haue pitee nor compassion.

8 And vnto this people thou shalt say,
Thus saith the Lord, Behold, I set be-
fore pou the way of life, and the way of
death.

9 If that abideth in this cite, shall die by
the sword, & by the famine, & by the pesti-
lence: but he that goeth out, and falleth to
the Caldeans that besiege pou, he shall liue,
and his life shalbe vnto him for a pray.

10 For I haue set my face agaynst this cite
for euill & not for good, saith the Lord:
it shall be giuen into the hand of the king
of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of
Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord,
Execute iudgement in the morning,
deliuer the oppressed out of the hand of p
oppressors, lest my wrath go out like fire &
burne, that none can quench it, because
of the wickednes of our workes.

13 Behold, I come agaynst thee, & I inha-
bitant of the valley, & rocke of the plaine,
saith the Lord, which say, Who shal come
downe agaynst vs? for who shal enter into
our habitations?

14 But I will visite you according to the
fruit of your workes, saith the Lord, and
I will kindle a fire in the forest thereof,
and it shall deuoure round about it.

CHAP. XXII.

1 He exhorteth the King to iudgement and righte-
ousnes, & why Ierusalem is brought into capti-
uities. 11 The death of Shallum the sonne of Iosiah is
prophesied.

1 Thus saith the Lord, Go downe to the
house of the King of Iudah, & speake
there this thing.

2 And say, Heare ye the woide of the Lord,

b To wit, how
your meanes
to deliuer you
flee.

c By seeking
your lechous
Nebuchad-
nessar.

d By seeking
him.

e As a thing
couered from
extreme danger,
Chap. 37. 22. 39.
18. & 45. 5.

f Chap. 31. 3.
Be diligent to
do iustice.

g Meaning Je-
rusalem, which
was builded part
on the hill & part
in the valley: it
was compas-
sed about with
mountaines.

h That is, in the
houses thereof,
which floods in
thick as trees
in the forest.

Chap. 31. 13.

a This was his ordinance maner 3 of preaching before the kinges from Iosiah unto Zedekiah, which was about fourtie yeeres.

Chap. 17. 25.

b Shewing that there is none greater then he is.

c He compareth Ierusalem to Gilead, which was beyond Iordan, & the beautie of Iudea to Lebanon.

d The more word signifieth to sanctifie, because the Lord doth dedicate to his vic and purpose such as he preparer to execute his worke.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought would never have come to passe.

g Signifying that they should lose their king: for Iehoiachin went forth to meete Nebuchad-nezzar, and yielded himself.

h As was carried into Babylon.

i As King. 24. 12.

k Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as Ieremie, this was Iehoiachin, as verse 18.

l By bribes and extortion.

m Meaning, Iosiah, who was not giuen to ambition, and superstitie, but was content with mediocritie, and did only delight in setting forth Gods glorie and to do iustice to all.

o King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruantes, & thy people that enter in by these gates.

Thus saith the Lord, & execute ye iudgement and righteousnes, and deliuer the oppressed from the hande of the oppressor, and beere not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kinges siting vpon the throne of Dauid enter in by the gates of this house, & ride vpon charrets, and vpon horses, both he and his seruantes and his people.

5 But if ye will not heare these wordes, I swear by my selfe, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken vpon the kinges house of Iudah, Thou art Gilead vnto mee, and the head of Lebanon, yet surely I will make thee a wilderness and as cities not inhabited.

7 And I will prepare destructions against thee, euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 And many nations shall passe by this cite, and they shall say euery man to his neighbour, Wherfore hath the Lord done thus vnto this great cite?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods and serued them.

10 Weepe not for the dead, and beere not mourning for them, but weepe for him that goeth out: for hee shall returne no more, nor for his native country.

11 For thus saith the Lord, as touching I shall turne the soune of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But hee shall die in the place, whither they haue ledde him captive, and shall see this land no more.

13 Who vnto him that buildeth his house by vnicirteousnes, and his chambers without equite: hee bleth his neighbour without wages, and gnueth him not for his worke.

14 Ye saith, I will build me a wide house and large chambers: so he will make him selfe large windowes, and seling with cedar, and paint them with vermilion.

15 Shall thou reigne, because thou clorest thy selfe in cedar? did not thy father eate and drinke and prosper, when hee executed indgement and iustice?

16 When hee indged the cause of the afflicted and the poore, he prospered: was not this because hee knewe me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy countourlines, & for to shed innocent blood, and for oppression, and for destruction, euen to do this.

18 Therefore thus saith the Lord against Iehoiakin, the soune of Iosiah king of Iu-

dah. They shall not lament him, saying, My brother, or ah, sister: neither shall they mourne for him, sayng, Ah, lord, or ah, his glorie.

19 Hee shall be buried as an asse is buried, euen by a turne and cast forth without the gates of Ierusalem.

20 Go vp to Lebanon, and cry: shoute in Babylon and cry by the passages: for all the louers are distressed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: thou hast bene thy manner fro thy youth, that thou wouldest not obey my voice.

22 The wynde shall feede all thy pastours, and thy louers shall go into captiuitie: and then shall thou be ashamed and con-founded of all thy wickednes.

23 Then shall dwellett in Lebanon, & maketh thy nest in cedars, how beautiful shalt thou bee when sorowes come vpon thee, as the sorowes of a woman in trauaile?

24 As I live, saith the Lord, though I conuise the soune of Iehoiakin king of Iudah, were the signet of my right hande, yet wouldest I plucke thee thence.

25 And I will giue thee into the hande of them that seek thy life, and into the hand of them, whose face thou fearest, euen into the hande of Nerbuchad-nezzar king of Babel, & into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die.

27 But to the land, wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a defiled and broken idole? or as a vessell, wherein is no pleasure? wherfore are they caried away, he and his seede, and cast out into a lande that they knowe not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

thought his kingdome could neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but hee abused Gods promises, and therefore was iustly deprived of his kingdome. He sheweth that all posteritie shall be witnesses of this iust plague, as though it were required for perpetual memorie. Not that hee had no children (for after he begate Salathiel in captiuitie, Mat. 1. 12.) but that none should reigne after him as king.

C H A P. XXIII.

1 Against false pastors. 5 A prophesie of the great Pastor Iesu Christ.

1 We be vnto the pastours that a Meaning, the bestow and scatter: the sheepe princes, gouernours of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastours that I made my

I haue especiall care and haue prepared good pastures for them.

c Whole charge is to feede the flocke, but they eate the fruit thereof, Ezech. 34. 3.

O, till,

people,

d Thus the Prophets euer vie to mixe ³ y promises with the threatning, left the godly should be too much beaten downe, & therefore he sheweth howe God will gather his Church after this dispersion. e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branche, reade Isa. 11. 1. & 45. 8 chap. 33. 15. dan. 9. 24. ⁴ *Deut. 3. 28. Chap. 33. 16. f* Reade Chap. 26. 14. ⁵ Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap. 14. 13. ⁶ *Chr. passed ouer or troubled.* ⁷ They run headlong to wickednes, & seeke vaine helpe. ⁸ *Or, are hypocrites.* ⁹ My temple is full of their idolatrie and superstitions. ¹⁰ They which should haue profited by my rods against Samaria, are become worse the they. ¹¹ Though to the world they seeme holy fathers, yet I do test them as I did the abominable cities. ¹² Reade Chap. 3. 14. ¹³ *Or, hypocrites.* ¹⁴ Which they haue inuenced of their owne draine. ¹⁵ Reade Chap. 6. 14. and 8. 11.

people, he haue scattered my rocke and thrust them out, & haue not visited them: behold, I will visite you for the wickednes of your workes, saith the Lord.

And I will gather the remnant of my shepe out of all countreies, whither I had diuined them, & will bring them againe to their folds, and they shall grow & increase. And I will set up shepards ouer them, which shall feede them: & they shall breed no more nor be afraide, neither shall any of them be lacking, saith the Lord.

Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

In his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the name wherby they shall call him, The Lord our righteoules.

Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

But, the Lord lieth, which brought up and led the seede of the house of Israel out of the youth countrey and from all countreies where I had scattered them, & they shall dwell in their owne land.

Spine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man, (and like a man whom wine hath overcome) for the presence of the Lord and for his holy wordes.

For the lande is full of adulterers, and because of othes the lande inuourmeth, the pleasant places of wilderness are bled by, and their source is euill, and their force is not right.

For both the prophet and the priest be wicked: and their wickednesse haue I found in mine house, saith the Lord.

Wherefore their water shall be vnto them as suppetrie waves in the darkenes: they shall be diuined forth and fall therein: for I will bring a plague vpon them, even the percer of their diuination, saith the Lord.

And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal & caused my people Israel to erre.

I haue seene also in the prophets of Jerusalem filthines: they commit adulterie and walke in lyes: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto me as Sodom, and the inhabitants thereof as Gomorah.

Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with worme wood, and make them drinke the water of gall: for from the prophetes of Jerusalem is wickednesse gone forth into all the land.

Thus saith the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, & teach you vanitie: they speake the vision of their owne heart and not out of the mouth of the Lord.

They say till vnto them that despise me, The Lord hath said, Pe: shall haue peace:

and they say vnto euery one that walketh after the stubbernesse of his owne heart, No euill shall come vpon you.

For who hath stand in the councill of the Lord that he hath perceined & heard his word: Who hath marked his word and heard it?

Behold, the tempest of the Lord goeth forth in his wrath, & a violent whirlwind shall fall down vpon the head of a wicked.

The anger of the Lord shall not returne vntill he haue executed, & till he haue persecuted the thoughtes of his heart: in the latter dayes he shall vnderstand it plainly.

I haue not sent these prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

But if they had stand in my councill, and had declared my wordes to my people, then they shoulde haue turned them from their euill way, and from the wickednes of their inuentions.

Am I a God at hand, saith the Lord, and not a God farre off?

Can any hide himselfe in secret places, that I shall not see him, saith the Lord: Do not I fill heauen & earth, saith the Lord?

I haue heard what the prophets saie, that prophesie lyes in my name, saying, I haue dreamed, I haue dreamed.

How long? Do the prophets desire to prophesie lyes, euen prophesying the deceit of their owne heart?

Thinke they to cause my people to forget my name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my name for Baal?

The prophet that hath a dream, let him tell a dream, & he be not as a man: let him speake my word faithfully: what is the chaffe to the wheat, saith the Lord?

To not as a man: euen like a fire, saith the Lord: and like an hammer, that breaketh the stone?

Therefore behold, I will come against the prophets, saith the Lord, that steal my word euery one from his neighbour.

Behold, I will come against the prophets, saith the Lord, which haue dreamed, and say, Peace.

Behold, I will come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, & I sent them not, nor commanded them: therefore they bring no profit vnto this people, saith the Lord.

And when this people, or the prophet, or a priest shall aske thee, saying, What is the burden of the Lord? thou shalt then

that it was spoken, Ezek. 3. 17. 1 Cor. 13. 2. and 14. 2. 1 Peter 4. 10. 21. 2. Which I set forth in my Name that which I haue not commanded, a To wit, the Lord. b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they rejected the worde of God, as a grievous burden.

e Reade Chap.
18.1.

every man from his evil way, that I may repent me of the plague, which I have determined to bring upon them, because of the wickedness of their works.

4 And thou shalt say unto them, Thus saith the Lord, If ye will not hear me to walke in my lawes, which I have set before you,

5 And to heare the words of my servants the Prophets, whom I sent unto you, both rising by earnest, and sending them, and will not obey them,

d Reade Chap.

6 Then will I make this House like a Shiloh, and will make this citie a curse to all the nations of the earth.

7 So the Priests, and the prophets, and all the people heard Jeremiah speaking these wordes in the House of the Lord.

e Reade Chap.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, then the Priests, and the prophets, and all the people took him, and sayde, Thou shalt die the death.

f Reade of

9 Why hast thou prophesied in the Name of the Lord, saying, This House shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

g Reade of

10 And when the princes of Judah heard of these things, they came by from the Kings house into the House of the Lord, and late downe in the entree of the new gate of the Lords House.

h Reade of

11 Then spake the Priests, and the prophets unto the princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye have heard with your eares.

i Reade of

12 Then spake Jeremiah unto all the princes, & to all the people, saying, The Lord hath sent me to prophesie against this House & against this citie all the things that ye have heard.

k Reade of

13 Therefore now amend your waies and your works, and heare the voyce of the Lord your God, that the Lord may repent him of his plague, that he hath pronounced against you.

l Reade of

14 As for me, behold, I am in your hands: do with me, as ye thinke good and right.

m Reade of

15 But knowe ye for certaine, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this citie, & upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speake all these wordes in your eares.

n Reade of

16 Then saide the princes and all the people unto the priests, and to the prophets, This man is not worthy to die: for he hath spoken unto vs in the Name of the Lord our God.

o Reade of

17 Then rose up certaine of the Elders of the lande, and spake to all the assembly of the people, saying,

p Reade of

18 Whiche the Moabite * prophesied in the dayes of Iehoziah King of Iudah, and saide to all the people of Iudah, saying, Thus saith the Lord of hostes, Lion

shall be plowed like a feld, and Ierusalem shall be an heap, and the mountaine of the Temple shall be as the high places of the forest.

19 And Iehoziah King of Iudah, and all Iudah put him to death: did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them: thus might we procure great ruine against our selves.

20 And there was also a man who prophesied in the Name of the Lord, one Vriiah sonne of Shemaiah, of Bethsai, who prophesied against this citie, and against this lande, according to all the wordes of Jeremiah.

21 Nowe when Iehoiakim the king with all his men of power, and all the princes heard his wordes, the king sought to slay him. But when Vriiah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim king sent men into Egypt, even Elnathan the sonne of Achuboi, and certaine with him into Egypt.

23 And there set Vriiah out of Egypt, and brought him unto Iehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the childen of the people.

24 But the hande of Whikan * the sonne of Shaphan was with Jeremiah that he should not give him into the hande of the people to put him to death.

Iehoziah's example is to be followed, so in this other, Iehoiakims action is to be abhorred: for Gods plague did light on him, & his household. n Which declareth that nothing could have appeared in his sinne, if God had not moved this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord, sent bonds to the King of Iudah, and to the other kings that were there, whereby they are admonished to be faithful unto Nebuchadnezzar, 9 Hee warreth with the people and the Kings and rulers that they the disposition believe not false prophesies.

2 In the beginning of the regim of Iehoiakim the sonne of Josiah King of Iudah came this word unto Jeremiah from the Lord, saying,

3 Thus saith the Lord to me, Spake the wordes, and pokes, and put them upon thy necke.

4 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyre, and to the King of Sidon, by the hande of the messengers which come to Ierusalem unto Iehoziah the King of Iudah, shall avoid manie doubts, and masters, thus saith the Lord of hostes, the God of Israel, Thus shall ye say unto your masters,

5 I have made the earth, the man, and the beast that are upon the grounde, by my prophecies, which not standing they could not do of themselves, but in as much as they had a revelation for the same, Isa. 20. 2. and therefore the false prophets to get more credite, did use also such visible signes, but they had no revelation, 1 King. 22. 12.

e Reade Chap.
25.9.

d Meaning, Bui-
merodach, and
his sonne Bel-
shazzar.

e They shall
bring him, and
his kingdom in
subjection, as
Chap. 5.14.

Chap. 14.14. &

23.21. & 29.9.

Chap. 28.3.

f Which were

taken when Je-

reiah was led

captaine into Ba-

bel.

g For it was not

only the Pro-

phets office to

shewe the worde

of God, but also

to pray for the

sinnes of the

people, Gen. 18.

7. Which they

could not do be-

cause they had

no expresse word:

for God had

pronounced the

contrary.

great powder, and by myp outstretched
arme, and haue giuen it vnto whome it
pleased me.

6 But now I haue giuen all these landes
into the hande of Nebuchad-nezzar the
King of Babel my seruant, and the
beastes of the field haue I also giuen him
to serue him.

7 And all nations shall serue him, and his
sonne, and his sonnes sonne vntill the
very tyme of his lande come also: then ma-
ny nations and great kings shall serue
himselfe of him.

8 And the nation & kingdome which will
not serue him shall be destroyed, as the
kingdome of Babel, & that will not put their necke
vnder the yoke of the King of Babel, the
same nation will I visite, saith the Lord,
with the sword, & with the famine, and
with the pestilence, vntill I haue wholy
giuen them into his handes.

9 Therefore heare not your prophets nor
your soothsayers, nor your dreamers, nor
your incanters, nor your soothsayers, which
say vnto you thus, Ye shall not serue the
King of Babel.

10 For they prophesie a lye vnto you to
cause you to goe farre from your lande,
and that I should call you out, and you
should perish.

11 But the nation that put their neckes vnder
the yoke of the King of Babel, and
serue him, those will I let remaine still in
their owne land, saith the Lord, and they
shall occupie it, and dwell therein.

12 I I spake also to Zedekiah King of Ju-
dah according to all these wordes, saying,
But your neckes vnder the yoke of the
King of Babel, & serue him and his peo-
ple, that ye may liue.

13 Why will ye die, thou, and thy people
by the sword, by the famine, and by the
pestilence, as the Lord hath spoken against
the nation, that will not serue the King of
Babel?

14 Therefore heare not the wordes of the
prophets, that speake vnto you, saying,
Ye shall not serue the King of Babel: for
they prophesie a lye vnto you.

15 For I haue not sent them, saith the
Lord, yet they prophesie a lye in my
name, that I might call you out, & that
ye might perish, both you, and the pro-
phets that prophesie vnto you.

16 Also I spake to the priests, and to all
this people, saying, Thus saith the Lord,
Heare not the wordes of your prophets
that prophesie vnto you, saying, Behold,
the vessels of the house of the Lord shall
come hither, be brought againe from
Babel, for they prophesie a lye vnto you.

17 Heare them not, but serue the King of Ba-
bel, that ye may liue: wherefore should
they thus prophesie a lye?

18 But if they be prophets, & if the wordes
of the Lord be with them, let them
treat the Lord of hostes, that the vessels,
which are left in the house of the Lord,
and in the house of the King of Judah, &
at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hostes, con-
cerning the pillars, and concerning the
sea, and concerning the bases, and concern-
ing the residue of the vessels that remaine
in this cite,

cerning the pillars, and concerning the
sea, and concerning the bases, and concern-
ing the residue of the vessels that remaine
in this cite,

20 Which Nebuchad-nezzar King of Ba-
bel tooke not, when he carried away cap-
tine Jeconiah the sonne of Jehoiachin
King of Judah from Jerusalem to Ba-
bel, with all the nobles of Judah and
Jerusalem.

21 For thus saith the Lord of hostes the
God of Israel, concerning the vessels that
remaine in the house of the Lord, and in
the house of the King of Judah, and at
Jerusalem,

22 They shall be brought to Babel, and
there they shall be vntill the day that I
visite them, saith the Lord: then will I
bring them by, and restore them vnto this
place.

CHAP. XXVIII.

The false prophesie of Hananiah, 13. Jeremiah re-
proueth Hananiah, and prophesieth.

And that same yere in the beginning
of the reigne of Zedekiah king of
Judah in the fourth yere, & in the
fifth moneth Hananiah the sonne of
the prophet, which was of Gibeon, came
out, & spake to me in the house of the
Lord, in the presence of the priests, and
of all the land that was in the
house, and said,

2 Thus speaketh the Lord of hostes, the
God of Israel, saying, I haue broken the
yoke of the King of Babel.

3 Within two yeres space I will bring
you into this place, all the vessels of the
house, that Nebuchad-nezzar King of
Babel tooke away from this place, and
carried them into Babel.

4 And I will bring againe to this place
Jeconiah the sonne of Jehoiachin King
of Judah, with all them that were carried
away captine of Judah, and went into
Babel, saith the Lord: for I will breake
the yoke of the King of Babel.

5 Then the prophet Jeremiah sayde vnto
me, thus saith the Lord, thou art a
false prophet, and in the presence of
all the people that stand in the house
of the Lord.

6 Then the prophet Jeremiah sayde, Be-
cause I say so, the Lord confirmeth
my wordes, which thou hast prophesied
to restore the vessels of the houses of
the Lord, and all that is carried captine
from Babel, into this place.

7 But heares thou now this word that I
will speake in thine eares, & in the eares
of all the people.

8 The prophets that haue bene before me
and before thee in time past, prophesied
against many countreys, & against great
kingdomes, of warres, & of plagues,
and of pestilence.

9 And the prophet which prophesied of
peace, when the word of the Lord
shall come to passe, then shall the
prophet be knowne, that the Lord hath
truly sent him.

10 Thus Hananiah the prophet tooke
the yoke from the prophet Jeremiahs
neck, & brake it, & sayde,

2. 29. 24. 25.

2. 29. 24. 25.

That is, he
spoke of those
yeres, till he
caused the
people to
remember the
Caldes.

When he
began to
speak these
wordes, he
said, After that
I had
spoken
as these
yeres, I
was in
Babylon
belonging
to the
Kings of
Assyria,
Ish. 37. 37.

d He was
called, though
he was a false
prophet.

e That is, I
would with
the house of
God.

f I would
honour, & with
the wordes
of my people,
he hath
prophesied
the wordes
of the Lord.

g Meaning, I
prophesied
of peace, and
of warre.

h I would
either
be true, or
false, in
my
prophesies.

i I would
be true, or
false, in
my
prophesies.

j I would
be true, or
false, in
my
prophesies.

g This declareth the impudencie of the wicked hirelings, which have no zeale to the truth, but are led with ambition to get the favour of men, & therefore cannot abide any, that might discredit them, but burst forth into rage, and contrary to their own conscience, passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruell sermone. i Signifying, that al should be his, as Dan. 2. 38. k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles can not moue together the worde it selfe, except God touche the heart.

necke, and I brake it.

11 And Ynanianah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I brake the yoke of Nebuchad-nazzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiaah went his way.

12 When the word of the Lord came unto Jeremiaah the Prophet, (after that Ynanianah the prophet had broken the yoke from the necke of the Prophet Jeremiaah) saying,

13 Goe, and tell Ynanianah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for thee yokes of iron.

14 For thus saith the Lord of hostes the God of Israel, I have put a yoke of iron upon the necke of all these nations, that they may serue Nebuchad-nazzar king of Babel: for they shall serue him, and I have given him the beasts of the field also.

15 Then said the Prophet Jeremiaah unto the prophet Ynanianah, Heare now Ynanianah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this peece thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Ynanianah the prophet dyed the same yeere in the tenth moneth.

CHAP. XXX.

1 Jeremiaah writeth unto them that were in captivity in Babylon, 10 Hee prophesieth their returne after twentie yeeres. 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threatneth the prophetes that seduce the people. 25 The death of She-ruach is prophesied.

1 Now these are the wordes of the booke that Jeremiaah the Prophet sent from Ierusalem unto the residue of the Elders which were carped away captiues, and to the Priestes, and to the Prophets, and to all the people whom Nebuchad-nazzar had caried away captiue from Ierusalem to Babel,

2 (After that Ieconiaah the king, and the eunuchs, and the eunuchs, the princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

3 By the hand of Eliafah sonne of Shaphan, and Gemariah the sonne of Nethaniah, (whom Nebuchad-nazzar king of Babel had caried away captiue from Ierusalem) saying,

4 Thus hath the Lord of hostes the God of Israel spoken unto all that are carped away captiues, whom I have caused to be caried away captiues from Ierusalem unto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruites of them,

6 Take you wines, and beget sonnes and daughters, and take wives for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke ye prosperitie of the cite, whither I have caused you to be carped away captiues, and ye shall be as captiues: for it is in the peace thereof shall you have peace.

8 For thus saith the Lord of hostes the God of Israel, Let not your prophets, your soothsayers that be among you, deceive you, neither give eare to your dyables, which you dyeame.

9 For they propheticke you a lie in my name: I have not sent them, saith the Lord.

10 But thus saith the Lord, That after twentie yeeres be accomplished at Babel, I will visite you, and performe my good promises towarde you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I have thought towards you, saith the Lord, even the thoughtes of peace, and not of trouble, to give you an ende, and your hope.

12 Then shall you crye unto mee, and ye shall goe and saye unto mee, and I will heare you.

13 And ye shall seeke mee and finde mee, because ye shall seeke mee with all your heart.

14 And I will be founde of you, saith the Lord, and I will turne away your captiues, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you againe unto the place, whence I caused you to be carped away captiue.

15 Because ye have said, The Lord hath rapt us up & prophets in Babel,

16 Therefore thus saith the Lord of the King, that stretcheth upon the thimble of David, and of all the people, that dwell in this cite, your brethren are not gone forth with you into captiuitie:

17 Even thus saith the Lord of hostes, Behold, I will sende upon them the famine, and the pestilence, and the sword, that can not be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a curse, and a rebuke, and a curse, and a astonishment, and a pulling, that there shall be a rejoyce among all the nations whither I have cast them.

19 Because they have not heard my wordes, saith the Lord, which I cried pointed, unto them, by my seruantes the prophets, rising up rarely, and sending the companions, whom ye would not heare, saith the Lord.

20 I heare ye therefore the wordes of the Lord all ye of the captiuitie, whom I have sent from Ierusalem to Babel.

The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest & quietnes, that their troubles might not be increased, & that they might with more patience and lesse griefe waite for the time of their deliverance, which God had appointed most certeine: for els not only the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrantes should be destroyed, as Isa. 14. 4.

f When your oppression shall be great, & your afflictions cause you to repent your disobedience, and also when the summe yeeres of your captiuitie shall be expired, as Chro. 36. 22. extra. 1. 2. chap. 3. 12. dan. 9. 2. g As Ahab, Zedekiah, & She-maiah. h Whereby hee as a sinner, curse, and a pulling, that there shall be no hope of returning before the time appointed. i According to the companions, Chap. 24. 1. 2. k Reade Chap. 26. 6. 7. 13. & 25. 22.

21 Thus & 26. 6.

21 Thus saith the Lord of hosts the God of Israel, of Achab the sonne of Ahabiah, and of Zedekiah the sonne of Shaaliah, which prosperie I bes unto you in my name, Behold, I will deliver them into the hande of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captivitie of Iudah, that are in Babel, shall take up this curse against them, and say, The Lord make thee like Zedekiah and like Achab, whom the king of Babel burnt in the fire,

m Because they gave the people hope of speedie returning.

n Which was adulterie, and falsifying the word of God.

o Organum.

23 Because they have committed villenie in Israel, and have committed adulterie with their neighbours wives, and have spoken lying wordes in my name, which I have not commaunded them, even I knowe it, and I will use it, saith the Lord.

24 Thou shalt also speake to SHEMAIAH the Achelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people, that are at Jerusalem, and to Zephaniah the sonne of Shaaliah p Priest, and to all the Divites, saying,

p SHEMAIAH the false prophete flattereth Zephaniah the chiefe priest, as though God had given him the spirit and zeale of Iehoiada to punish whoe ever trespasssed against the worde of God, of the which he would have made Ieremiah one, calling him a rauer and a false prophete.

26 The Lord hath made thee Divite, for Iehoiada the Divite, that he should be officers in the House of the Lord, for ever: p man that rauceth and maketh himselfe a prophete, to put him in prison and in the stocks.

27 Nowe therefore why hast not thou reproved Jeremiah of Anathoth, which prophesied unto you?

28 For, for this cause hee sent unto vs in Babel, saying, This captivitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Divite read this letter in the eares of Jeremiah the Prophete.

30 Then came the worde of the Lord unto Jeremiah, saying,

31 Send to all them of the captivitie, saying, Thus saith the Lord of SHEMAIAH the Achelamite, Because that SHEMAIAH hath prophesied unto you, and I sent him not, and hee caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite SHEMAIAH the Achelamite, and his seede: hee shall not have a man to dwell among this people, neyther shall hee beholde the good, that I will doe for my people, saith the Lord, because hee hath spoken rebelliously against the Lord.

CHAP. XXX.

The returne of the people from Babylon, 16 Her menaceth the enemies, 18 And comforteth the Church.

a Because they should be assured & their powerie confirmed in the hope of this deliverance promised.

1 The worde, that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I have spoken unto thee, in a booke.

3 For loe, the dayes come, saith the Lord,

that I will bring againe the captivitie of my people Israel and Iudah, saith the Lord: for I will restore them unto the lande, that I gave to their fathers, and they shall possesse it.

4 Again, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, I have heard a terrible voyce, of feare and not of peace.

6 Beniamin wowe and beholde, if man traualle with child: wherefore doe I beholde every man with his handes on his loynes as a woman in trauaile, and all faces are turned into a palenesse?

7 Was, for this day is great: none hath bene like it: it is euen the tyme of Jacob's trouble, yet shall hee be delivered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and David their King, whome I will raise up unto them.

10 Therefore feare not, O my servant Jacob, saith the Lord, neither be afraid, O Israel: for loe, I will deliver thee from a farrre country, and thy seede from the lande of their captivitie, and Jacob shall turne againe, and shall bee in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not bitterly cut thee off.

12 For thus saith the Lord, Thy hunting is incurable, & thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor bribe for thee.

14 All thy slanders have forgotten thee: they seeke thee not: for I have stricken thee with the wounde of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why creest thou for thine affliction? thy sorrowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I have done these things unto thee.

16 Therefore all they that denounce thee, shall bee devoured, and all thine enemies: every one shall goe into captivitie: and they that spole thee, shall be spoiled, and all they that robbe thee, will I give to be robbed.

17 For I will restore health unto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The wast alway, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captivitie of Jacob: and I will restore health unto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The wast alway, saying, This is Zion, whome no man seeketh after.

b He bewaileth that before this deliverance shall come, the Caldeans shall be extremely afflicted by their enemies, in the which they thought to have beene secure.

c Meaning that the time of this captivitie shall be grievous.

d When I shall visite Babylon, & the King of Babylon, I will weake Iacob.

g That is, I will raise up David, which should come of the stock of David according to the flesh, and should be the true possessor.

h Ezek. 34.31. who is his King, & his Kingdom that should be everlasting in the person of David, Hezek. 34.31.

i Meaning that no man is able to finde out a meane to deliver them, but that it must be the worke of God.

k The Assyrian and Egyptian whom thou diddest overcome with gifts, yet left thee in thine affliction.

l Herein is commended Gods great mercie to wards his people, who doe not despayre of him for their sinnes, but are red & chaste.

m That is, he hath purged and pardoned them, and so barmeth his rods by which he did punish them, Hezek. 34.31.

m Meaning, that the citie and the Temple should be reſtored to their former ſtate.
n He ſheweth how the people ſhall with praife & thankſgiving acknowledge this benefice.
o Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accomplished.
p Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of Gods lawe, that the wicked hypocrites ſhould ſtammer themſelves with theſe promiſes, y Prophet ſheweth what ſhall be their portion. r When this Meſſiah & deliuerer is ſent.

rence, and haue compaſſion on his dwelling places: and the citie ſhall be builded vpon her owne heape. = 3 the palace ſhall remaine after the manner thereof.
19 And out of them ſhall proceede thankſgiving, and the voice of them that are ioyous, and I will multiply them, and they ſhall not be fewe: I will alſo gloſſifie them, and they ſhall not be diminiſhed.
20 Their children ſhall not be as aforetime, and their congregation ſhall be eſtabliſhed before me: and I will viſite all that were therein.
21 And there a noble ruler ſhall be of themſelves, & their gouernour ſhall proceede from the iudges of them, & I will cauſe him to haue neere, & appoche vnto me: for who is this that directeth him? heart to come vnto me, ſaith the Lord?
22 And he ſhall bee my people, and I will be your God.
23 Beholde, & the tempeſt of the Lord goeth forth with wrath: the worldwide that hangeth ouer, ſhall light vpon the head of the wicked.
24 The fierce wrath of the Lord ſhall not returne, vntill he haue done, and vntill he haue performed his intents of his heart: in the latter dayes ye ſhall vnderſtand it.
C H A P. XXXI.

1 A reherſall Gods benefices after their returne from Babylon. 23 And the ſpiritual ioy of the faithfull in the Church.

1 **A**T the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, & they ſhall be my people.
2 Thus ſaith the Lord, The people which eſcaped the ſword, founde grace in the wilderneſſe: he walked before Iſrael to cauſe him to reſt.
3 The Lord hath appeared vnto me of old, ſay they: yea, I haue loued thee with an euerlaſting loue, therefore with mercie I haue drawen thee.
4 Again I will build thee, & thou ſhalt be builded, y virgin Iſrael: thou ſhalt ſtil be adorned with thy timbrels, & ſhalt go forth in the dance of them that be ioyfull.
5 Thou ſhalt yet plant vines vpon thy mountaines of Samaria, & the planters that plant them, ſhall make them common.
6 For the daies ſhall come that the watchmen vpon the mount of Ephraim ſhall cry, Arise, and let vs goe by vnto Zion to the Lord our God.
7 For thus ſaith the Lord, Rieſce with gladneſſe for Iacob, and ſhoute for ioye among the chiefe of the Gentiles: pub-

liſh praife, and ſay, O Lord, ſaue thy people, the remnant of Iſrael.
8 Behold, I will bring them from Babylon countrep, & gather them from the coaſtes of the world, with the blind and the lame among them, with the woman in childe, and her that is deliuered alſo: a great compaign ſhall returne hither.
9 They ſhall come weeping, & with mercie I will bring them againe: I will leade them by ſtreames of water in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt borne.
10 I heare the voyde of the Lord, O ye Gentiles, and declare in the plea a ſaſe off, and ſay, He that ſcattered Iſrael, will gather him and will keepe him, as a ſhepherd doeth his flocke.
11 For the Lord hath redeemed Iacob, and raiſoned him from the hande of of him, that was ſtronger then he.
12 Therefore they ſhall come, and rieſce in the height of Zion, and ſhall ruine to the bountifullneſſe of the Lord, even for the other enemies.
13 I wheate and for the wine, & for the ople, and for the increaſe of ſheepe, & bullockes: and their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorrow.
14 Then ſhall y virgin rieſce in the dance, and the pong men, and the elde men together: for I will turne their mourning into ioy, and will comfort them, and gine them ioy for their ſorrowes.
15 And I will replenish the ſoule of the wiſe with ſaſe, and my people ſhall be ſanctified in my goodneſſe, ſaith the Lord.
16 Thus ſaith the Lord, A voice was heard on hie, a mourning and bitter weeping.
17 Rabel weeping for her children, reſiſted to be comforted for her children, becauſe they were not.
18 Thus ſaith the Lord, Refraine thy voice from weeping, & thine eyes from teares: for thy woike ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemy.
19 And there is hope in thine ende, ſaith the Lord, that thy children ſhall come againe to their owne borders.
20 I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed: ſince I was aſhamed, thou art thou, and I ſhall be corrected: for thou art the Lord my God.
21 Surely after that I corrected, I repented: and after that I was miſtracted, I ſinote vpon my thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproch of my youth.
22 As Ephraim = my beare ſonne of pleaſure childer: yet ſince I ſpake vnto him, I ſhould haue remembred him: therefore my bowe

u That is, the people that were led captiue. x Which was wanton and coulde not be ſubied to the yoke. y Hee ſheweth howe the faithfull vie to pray: that is, deſire God to turne them, for ſomuch as they can not turne of themſelves. z In ſigne of repentance, and deſolation of my ſigne. a As though he would ſay, No: for by his iniquitie he did what lay in him to ſaue me off. b To wit, in puiſing him for my promiſes ſake.

Mark by what way thou diddest goe into captiuitie, and thou shalt turne again by the same. **21** Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth howe this should be procured, to wit, by Iesus Christ whome a woman should conceive, and beare in her wombe, Which is a strangeness in earth, because he should be borne of a virgin without maner, he meaneth, that Ierusalem which was like a barren woman in her captiuitie, should be fruitful as she, that is loyned in marriage, and whome God blest with children. **22** Having vnderstand this vision of the Messiah to come, in whome the two houses of Israel & Iudah should be ioyned, I reioyced. **23** I will multiply, & enrich them with people & cattell. **24** The wicked vsed this proverb, when they did murmure against Gods iudgements pronounced by the Prophets, saying, that their fathers had committed the faulte, and that the children were punished. **25** Though the couenaunt of redemption made to the fathers, and this which was given after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospell. **26** And so were the occasion of their owne diuorcement through their infidelitie. **27** In the time of Christ we haue shall in steade of tables of stone be written in their hearts by mine holy Spirit, Heb. 8. 10. **28** Under the kingdom of Christ there shall be none bled with ignorance, but I will giue them faith and knowledge of God for remission of their finnes, & daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit. **29** But the full accomplishing hereof is referred to the kingdom of Christ, whome we shall be ioyned with our head,

man his neighbour and every man his brother, saying, know the Royde: for they shall all knowe me from the least of them vnto the greatest of them, sayth the Lord: for I will forgie their iniquitie, and will remember their finnes no more. **30** Thus sayth the Lord, which giueth the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which bryaketh the sea, when the waues thereof roare: his name is the Royde of hostes. **31** If these ordinances depart out of my sight, sayth the Lord, then shall the seabe of Israel cease from being a nation before me, for euer. **32** Thus sayeth the Lord, If the heavens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seabe of Israel, for all that they haue done, sayeth the Lord. **33** Behold, the daies come, sayth the Lord, that the citie shall be built to the Royde from the towne of Ynanen, vnto the gate of the corner. **34** And the line of the measure shall goe forth in his presence vnto the hill Gareb, and shall compass about to South. **35** And the whole valley of the dead bodies, and of the ashes, & all the felde vnto the Brooke of Kidjon, and vnto the corner of the hofegate toward the East, shall be holy vnto the Lord, neither shall it be plucked up nor destroyed any more for euer. **36** CHAP. XXXII.

Jeremiah is cast into prison because hee prophesied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

1 The word that came vnto Jeremiah a So that Ierusalem the Royde, in the tenth year of Zedekiah king of Iudah, which was the eighteenth year of Nebuchadnezzar. **2** For then the king of Babels hoste beset Ierusalem: and Jeremiah the Prophet was shut up in the court of the prison, which was in the house of Iudahs house. **3** For Zedekiah king of Iudah had shut him up, saying, Wherefore dost thou prophesie, & say, Thus sayth the Lord, * Behold, I will giue this citie into the hands of the King of Babel, and he shall take it. **4** And Zedekiah the King of Iudah had not escape out of the hands of the Chaldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face. **5** And hee shall leade Zedekiah to Babel, and there shall he be, vntill I willce him, sayeth the Lord: though he fight with the Chaldeans, he shall not prosper. **6** And Jeremiah said, The word of the Lord came vnto me, saying, **7** Behold, Ynanen, the sonne of Shalum thine vncle, shall come vnto thee and say, * Be vnto thee my friend, that is in Anathoth: for the * cite by kindred appeareth vnto thee to be it. **8** So Ynanen, mine vncles sonne, came next of kin to me, to see me, and to

e Of the possession of the Levites, reade Lev. 15. 12.

f Which mountains of this field were the common shekel, read Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for mercie made the shekel.

g According to the custome the instrument of evidence was sealed up with a signet stone, and a seale thereof remained, which covered the same in effect, but was not so authenticall as another, but was left open to be seen if any thing fould be called into doubt, And so to hide them in the ground, that they might be preserved as a token of their delinquency.

h Or, had Gen. 24. 7. Gen. 24. 9.

i Because the wicked are subiect to the curse of God, he sheweth, that their pollution, which by nature is vnder this malediction, shall be punished both for their owne wickednes, and that the iniquity of their fathers, which is likewise in them, shall be also reckoned on their head.

k Meaning that his miracles in delivering his people should never be forgotten.

to mee in the court of the prison, according to the word of the Lord, and said unto me, Thus saith the Lord thy God, that is in Anathoth, which is in the country of Benjamin: for the right of the possession is thine, and the purchase belongeth unto thee: hee it is for thee. Then I knewe that this was the word of the Lord.

9 And I bought the felde of Hanameel, mine uncles sonne, that was in Anathoth, and weighed him the silver, even silver ten shekels, and ten pieces of silver.

10 And I writ it in the booke and signed it, and tooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession, being sealed s according to the Lawe, and custome, with the booke that was open,

12 And I gave the booke of the possession unto Baruch the sonne of Neriah, the sonne of Nethaniah, in the sight of Hanameel mine uncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, & put them in an earthen bottle, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses & feldes, & vineyards shall be possessed againe in this land.

16 I shew when I had delivered the booke of the possession unto Baruch, the sonne of Neriah, I prayed unto the Lord, saying,

17 O Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing hard unto thee.

18 O thou sweet mercie unto thousands, and recompenseth the iniquity of the fathers into the bosome of their children after them: O God the great and mighty, whose Name is the Lord of hostes,

19 Great in counsell, and mightie in worke, (for thine eyes are open upon all the wayes of the sonnes of men, to give to euery one according to his wayes, and according to the fruit of his wayes)

20 Which hast set signes and wonders in the land of Egypt unto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought the people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast given them this land, which thou diddest sweare to their fathers to give them, even a land, that floweth with milke and honie,

23 And thou came in, and possessed it, but they obeyed not thy voyce, neyther walked in thy Lawe: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole

plague to come vpon them.

24 Beholde, the mountains, they are come! The word signified vnto the cite to take it, and the cite is given: as fight against it by means of the sword, a mount or ramme, and of the famine, and of the pestilence, part, and is also what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto mee, O Lord God, I praye thee the felde for silver, and take witnesses: for the cite shall be given into the hand of the Caldeans.

26 I Then came the word of the Lord vnto Jeremiah, saying,

27 Beholde, I am the LORD GOD of all flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lord, Behold, I will give this cite into the hand of the Caldeans, & into the hand of Nabuchadnezzar, king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this cite, and set fire on this cite and burne it, with houses, vpon whose roofes they haue offered incense vnto Baal, and poured drinke offerings vnto other gods, to provoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely provoked mee to anger with the wayes of their hands, with the Lord.

31 Therefore this cite hath bene vnto mee as a provocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remove it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to provoke mee to anger, euen they, their kings, their princes, their priests, and their prophets, and the men of Iudah, and the inhabitants of Jerusalem.

33 And they haue turned vnto mee & backe and not the face: though I taught them, rising up early, & instructing them, yet they were not obedient to receive doctrine.

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they built the high places of Baal, which are in the valley of Ben-hinnon, to cause their sonnes, & their daughters to passe throughe the fire vnto Moloch, which I commanded them not, neyther came it into my minde, & they should doe such abominations, to cause Iudah to sinne.

36 And now therefore, thus saith the Lord God of Israel, concerning this cite, whereof thou sayest, It shall be delivered into the hands of the king of Babel by the sword, & by the famine, and by the pestilence,

37 O Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

m That is, of euerie creature, who as they are his workes, so doth he gouerne & guide them as pleaseth him, whereby he sheweth that as he is the author of this their captivity for their sinnes, so will he be for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, & made them my people, and called them my first borne.

o Reade Prou. 1. 24. Isa. 65. 2. ch. 7. 13. & 25. 2. & 26. 1. & 29. 19. & 35. 14. & 44. 1. chro. 16. 1. 5. That is, the altars, which were made to offer sacrifice vpon to their idols.

q Read Chap. 9. 1. 1. King. 11. 4. 1. King. 16. 3. f. Reade Chap. 30. 16. Dmt. 30. 3.

Chap. 30. 22.

One content
and one religion,
as Ezek. 11. 19.
and 36. 27.

Read Chap.
31. 32. 33.

This is the de-
claration of that
which was spo-
ken, verse 8.

Which was in
the Kings house
at Jerusalem, as
chap. 32. 1, 2.

To wit, of Je-
rusalem, who as
he made it, so
will he preferre
it, read Isa. 37. 36

Read Chap.
32. 34.

The Jewes
thinke to over-
come the Cal-
deans, but they
seeker their owne
destruction.

He sheweth
that Gods fa-
vour is cause of
all prosperitie,

as his anger is of
all adversitie.

In the midst of
his threatening
God remembreth
his, and comfort-
eth them.

Declaring that
there is no deli-
verance nor joy,
but whereas we
seele remission
of sinnes.

38 And they shall be in my people, and I will be their God.

39 And I will give them one heart and one way that they may feare me for ever for the wealth of them, and of their children After them.

40 And I will make an everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I have brought all this great plague upon this people, to wit, I bring upon them all the good that I have promised them.

43 And the heibes shall be possessed in this land, wherof ye say, It is desolate without man or beast, and shall be given into the hand of the Caldeans.

44 Then shall they be heibes for sinners, and make writings, and seale them, and take witnesses in the lande of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the plaine, and in the cities of the South: for I will cause their captivitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is minded of the Lord to pray for the deliverance of the people, which the Lord promised. 8 God forgetteth sinnes, for his owne glorie. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall never be ended.

Whereof, the word of the Lord came unto Jeremiah the seconde time (while he was yet shut up in the court of the prison) saying,

2 Thus saith the Lord, the maker of the Lord that formed it, & established it, the Lord is his Name.

3 Call unto me, and I will answer thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the houses of the Kings of Judah, which are destroyed by the mountains, and by the sword.

5 They come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I have slain in mine anger and in my wrath: for I have hid my face from this cite, because of all their wickednes.

6 Beholde, I will give it health, and as merchandise: for I will cure them, and will renste unto them the abundance of peace, and truth.

7 And I will cause the captivitie of Judah, and the captivitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, wherby they have sinned against me: yea, I will pardon all their iniquities, wherby they have sinned against me, and wherby they have rebelled against me.

9 And it shall be to me a name, a hope, a whereby he praye, & an honour before all the nations of the earth, which shall heare all the good that I do unto them: and they shall feare, and tremble for all the goodnes, and for all the wealth, that I shal give unto this cite.

10 Thus saith the Lord, Again there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabi-
tant, and without beast)

11 The voyce of joy, and the voyce of glads, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, I praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captivitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall bee dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, under the hande of him that releth them, saith the Lord.

14 Behold, the baxes come, saith the Lord, that I will performe that good thing, which I have promised unto the house of Israel, and to the house of Judah.

15 In those dayes and at that time, will I cause a branch of righteousness to grow up unto David, & hee shall erecte iudgement, and righteousness in the land.

16 In those dayes that Iudah be saved, and Jerusalem shall dwell safely, & he that shall call me, is the Lord our righteousness.

17 For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.

18 Accepter shall the Priests and Levites want a man before me to offer burnt offerings, and to offer meate offerings, and to do sacrifice continually.

19 And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there shoulde not be day, and night in their season,

21 Then may my covenant be broken with David my servant, & he should not have a sonne to reigne upon his throne, & with the Levites and Priests my ministers.

22 As the ark of heaven can not be nombred, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites, that minister unto me.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what I this people have spoken, saying, The two families, men and women,

Which was a
fore appointed
for the Levites
to praise God
by. 1. Chron. 16.
psal. 105. 1. 11.
4. psal. 106. 1. &
107. 1. & 118. 1.
& 136. 1.

Meaning that
of the land, as at
the first, saith the
Lord. All the coun-
try of Judah shall be
habited againe.
1 That is, I will
send the Messias,
in which shall come
all the Jewes,
and that which is
written, Chap.
33. 5.

To wit, Christ
that shall call
his Church.
1 That is, Christ
is our Lord God,
our righteous-
nes, & sanctifi-
cation, and redemp-
tion, 1. Cor. 1. 30.
O This is chiefly
meant of the
ritual sacrifice of
thanksgiving,
which is let to
the Church in
the time of
Christ, who was
the everlasting
Priest and the
everlasting Sa-
crifice figurely
the sacrifices of
the Lawe.

Read Chap.
31. 35.
Meaning the
Caldeans and
other sinners,
which thought
God had utterly
cast off Judah
and Israel or
Benjamin, be-
cause he did not
red them for
time for their
sins, men and
women.

Not of
violence de-

The Lev-
ites shall
lamen
these chieft-
men king.

When I
have war-
red and
have ther-
in danger
would I
by and I
have King
rejoice
about the
victory
of Israel
& Accor-
ding to
the Lawe
of the
Land.

lies, which the Lord hath chosen, he hath even cut them off: thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, I my covenant be not with day & night, and I have not appointed the order of heaven & earth.

26 Then will I cast away the seed of Jacob, and David my servant, and will take of his seed to be rulers over the seed of Manasse, Ephraim, and Simeon: for I will cause their captivity to returne, & have compassion on them.

CHAP. XXXIII.

1 Hath not truth that this cite, and the king Zedekiah shall be given into the hands of the King of Babylon.

21 Hee rebuketh their counsel towards their servants.

1 The word which came unto Jeremiah from the Lord, when Nebuchad-nezzar king of Babel and all his hoste and all the kingdoms of the earth, that were under his power of his hand, and all people fought against Jerusalem, and against all the cities thereof saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the face of the king of Babel, & he shall speake with thee mouth to mouth, and thou shalt go, to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Judah: thus saith the Lord of thee, Thou shalt not die by the sword.

5 But thou shalt die in peace: and according to the burning for thy fathers & for many kings which were before thee, so shalt they burne odours for thee, and then shall lament thee, saying, Oh Lord: for I have pronounced the word, saith the Lord.

6 Then Jeremiah the Prophet spake all these wordes unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babels hoste fought against Jerusalem, & against all the cities of Judah, that were left, even against Lachish, & against Bezek: for these strong cities remained of the cities of Judah.

8 This is the word which came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Jerusalem, to procure libertie unto them.

9 That every man should let his servant goe free, and every man his handmaide, which was an Ebrew or an Ebrewesse, and that none should serve himselfe of them, as was of a Jewe his brother.

10 Nowe when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant goe free, and every one his handmaide, and that none should serve themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the servants and the handmaidens, whom they had let goe free to returne, and held them as their own servants and handmaidens.

12 Therefore the word of the Lord came unto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of servants, saying,

14 At the terme of seven yeeres let ye go, every man his brother an Ebrew which hath bene solde unto thee: and when hee hath served thee six yeeres, thou shalt let him goe free for thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in procuring libertie, every man to his neighbour, and ye had made a covenant before me in a house, whereupon my name is called.

16 But ye repented, and polluted my name: for ye have caused every man his servant, and every man his handmaide, whom ye had let at libertie at their pleasure, to returne, and hold them in subjection to be unto you as servants and as handmaidens.

17 Therefore thus saith the Lord, Ye have not obeyed me, in proclaiming libertie every man to his brother, and every man to his neighbour: behold, I will declare a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdoms of the earth.

18 And I will give those men that have broken my covenant, and have not kept the wordes of the covenant, which they had made before me, when they cut the calves in twaine, and passed between the parties thereof.

19 The princes of Judah, & the princes of Jerusalem, the Eunuchs, & the Divites, and all the people of the land, which passed between the parties of the calves.

20 I will give them into the hand of their enemies, & into the handes of them that beke their life: and their dead bodies shall be for meat unto the fowles of the heaven, and to the beastes of the earth.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the handes of them that beke their life, and into the hand of the king of Babels host, which are come out from you.

22 Beholde, I will come againe, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Judah desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites there by confirmed the pride of the king.

1 The word which came unto Jeremiah from the Lord, in the dayes of Artaban king of the house of Achaaz king of Judah, saying,

2 Or returned.

3 Or bondage. Dent. 15. 12.

4 Meaning, in the Temple, to declare that it was a most solemn and strait covenant, made in the Name of the Lord.

5 That is, I give the sword libertie to destroy you.

6 As touching this manner of solemn covenant which the ancient used by passing between the two parties of a heath, to signify that the transgressor of the same covenant should be so divided in pieces, read Gen. 15. 10.

7 To fight against the Egyptians, as chap. 37. 12.

8 For a disposition, or order of these prophesies, read Chap.

b They came of 2
Hobab Moses
father in law,
who was no Is-
raelite, but after
joyned with them
in the ser-
vice of God.

c That is, a Pro-
phet.

d Or, doors.
The Prophet
saith not, The
Lord saith thus:
for then they
ought to have
obeyed: but he
rendeth to ano-
ther end: that
is, to declare
their obedience
to man, seeing
the fewes would
not obey God
him selfe.

e Whom Iehu
the king of Iu-
rael fauoured for
his scale, 2. King.
10. 15.

f Teaching them
hereby to flee all
occasion of im-
temperance,
ambition and a-
uariance, and that
they might
know that they
were strangers
in this earth, & be
ready to depart
at all occasions.

g Which was
nowe for the
space of three
hundred yeeres
from Iehu to Je-
hoiakim.

h Which decla-
reth that they
were not so
bound to their
vowe, that it
could not bee
broken for any
necessitie: for
where they were
commanded to
dwell in tents,
they dwell nowe
at Ierusalem for
fear of Iwarres
i Whome I have
chosen to be my
children, seeing
these which were
the children of
an heathen man,
obeyed I coman-
dment of their father.

Go vnto the house of the Rechabites, &
speake vnto them, and bing them into
the house of the Lord into one of the cha-
bers, and giue them wine to drinke.

Thenooke I Azazaniah, the sonne of
Jeremiah the sonne of Habaziniyah, and
his brethren, and all his sonnes, and the
whole house of the Rechabites,

And I brought them into the house of
the Lord, into the chamber of the sonnes
of Manan, the sonne of Igababab a man
of God, which was by the chamber of
the princes, which was about the cham-
ber of Shalalai the sonne of Shalmai,
the keeper of the treasure.

And I set before them sonnes of the house of
the Rechabites, pots full of wine, & cups,
and I saide vnto them, Drinke wine.

But they said, We will drinke no wine:
for I Jonadab the sonne of Rechab our
father commaunded vs, saying, I shall
drinke no wine, neyther you nor your
sonnes for euer.

Neither shall you build house, nor sowe
seed, nor plant vineparde, nor haue any,
but all your dapes pe shall dwell in tents,
that pe may liue a long tyme in the lande
where pe be strangers.

Thus haue we obeyed the hope of Jo-
nadab the sonne of Rechab our father, in
all that he hath charged vs, and we drinke
no wine all our dapes, neyther we, our
wives, our sonnes, nor our daughters.

Neither build we houses for vs to dwell
in, neither haue we vineparde, nor sowe
seed.

But we haue remained in tents, & haue
obeyed, and done according to all that
Jonadab our father commaunded vs.

But when Achishad-nezar king of
Babel came by into the lande, we said,
Come, & let vs go to Ierusalem, from the
hope of the Caldeans, and from the hope
of Iram: for we shall dwell at Ierusalem.

Then came the worde of the Lord vnto
Jeremiah, saying,

Thus saith the Lord of hostes, the God
of Israel, Go, and tell the men of Iudah,
and the inhabitants of Ierusalem, Will
ye not receiue doctrine to obey my
wordes, saith the Lord?

The commaundment of Jonadab the
sonne of Rechab that he commaunded his
sonnes, that they should drinke no wine,
is surely kept: for vnto this day they
drinke none, but obey their fathers com-
maundment: notwithstanding I haue
spoken vnto you, rising early, and speak-
ing, but ye would not obey me.

I haue sent also vnto you all my ser-
uants the Prophets, rising by early, and
sending them, saying, Returne hither
every man from his euill way, and amend
your works, and go not after other gods
to seruethem, and ye shall dwell in the
lande which I haue giuen vnto you, and
to your fathers, but ye would not hearken
unto my voice, nor obey me.

I haue most diligently exhorted & war-
ned you both by my selfe and my Prophets.

But ye the sonnes of Jonadab the sonne
of Rechab, haue kept the commaundment
of their father, which he gaue them, but
these people hath not obeyed me.

Therefore thus saith the Lord of hostes,
the God of Israel, Behold, I will bing
vpon Iudah, and vpon all the inhabi-
tantes of Ierusalem, all the euill that I
haue pronounced against them, because
I haue spoken vnto them, but they
would not heare, and I haue called vnto
them, but they would not answer.

And Jeremiah said to the house of the
Rechabites, Thus saith the Lord of
hostes the God of Israel, Because ye
haue obeyed the commaundment of Jo-
nadab your father, and kept all his pre-
cepts, and done according vnto all that
he hath commaunded you,
Therefore thus saith the Lord of hostes,
the God of Israel, Jonadab the sonne of
Rechab shall not want a man, to stande
before me for euer.

CHAP. XXXVI.

Baruch writeth, as Jeremiah inditeth, the booke of
the curse against Iudah & Israel. He is sent with
the booke vnto the people and readeth it before them
all. He is called before the rulers and readeth it
before them also. The King calleth it in the
first. There is another written at the comma-
ndment of the Lord.

And in the fourth, & sixth of Jeremiahs
the sonne of Josiah King of Iu-
dah, came this word vnto Jeremiah
from the Lord, saying,

Take thee a roule or booke, and write
therein all the wordes that I haue spoken to
thee against Israel, and against Iudah,
and against all the nations, from the day
that I spake vnto thee, euen from the
dapes of Josiah vnto this day.

It may be that the house of Iudah will
heare of all the euill, which I determine
to doe vnto them that they may re-
turne every man from his euill way,
that I may forgive their iniquitie and reigne
their finnes.

Then Jeremiah called Baruch the sonne
of Neria, and Baruch wrote at the
mouth of Jeremiah all the wordes of the
Lord, which he had spoken vnto him,
vpon a roule or booke.

And Jeremiah commaunded Baruch,
saying, I am shut up, and cannot go
vnto the house of the Lord:

Therefore goeth thou, and read the roule,
wherein thou hast written at my mouth
the wordes of the Lord, in the audience
of the people in the Lordes house vpon
the sabbidays: also thou shalt reade
them in the hearing of all Iudah, that
they may come out of their cities.

It may be that they will I say before
the Lord, and every one returne from his
euill way, for great is the anger and
wrath, that the Lord hath declared
against this people.

So Baruch the sonne of Neria did
according vnto all, that Jeremiah the
Prophet commaunded him, reading in
the booke the wordes of the Lord in the
hearing of the people.

These by his
Prophet and
ministers: which
showeth that it
is as much as
hostes the God of Israel, Because ye
haue obeyed the commaundment of Jo-
nadab your father, and kept all his pre-
cepts, and done according vnto all that
he hath commaunded you, therefore thus
saith the Lord of hostes, the God of Israel,
Jonadab the sonne of Rechab shall continue
to be in my ser-
vice for euer.

a Reade Chap.
35. 1.

b Which were
twentie & three
yeeres, as Chap. 35
counting from
the thirtieth
yeere of Josiah
that I may

c As he did in
the first.

d Meaning, in
prison, through
the malice of
the Priests.
e Which was
proclaimed in
the hearing of
the King
of the King
the wicke-
sted, which
could not
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of their li-
I Which
ned part
number at
of Decem-

The fall
then procla-
and Baruch
this roule, &
was a little be-
fore Ierusa-
was first tak-
it then I
him and Da-
and his com-
min were I
over capti-
Which is
East gate of
Temple.

I The good
were alway
ing God for
freed, and
wicked we
floured for
horror of
punishment

k They f
golly and
princes, &
this coun-
whole me-
is like that
mild was
uished: for
knewe the
of the King
the wicke-
sted, which
could not
without a
of their li-
I Which
ned part
number at
of Decem-

Loydes House.

1 The fall was then proclaimed, and Baruch read this rule, which was a lide before that Ierusalem was first taken, & then Iehoiakim and Daniel, and his company were led away captives, & which is the last page of the Scripture.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Loyde, in the chamber of Gemariah the sonne of Shaphan the secretaire, in the pier court at the entrie of the newe gate of the Loydes house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Loyd,

12 Then he went downe to the kings house into the Chancellours chamber, & so, all the princes sate there, even Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achob, & Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Jehudi the sonne of Seriaiah, the sonne of Shelemiah, the sonne of Chushi, unto Baruch, saying, Take in thine hande the rule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Seriaiah, took the rule in his hand, and came unto them.

15 And they layde vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Nowe when they had hearde all the wordes, they were affrayed both one and other, and said vnto Baruch, We wil certifye the king of all these wordes.

17 And they examined Baruch, saying, Tell vs now, howe diddest thou wynte all these wordes at his mouth.

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with inke in the booke.

19 Then layde the princes vnto Baruch, Go, hide thee, thou and Ieremiah, and let no man know where ye be.

20 And they went in to the king to the court, and they layde vpon the rule in the chamber of Elishama the Chancellour, and tode the king all the wordes, that he might heare.

21 So the king sent Jehudi to fet the rule, and he took it out of Elishama the Chancellours chamber, & Jehudi read it in the audience of the king, and in the audience of all the princes, which stood beside the king.

22 Now the king sate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Jehudi had read thise, as foure sides, he cut it with the penknife and cast it into the fire, that was on the

hearth vntill all the rule was consumed in the fire, that was on the hearth.

24 Per they were not affrayed, nor rent their garments, neither p king, nor any of his seruantes, p heard all these wordes.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that he woude not burne the rule: but he would not heare them.

26 But the king commaunded Ierahmeel the sonne of Iahmieleh, and Seraiiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Proppher, but the Loyd hid them.

27 Then the wordes of the Loyde came to Ieremiah (after he the king had burnt the rule & the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe another rule and write in it all the former wordes that were in the first rule which Iehoiakim the king of Iudah burnt.

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayth the Loyd, Thou hast burnt this rule, saying, Why hast thou written therein, saying, that the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Loyde of Iehoiakim king of Iudah, He shall haue none to sit vpon the throne of Dauid, & his dead bodie shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruantes for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another rule, & gaue it Baruch the scribe the sonne of Seriaiah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like wordes.

C H A P. XXXVII.

Zedekiah succeeded Ieremiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Benjamin, is taken. 15 He is beaten & put in prison.

Ab King Zedekiah p sonne of Josiah reigned for. Contain the sonne of Iehoiakim, whome Nebuchadnezzar King of Babel made king in the lande of Iudah.

But neither hee, nor his seruantes, nor the people of the lande woude obey the wordes of the Loyd, which he spake by the ministration of the Proppher Ieremiah.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Iephaniah the sonne of Maasiah the Priest to the Proppher Ieremiah, saying, Wray now to the Loyd our God for vs.

4 Now Ieremiah went in and out among the people: for they had not put him into the prison.

Shewing, that the wicked in steale of repentance, when they heare Gods iudgements, growe into further malice against him and his worde.

Thus we see the continuall care that God hath euer over his to preferre them from the rage of the wicked.

Though the wicked thinke to haue abolished the word of god, when they haue burnt the booke thereof: yet this declareth y God

will not only raise it vp again, but also increase it in greater abundance to their condemnation, as verse 32.

These are Iehoiakims words. Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

Read Chap. 22. 19.

2. King. 24. 17. 2. Chron. 36. 10. Chap. 5. 1.

Who was called Iehoiachin, or Ieconiah. And called him Zedekiah

whereas before his name was Mattaniah. 2. King. 24. 17. 2. Chron. 36. 10.

Because he was affrayed of the Caldeans that came against him, that he was one of prison and

1 The godly were alye, seeing God lo of-fended, and the wicked were a-fraid for the horror of the punishment.

2 They were godly among the princes, gave this counsell, by whose means it is like that Ieremiah was delivered: for they knew the rage of the King & of the wicked to be such, that they could not escape without danger of their liues. 3 Which contained part of November and part of December.

p p. 111.

5 Thus at the time

g To helpe the
lawes.

h Ezechiel 17.

i Or, lift not up
your minde.

f As some think,
to go to Ana-
toth his owne
towne.

g By the which
men went into
the country of
Beniamin.

h Ezechiel 17.

h Because he
was a vile and
frightful prison.

i Chap. 23. 4.

h Ezechiel 17.

i That is, so long
as there was any
bread in the city:
thus God provid-
eth for his, that
hee will cause
their enemies to
pursue them to
that end where-
unto he hath ap-
pointed them.

5 Then Pharaohs hoste was come out
of Egypt: and when the Caldeans that
besieged Jerusalem, heard sayings of
them, they departed from Jerusalem.

6 Then came the word of the Lord by
the Prophet Jeremiah, saying,

7 Thus saith the Lord God of Israel,
Thus shall ye say to the king of Judah,
that sent you unto me to inquire of mee,
Behold, Pharaohs hoste, which is come
forth to helpe you, shall returne to E-
gypt into their owne land.

8 And the Caldeans shall come againe,
and fight against this cite, and take it &
burne it with fire.

9 Thus saith the Lord, Mercies not your
selues, saying, The Caldeans shall surely
depart from vs: for they shal not depart.

10 For though pee had smitten the whole
hoste of the Caldeans that fight against
you, & there remained but wounded men
among them, yet should euery man rise vp
in his tent, and burne this cite with fire.

11 When the hoste of the Caldeans was
broken vp from Jerusalem, because of
Pharaohs arme,

12 Then Jeremiah went out of Jerusa-
lem to goe into the lande of Beniamin,
separating himselfe thence from among
the people.

13 And when he was in the gate of Ben-
iamin, there was a chiefe officer, whose
name was Iriah, the sonne of Shieles-
miah, the sonne of Hananiah, & he tooke
Jeremiah the Prophet, saying, Thou
fleeest to the Caldeans.

14 Then sayde Jeremiah, That is false, I
flee not to the Caldeans: but hee would
not heare him: so Iriah tooke Jeremi-
ah, and brought him to the princes.

15 Wherefore the princes were angry with
Jeremiah, & smote him, & laid him in
prison in the house of Jehonathan the scribe:
for they had made that the prison.

16 When Jeremiah was entred into the
dungeon, and into the prison, & had re-
mained there a long time,

17 Then Zedekiah the king sent, and tooke
him out, and the king asked him secretly
in his house, & sayde, Is there any word
from the Lord? And Jeremiah sayde,
Yea: for, sayd he, thou shalt bee deliuered
into the hand of the king of Babel.

18 Wherefore, Jeremiah sayde unto king
Zedekiah, What haue I offended against
thee, or against thy seruants, or against
this people, & he haue put me in prison?

19 Where are now your prophetes,
which prophesied unto you, saying,
The king of Babel shall not come against
you, nor against this land?

20 Therefore heare now, I pray thee,
O my lord the king: let my prayer be ac-
cepted before thee, that thou cause mee
not to returne to the house of Jehonas-
than the scribe, lest I die there.

21 Then Zedekiah the king comman-
ded, that they shoulde put Jeremiah in
the court of the prison, and that they
shoulde giue him day by a piece of bread
out of the bakers streete vntill the bread

in the cite were eaten vp. Thus Jeremi-
ah remained in the court of the prison.

CHAP. XXVIII.

1 By the motion of the rulers Jeremiah is put into a
dungeon. 10 At the request of Ebed melech the
king commaundeth Jeremiah to be brought forth
of the dungeon. 17 Jeremiah sheweth the King
how he might escape death.

1 Then Shephaniah the sonne of Ma-
tath, Gedaliah the sonne of Bah-
bur, and Iucal the sonne of Shieles-
miah, and Pashhur the sonne of Ma-
tath, heard the wordes that Jeremiah
had spoken vnto all the people, saying,

2 Thus saith the Lord, Ye that remaineth
in this cite, shall die by the sword. By the
famine & by the pestilence: but ye that
goe forth to the Caldeans, shall liue: for he
that haue his life for a price, and shall liue.

3 Thus saith the Lord, This cite shall
surely be giuen into the hande of the king
of Babels armie, which shall take it.

4 Therefore the princes sayde vnto the
king, We beseeche you, let this man be
put to death: for thus hee weakeneth the
handes of the men of warre: that re-
maine in this cite, and the handes of all

the people, in speaking such wordes vnto
them: for this man seeketh not the
wealth of this people, but the hurt.

5 Then Zedekiah the king sayde, Behold,
hee is in your handes, for the king can
denie apon nothing.

6 Then tooke they Jeremiah, and cast
him into the dungeon of Malchiah the
sonne of Hammelech, that was in the
court of the prison: and they set downe
Jeremiah with coardes: and in the dun-
geon there was no water but murre: so
Jeremiah sticke fast in the murre.

7 Nowe when Ebed-melech the blacke
Etope, one of the Eunuchs, which was
in the kings house, heard that they had
put Jeremiah in the dungeon (then the
king sate in the gate of Beniamin)

8 And Ebed-melech went out of the kings
house, and spake to the king, saying,

9 O lord the king, these men haue done
rull in all that they haue done to Jeremi-
ah the Prophet, whome they haue
cast into the dungeon, and he dyeth for
hunger in the place where he is: for there
is no more bread in the cite.

10 Then the king commaunded Ebed-me-
lech the blacke Etope, saying, Take from
hence thirtie men with thee, and take
Jeremiah the Prophet out of the dun-
geon before he dye.

11 So Ebed-melech tooke the men with
him and went to the house of the king
vnder the tresurie, and tooke there three
rotten ragges, and olde woyme clowes,
and let them downe by coardes into the dun-
geon to Jeremiah.

12 And Ebed-melech the blacke Etope
sayd vnto Jeremiah, Nowe these olde
rotten ragges and woyme, vnder thine
arme holes, betwene the coardes, And
Jeremiah did so.

13 So they dyde by Jeremiah with
coardes and tooke him by out of the
dungeon.

a For Zedekiah
had sent these
Jeremiah to in-
quire at the Law
for the sake of
the country
now when No-
buchadnezzar
came, as Chap.
21. 1.

b Reade Chap.
22. 9. and 45. 5.

c Thus we let
how the wicked
when they can
not abide to
heare the truth
of Gods word,
seek to put the
ministers to
death as un-
grateful of po-
licies.

d Where he
graciously offer-
ed in that they
not only hee
would not hee
the words spoken
by the Prophet,
but also giue
him to the iels
of the wicked
to be cruelly
treated.

e Ezechiel 17.
or, Etope.

f To heare
the words and
give sentence.

g Hereby in-
dicated, that the
Prophet had
more fauour
in this strange
hands, then he
did by all other
of his country,
which was to
their great con-
demnation.

h Ezechiel 17.
or, Etope.

i Herein ap-
pears the val-
ue of the Pro-
phet, who de-
fensible by his
life, altho
was not to
denial of his
doctrine, or
the hurt of

i Analyzed
self trans ch

i Which de-
reth that he
more feared
reproch of his
then the thir-
tings of Go-

k When Jer-
miah and his
fellows were
carried away,
these were
of the kings
house were
which shall
be his friends
in the day
of his tribu-
lation.

l Ezechiel 17.
or, Etope.

m To heare
the words and
give sentence.

n Hereby in-
dicated, that the
Prophet had
more fauour
in this strange
hands, then he
did by all other
of his country,
which was to
their great con-
demnation.

o Ezechiel 17.
or, Etope.

p Herein ap-
pears the val-
ue of the Pro-
phet, who de-
fensible by his
life, altho
was not to
denial of his
doctrine, or
the hurt of

Where the
king had fet him
before to be at
more libertie, as
Chap. 37. 21.

dungeon, and Jeremiah remained in a prison.

14 ¶ Then Zedekiah the king sent, & took Jeremiah the Prophet unto him, into the third citie that is in the house of the Lord, and the king saide unto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it unto thee, wilt not thou slay me? and if I give thee counsell, thou wilt not heare me.

16 So the king swaie secretly unto Jeremiah, saying, As the Lord liveth, that I will not slay thee, nor give thee into the hands of those men that seeke thy life.

17 Then saide Jeremiah unto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe soothly unto the king of Babels princes, then thy soule shall live, and this citie shall not be burnt with fire, and thou shalt live, and thine house.

18 But if thou wilt not goe soothly to the king of Babels princes, then shall this citie be given into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king saide unto Jeremiah, I am careful for the Jewes that are set unto the Caldeans, lest they deliver me into their handes, and they mocke me.

20 But Jeremiah said, They shall not deliver thee: hearken unto the voyce of the Lord, I beseeche thee, which I speake unto thee: so shall it be well unto thee, and thy soule shall live.

21 But if thou wilt refuse to goe soothly, this is the worde that the Lord hath shewed me.

22 And beholde, all the women that are left in the king of Judahs house, shall be brought soothly to the king of Babels princes: & those women shall say, Thy friends have perswaded thee, and have perswailed against thee: thy feet are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt be taken by the hande of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then saide Zedekiah unto Jeremiah, Let no man knowe of these wordes, and thou shalt not die.

25 But if the princes understande that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now, what thou hast saide unto the king, hide it not from us, and we will not slay thee: also what the king said unto thee, then shalt thou say unto them, I humbly besought the king that hee would not cause me to returne to Jehonathans house, to die there.

27 Then came all the princes unto Jeremiah and asked him. And he tolde them according to all these wordes that the

king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, untill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

Nebuchad-nezzar besiegth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sunnet are flaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is delivered from captivity.

1 ¶ In the ninth yeere of Zedekiah king of Judah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoste against Jerusalem, and they besieged it.

2 And in the eleventh yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken.

3 And all the princes of the king of Babel came in, and late in the middle gate, even Nerregal, Sharezzer, Sangar-nebo, Sarlechun, Rab-laris, Nerregal, Sharezzer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah sawe them, and all the men of warre, then they fled, & went out of the citie by night, through the kinges garden, and by the gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans who pursued after them, and overtooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel unto Kiblah in the lande of Hamath, where he gave iudgement upon him.

6 Then the king of Babel slew the sommers of Zedekiah in Kiblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreover he put out Zedekiahs eyes, and bounde him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the chiefe steward and caried away captivite into Babel the remnant of the people that remained in the citie, and those that were fled and fallen unto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward and left the poore that had nothing in the lande of Judah, and gave them vines, pardes and fildes at the same time.

11 Nowe Nebuchad-nezzar king of Babel gave charge concerning Jeremiah unto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but doe unto him as he shall say unto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzar-adan, Rab-laris, and Nerregal, Sharezzer, Rab-mag, and all the king of Babels princes:

2. King. 25. 1.
chap. 52. 4.

a The gates and
walles were broken
downe.

b Which was a
posterne doore,
reade 2. kin. 25. 4

c Which is cal-
led Antiochia
in Syria.

d For the riches
of the garden.

e Thus God pre-

dicted by his
meanes, whom
he made the
scourge to pun-
ish the king,
and them that

14 Even were his enemies,

1. And yet they
sleut them.

i Which decla-
reth that hee
more feared the
reproch of men
then the thren-
ding of God.

k When Jeremi-
nah and his mo-
ther with others
were caried a-
way, these wom-
en of the kings
house were left:
which shall be ta-
ken, faith the
Prophet, and tell
the king of Ba-
bel how Zedeki-
ah hath bene de-
livered by his fa-
miliar friends &
false prophets,
which have let
him in the mire.
l Herein appea-
reth the infirmi-
tie of the Pro-
phet, who did
differently from
his life, albeit it
was not to the
detract of his
doctrine, or to
the hurt of any.

f Whome the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, & hee thould carie him home: so hee dwelt among the people.

15 Nowe the word of the Lorde came vnto Jeremiah, while hee was thus vt in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke egypte, saying, Thus sayeth the Lorde of hostes the God of Israel, whoholde, I will bring my wordes vpon this cite for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, sayth the Lorde, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou shalt put thy trust in me, sayth the Lorde.

CHAPTER XL.

4 Jeremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remain with Gedaliah.

1 The word which came to Jeremiah from the Lorde after that Nebuzar-adan the chiefe steward had let him goe from Baniath, when hee had taken him being bounde in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and said vnto him, The Lorde thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done according as he hath sayde: because ye haue sinned against the Lorde, & haue not obeyed his voice, therefore this thing is come vpon you.

4 And nowe behold, I loose thee this day from the chappies which were on thine handes: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, & thou wilt still be holde, all the land is before thee: whither it seemeth thee good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, & goe wheresoever it pleaseth thee to goe. So the chiefe steward gaue him vittales and arerward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to the city of Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captiues of the hoste, & which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and

that hee had committed vnto him, me, and women, and children, and of the yoke of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ithmael the sonne of Netanah, and Johanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Nechemiah, & the sonnes of Epher, & Mes-tophathite, and Zedaniah the sonne of Maachabiah, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, swore vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, behold, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruites, and ople, and put them in your vessels, & dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Idoah, and among the Ammonites, & in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were diuen, and came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites, very much.

13 Whereouer Johanan the sonne of Kareah, & all the captiues of the hoste, that were in the fieldes, came to Gedaliah to Mizpah.

14 And saide vnto him, Knowest thou not that the king of Babel the king of Ammonites hath sent Ithmael the sonne of Netanah to slay thee? But Gedaliah the sonne of Ahikam belieued them not.

15 Then Johanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ithmael the sonne of Netanah, and no man shall knowe it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perished?

16 But Gedaliah the sonne of Ahikam saide vnto Johanan the sonne of Kareah, & Thou shalt not doe this thing: for thou spakest falsely of Ithmael.

CHAPTER XL.

1 Ithmael killeth Gedaliah guilefully, & many other with him. 2 Johanan followeth after Ithmael.

1 B E in the fourth month came Ithmael the sonne of Netanah, the sonne of Elishama of the seede of Iuda, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ithmael the sonne of Netanah with these ten men that were

3 Meaning, Zedekiah. 4 They did eate together as familiar friends.

e Who was of the Kings blood and after slew him, Chap. 41.

2. King. 35. 44.

Or, to remain them, or to nurse them for you.

Or, he is to dwell in. f Which were fled also for feare of the Caldeans.

g For vnder the colour of consoling of Ithmael he sought onely to make them to destroy one another.

h Thus hee persuaded, which shoulde be no harme to others, are some declared, & neuer lacke such a conspiracie their destruction.

a From this second verse, vnto chap. 43. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God moued this misdeed to speake this, to declare the great blindness and obstinacie of the Iewes, which could not seele that which this heathen man confessed, ^{4. E. 1. 1. 1.} ^{Or, at thy commandment.}

g Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

d For the thought that Temple had bene destroyed, and therefore came vnto the feast of Tabernacles: but the king of the Iewes, the way, the showed the signes of his wrath.

e For his was kept secret, and hee said that hee had told for the destruction of Ierusalem and Temple: but hee slowe that when they would to slay Gedaliah.

f As for Ithmael, hee was the enemy of the king, and call it and trencher. 1. King. 1. 5.

g Which hee bene captain vnto Zedekiah.

h For Ithmael the king of Ammonites the cause of murder.

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whome the king of Babel had made gouernour ouer the land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the e Caldeans that were founde there, and the men of warre.

4 Now the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, and from Samaria, euē fourescore men, hauing their beards shauen, and their clothes rent and cut, with 4 of scings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Netaniah went south from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come vnto Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ithmael the sonne of Netaniah slew them, and cast them into the middes of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ithmael, Slay vs not: for we haue treasure in the fieelde, of wheate, and of barley, & of oyle, and of honie: so hee feared, and slew them not among their brethren.

9 Nowe the pit wherein Ithmael had cast the dead bodies of 8 men (whome he had slaine because of Gedaliah) is it, which Asa the king had made because of Baalha King of Israel, and Ithmael the sonne of Netaniah filled it with them that were slaine.

10 Then Ithmael caried away captiue all the residue of 4 people that were in Mizpah, euen the kings daughters, & all the people that remained in Mizpah, whom Nebuzaradan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Netaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Johanan the sonne of Kareah, and all the 5 captiues of the hoste that were with him, heard of all the euill that Ithmael the sonne of Netaniah had done,

12 Then they all tooke their men, and went to fight with Ithmael the sonne of Netaniah, and founde him by the great waters that are in Sibeon.

13 Nowe when all the people whom Ithmael caried away captiue, saue Johanan the sonne of Kareah, and all the captiues of the hoste that were with him, they were glad.

14 So all the people, that Ithmael had caried away captiue from Mizpah, returned and came againe, and went vnto Johanan the sonne of Kareah.

15 But Ithmael the sonne of Netaniah escaped from Johanan with egyptien, and went to the Ammonites.

16 Then toke Johanan the sonne of Kareah,

and all the captiues of the hoste that were with him, all the remnant of the people, whome Ithmael the sonne of Netaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, & the women, and the children, and the euniches, whome he had brought againe from Sibeon:

17 And they departed and dwelt in Bethlech: Chinnai, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ithmael the sonne of Netaniah had slaine Gedaliah the sonne of Ahikam, whome the king of Babel made gouernour in the land.

CHAP. XLII.

The captiues wke counsel of Ieremiah what they ought to doe. 7 He aduisebeth the remnant of the people not to goe into Egypt.

1 Then all the captiues of the hoste, and Johanan the sonne of Kareah, & Jezaniah the sonne of Hozaiah, and all the people from the least vnto the most came,

2 And saide vnto Ieremiah the Prophet, Heare our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a fewe of manie, as thine eyes doe behold) that the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lord your God according to your wordes, and whatsoever thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, The Lord bee a witness of truthe, and saith besworne vs, if we doe not, euen according to all things for the which the Lord thy God shall sende thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord our God, to whome we sende thee that it may be well with vs, when we obey the voyce of the Lord our God.

7 And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Johanan the sonne of Kareah, and all the captiues of the host, which were with him, and all the people from the least to the most.

9 And sayde vnto them, Thus saith the Lord God of Israel, vnto whome I sent me to present your prayers before him,

10 If ye will dwell in this lande, then I will plant you, and not reare you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: hee not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand.

12 And I will graunt you mercie that hee may haue compassion vpon you, and hee shall cause you to dwell in your own land.

13 But

Which place Daud of olde had giuen to Chinnai the sonne of Baiah: laie the Gileadice, 2 Sam. 19. 38.

1 Eze. Let our prayer fall before thee, as chap. 36. 3.

a This declaration sheweth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not followe it, but in asmuch as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vfe it without all reuerence, and make it a meanes for the to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Cha. 40. 2. & 2. Read Chap. 18. 8.

d Because all kings hearts and wayes are in his handes, he can dispose them and please him, and therefore they neede not to feare man, but only obey God.

Proo. 21. 1. & 27. 1. & 28. 1.

4 For they thought that the Temple had not bene destroyed, and therefore came vp to the hill of Tabernacles: but hearing of the burning thereof in the way, they showed these signes of sorrowe. 5 For his death was kept secret, and hee fainted that he lamented for the destruction of Jerusalem and the Temple: but after hee sawe them when they seemed to saue Gedaliah. f Asa fortified Mizpah for feare of the enemy, and cast ditches and trenches. 1 King. 15. 33.

g Which had bene captiues vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.

13 But if ye say, We will not dwell in this land, neither hear the voice of the Lord your God,
14 Saying, Nay, but we will go into the land of Egypt, where we shall be no warre, nor hear the sounde of the trumpet, nor have hunger of bread, and there will we dwell,
15 (And now therefore heare the word of the Lord, ye remnant of Judah: thus saith the Lord of hostes the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, & there Nebuchad-negar destroyed them and the Egyptians, Chap. 46. 35.

16 Then the word that ye feared, I shall take you thence in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring upon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene poured forth upon the inhabitants of Jerusalem: so shall my wrath be poured forth upon you, when ye shall enter into Egypt, and ye shall be a desolation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath said concerning you, Go not into Egypt: know certainly that I have admonished you this day.

20 Surely ye have dissembled in your heartes when ye sent me unto the Lord your God, saying, Wap for us unto the Lord our God, and declare unto us even according unto all that the Lord our God shall say, and we will do it.

21 Therefore I have this day declared it you, but you have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you.

22 Now therefore, know certainly that ye shall dye by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

C H A P. XLIII.

Jeremiah carrieth the remnant of the people into Egypt contrary to the minde of Jeremiah. & Jeremiah prophesieth the destruction of Egypt.

Now when Jeremiah had made an end of speaking unto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, even all their wordes,

2 Then spake Ahariah the sonne of Joshaiah, and Johanan the sonne of Kareah, and all the yongue men, saying unto Jeremiah, Thou speakest falsehood: the Lord our God hath said, I will not let thee say, Go

not into Egypt to dwell there,

3 But Baruch the sonne of Neriah propheseth against us, for to deliver us into the hand of the Caldeans, that they might slay us, and carie us away captives into Babel.

4 So Johanan the sonne of Kareah, and all the captaynes of the hoste, and all the wickedly of all people obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the sonne of Kareah, and all the captaynes of the hoste, and the remnant of Judah, that were returned from all nations, whither they had bene driven, to dwell in the land of Judah:

6 Even men and women, and children, and the Kings daughters, and every person, that Achuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremias the seer, and Baruch the scribe, Whome the Lord had sent to be his prophets.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to the land of Egypt.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, & hide them in the clay in the brick kiln, which is at the entry of Pharao's house in Tahpanhes in the sight of the men of Judah,

10 And say unto them, Thus saith the Lord of hostes the God of Israel, Whosoever holde, I will sende and bring Nebuchad-negar the King of Babel my servant, and will set his throne upon these stones, that I have hid, and he shall spread his pavilion over them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captivity, to captivity, & such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne the carie them away captives, and he shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, & shall depart from thence in peace.

13 He shall breake also the images of Beth-smeth, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

C H A P. XLIIII.

He reprehendeth the people for their idolatrie. 15 They that fight by the threatening of the Lord, are chastised. 26 The destruction of Egypt and of the Jews therein, is prophesied.

The word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, and remained at Migdol: and at Tahpanhes, and at Joseph, and in the countrey of Pathmos, saying,

2 Thus saith the Lord of hostes the God of Israel, Ye have seene all the evill that I have brought upon Jerusalem, and upon all the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein, nor can preserve them from Gods vengeance.

3 Because

g Reade Chap. 26. 6. & 44. 12. shewing that they should come vpon them for their just delictes and stubbornnes. h For you were fully minded to go into Egypt, whatsoever God spake to the contrary.

i To wit, in Egypt.

a Who was also called Ieraniah, i Chap. 41. 1. This declaration that pride is the cause of rebellio, & contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they brast forth into open rage for they can abide nothing but flatteries, read Isa. 30. 10. d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God & embrace his word, if they were assured that his messengers spake the truth: though in deede they be most farre from all obedience.

b Reade 7. 17. & 28. 17. & 29. 17.

c He sheweth that they are not only concerned with the hurt the messengers of God, but also with the hurt the wickedness of the wicked, who are led away by force.

d He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

e He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

f He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

g He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

h He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

i He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

j He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

k He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

l He sheweth that they are not only concerned with the hurt the wickedness of the wicked, who are led away by force.

b. Read Chap. 7. 21. 25. 3. & 26. 2. 19. 19. & 31. 21.

c. He seemeth to be their eyes Gods image against Judah & Jerusalem for their idolatrie, that they might beare by their example, & not with the like wickednes provoke the Lords: for then they should be doubly punished. d. He sheweth that we ought to keepe in memory Gods plagues from beginning that considering that we might live in his feare, and know, if he have not spared our fathers, yes, kings, princes & rulers, and also whole countries, and nations for their finnes, that we vile wormes cannot looke to escape punishment: for we have seen, Jer. 24. e. Which have fully set their minde, and are gone thither on purpose. Whereby he excepteth the innocents as Jeremiah & Hanan that were forced therefore the Lord sheweth, that he will be to his face against them: that a purposefully destroy them. f. Read Chap. 26. 6. & 42. 18. g. Lift up their faces. h. Meaning but a few.

3 Because of their wickednesse which they have committed, to provoke me to anger in that they went to burne incense, and to serve other gods, whome they knew not, neither they nor pou nor your fathers.

4 Howbeit I sent unto you all my servants the Prophets, rising afeele, and sending them, saying, O y do not thus abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense unto other gods.

6 Wherefore I mp wroth, and mine anger was poyred forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus sape the Lord of hostes the God of Israel, Wherefore countre pe this great euill against your selves, to cut off from you man & woman, childe and suckling out of Judah, and leaue you none to remaine?

8 In that ye provoke me unto wroth with the woordes of your hautes, burning incense unto other gods in the lande of Egypt: whither ye be gone to dwell: that ye might bring defenciō vnto your selves, and that ye might be a curse & a reproche among all nations of the earth.

9 Have ye forgotten the wickednesse of your fathers, and the wickednesse of the Kings of Judah and the wickednesse of their wiues, and your owne wickednesse and the wickednes of your wiues, which they haue committed in the lande of Judah and in the streets of Jerusalem?

10 They are not humbled vnto this day, neyther haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you to ruill and to destroy all Judah,

12 And I will take the remnant of Judah, that haue set their faces to goe into the lande of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sword and by the famine: they shall dye from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a curse and a reproch.

13 For I will visite them that dwell in the lande of Egypt, as I haue visited Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they shoulde returne into the land of Judah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burne incense unto other gods, and all the women that stood by, a great multitude, euen all the people that

dwelt in the lande of Egypt in Watthos, answered Jeremiah, saying,

16 The woordes that thou haie spoken vnto vs in the name of the Lord, we will heare it of thee,

17 But we will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Quene of heauen, and to poyse our drinke offerings vnto her, as we haue done, both we and our fathers, and our kings and our princes in the cities of Judah, and in the streets of Jerusalem: for then had we spirit of drakes and were well and felt none ruill.

18 But since we left off to burne incense to the Quene of heauen, and to poyse our drinke offerings vnto her, wee haue had scarcenes of all things, and haue bene consumed by the sword & by the famine.

19 And whi we burnt incense to the Quene of heauen & poyse our drinke offerings vnto her, did we make her cakes to make her glad, and poyse our drinke offerings vnto her without our husbands?

20 Then sape Jeremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Judah, and in the streets of Jerusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer beare, because of the wickednesse of your imuncions, and because of the abominations, which ye haue committed: therfore to your lande desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and becaue ye haue sinned against the Lord, and haue not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therfore this plague is come vpon you, as appeareth this day.

24 Wherefore Jeremiah sape vnto all the people and to all the women, Heare the woordes of the Lord, all Judah that are in the land of Egypt.

25 Thus speaketh the Lord of hostes the God of Israel, saying, Ye and your wiues haue both spoken with your mouthes, and fulfilled with your hand, saying, We will perforce our vobers that we haue vowed to burne incense to the Quene of heauen, and to poyse our drinke offerings to her: ye will perforce your vobers and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, al Judah that dwell in the lande of Egypt. Behold, I haue swoyne by my great permit their name, sape the Lord, that my name shal not assured by Gods woordes: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an accompt thereof before God, reade I. 3. 25. "Ehr, ist nit camt up into h. brant? m. You haue committed double euill in making nichols vobers, and in perforceing the same.

h. This declaration sheweth how dangerous a thing it is to decline once from God & to follow our owne fantasies: for Satan euer solicite them to leave: then til he haue brought them to extreme impudencie and madness, euen to iustifie their wickednes against God & his Prophets.

i. Read Chap. 31. It seemeth that the papistes gathered of this place their Salome Regina, & Regina calis, latere, calling the virgine Marie Queene of heauen, and so of the blessed virgine, and mother of our Saviour Christ made an idole: for here the Prophet edomned their idolatrie.

k. "Ehr, was was s. ciats with bread. This is still the argument of idolaters, which seeme religious by the bellie, and in sleade of acquaintance with Gods works, knowledging the fendish both health and sickness, they attribute it to their idols, and so dishonour God.

l. Or, saue. Or, want. Or, is appa. her.

m. This teacheth vs howe great danger it is for the husbands to whereof they be

a This declar-
eth an horrible
plague toward
idolaters, seeing
that God will
not vouchsafe to
have his Name
mentioned by
such as have
polluted it.
o We see there-
fore, that God
hath a perpetu-
all care over his,
wherefoever
they are scatter-
ed: for though
they be but two
or three, yet he
will deliver the-
m when he destroy-
eth his enemies.
p He sheweth
y means whereby
they should be
destroyed, to
assure them of the certainty of the plague, and yet they remaine
still in their obstinacie till they perish: for Iosephus lib. 10. de Anti-
q. cap. 1. writeth that five yeere after the taking of Ierusalem,
Nebuchad-nezzar the yonger, hauing overcome the Moabites and
the Ammonites, went against Egypt, and slew the King, and so
brought thence fewer, and other into Babylon.

CHAP. XLV.

a Which was Je-
remiah's disciple,
and wrote his
prophecies vnder
him.
b Whereof read
Chap. 36. 10.
c Baruch mo-
ued with an in-
considerat zeale
of Ieremiahs im-
prisonment, but
chiefly for the
destruction of
the people and
the Temple, ma-
keth this lamenta-
tion, as Psal. 6. 6.
d Meaning, that
God might de-
stroy this peo-
ple because he
had planted chf.
e Thinkst thou
to haue honour
& credit wherein he sheweth his infirmity. f Reade Chap. 21. 9.

CHAP. XLVI.

a That is, nine
matiss, which are
round about the
land of Egypt.
b Reade 2 king.
23. 29. & 14. 7.
and 2. Chron. 35.
20.

shall no more be called upon by the mouth
of any man of Iudah, in all the lande of
Egypt, saying, The Lord God liueth.
27 Behold, I will watch ouer them for e-
uill and not for good, & all men of Iudah
that are in the lande of Egypt shall be con-
sumed by the sword, and by the famine,
untill they be utterly destroyed.
28 Yet a small number that escape the
sword, shall returne out of the land of E-
gypt into the land of Iudah: and all the
remnant of Iudah that are gone into the
land of Egypt to dwell there, shall know
whose wordes shall stand, mine of thine.
29 And this shall be a signe vnto you, saith
the Lord, when I visite you in this place,
that ye may know that my wordes shall
surely stand against you for euill.
30 Thus saith the Lord, Behold, I will
give Pharaoh Nophia King of Egypt
into the hand of his enemies, and into the
hand of the that seek his life: as I gave
Zedekiah king of Iudah into the hand of
Nebuchad-nezzar king of Babel his ene-
my, who also fought his life.

2 Ieremiah comforteth Baruch, assuring him that he
should not perish in the destruction of Ierusalem.
The wordes that Ieremiah the Pro-
phete spake vnto Baruch the
sonne of Neriah, when hee had
writtenthese wordes in a booke at the
mouth of Jeremiah, in the fourth yeere
of Iehoiakim the sonne of Josiah king
of Iudah, saying,
2 Thus saith the Lord God of Israel vnto
thee, O Baruch,
3 Thou diddest say, Wo is me now: for
the Lord hath said forrowe vnto my sor-
rowe: I fainte in my mourning, and I
can finde no rest.
4 Thus shalt thou say vnto him, The
Lord hath said thus, Behold, that which I
haue builded, will I destroy, and that
which I haue planted, will I plucke vp,
euert his whole lande.
5 And seekest thou great things for thy
selfe? seeketh them not: for behold, I will
bring a plague vpon all flesh, saith the
Lord: but thy life will I give thee for a
pay in all places, whither thou goest.

1 The wordes of the Lord, which came
to Ieremiah the Prophet against the
Centiles,
2 As against Egypt, against the armie of
Pharaoh Necho king of Egypt, which
was by the river Perath in Carchemish,
which Nebuchad-nezzar king of Babel
smote in the fourth yeere of Iehoiakim

the sonne of Josiah king of Iudah.
3 Make ready buckler and shield, and
go forth to battell.
4 Make ready the horses, & let the horses
men get vp, and stande by with your sa-
lers, fourbush the speares, and put on the
brigandines.
5 Wherefore haue I seene them afraine,
and diuene backe: for their nightie men
are smitten, and are fled away, and looke
not backe: for feare was rounde about,
saith the Lord.
6 The swift shall not flee away, nor the
strong man escape: they shall stumble, & fall
toward the North by the river Perath.
7 Who is this, that cometh by as a flood,
whose waters are moued like the rivers?
8 Egypt riseth by like the flood, and his
waters are moued like the rivers, and he
saith, I will go by, & will couer the earth:
I will destroy the cite with them that
dwell therein.
9 Come vp, ye horses, and rage ye charrets,
and let the valiant men come forth, &
the blacke horses, & the Libians that beare
the shield, and the Libians that handle
times, and bend the bow.
10 For this is the day of the Lord God
of hosts, & a day of vengeance, that he
may g. For this
auenge hun of his enemies: for the sword
shall be drawn, & it shall be facit, and made
with the Egyptians, with their bloods: for
of hosts hath a sacrifice in the North
countrey by the river Perath.
11 Goe vp vnto Gilead, & take balm,
virgine, the daughter of Egypt: in
vaine shalt thou vse many medicines:
for thou shalt haue no health.
12 The nations haue heard of thy shame,
and thy cry hath filled the lande: for
strong hath stumbled against the strong,
and they are fallen both together.
13 The wordes that the Lord spake to Je-
remiah the Prophet, howe Nebuchad-
nezzar king of Babel should come & smite
the land of Egypt.
14 Publish in Egypt, and declare in Egyp-
tol, and proclaine in Noph, and in Tanis,
pantres, and say, Stand still, and prepare
thee: for the sword shall be drawne rounde
about thee.
15 Why are thy valiant men put backe?
they could not stande, because the Lord
did baine them.
16 He made many to fall, and one fell vp-
on another: they sayd, Arise, let vs go
again to our owne people, & to the land of
our nativite from between the sword of the violent.
17 They did cry there, Pharaoh king of
Egypt, and of a great multitude of
passed the time appointed.
18 As I live, saith the Lord, whose name
is the Lord of hosts, surely as Tabor is
in the mountaines, and as Carmel is in
the sea: so shall it come.
19 O thou daughter dwelling in Egypt,
make thee geare to go into captivite: for
Noph shall be waste and desolate, with-
out an inhabitant.

just iudgement. p To wit, that the Egyptians shall destroy

k As the calfe
of Beth-el was
not able to deli-
uer Iſraelites:
no more ſhall
Chemosh deli-
ver the Moa-
bites.

2. Cor. vi. 9. 20

l How are they
destroyed that
put their truſt in
their ſtrength
and riches.

m Thus they
that ſee, ſhall
anſwere,

n That is, his
power & ſtrength.

o He willed the
Caldeans to lay
affiduous ynowe
upon them, till
they be like drun-
ken men that fall
downe to their
ſhame and are
derided of all.

*Or, ſhall ſay for
clap his hands.*

p Thou reioy-
ceſt to heare of
his miſerie.

Iſa. 16. 6.

q He ſhall not
excuſe his na-
lice againſt his
neighbours.

r *Read Iſa. 16. 7.*

f Which ſide
was in the ve-
moſt border of
Moab: & hereby
he ſignifieth
that the whole
land ſhould be
destroyed & the
people carryed
away.

13 And Moab ſhall be aſhamed of Chemosh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 How ſhouldeſt thou ſay, We are mightie and ſtrong men of warre?

15 Moab is destroyed, & his cities burnt up, and his choſen young men are gone downe to ſlaughter, ſaith the king, whoſe name is, The Lord of hoſtes.

16 The destruction of Moab is ready to come, and his plague halleth faſt.

17 All ye that are about him, mourne for him, and all ye that knowe his ſhame, ſay, Woe is the ſtrong ſtaffe broken, and the beautifull rod!

18 Thou daughter that doeſt inhabite Dibon, come downe from thy glory, and ſit in ſhirk: for the deſtroyer of Moab ſhall come up upon thee, & he ſhall deſtroy thy ſtrong holdes.

19 Thou that dwelleſt in Kiro, ſtand by the way, and behold: aſke him that ſeeth and that eſcapeth, and ſay, What is done?

20 Moab is confounded: for it is deſtroyed: howe, and cry, tell ye it in Armon, that Moab is made waſte.

21 And iudgement is come vpon the plaine country, vpon Holon & vpon Jahazah, and vpon Aſyphath,

22 And vpon Dibon, and vpon Nebo, and vpon the houſe of Diblahaim,

23 And vpon Kirathaim, and vpon Beth-gammul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab ſarre of nere.

25 The home of Moab is cut off, and his arme is broken, ſaith the Lord.

26 Make ye him drunken: for he magnified himſelfe againſt the Lord: Moab ſhall wallowe in his vomite, and he alſo ſhall be in deriſion.

27 For ſiddelt not thou deride Iſrael, as though he had bin ſoild among theurs: for when thou ſpeakeſt of him, thou art ſhamed.

28 As ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the dove, that maketh her neſt in the ſides of the holles mouth.

29 We haue heard the pyrde of Moab (he is exceeding ponde): his ſtoutnes, and his arrogancie, and his pride, & the haumenneſſe of his heart.

30 I know his wrath, ſaith the Lord, & but it ſhall not be ſo: and his diſſimulations, for they doe not right.

31 Therefore will I howle for Moab, & I will cry out for all Moab: mine heart ſhall mourne for the men of Kir-heres.

32 As vine of Sibmah, I will weep for thee, as I weep for Tazer: thy plants are gone over the ſea, they are come to the ſea of Tazer: the deſtroyer is fallen vpon thy ſoumer fruits, and vpon thy vineage.

33 And now, and gladnes is taken from the plentiful ſeide & from the land of Moab: and I haue cauſed wine to faile from the wine preſſe: none ſhall trade with ſhouting: their howling ſhall be no howling.

34 From the crye of Heſhbon vnto Eleiah

and vnto Jahaz haue they made their noyſe: from Kioar vnto Bozonaim, the ſiſter of the ſeere olde ſhall goe lowing for the waters alſo of Jarmuth ſhall be waſted.

35 Wherefore, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offered in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſounde for Moab like a ſhawme, & mine heart ſhall ſounde like a ſhawme for the men of Kir-heres, becauſe of riches that he hath gotten, is perithed.

37 For every head ſhall be bald, and every beard ſhallick: vpon all the handes ſhall be cuttings, and vpon the topes ſhallick.

38 And mourning ſhall be vpon all the holles toppes of Moab and in all the ſtreets thereof: for I haue broken Moab like a veſſell wherein is no pleaſure, ſaith the Lord.

39 They ſhall howle, ſaying, Woe is he deſtroyed: how hath Moab turned backe with thame: to ſhall Moab be a deriſion, and a feare to all them about him.

40 For thus ſaith the Lord, Beſchole, the x That is, Moab ſhall be as an eagle, and ſhall ſpread his wings ouer Moab.

41 The cities are taken & the ſtrong holdes are woime, and the mightie men hearts in Moab at that day ſhall be as the heart of a woman in trauell.

42 And Moab ſhall be deſtroyed from being a people, becauſe he hath let by him ſelfe againſt the Lord.

43 Feare, and yit & ſnare ſhall be vpon thee, O inhabitant of Moab, ſaith the Lord.

44 He that eſcapeth from the feare, ſhall fall in the pit, and he that getteth by one of the pit, ſhall be taken in the ſnare: for I will bring vpon it, euen vpon Moab, the yere of their viſitation, ſaith the Lord.

45 They that ſcedde, ſcedde vnder the ſhadowe of Heſhbon, becauſe of the ſoyce: for the fire came out of Heſhbon, and a flame from Sion, and burned the corner of Moab, and the top of the ſkyes of children.

46 Woe be vnto thee, O Moab: the people of Chemosh peritheth: for thy ſonnes are taken captiues, and thy daughters led me to captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, ſaith the Lord. Thus ſarre of the iudgement of Moab.

CHAP. XLIX.

The words of the Lord againſt the Ammonites, 7 Edom, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus ſaith the Lord, O ſonnes of Moab, ſay ye none helpe: when the hath their king poſſeſſed Gop: and his people dwell in his cities.

2 Therefore behold the dayes come, ſaith the Lord, that I will cauſe a noyſe of

they invaded the country of Gad. b To wit, of the Ammonites. c Meaning, of the Maſſekes.

u Their callous

was to play on

flutes, on in-
struments, beu-
ing and in the
time of moun-
ning.

Math. 23. 35

g That is, we
looking backe, as
one can ſee
way to eſcape
in the city
of Gad: which
the Gentiles
ſhall be taken
i Which is
a ſide of Gad
called by the
name of T

He ſeeketh
one danger, ſhall
be taken of an-
other. Iſa. 26. 18.

u They ſhall be
haue ſcound of
the Ammonites.

u The Ammon
had deſtroyed
Moabites in
times paſt, and
now becauſe of
their power, ſhall
Moabites ſhall
ſeek to them
for helpe.

b Which ran-
ked themſelues
of their ſide, in
though be could
haue deſcended
them.

c That is, they
ſhall be reſcued
by the Meſſias.

u They were
paired from the
Moabites by the
river Ammon, and
after that the
ten ſubdued
city of Ammon
into captiuitie.

b To wit, of the Ammonites.

c Meaning, of the Maſſekes.

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b To wit, of the Ammonites.

c Meaning, of the Maſſekes.

g That is, Persia, so called of Elam the sonnes of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.
i I will place Nebuchad-nezzar there, and in these prophecies Jeremiah speaketh of those countreys, which should be subdued vnder the fist of those four monarchies, whereof Daniel maketh mention.
k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazon shall bee a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.
34 ¶ The wordes of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,
35 Thus saith the Lord of hostes, Behold, I will breake the bowe of Elam, even the chief of their strength.
36 And upon Elam I will bring the four winds from the four quarters of heaven, and will scatter the towards all these winds, and there shall be no nation, whither fugitives of Elam shall not come.
37 For I will cause Elam to be afraid before their enemies, and before them that seeke their lives, & will bring upon them a plague, even by indignation of my wrath, saith the Lord, and I will send the sword after them till I have consumed them.
38 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captivitie of Elam, saith the Lord.

depart out of the land of the Caldeans, & be as the hee goates before the flocke.
9 For loe, I will raise, and cause to come forward a multitude against Babel a multitude of mightie nations from the North countrey, and they shall set them selves in aray against her, wherby shee shall be taken: their arrows shall be as of a strong man, which is expert, for none shall returne in vainne.
10 And Adra shall bee a people: all that spoyle her, I shall be satisfied, saith the Lord.
11 Because ye were glad and reioyced in despoiling mine heritage, and because ye are grown fat, as hee calmes in the grass, and as heped like strong horses,
12 Therefore pour mother shall be soye consumed, and the spall bare you, shall be ashamed: behold, the bittermost of the nations shall be a desert, a drye land, and a wilderness.
13 Because of the wrath of the Lord it shall not bee inhabited, but shall be wholy desolate: every one that goeth by Babel, shall bee astonished, & will hiss at all her plagues.
14 ¶ But pour selnes in aray against Babel rounde about: all ye that benche the bowe, shoote at her, spare no arrows: for the hath sinned against the Lord.
15 Crie against her rounde about: the hath given her hande: her foundations are fallen, and her wallles are destroyed: for it is the vengeance of the Lord: take vengeance upon her: as she hath done, doe in punishing her unto her.
16 Destroy the tower from Babel, and burn that handleth the sheke in the time now of harvest: because of the sword of the God, but the oppressour they shall turne every one to their owne sinne people, and they shall bee every one like, and will forsake themselves.
17 Israel is like scattered sheepe: the sheps have dispersed them: first the king of Assyria hath denounced him, and last this Nebuchad-nezzar king of Babel hath broken his bones.
18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visite the king of Babel, & his lande, as I have visited the king of Assyria.
19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied upon the mount Ephraim and Gilead.
20 In those dayes, the inquirie of Israel shall be, I have sought for, and there shall be none: and the sinnes of Iudah, & they shall not be solid: for I will be mercifull unto them, whom I refuse.
21 Go by against the land of the rebels, & against it, & against the inhabitants raised up by Cyrus.
22 ¶ Jeroboam: destroy, and lay it waste also: & they shall bee as the land of the desert, & they shall not be solid: for I have commanded the destruction of Babel in the land, & of great destruction.
23 Now is it banuuer of the whole world destroyed, and broken: how is Babel become desolate among the nations!

CHAP. L.

He prophesieth the destruction of Babylon, and the deliverance of Israel, which was in captivitie.

¶ Ezechiel.

a After that God hath vided the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chief idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their governors and ministers by their examples have provoked them to idolatrie.
g They have committed idolatrie in every place.
h For the Lord dwelt among them in his Temple, & would have maintained them by his iustice against their enemies.
i When God shall deliver you by Cyrus.

1 The word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the minister of Jeremiah the Prophet.
2 Declare among the nations, & publish it, and set by a standart, & proclaim it and conceale it not: say, Babel is taken, Babel is confounded, & Smerodach is broken downe: her idoles are confounded, and their images are burnt in pieces.
3 For out of the North there cometh by a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, & depart, both man & beast.
4 In those dayes, and at that time, sayeth the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping they shall go, and seeke the Lord their God.
5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleave to the Lord in a perpetual covenant that shal not be forgotten.
6 ¶ All people hath bene as lost sheepe: they they heeardes have caused them to goe astray, and have turned them away to the mountaines: they have gone from mountaine to hill, and forgotten their resting place.
7 All that founde them, have denounced them, and their enemies said, Wee offend not, because they have turned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.
8 ¶ flee from the middes of Babel, and

burn that handleth the sheke in the time now of harvest: because of the sword of the God, but the oppressour they shall turne every one to their owne sinne people, and they shall be every one like, and will forsake themselves.
17 Israel is like scattered sheepe: the sheps have dispersed them: first the king of Assyria hath denounced him, and last this Nebuchad-nezzar king of Babel hath broken his bones.
18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visite the king of Babel, & his lande, as I have visited the king of Assyria.
19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied upon the mount Ephraim and Gilead.
20 In those dayes, the inquirie of Israel shall be, I have sought for, and there shall be none: and the sinnes of Iudah, & they shall not be solid: for I will be mercifull unto them, whom I refuse.
21 Go by against the land of the rebels, & against it, & against the inhabitants raised up by Cyrus.
22 ¶ Jeroboam: destroy, and lay it waste also: & they shall bee as the land of the desert, & they shall not be solid: for I have commanded the destruction of Babel in the land, & of great destruction.
23 Now is it banuuer of the whole world destroyed, and broken: how is Babel become desolate among the nations!

24 I have the word.

24 I have snared thee, and thou art taken,
O Babel, and thou wast not aware: thou
art founde and also caught, because thou
hast strinen against the Lord.

25 The Lord hath opened his treasure, and
hath brought forth the weapons of his
wrath: for this is the woyke of the Lord
God of hosts in the land of the Caldane.

26 Come against her " from the utmost
border : open her store houses : tread on
her as on the waves, & destroy her utterly :
let nothing of her be left.

27 Destroy all her * bullocks : let them go
down to the slaughter. Woe unto them,
for their day is come, & the time of their
visitation.

28 The voice of them that are, and escape
out of the land of Babel to declare in Zi-
on the vengeance of the Lord our God, &
the vengeance of his Temple.

29 Call by the archers against Babel: all
ye that bend the bow, besiege it round as
bont: let none thereof escape: it reuon-
pense her according to her worke, and ac-
cording to all that she hath done, do vnto
her: for she hath bene proude against the
Lord, even against the holy one of Israel.

30 Therefore shall her pong men fall in the
streets, And all her men of warre shalbe
destroied in that day, sayth the Lord.

31 **Schole,** I come vnto thee, & p'onde
man, saith the Lorde God of hostes: for
thy day is come, even the time that I will
visite thee.

32 And the pious shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Judah were oppressed together: & all that tooke them captives, held them, and would not let them go.

34. But their strög Kedemner, whose name
is the Royde of hostes, hee shall mainteine
their cause, that hee may giue rest to the
lande, & and disquiet the inhabitantes of
Babel.

35 A sword is vpon the Caldeans, sayeth
the Lord; and vpon the inhabitantes of
Babel, and vpon her princes, and vpon
her wife men.

36 A sword is upon the "soothsayers, and
they shall dote: a sword is upon her strong
men, and they shall be afraid.

37 A sword is upon their horses and upon
their charots, and upon all the multitude
that are in the middes of her, & they shall
be like women: a sword is upon her treas-
ures, and they shall be spoiled.

38 N: brought is upon her waters, and
they shall be dried up: for it is the land of
granen images, and they dote vpon their
idols.

39 Therefore the Kings with the Kings
shall dwell there, and the "ostriches shall
dwell therein: for it shall be no more inha-
bited, neither shall it be inhabited from
generation unto generation.

40. He God destroyed * Sodom and G-
moyah with the places thereof were a

hout, saith the Lord: so shall no man dwell there, neyther shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be rapied by from the coastes of the earth.

42 They shall holde the bowe and the
buckler: they are cruell and vnnmercifull:
their voyce shall roare like the sea, & they
shall ride vpon horses, and be put in aray
like men to the battell agaynst ther,
daughter of Babel.

43 The king of Sabel hath heard the report of them, and his hands ^dwarded feeble: sorrow came byon him, even sorrow as of a woman in travail.

44 Scholde, hee *shall come by like a lyon
from a dwelling of Jordan unto the strō
habitation: for I will make Israel to rest, &
I will make thee to haile away from her:
and who is a chosen man that I may ap-
point against her: for who is like me, and
who will appoint me the time? a who is
the * shepherd that will stand before me?

45 Therefore heare the counsell of the Lord
that he hath deuised against Babel, and
his purpose that hee hath conceived a-
gainst the lande of the Caldeans: surely
the least of the flocke shall bite them out:
surely he shall make their habitation deso-
late with them.

46 At the noise of the winning of Babel
the earth is moved, and the cry is heard
among the nations.

CHAP. LI.

6 VVh Babylon is destroyed. 41 The vaine confidence
of the Babylonians. 43 The vanitie of idolaters. 39
Ierem iah giueth his booke to Shervah.

Thus saith the Lord, Beholde, I will raise vp against Sabel, and against the inhabitants of that cite by their heart against me, a destroying wind, and will sende vnto Sabel farmers that shall sowe her, and shall enery her land: for in the day of trouble they shall bee as against her on enery side.

Also to þe bender that benderth his bowe,
and to him that lifteth himselfe up in his
brigandine, will I say, Spare not her yong
men, but destroy all her hoste.

4 Thus the Name shall fall in the lande of
the Caldeans, and they that are thrust
through in her streets.

For Israel hath bene no widow, nor
Orphan from his God, from the Lord of
hostes, though their land was filled with
sinne against the help one of Israel.

5 ¶ **Flee** out of the middes of Babel, and
deliuer euery man his soule : bee not de-
stroyed in her iniquitie : for this is the
time of the Lordes vengeance: he will reu-
der vnto her a recompence.

7 Sabel hath bene as a golden cuppe in the
d Loibes hande, that made all the earth
drunken: the nations have drunken of

her twine, therefore do the nations & rage,
8 * Zabel is suddenly fallen, & destroyed:
howle for her, bring haire for her soile, if

D.

Meaning, that
the Persians
should gather
their armies of
many nations.

d Which is
meant of Bel-
shazzar, Dan 5.
Chap. 49. 19.

e Reade Chapl
49.19

Or, of the land
that riseth up.

a The Medes &
Persians, shall
destroy them as
the winde doeth
the chaffe.

b Though they were forsake for a time, yet they were not utterly cast off as though their husband were dead.

He sheweth
there remaineth
nothing for them
that abide in
Babylon but de-

By whom the
Lord poured out
the drinke of his
vengeance to
whom it pleased
him.

For the great
afflictions & they
haue felt by the
Babylonians,
Iſa. 31. 9, 10
14. 2

f Thus 7 people of God exhort one another to go to Zion and praise God, g In approving our cause and punishing our enemies, ^h Or, fill, or, multi- ple.

h For the wrong done to his people, & to his Temple, Chap. 30. 28.

i For the land of Caldea was full of rivers which ran into Euphrates, ^{Or, meafures,} ^{Ezr. his Jews,} ^{Amos, 6. 8,} Chap. 30. 12.

k Reade Chap. 30. 14.

l When God shall execute his vengeance, m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate, n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountain, but because it was strong, and seemed invincible, p From thy strong holdes and fortresses.

could not be heated: for sake her, and let us go every one into his owne countrey: for her iudgement is come by vnto heauen, and is lifted vp to the cloudes.

19 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

21 Shake bright the arrows: gather the shields: the Lord hath rayed by the spirit of the king of the Medes: for his purpose is against Babel to destroye it, because it is the vengeance of the Lord, & the vengeance of his Temple.

22 Set by the standard vpon the walles of Babel, make the watch strong: let by the watchmen: prepare the skoutes: for the Lord hath both decreed, and done that which hee spake against the inhabitants of Babel.

23 When thou shalt dwellst vpon many waters, abundant in treasures, thine ende is come, even the ende of the coilectiues.

24 The Lord of hostes hath sworne by "him" selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall crye and shoute against thee.

25 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

26 Ye giueh by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascribe from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

27 Every man is a beast by his owne knowledge: every fountaine is surrounded by the grauen image: for his melting is but false, and hee is not without breath therein.

28 They are vanitie, and the worke of enrouers: in the time of their visitation they shall perish.

29 The portion of Jacob is not like them: for hee is the maker of all things, and Israel is the God of his inheritance: the Lord of hostes is his Name.

30 Thou art mine hammer, & weapons of warre: for with thee will I breake the nations, and with thee will I destroye kingdomes.

31 And by thee will I breake horse & horseman, and by thee will I breake the charret and him that rideth therein.

32 As the also will I breake man & woman, and by thee will I breake olde and pong, and by thee will I breake the pong man and the mardie.

33 I will also breake by thee the shepheard and his flocke, & by thee will I breake the husbandman & his pocke of oren, and by thee will I breake the bukes and ymbers.

34 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, even in your sight, sayth the Lord.

35 Beholde, I come vnto thee, & destroying mountaine, sayeth the Lord, which destroyeth all the earth: and I will stretch out mine hande vpon thee, and roll thee downe from the rocks, and will make

thee a burnt mountaine. 26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for ever, sayth the Lord.

27 Set up a standard in the lande: blowe the trumpets among the nations: prepare the nations against her: call by the kingdomes of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause hostes to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the bukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the denice of the Lord shalbe performed against Babel, to make the lande of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remayned in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her battres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger; to shewe the king of Babel, that his cite is taken on a side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the wien of warre troubled.

33 For thus sayeth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floor: the time of her threshing is come: yet a litle while, & the time of her haruſh shall come.

34 Nebuchad-nezzar the king of Babel hath denoured me, and destroyed me: he hath made me an empye vessell: hee hath loved me by like a dragon, and filled his belly wth my delicats, & hath cast me out.

35 The people of Iude, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall I say.

36 Therefore thus saith the Lord, Beholde, I will maintain the cause, & take vengeance for thee, & I will dye by the sea, and dye by her springs.

37 And Babel shalbe as heauen, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions, and perill as the lions whelpes.

39 In their heart I will make them fraile, and I will make them drunken, that they may sleepe, and sleepe a perpetual sleepe, and not wake, sayth the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goates.

41 How is shehach taken! and how is the slop of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come by vpon Babel: shee is covered with the multitude of the waues thereof,

q By these three nations he meaneth Armenia the hyer, & Armenia the lower, & Serthia: but Chosroes had gathered an armie of diuersion,

r By turning the course of the river, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsell of Gobrias & Gobabul Belshazzars captaine.

s When hee shal be cutt up and threshed, This is spoken in the person of the sea, saying their state & the crucitie of the Babylonians.

t Thus the Lord uttereth the iudgement done to his Church as done to himselfe, because their cause is his, When they are inflamed wth sinning & drinking, will feast with them, according to Belshazzars house, Dan. 5. v. Menem, belshazzars house, The prince of the house of Belshazzars.

43 Her cities are desolate: the lande is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, & I will bring out of his mouth, that which he hath swallowed up, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer ye euery man his soule from the fierce wyath of the Loyd,

46 Least your heart euen faunt, and ye feare the rumour, that shall be heard in y^e lande: the rumour that cometh thus pere, & after that in the other y^e pere shall come a rumour, and crueltie in the land, & ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her name shall fall in the muddes of her,

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for y^e destroyers shall come vnto her from the North, saith the Loyd.

49 As Babel caused the d^e name of Israel to fall, so by Babel the name of all the earth did fall.

50 Ye that haue escayed the sworde, goe away, stand not still: remember the Loyd a faire off, and let Ierusalem come vnto your minde.

51 We are confounded because we haue heard rejoyche: I haue hath couered our faces, for strangers are come into the Sanctuaries of the Loydes Houle.

52 Wherefore behold, the dayes come, saith the Loyde, that I will visite her grauen images, & through all her land the woundes shall growe.

53 Though Babel shoulde mount vp to heauen, and though she should defende her strongly on the, yet from me shall her destroyers come, saith the Loyd.

54 A sound of a crye cometh from Babel, and great destruction from the land of the Caldreans.

55 Because the Loyde hath lapde Babel waste, and destroyed from her the great voyce, & her waues shall roare like great waters, and a sounde was made by their people:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Loyd God that recompenseth, shall surely recompense.

57 And I will make dunke her princes, & her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the king, whose name is the Loyde of hostes.

58 Thus saith the Loyd of hostes, The thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wari.

59 The woordes which Ieremiah the Prophet commanded Sheraiah the sonne of k^e This was not Sheraiah, the sonne of Shasariah, when he in the time of his captiuitie, but to Babel, in the fourth pere of his reigne: & this Sheraiah was a peaceable ymce.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Loyde, thou hast spoken against this place, to destroy it, that none should remaine in it, neither ind nor breast, but y^e it should be desolate for euer.

63 And when thou hast made an end of readeing this booke, thou shalt binde a stone to it, & cast it in the mids of Euphrates.

64 And shalt saye, Thus shall Babel be drownded, & shall not rise from the euill, & I will bring vpon her: & they shall be wari. Thus saith the Loyd of hostes, Ieremiah.

CHAP. LII.

4 Ierusalem is taken, 10 Zedekiahs sinnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Ioiachin is brought forth of prison, and sed like a king.

1 Zedekiah was one and twentie yeres old when he began to reigne, and he reigned eleven yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Ribah.

2 And he did euill in the eyes of the Loyd, according to all that Jehoiachin had done.

3 Wherefore because the wyath of the Loyd was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth pere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his hoste against Ierusalem, & pitched against it, and built fortres against it round about.

5 So the citie was besieged vnto the eleventh pere of the king Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken by and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene y^e two walles, which was by the kings garden: (nowe the Caldreans were by the citie round about) and they went by the way of the wilderness.

8 But the armie of the Caldreans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him by vnto the king of Babel to Ribah in the land of Hamath, where hee gaue iudgement vpon him.

10 And the king of Babel selue the somes of Zedekiah, before his eyes: he saw also all the princes of Iudah in Ribah.

11 Then he put out the eyes of Zedekiah,

And hee put out the eyes of Zedekiah.

This was not Sheraiah, the sonne of Shasariah, when he in the time of his captiuitie, but to Babel, in the fourth pere of his reigne: & this Sheraiah was a peaceable ymce. So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel. And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes, Then shalt thou say, O Loyde, thou hast spoken against this place, to destroy it, that none should remaine in it, neither ind nor breast, but y^e it should be desolate for euer. And when thou hast made an end of readeing this booke, thou shalt binde a stone to it, & cast it in the mids of Euphrates. And shalt saye, Thus shall Babel be drownded, & shall not rise from the euill, & I will bring vpon her: & they shall be wari. Thus saith the Loyd of hostes, Ieremiah.

2. King. 24. 18. 2. sh. 36. 11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to leade him away and his people.

b Reade Chap. 39. 4.

c Reade 2. King. 25. 6. and Chap. 39. 5.

a That is, his gift & presents which he had received as part of the spoyle of other nations, and which the idolaters brought vnto him from all countries. b Meaning, that Babylon should be destroyed all at once, by little and little should be brought to nothing: for the full yere came the tidings, the new yere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled, and Darius came then by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people. c All creatures in heauē & earth shall reioyce & praise God for the destruction of Babylon the great enemy of his Church. d Babylon did not onely destroy Israel, but many other nations. e Ye there are now captiues in Babylon, I he beweech how they should remember Ierusalem by lamenting the miserable affliction thereof. f For the walles were two hundred foorthe high. h I will so afflict them by afflictions, that they shall not know which way to turne them. i The thicknes of the wall was fiftie foorthe thick.

d In the 2. king.
25. 8 it is called
the twentieth day,
because the fire
began then, and
so continued to
the tenth.
e That is, which
was his servant,
as a king. 25. 8.

and the king of Babel bound him in
chains, and carried him to Babel, & put
him in prison till the day of his death.

12. Showe in the fifth moneth in the 4. tenth
day of the moneth (which was the nine-
teenth peere of the king Nebuchad-nezzar
king of Babel) came Arbuzar-aban chief
steward which stood before the king of
Babel in Jerusalem.

13. And burnt the house of the Royde, and
the kings house, and all the houses of Je-
rusalem, and all the great houses burnt he
with fire.

14. And all the armie of the Caldeans that
were with the chiefe steward, brake down
all the walles of Jerusalem round about.

15. Then Arbuzar-aban the chiefe steward
caried away captive certaine of the poore
of the people, and the residue of the peo-
ple that remained in the cite, and those
that were heb, and fallen to the king of
Babel, with the rest of the multitude.

16. But Arbuzar-aban the chiefe steward
left certaine of the poore of the lande, to
bryll the vines, and to till the land.

17. Also the pillars of brasie that were in
the house of the Royde, and the bases, and
the brasen sea, that was in the house of
the Royde, the Caldeans brake, and caried
all the brasie of them to Babel.

18. The pottes also and the 3. besowes, and
the instruments of musike, & the balins,
and the incense dishes, and all the vessels
of brasie wherewith they ministered, took
they away.

19. And the bowes, & the ashpikes, and
the balins, and the pottes, and the candles
sticks, & the incense dishes, & the cypres,
and all that was of golde, and that was of
silver, took the chiefe steward away.

20. With the two pillars, one sea, and
twelve brasen dishes, that were under the
bases, which king Salomon had made in
the house of the Royde: the brasie of all
these vessels was twelveth 1. weight.

21. And concerning the pillars, the height
of one pillar was eightene cubites, and a
threede of twelue cubites did compass it,
and the thickenesse thereof was foure sil-
gers: it was holow.

22. And a chapter of brasie was upon it, and
the height of one chapter was five cu-
bites with networke, and pomegranates
upon the chapters rounde about, all of

brasie: the second pillar also, & the pome-
granates were like unto these.

23. And there were ninetie and sixe pome-
granates on a side: and all the pome-gra-
nates upon the networke were an hun-
dred round about.

24. And the chiefe steward took Scharai-
ah the chiefe priest, and Zephaniah the se-
cond priest, & the three keepers of the doore.

25. He took also out of the cite an Eunu-
ch which had the oversight of the men of
warre, and 7. seven men that were in the
kings presence, which were founde in the
cite, and Sopher captaine of the holte
who mustred the people of the lande, and
thre score men of the people of the lande,
that were found in the midde of the cite.

26. Arbuzar-aban the chiefe steward took
them, & brought them to the king of Ba-
bel to Babilay.

27. And the king of Babel smote them, and
slew them in Babilay, in the lande of Ma-
math: thus Judah was carped away
captiue out of his owne land.

28. ¶ This is the people, whom Arbuchad-
nezzar caried away captiue, in the 7. se-
uenth peere, even thre thousand Iewes,
and thre and twentie.

29. In the eightieth peere of Nebuchad-nez-
zar he caried away captiue from Jerusa-
lem eight hundred, thre & two persons.

30. In the thre and twentieth peere of Ne-
buchad-nezzar, Arbuzar-aban the chiefe
steward caried away captiue of 3. Iewes
seven hundred fourtie and sixe persons:
all the persons were foure thousande and
sixe hundred.

31. And in the seuen & thirtieth peere of the
captiue of Jehoiachin king of Judah,
in the twelfth moneth, in the five & twen-
tieth day of the moneth, Evil-merodach
king of Babel, in the first peere of his reigne,
lifted up the head of Jehoiachin king of
Judah, and brought him out of prison.

32. And spake kindly unto him, and let his
throne about the throne of the kings, that
were with him in Babel.

33. And changed his prison 4. garnitures,
and he did continually eate bread before
him all the dayes of his life.

34. His portion was a continual portion
given him of the king of Babel, euer-
day a certaine, all the dayes of his life un-
till he died.

i But because of
the roundes no
more could be
leeue but nine
and sixe.

k Which served
in his Priests
stead, it had
any necessary
impediment.

l In the 2. King.
25. 29. is read but
of these

which were the most
excellent, & the
other two, which
were not so able,
are not

there mentioned
with them.

m Which was the
latter end of the
seuenth yere of
his reigne, and
the beginning of
the eightieth.

n In the latter
end also of that
yere, and the be-
ginning of the
ninetieth.

o That is, rebeld
to his reioyce
to liberte and
honour.

p And gave him
princely appar-
ell.

q This is, he had
allowance in the
court, and thus
at length he had
rest and quiet-
nes because he
obeyed Ieremias
the Prophet,

where as the o-
ther were con-
tinually ordered
that would not obey
him.

r He had
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s God to be
thine of all
afflictions,

increase that
might flock
him for re-
pente.

p Mine he
times are co-
tinually betwixt
his eyes, as I
teach a childe
his hand for
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thine of all
afflictions,

increase that
might flock
him for re-
pente.

p Mine he
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him for re-
pente.

p Mine he
times are co-
tinually betwixt
his eyes, as I
teach a childe

f As they viled
way with sorow
and with weeping,
Psalm 134.
g That he haue
mercies her,
Deut. 34.4.

man cometh to the solemn feastes: at
her gates are desolate: her widdowes sigh:
her virgins are discomfited, and she is in
heauinesse.

5 Her aduersaries for are the chiefe, and her
enemies prosper: for the Lord hath afflic-
ted her, for the multitude of her transgres-
sions, & her children are gone into capti-
uities before the enemy.

6 And from the daughter of Zion all her
beautie is departed: her ynnies are be-
come like hartes that finde no pasture,
and they are gone without strength be-
fore the pursuer.

7 Ierusalem remembred the daies of her
affliction, and of her rebellion, and all her
pleasant things: that she had in times
past, when her people fell into the hande
of the enemy, and none did helpe her: the
aduersaries saue her, & did mocke at her
Sabbaths.

8 Ierusalem hath grieuouly sinned, there-
fore she is in derision: all that honoured
her, despise her, because they haue seene
her filchusnes: yea, the sycchery and turneth
backward.

9 Her sickness is in her skirts: she re-
membred not her last end, therefore she
came downe wonderfull: she had no co-
sforter: O Lord, despoil mine affliction: for
the enemy is in ynnies.

10 The enemy hath stretched out his hand
vpon all her pleasant things: for she
hath seene the heathen enter into her
Sanctuarie, whome thou diddest com-
mand, that they should not enter into thy
Church.

11 All her people sigh and seeke their head:
they haue giuen their pleasant things for
meate to refresh the soule: see, O Lord, and
consider: for I am become vile.

12 Yane pe no regarde, all that passe by
this way: beholde, and see, if there be any
that will like vnto my sorrow, which is
done vnto me, wherewith the Lord hath
afflicted me in the day of his fierce wrath.

13 From aboue hath he sent fire into my
bones, which persuaie against them: he
hath spied a net for my feete, and turned
me backe: he hath made me desolate, and
darely in heauinesse.

14 The yoke of my transgressions is
bounde vpon his hande: they are wra-
pped, and come by vpon my necke: he hath
made my strength to fall: the Lord hath
delivered me into their hands, neither am
I able to rise by.

15 The Lord hath troben vnder foote all my
ballant men in the midwes of smere: he hath
called an assemlie against me to destroy
my pong men: the Lord hath troben the
wome preles vpon the virgins the daughter
of Iudah.

16 For these things I weep: mine eye,
even mine eye casteth out water, because
the cosforter that should refresh my soule,
is farre from me: my children are deso-
late, because the enemy persuaied.

17 Zion stretcheth out her handes, & there
is none to comfort her: the Lord hath ap-
pointed the enemies of Iacob round a-

bout him: Ierusalem is as a menstrus
woman in the midwes of them.

18 The Lord is righteous: for I haue re-
belled against his commandment: heare,
I pray you, all people, and behold my sor-
row: my virgins and my pong men are
gone into captiuities.

19 I called for my louers, but they deceiued
me: my widdowes and mine Elders peris-
shed in the citie while they sought their
meate to refresh their soules.

20 Beholde, O Lord, howe I am troubled:
my bowels swell: mine heart is turned
within me, for I am full of heauinesse: the
sworde spoylth aboads, as death doeth
at home.

21 They haue heard that I mourne, but
there is none to comfort me: all mine ene-
mies haue heard of my trouble, and are
glad, that thou hast done it: thou wilt
bring the day, that thou hast promised,
and they shall be like vnto me.

22 Let all their wickedness come before
me, doe vnto them, as thou hast done
vnto me, for all my transgressions: for my
sighes are many, as mine heart is heauie.

CHAP. II.

1 Owe hath the Lord darkened the
daughter of Zion in his wrath: and
hath cast downe from heauen vnto
the earth the beautie of Israel, and re-
membred not his yach!

2 The Lord hath destroyed all the habita-
tions of Iacob, and not spared: he hath
thowen downe in his wrath the strong
holdes of the daughter of Iudah: he hath
cast them downe to the ground: he hath
polluted the kingdome and the ynnies
thereof.

3 He hath cut off in his fierce wrath all
the hoine of Israel: he hath brawne
backe his right hand from before the
enemie, and there was kindled in Iacob
like a flame of fire, which deuoured round
about.

4 He hath bent his bowe like an enemy:
his right hand was stretched by as an ad-
uersary, and slew all that was pleasant
to the eye in the tabernacle of his daughter
of Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath de-
noured Israel, and consumed all his pala-
ces: he hath destroyed his strong holdes,
and hath increased in the daughter of Ju-
dah lamentation and mourning.

6 For he hath destroyed his tabernacle, as
a garden, he hath destroyed his congrega-
tion: the Lord hath caused the feastes
and Sabbaths to be forgotten in Zion,
and hath despised in the indignation of
his wrath the king and the ynnies.

7 The Lord hath forsaken his altar: he
hath abhorred his Sanctuarie: he hath
giuen into the hande of the enemy the
walles of her palaces: they haue made a
noise in the house of the Lord, as in the
day of solemnitie.

8 The Lord hath determined to destroy
the wall of the daughter of Zion: he stretch-
ed out a line: he hath not withheld

Which be-
cause other pol-
lution was sepa-
rated from her
husband, Lewis.
15. 19. and was
abhorred for the
time.

That is, they
died for hunger.

Of desiring
vengeance a-
gainst the ene-
my, read Ier. 17.
20 & 23. 23.
Or, gather them
together.

That is,
brought her
from prosperitie
to aduersitie.
b. Hath giue her
a most fore fall.

Alluding to
the Temple or
to the Ark of
the covenant,
which was cal-
led the foot-
stole of Lord,
because they
should not see
their mindes so
lowe, but lift up
their hearts to-
ward heavens.

d Meaning, the
glorie & strenght,
as 1. Sam. 2. 3.

e That is, his
succour which
he was wont to
send vs, when
our enemies op-
posed vs.

f Shewing that
there is no re-
medie but de-
struction, where
God is y enemy.
g As the people
were accu-
sed to praye
God in the so-
lemne feastes
with a loude
voys, so none
the enemies
blaspheme him
with shewing
and crying.

k As men pined
way with sorow
and that haue
no courage.
l In her miserie
the considered
great benefits &
commodities that
she had lost.
m At her religi-
on & serving of
God, which was
y greatest griefe
to her people.
n As I haue al-
ways.
o She is not a-
fflicted, although
it be manifest.
p As I haue al-
ways.
q That Ierusa-
lem, and the
daughters and
widdowes should
enter into y Co-
gregation of the
Lord, and vnder
them be copre-
hended all ene-
mies, Deut. 32. 3.
r That Ierusa-
lem, and the
daughters and
widdowes should
enter into y Co-
gregation of the
Lord, and vnder
them be copre-
hended all ene-
mies, Deut. 32. 3.
s This declareth
that we should
acknowledge
God to be y au-
thor of all our
afflictions, to the
intent that we
might seek vnto
him for remedy.
t Mine heauie
sorrowes are con-
tinually before
his eyes, as he
fitteth a thing to
his hand for a
remembrance.
u He hath tro-
den them vnder
foote as they
were grapes in
the wine presse.
Deut. 32. 17.
Deut. 32. 17.

h This is a figurative speech as that was, when he said, the wailes did lamēt, chap. 1. 4. meaning, y^e this sorow was so great, that the inferiour things had their part thereof.
Or, faint.

Or, faint.

4^e Ehr, whate and wine.

5^e Ehr, poured out the soule.

i Meaning, that her calamitie was so evident that it neede no witnesses.

k Because the false prophets called themselves seers, as y^e other were called, therefore he sheweth, that they faile amiss, because they did not reprove the peoples faults, but flattered them in their finnes, which was the cause of their destruction.

Or, burdens.
 Levit. 26. 15, 25.
 Ier. 28. 15, 25.

Ier. 14. 17.
chap. 1. 16.

Or, brought up in their own hands.

his hande from bestropeing: therefore hee made the apart hand the wail to lament: they were bestropeed together.

9 Her gates are sunke to the ground: hee hath bestropeed and broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets receiue any vision fro the Lord.

10 The elders of the daughter of Zion sit upon the ground, and kepe silence: they haue cast vp dust vpon their heades: they haue girded themselves with sackcloth: the virgines of Ierusalem hang downe their heades to the ground.

11 Mine eyes do faile with teares: my bowels swell: my liver is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings & women in the streets of the cite.

12 They haue said to their mothers, Where is "head and dynt" when they were as the wounded in the streets of the cite, and when they "gaue by the ghost in their mothers bosome."

13 What thing shall I take to witness for thee: what thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 The prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquitie, to turne as wasp the captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 What passe by the way, clappe their hands at thee: they hiss and wagge their head vpon the daughter Ierusalem, saying, To this the cite that men call, The perfection of beautes, and the top of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hiss and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of olde time: he hath thowne downe, and not spared: he hath caused thine enemies to reioyce ouer thee, and set vp by the house of thine aduersaries.

18 Their heart cried vnto the Lord, O wail of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches poure out thine heart like water before the face of the Lord: lift vp thine handes towards him for the life of thy pong children, that faue for hunger in the corners of all the streets.

20 Behold, O Lord, and consider to whom thou hast done this: that the women eate their fruit, and children of a "paine long": shall the Priest and the Prophet be saue in the Sanctuary of the Lord?

21 The pong and the olde lie on the ground

in the streets: my virgins and my pong men are fallen by the swoyde: thou hast slaine them in the day of thy wrauth: thou hast killed and not spared.

22 Thou hast called as in a solemn day my "terrors" round about, so that in the dape of the Lordes wrauth none escaped: my remembrance: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

1 But the man, that hath seene affliction in the rod of his indignation.

2 He hath led me, and brought me into darkness, but not to fight.

3 Surely he is turned against me: he turned his hand against me all the day.

4 My flesh and my kinne hath he caused to ware olde, and he hath broken my bones.

5 He hath "bumped" against me, and compassed me with gall, and labour.

6 He hath set me in dark places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: hee hath made my chapnes beset me.

8 Also when I cry and shoute, he hath turned my prayer.

9 He hath "stopped" my wayes with heuen done, and turned away my pathes.

10 He was vnto me as a brace lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowle and made me a marke for the arrow.

13 He caused "the arrows of his quiner" to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me dinne with "woe" and "woe."

16 He hath also broken my teeth in stones, and hath covered me with ashes.

17 Thus my soule was far off from peace: I forgate prosperitie.

18 And I said, My strength and mine hope is perished from the Lord.

19 Remembering mine affliction, and my mourning, the woe newe and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes mercies that we are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lord is my "portion", saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in his faithfulness.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may knowe themselves and feeble his mercies: considering the wickednes of man, it is maruaile that any remaine alive: but onely that God for his owne mercies sake, & for his promise will euer haue his Church to remaine, though they be neuer so fewe in number, Isa. 1. 9. & We teele thy benefices daily. **h** The godly put their whole confidence in God, and therefore looke for none other inheritance, as Phil. 4.

Or, mine,
whom I feared.

a The Prophet

complained of

the punishment

and afflictions

that he endured

by the false

prophets and

hypocrites, when he

declared the

destruction of

Ierusalem, as

Le. 22. 33.

b He speaketh

as one that

felt Gods heavy

judgements,

which be greatly

fear'd, & there-

fore feared the

word of his

mouth, which

was the word

of the Lord.

c This is a

translation to

the word, who

feele not the

fruit of their

prayers, & cause

them to thinke

that they are

heard, which

thing God vseth

to punish them

that doe with

Gods prayer

falsely.

d And keepeth

me in holde, as

a prisoner.

e He hath no

pitie on me.

f With great

griefe & sorrow

he hath made me

lose my selfe.

g Thus I

point be drawne

& fro betweene

hope & despayr,

as the godly at

times are in

the end the

word getteth

the victorie.

h Meaning

cause why

his life was

danger.

in him, and to the soule that seeketh him.

26 It is good both to trust; and to waite
for the saluation of the Lord.

27 It is good for a man that he beate the
poeke in his¹ poverty.

28 He suffereth alone, and keepeth silence,
because he hath boyme it vpon him.

29 He purreth his² mouth in the dust, if
there may be hope.

30 He curseth his³ chiefe to him that smiteth
him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will
he haue compassion according to his mul-
titude of his mercies.

33 For he doeth not punish willingly,
nor afflict the children of men.

34 In stamping vnder his feete all the pri-
soners of the earth,

35 In ouerthrowing the right of a man be-
foze the face of the most high.

36 In subuerting a man in his cause: the
Lord seeth it not.

37 Who is he then that saith, and it com-
meth to passe, and the Lord commaunds
it not?

38 Out of the mouth of the most high pro-
ceedeth not euill and good?

39 Wherefore then is the lining man so
rowfull? man suffereth for his sinne.

40 Let vs seache and true our wayes, and
turne againe to the Lord.

41 Let vs lift vp⁴ our heares with our
hands vnto God in the heauens.

42 We haue sinned, a haue rebelled, there-
fore thou hast not spared.

43 Thou hast covered vs with wrath, and
persecuted vs: thou hast shamed and not
spared.

44 Thou hast covered thy face from a cloude,
that our prayer should not passe through.

45 Thou hast made vs as the⁵ offscouring
and refuse in the middes of the people.

46 All our enemies haue opened their
mouth against vs.

47 Feare, and a snare is come vpon vs with
desolation and destruction.

48 Mine eye casteth out riuers of water,
for the destruction of the daughter of my
people.

49 Mine eye dropper without stay and
ceaseth not.

50 Till the Lord looke downe, and behold
from heauen.

51 Mine eye⁶ breaketh mine heart because
of all the daughters of my cite.

52 Mine enemies chaled me soze like a
bird, without cause.

53 They haue shut vp my life⁷ in the dunn
geon, and cast a stone vpon me.

54 Waters flowed ouer mine head, when
I thought I am despised.

55 I called vpon the Name of the Lord, out-
of the lowe dunngeon.

56 Thou hast heard my voyce: stoppe not
thine eare from my sigh & from my crye.

57 Thou wast neuer in the day that I
called vpon thee: thou sighest, & sawest not.

58 O Lord, thou hast maintained the cause
of my soule, and hast redeemed my life.

59 O Lord, thou hast seide my wrong, iudge

thou my cause.

60 Thou hast seene all their vengeance, and
all their deuices against me.

61 Thou hast heard their reproach, O Lord,
and all their imaginings against me.

62 The lippes are of those that rose a-
gainst mee, and their whispering against
me continually.

63 Beholde, they siting downe and their
slinging vp, howe I am their song.

64 Give them a recompence, O Lord, ac-
cording to the worke of their hands.

65 Give them⁸ joye of heart, euen thy
cause to them.

66 Persecute with wrath, & destroy them
from vnder the heauen, O Lord.

CHAP. lxxxvi.

How is the gold become to⁹ dunnell:
the most fine golde to be changed, & the
flowes of the Sanctuarie are scattede

red in the corner of euery streete.

The noble men of Sion comparable to
fine golde, haue are they esteemed as

earthens pitchers, euen the worke of the
handes of the potter.

Euen dragons¹⁰ beate out the beastes,
a gaine such to their pong, but the daugh-
ter of my people is become cruell like the

ostriches in the wilderness.

The tongue of sucking child cleareth
to the rooke of his mouth for thirst, the

pong children aske bread, but no man
breaketh it into their

They that did feede delicately, perash in
the streetes: they that were brought vp
in flourish, embast the dunngeon.

For the iniquitie of the daughter of my
people is become greater then the sinne
of Sodom, that was¹¹ destroyed as in a

moment, and none pitched canpes in the
against her.

Her¹² Sazrites were purer then the
snowe, and whiter then the milke: they
were more rubbie in bodie, then the red

precious stones: they were like polished
saphire.

Now their¹³ visage is blacker then a cole:
they can not knowe then in the streetes:
their shame cleareth to their bones: as is

withered like a reede.

They that be shaine with the swordes, are
better then they that are killed with him:
ger: for they fade alway as they were ities

her, though for the¹⁴ fruites of the feldes.

The hands of the iustill women haue
sodden their owne children, which were
their meat in the destruction of a daugh-

ter of my people.

The Lord hath accomplished his¹⁵ in-
dignation: he hath poured out his fierce
wrath, he hath kindled a fire in Zion,

which hath deuoured the foundations
thereof.

The kinges of the earth, and all the in-
habitants of the worldes, would not haue
believed that the aduersaries and the ene-
mie should haue entered into the gates of

Jerusalem.

For the sinnes of her prophets, and the
iniquities of her iudges, that haue shed
the blood of the iust in the middes of

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741.28.4

Or, an eysinate
there.

a By the golde
he meaneth the

Princes, as by
the stones he

understandeth
the Priestles.

Or, iud.

Or, iud.

b Which are of
small estimation
and haue none
honour.

c Though the
dragons becu-

el yet they bite
their yong and

nourish them,
which thing los-

rusalem doeth
not.

d The women
of Sodom, that
was destroyed
as in a

moment, and
none pitched
canpes in the
against her.

e They that were
before most in
Gods fauour,
are now in great
abomination
vnto him.

f For lacke of
foode they pine
away, and con-
sume.

g He meaneth
that these things
are come to
passe therefore,
contrary to all
mens expectation,

a Heliotheth
that we can ne-
uer begin too
tardy to be ex-
ercised vnder the
crosse, that when
the afflictions
grow greater,
our patience also
may be stronger.
b He moni-
toreth not against
God, but a patient
c He humbleth
himselfe as they
that fall downe
with their face
to the ground, &
with patience
waite for suc-
cor.
d He taketh no
pleasure in it,
but doeth it of
necessitie for our
mercedment,
when he suffereth
the wicked to
oppress y^e poore.
e Or, as he
hath.
f Heliotheth
delite therein.
g Heliotheth
that nothing is
done without
Gods prosperi-
tie. Amos 1.6.
h When God af-
flicteth him.
i That is, both
heart & hande
faile to liue
the hands is but
hypocrite.
12 w. 4. 11.

z I am ouer-
come with fore-
ueping for all
my people.
y Heale here,
y^e 34. how he
was in the myrie
dungeon.

a Meaning the
cause wherefore
his life was in
dungeon.

14 Thep

h Some referre this to blind men, which as they went, stumbled on blood, whereof the city was full.
 i Meaning, the heathen which came to destroy them, could not abide them.
 k That is, the enemies.
 l Heweth two principall causes of their destruction: their cruelty, & their vaine confidence in man: for they trusted in the helpe of the Egyptians.
 m Our king Ioshiah, in whome stood our hope of Gods favour, and on whome depended our state and life, was slaine, whom he collect anointed, because he was a figure of Christ.
 n This is spoken by denition: *How say such things?* o He comforteth the Church by that after sevenie yeares their sinnes shall have an ende, where as the wicked should be tormented for ever.

CHAP. V.

The prayer of Jeremiah.

a This prayer is thought, was made when some of the people were carried away captive, others, as the poorest, remained, and some went into Egypt, and other places for succour: altho, it seemeth that the Prophet foretelling their misery so come, thus prayed.

gers, our houses to the aliens.

3 We are fatherles, even without father, and our mothers are as widows.

4 We have drunken our water for money, and our wood is sold unto vs.

5 Our neckes are under persecution: we are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Assyri, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilde berries.

10 Our skine was blacke like as an ouen because of the terrible famine.

11 They desied the women in Zion, and the maidens in the cities of Iudah.

12 The princes are hanged by their hand: the faces of the elders were not had in honour.

13 They tooke the strong men to grinde, and the children fell vnder the wood.

14 The Elders haue sealed from the gate, and the strong men from their songs.

15 The top of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wee no longer vito vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our eyes are dimme.

18 Because of the mountaine of Zion which is desolate: the foresinne vpon it.

19 But thou, O Lord, remainst for ever: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs to long time?

21 Turne thou vs vnto the Lord, and we shall be turned: renew our dapes as of olde.

22 But thou hast utterly rejected vs: thou art exceedingly angry against vs.

23 And mercies can neuer faile. I Whereby is declared that it is not in mans power to turne to God, but is onely his wille to conuert vs, and thus God worketh in vs before we can turne to him, Jeremi. 3. 18.

Ezekiel.

THE ARGUMENT.

After that Ichoiachim by the counsel of Jeremiah and Ezekiel had yielded himselfe to Nebuchadnezzar, and so went into captivity with his mother and sisters of his princes and of the people: certaiue began to repine and murmure that they had obeyed the Prophets counsell, in thogh the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Chaldeans. By reason whereof he confirmed his former prophecies, declaring by new visions and reuelations shewed vnto him, that the cite should most certainly be destroyed, and the people grievously tormented by Gods plagues, in so much that they that remained, should be brought into cruell bondage. And lest the godly should despair in these great troubles, he assured them that God will deliuer his Church at his time appointed, and will destroy their enemies which eyther afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke we haue notable promises, and in whom the glorie of the new Temple should perfectly be shewed. He prophesied these things in Chaldea at the same time that Ieremias prophesied in Iudah, and there began in the sixtieth yeere of Ichoiachims captivity.

CHAP.

C H A P. I.

The time wherein *S. Michael* prophesied and in what place. *3* His kindred. *5* The vision of the four beasts. *26* The vision of the throne.

ICame to passe in the thirtieth year in the fourth month, and in the fifth day of the month (as I was among the captives by the river Chebar) that the heavens were opened & I saw visions of God.

2 In the fifth day of the month (which was the fifth pere of king *Zoiachinus* captiuitie)

3 The woide of the *Loyde* came vnto *Ezekiel* the Priest, the sonne of *Buzi*, in the land of the *Caldeans*, by the river *Chebar*, where the *4* bande of the *Loyde* was vpon him.

4 And I looked, and beholde, a whirleswinde came out of the north, a great cloude and a fire wjapped about it, and a brightnesse was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of amber.

Also out of the middes thereof came the likenesse of foure beasts, and this was their foure: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foot, and they sparkled like the appearance of bright brasse.

8 And the haundes of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were s topped by their wings one to another, and when they went south, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whether their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, & like the appearance of lampes: for the fire ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ran, and returned like vnto lightning.

15 I shew as I beheld the beasts, beholde, a whelke appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the whelkes and their

woorkes was like vnto a chapsolier: and they foure had one fouine, and their facion, and their woorkes was as one whelke in another whelke.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and bright, and were ferefull to beholde, and their rings were full of eyes, rounde about them foure.

19 And when the beasts went, the whelkes went with them: and when the beasts were lift vp from the earth, the whelkes were lift vp.

20 Whether their spirit ledde them, they went, and thither did the spirit of the whelkes lead them, and the whelkes were lifted vp besides them: for the spirit of the beasts was in the whelkes.

21 When the beasts went, they went, and when they stoode, they stoode, and when they were lifted vp from the earth, the whelkes were lifted vp besides them: for the spirit of the beasts was in the whelkes.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chynall, spied ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which covered them, and euery one had two, which covered their bodies.

24 And when they went south, I heard the noise of their wings, like the noise of great waters, and as the boipe of the *Alinghrie*, euen the boipe of *Israhel*, as the noise of an host: and when they stoode, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, & had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a sappir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man as home vpon it.

27 And I saw as the appearance of *Amber*, and as the similitude of fire rounde about within it to looke to, euen from his loynes bywarde: and to looke to, euen from his loynes downeward, I saw toward the as a likenesse of fire, and brightnesse rounde about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the gloie of the *Loyd*: and when I saw it, I fell vpon my face, & I heard a voyce of one that spak.

C H A P. II.

The Prophet is sent to call the people from their error.

And he said vnto me, Sonne of a man, stand by vpon thy feete, and I will speake vnto thee.

but earth and ether, which was to humble him, and cause him to consider his owne state, and Gods grace.

k The Hebrew word is *gashshar* meaning, that the colour was like the Cilician sea, or a precious stone so called. *Or, by 1701.*

l Which declared the swiftness, and the feare, fulnes of Gods iudgements.

m Which signified, that they had no power of themselues, but onely waited to execute Gods comendement.

o Considering the maiestie of God, and the weakness of selfe.

a That is, the Lord.

b Meaning man, which is

c So if he coulde not abide Gods presence till Gods Spirit did enter into him.
Ebr. hard of face.
 d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will sende his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shalbe either to their saluation or greater condemnation.
 e Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to do their duties.
 f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.
 g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

And the Spirit entered into mee, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.
 And he saide vnto mee, Some of man, I sende thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.
 For they are "impudent children, and stiffe hearted: I do sende thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.
 But surely they will not heare, neyther in dede will they cease: for they are a rebellious house: yet that they knowe that there hath bin a Prophet among them.
 And thou some of man, "fearc them not, neyther bee afrayde of their wordes, although rebels, and thomes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afrayde at their lookes, for they are a rebellious house.
 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neyther will they in dede cease: for they are rebellious.
 But thou some of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and "eate that I giue thee.
 And when I looked vp, beholde, an hand was sent vnto me, & loe, a roule of a booke was therein.
 And he spake it before mee, and it was written within & without, and there was written therein, Lamentations, & mourning, and woe.

CHAP. III.

1 The Prophet being sit with the words of God and with the constant boldnesse of the spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

a Whereby is meant, that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. reuel. 19. 10.

Ebr. deepe lippen.

Moreover he said vnto me, Some of man, eate that thou findest: "eate this roule, and goe, and speake vnto the house of Israel.
 So I opened my mouth, and he gaue me this roule to eate.
 And hee saide vnto mee, Some of man, cause thy belly to eate, & fill thy bowels with this roule that I giue thee. The did I eate it, & it was in my mouth as sweet as honye.
 And he saide vnto me, Some of man, go, and enter into the house of Israel, and declare them my wordes.
 For thou art not sent to a people of an unknown tongue, of an hard language, but to the house of Israel,
 Not to many people of an unknown tongue, of an hard language, whose wordes thou canst not understand: yet if I should sende thee to them, they would obey thee.
 But the house of Israel will not obey

thee: for they will not obey me: yea, all b God promi-
 the house of Israel are impudent & stiffe sech his affliction
 heard, to his ministers, and that he will
 8 Behold, I haue made thy face strong as against their faces, and thy forehead hard against their foreheads.
 9 I haue made thy forehead as the adamant, and harder then flint: feare them not therefore, neither bee afrayde at their lookes: for they are a rebellious house.
 10 He saide moreover vnto mee, Some of man, receiue in thine heart all my wordes that I speake vnto thee, & heare them with thine eares,
 11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell as of the fathers, them, Thus saith the Lord God: but surely they will not heare, neyther will they in dede cease.
 12 Then the Spirit tooke me by, and I d Whereby he
 heard behinde me a voyce of a great rushing, saying, "Blessed be the glory of the Lord out of his place.
 13 I heard also the noise of many wings of beasts, that touched one another, & the rattling of many wheeles that were by them, euen a noise of a great rushing.
 14 So the spirit lift me by, and tooke mee away, and I went in bitterness, and indignation of my spirit, but the hande of the Lord was strong vpon me.
 15 Then I came to them that were led away captiues to Tel-abib, that dwelt in the river Euphrat, and I sat, where the flesh which can neuer be ready to render
 16 And at the ende of seuen dayes, the wordes of the Lord came againe vnto me, saying,
 17 Some of man, I haue made thee a watchman vnto the house of Israel: therefore heare the wordes at my mouth, and giue them warning from me.
 18 When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest him warning, yet speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.
 19 Yet if thou warne the wicked, and hee turne not from his wickednes, nor from his wicked way, hee shall dye in his iniquitie, but thou shalt deliuer thy soule.
 20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lape a "Rumbling blocke before him, and he shall dye, because thou hast not giuen him warning: he shall dye in his sinne, and his righteousness dooeth, which he hath done, shall not be remembered: but his blood will I require at thine hand.
 21 Nevertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, hee shall liue because he is admonished: also thou shalt deliuer thy soule.
 22 And the hand of the Lord was there vpon me, and he said vnto mee, Rise, and goe.

into wickednesse more then the nations,
and my statutes more then þ countreys,
that are rounde about her: for they haue
refused my iudgements and my statutes,
and then haue not walked in them.

F Because your
idols are in grea-
ter number, and
your superstitions
more than among
the professed
idolaters, read
Isa. 65. 11: or he
condemneth their
ingratitude in
respect of his
benefites.

Levit. 26. 29.
deut. 28. 53.
2. king. 6. 29.
1. ment. 4. 10.
harm. b 2. 3.

Zintl

Acet

4.70

7 Therefore thus saith the Lord God, Because your multitude is greater than the nations that are rounde about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done accordyng to the iudgements of the nations, ye are rounde about you.

8 Therefore thus saith the Lord God, Be-
hold, I, even I come against thee, and will
execute judgement in the mids of thee,
even in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the midst of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I live, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee; neither shall mine eye spare thee, neither will I have any pity.

13 The third part of the shall die with the pestilence, and with famine shall they be consumed in the mides of the: and another thirde part shall fall by the sword round about the: and I will scatter the last third part into all winde, and I will draw out a sword after them.

23 Thus shall mine anger be accomplished,
and I will cause my wrath to cease in
them, and I will be comforted: and they
shall know, that I the Lorde haue spoken
it in my seale, when I haue accomplished
my wrath in them.

14. Moreover, I will make thee waste, and
abhorred among the nations, that are
round about thee, & in the sight of al that
passe by.

25 So thou shalt be a rejoyce and shame,
a chastisement and an astonishment vnto
the nations, that are round about thee:
when I shall execute iudgements in thee,
in anger and in wrath, and in sharpe re-
bukes: I the Lord haue spoken it.

16 When I shall send upon them the^a evil
arrows of famine, which shall be for
their destruction, and which I will send
to destroy you: and I will increase the
famine upon you, and will break your
staffe of bread.

17 * So will I sende vpon you famine, and
ruill beastes, and they shall spoyle thee,
and pestilence and blood shal passe throughe
thee, & I will bring the sword vpon thee:
I the Lord haue spoken it.

С H A P. V I.

He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the worde of the Royde came
vnto me, saying,

Sonne of man, Set thy face towards
the * mountaines of Israel, and prophesie Chap. 36.
against them.

And say, Ye mountaines of Israel, heare
the worde of the Lord God: thus saith the
Lord God to the mountaines And to the
hilles, to the riners & to the vallies, Bes
holde, I, euen I will bring a fure vnder
you, and I will digge vnder your breaste:

And your altars shall be desolate, and your images of the stone shall be broken: and I will cast downe your high places, and your idols: and your images shall be broken.

And I will lay the dead carcases of the
children of Israel before their idols, and
I will scatter your bones round about
your altars.

6 In all your dwelling places the cities
shall be desolate, and the high places shall
be layde waste, so that your altars shalbe
made waste & desolate, and your idoles
shall be broken, and cease, and your un-
gesses of the furnace shall be cut in pieces, and
your workers shalbe abolished.

7 And the flaine shall fall in the middes of
you, and yet shall knowe that I am the
Loide.

8 Yet will I leave a remnant, ^d that you ^d He shew
may have some that shall escape ^d by sword that in all
among the nations, when you shall be ^d gers God
scattered through the countrie. ^d preference

9 And they that escape of you, shall remain
der me among the nations, where they
shall be in captivitie, because I am grie-
ved for their whorish hearts, which have
departed from me, & for their eyes, which
have gone a whoring after their idoles,
and they shall be displeased in themselves
for the evils, which they have committed
in all their abominations.

10 And they shall know ^b I am the Lorde,
and that I haue not sayd in vaine, that I
would do this euil vnto them.

11 Thus saith the Lord God, **Smite** with
thine hande, and stretch forth with thy
frote, and say, **Alas,** for all the wicked as
bominations of the house of **Israel** : for
they shall fall by the sworde, by the fas
tine. and by the pestilence.

12 ¶ He that is farre off, shall die of the pesti-
lence, and he that is neere, shall fall by the
sword, and he that remaineth is bre-
ged, shall die by the famine: thus will I
accomplish my wrath upon them.

13 Then ſee ſhall knowe, that I am the
Lorde, when their ſaine men ſhall bee as
monger their idoles rounde about their al-
tars, vpon euery hie hill in all the toppes
of the mountaines, & vnder euery greene
tre, and vnder euery thicke oke, which is
the place where they did offer ſweete ſa-
mour to all their idoles.

14. So wil I stretch mine hand vpon them,
and make the lande waste, and desolate
from the wilderness vnto Babilon in
all their habitations, and they shal know
that I am the Lord.

CHAP. VII.

CHAP. VII.
The ends of all the land of Israel shall suddenly come.

I M Discover the word of the Lord came
unto me, saying,

2 3416

1 I will punish thee as thou hast deferred for thine idolatry, which notwithstanding he delayeth till there be no more hope of repentance. The beginning of his punishment is already come. d Which was a voice of joye and mirth. e The scourge is in a readiness. f That is, the proud tyrant Nebuchad-negar hath gathered his force & already. g This cruel enemy shall be a plague scourge for their wickedness. h Their own wisdom shall be great, that they shall have no regard to lament for others. i For the presumption. k For he shall do nothing. l In the year of the Jubile, meaning that none should enjoy the privilege of the law. Lev. 25. 13. m They should be carried away captives. n This vision signified that all should be carried away, and none should remain for the liberte. o No man for all this, in despite of his heart to repent for his evil life. Some read, for none shall be strengthened in his iniquity of his life: meaning, that they should give nothing by flattering themselves in evil. o The Israelites made a braggie, but their hearts failed them. 1/4, 13, 17, int. 4. 34.

shame shall be upon all faces, and boldness upon their heads.

- 19 They shall cast their silver in the streets, and their golde shall be cast farre off: their silver and their golde can not deliver them in the day of the wrath of the Lord: 2/4, 13, 17. they shall not sacrifice their souls, neither fill their bowels: for this cause is for their iniquity.
- 20 He had also set the brantle of his mouth in manifest: but they made images of their abominations, and of their idols therein: therefore have I set it farre from them.
- 21 And I will give it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shall pollute it.
- 22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.
- 23 I spake a chaine: for the land is full of indignement of blood, and the citie is full of crueltie.
- 24 Wherefore I will bring the most wicked of the heathen, and they shall possess their houses: I will also make a pompe of the mightie to cease, and their places shall be desolate.
- 25 When destruction cometh, they shall seeke peace, and shall not have it.
- 26 Calamities shall come upon Calamities, and rumour shall be upon rumour: their shall they seeke a vision of the soothsayers: but the Law shall perish from the wise, and counsell from the Ancient.
- 27 The King shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe unto them according to their wages, and according to their indignities will I judge them, and they shall know that I am the Lord.
- CHAP. VIII.
- 1 An appearance of the similitude of God; 2. Exa. 2. Of the spiritus brought to Jerusalem in the Spirit. 3. The voice of the Lord sheweth the Prophet the idolatries of the nish. b Which continued part of Ammoneth, and in the first day of the month, as I late in mine house, 6 the September. c As Chap. 1. 27. d Ely. in the vision not of God. e Meaning, that from his loynes downward, as from he was thus carried by his loynes bywarde, as the appearance of brightness, and like unto a quier. f Which was hande, and took me by an hearielocke of the porch or the nine head, and the Spirit lift me up court where they be: betweene the earth, and the heaven, and people assembled me. h By a Vision. i Vision to Ierusalem, into the entrie of the inner gate that ledth towards the North, where remained the hole of indignation, which promised indignation. j And behold, the glorie of the God of Israel was there according to the vision, that I sawe in the field.

Chap. x. xi.

Which in the
Chap. x. xi.
be called the
lower courts.

This signified
that the circle
should be burnt.

Meaning, that
the spirit of
God should de-
part from the
Temple.

Reade Chap.
x. xi.

Reade Chap.
x. xi.

Until they had
received Gods
judgements,
W. J. W.

Chap. x. xi.

1 And as I looked, behold, in the * fir-
manent that was above the head
of the Cherubims, there appeared
upon them like unto the similitude of a
throne, as it were a sapphire stone.

2 And he spake unto the man clothed with
linnen, and sayde, Goe in betweene the
wheels, even under the Cherub, and fill
thine hands with coales of fire fro betweene
the Cherubims, and scatter them ouer
the cite. And he went in in my sight.

3 Nowe the Cherubims stood upon the
right side of the house wher the man went
in, and the cloude filled the inner court.

4 Then the glorie of the Lorde went up
from the Cherub, & stood ouer the dawe
of the house, & the house was filled with
the cloude, and the court was filled with
the brightness of the Lords glorie.

5 And the sound of the Cherubims wings
was heard unto the utter court, as the
voce of the Almighty God, when hee
spaketh.

6 And when he had commanded the man
clothed with linnen, saying, Take fire from
betweene the wheeles, & from betweene
the Cherubims, then he went in & stood
beside the wheele.

7 And one Cherub stretched forth his hand
from betweene the Cherubims unto the
fire, that was betweene the Cherubims,
and took thereof, and put it into his hands
of him that was clothed with linnen:
who took it and went out.

8 And there appeared in the Cherubims,
the likenesse of a mans hand under their
wings.

9 And when I looked up, beholde, foure
wheeles were beside the Cherubims, one
where by one Cherub, and an other
where by an other Cherub, and the ap-
pearance of the wheeles was as the colour
of a chrysolite stone.

10 And their appearance (for they were
all foure of one fashion) was as if one
wheele had bene in another wheele.

11 When they went forth, they went by
on their foure sides, & they returned not
as they went: but to the place whither
the first went, then went after it, and they
turned not as they went.

12 And their whole body, and their rings,
and their handes, and their wings, and
the wheeles were full of eyes rounde a-
bout, even in the same foure wheeles.

13 And the Cherub cried to these wheeles in
mine hearing, saying, O wheele.

14 And euery beast had foure faces: the
first face was the face of a Cherub, and the
second face was the face of a man, and the
third the face of a leop, and the fourth the
face of an eagle.

15 And the Cherubims were lifted by:
this is the beast that I sawe at the riuer
Chebar.

16 And when the Cherubims went, the
wheeles went by them: and when the
Cherubims lift by their wings to moue
by from the earth, the same wheeles also
turned not from beside them.

17 When the Cherubims stood, they stood:

and when they were lifted by, they lifted
them selves up also: for the spirit of the
beast was in them.

18 Then the glorie of the Lorde departed
from about the doore of the house, & stood
upon the Cherubims.

19 And the Cherubims lift by their wings,
and mounted up from the earth in my
sight: when they went out, the wheeles
also were beside them: and euery one
stood at the entry of the gate of the Lodes
house at the East side, & the glorie of the
God of Israel was upon them on his.

20 This is the * beast that I sawe under
the God of Israel by the riuer Chebar, and
I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery
one foure wings, & the likenesse of mans
handes was under their wings.

22 And the likenesse of their faces was the
selfe same faces, which I sawe by the ri-
uer Chebar, and the appearance of the
Cherubims was the selfe same, & they went
euery one strait forwarde.

CHAP. XI.

1 Who they were that seduced the people of Israel,
5 Against these he prophesied, shewing them howe
they shall be discomfited abroad. 19 The running
of the heart cometh of God. 21 He threatneth them
that leane vnto their owne counsils.

1 M OYSE, the Spirit lift mee up,
and brought me vnto the East gate
of the Lodes house, which is
Eastwarde, and beholde, at the entrie of
the gate were foure and twentie men: among
whome I sawe Jaazaniah the sonne of
Azur, and Pelatiah the sonne of Benas-
iah, the princes of the people.

2 Then sayde hee vnto mee, Some of man,
these are the men that imagine wicked-
nesse, and devise wicked counsils in this cite.
3 For they say, * It is not naxer, let vs build
houses: this cite is the * caldion, and wee
be the flesh.

4 Therefore prophesie against them, some
of man, prophesie.

5 And the Spirit of the Lorde fell upon
mee, and sayde vnto mee, Speake, Thus
saith the Lorde, O ye house of Israel, this
haue ye said, and I knowe what wher-
seth by of your mindes.

6 Why haue ye not murthered in this cite,
and ye haue killed the strettes thereof with
the flaine.

7 Therefore thus sayeth the Lorde God,
They that ye haue slain, and haue lap-
ed in the middes of it, they are the flesh, and
this cite is the caldion, but I will bring
you forth of the midst of it.

8 We haue feared the sword: and I will
bring a sword vpon you, sayth the Lord God.

9 And I will bring you out of the middes
thereof, and deliver you into the handes
of strangers, and will execute iudgements
among you.

10 Ye shall fall by the sword, & I will iudge
you in the border of * Israel, and ye shall
knowe that I am the Lorde.

11 This cite shall not be your caldion, ney-
ther shall ye be the flesh in the midst thereof,
but I will iudge you in the border of * Israel,
but I will iudge you in the border of * Israel.

There was one
colent betweene
the Cherubims
& the wheeles.
Reade Chap.
x. xi.

Chap. x. xi.
That is, the
whole body of
the foure beasts
or Cherubims.

Thus the wo-
ked denied the
Prophets, as
though they pre-
ached but errors;
& therefore came
the flesh to fill
their pleasures,
We shall not
be pulled out of
Ierusalem, in this
house of our
deceit come, as
the flesh is not
taken out of the
caldion vntill be
fod.

Contrary to
their vaine con-
fidence be shew-
eth in what sense
this cite is the
caldion: that is,
because of the
dead bodies that
haue bene moun-
tered therein, as
he is as flesh in
the caldion.
That is, of the
Caldians.
That is, in the
Caldeans.
Reade
2. King. 23. 4.

It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange judgement of God toward the rest of the people.

g They that remained sit at Jerusalem, thus reproached them that were gone into captivity, as though they were cast off and forsaken of God. h They shall be yet a little church, shewing that the Lord will ever have some to call upon his name, whome he will preserve and restore, though they be for a time afflicted.

Jer. 31. 39. chap. 36. 26. i Meaning, the heart wherunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receive my grace.

k When I co-
niah was led a-
way captive.

l That is, they
perceive not the
fruit of that
which they see
and hear.

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen, that are round about you.

13 And when I prophesied, ¹⁴Belatiah the sonne of ¹⁵Benaiah dyed: then fell I downe upon my face, and cryed with a loud voice, and said, My Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Sonne of man, thy s brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholy are they unto whom I inhabitans of Jerusalem have sayde, Depart ye farre from the Lord: for the land is given us in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them farre off among the heathen, and although I have scattered them among the countreys, yet will I be to them as a little Sanctuary in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from people, and assemblen you out of the countreys where ye have bene scattered, and I will give you the land of Israel.

18 And they shall come thither, & they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within their bowels: and I will take the sonne heart out of their bodies, and will give them an heart of flesh,

20 That they may walke in my statutes, and keepe my judgments, and execute them: and then shall beny people, and I will be their God.

21 But upon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way upon their owne heads, saith the Lord God.

22 And then did the Cherubims lift up their wings, & the wherles besides them, and the glory of the God of Israel was upon them on his.

23 And the glory of the Lord went by from the mids of the cite, and stoode upon the mountaine which is toward the East side of the cite.

24 Afterward the Spirit tooke me up, and brought me in a vision by the Spirit of God into Caldea to them that were ledde away captives: so the vision that I had seen, went by from me.

25 Then I declared unto them that were led away captives, all the things that the Lord had shewed me.

CHAP. XII.

The parable of the captivity, 18 Another parable whereby his distress of hunger and thirst is signified.

1 The word of the Lord also came unto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which have eyes to see, and see not: they have eares

to heare, and heare not: for they are rebellious house.

3 Therefore thou sonne of man, prepare thy selfe to go into captivity, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Therefore thou being forth thy selfe by day in their sight as the stuffe of him that goeth into captivity: and thou shalt goe forth at even in their sight, as they that goe forth into captivity.

5 Digge thou through the wall in their sight, and carpe out there by.

6 In their sight shalt thou breake it upon thy shoulders, and carie it forth in the darke: thou shalt cover thy face, & thou shalt see not the earth: for I have set thee as a signe unto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivity: and by night I digged through the wall in mine hand, and brought it forth in the darke, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayd unto thee, What dost thou?

10 But say thou unto them, Thus saith the Lord God, This burden concerneth you, the chiefe in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I have done, so shall it be done unto them: they shall go into bondage and captivity.

12 And the chiefe that is among them, shall beare upon his shoulder in the darke, and shall goe forth: they shall digge through the wall, to carpe out there by: he shall cover his face, that hee see not the ground with his eyes.

13 They yet also will I spread upon him, and hee shall be taken in my net, & I will king shall bring him to Babel to the lande of the Caldeans, per shall be not for it, though hee shall die there.

14 And I will scatter toward every winde all that are about him to helpe him, and all his garbions, and I will draw out the sword before them.

15 And then shall I know by I am the Lord, when I shall scatter them among the nations, & disperse them in the countreys.

16 But I will leave a little number of the from the twy, from the sammar, a from the penitence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 Therefore I shew the word of the Lord came unto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say unto the people of the land, Thus saith the Lord God of the inhabitanes of Jerusalem, and of the land of Israel, They shall eat their bread with

14 Hee only the
v. 11. 12. 13. 14.
captivity.

b That is, that
doeth, so shall
they doe, and
therefore in the
they shall see
their owne
plague and
sufferance.

c Do not they
desire thy do-
lore we
for it: thus
wicked co-
ne Gods
good and
evil.

d When he
king shall
bring him to
Babel to the
land of the
Caldeans, per
shall be not
for it, though
he shall die
there.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Which shall
beare his name,
and shall be
ministers of
his Church,
reade Chap. 16.

d To prom-
pse to the
people, and
to see them
in their
distress, for
their sin
that ye are
punished.

Exe. 1. And drinke their water with defolation: for the land shall be desolate from her abundances because of the multitude of them that dwell therein.

20 And the cities that are inhabited, shall be left tops, and the land shall be desolate, and ye shall knowe that I am the Lord.

21 And the word of the Lord came unto me, saying,

22 Some of man, what is that promise that you haue in the land of Israel, saying, The dayes are prolonged and all visions false?

23 Tell them therefore, Thus saith the Lord God, I will make this promise to cease, & they shall no more say it as a promise in Israel: but say unto them, The dayes are at hand and the effect of euery vision.

24 For no vision shall any more in vision, neither shall there be any flattering vision within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came unto me, saying,

27 Some of man, beholde, they of the house of Israel say, The vision that he seeth, is for a many dayes to come, and his propheticth of the things that are farre off.

28 Therefore say unto them, Thus saith the Lord God, All my wordes shall no longer be declared, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

The words of the Lord against false prophets, which teach the people the counsels of their own hearts.

1 And the word of the Lord came unto me, saying,

2 Some of man, propheticth against the prophets of Israel, that propheticth, and say thou unto them, that propheticth out of their own hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Who unto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, the prophets are like the foxes in the waste places.

5 They haue not risen by in the gappes, neither made up the hedge for the house of Israel, to stand in the battell in the day of the wrath.

6 They haue seene vanities, and lying visions, saying, Peace, saith the Lord, and the Lord hath said, and they haue made others to hope that they would confirme the word of their propheticth.

7 Haue ye not seene a vain vision? & haue ye not spoken a lying divination? & ye say, The Lord hath said, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanities, & haue seene lies, therefore beholde, I am against you, saith the Lord God.

9 And mine hand shall be upon the eyes of them that see vanities, and they shall not be on the foundations of my people: neither shall they be to them in the day of wrath, for the house of Israel, neither shall they enter into the land of Israel: & ye shall knowe that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: and one built up a wall, and beholde, the others daubed it with untemperd morer.

11 Say unto them which daube it with untemperd morer, that it shall fall: for there shall come a great storme, and I will scrib hailestones, which shall cause it to fall, and a storme winde shall breake it.

12 So, when the wall is fallen, shall it not be said unto you, Where is the daubing which ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a storme winde to arise, which shall be in my wrath, and a great storme shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with untemperd morer, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall knowe that I am the Lord.

15 Thus will I accomplish my wrath by the wall, and upon them that haue daubed it with untemperd morer, and will say unto you, The wall is no more, neither the daubers thereof.

16 To wit, the prophets of Israel, which propheticth upon Jerusalem, and bidde ones of peace for it, and there was no peace, saith the Lord God.

17 Likewise thou some of man, set thy face against a daughter of the people, which propheticth out of their owne heart: and propheticth thou against them, and say,

18 Thus saith the Lord God, Who unto the women that sew pillows under all arme holes, and make haire vpon the head of euery one that standeth up, to hunt foules: will ye hunt the foules of my people, & will ye give life to the foules that come unto you?

19 And will ye pollute me among my people for handiwork of a harp, and for piers of bread to slay the foules of them that should not dye, and to give life to the foules that should not live, in saying to my people that heare you? I say.

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with you that are prophets, wherewith ye haue said, Peace, to make them to sleepe, & I will tear them from your armes, and will let the foules goe, even the foules that ye pur to make them to sleepe.

21 Your haire also will I teare, & deliver my people out of your hands, & they shall should depart be no more in your hands to be hunted, and ye shall knowe that I am the Lord.

22 Because with you I say, ye haue made the heart of the righteous sad, whom I

That is, in the house of the, wherein the true liuelines are written. f. Reade Jer. 4. 14.

Whereas the true Prophet propheticth the destruction of Ierusalem to bring the people to repentance, he saith the contrary & flattered them in their vanities, so that what one false prophet said, which is here called the building of the wall, another false prophet would affirme, though he had neither occasion nor good ground to beare him.

Whereby is meant whatsoever man of himselfe setteth forth under the authoritie of Gods word.

These superstitious women for lucre would propheticth & tell every man his fortune, glazing their pillows to lean upon, & kerchiefs to cover their heads, to intent they might the more allure them, and bewitch them.

Will ye make my word to serue your bellies? These forsocters made the people beleue, & they could preface life or destroy it, as it should come to euery one according as they propheticth. That is, to cause the people to beleeue, & that they should depart from the body. By threatening them that were godly, & vpholding the wicked.

I becaue they did not immediately see the prophecies accomplished, they counted them as though they should never be fulfilled.

That is, that they did not come to passe in our dayes, and therefore we are not for it: thus the wicked ease about Gods promise and benig-

Chap. 14.

a After their own fantasie, and not to having the revelation of the Lord, Jer. 13. 16.
b Watching to destroy the vine, Jude.
c He speaketh to the governors and true ministers that should haue refused them.

d They promised peace to this people, and now they are their destruction, so that it is manifest they are false prophets.

a Riches of the
captivity of Ie-
coniah, or of the
reign of Zedek-
iah.

b That is, the
famous cite Je-
rusalem, where-
unto all people
resorted.

c My riches &
same shall in-
crease thus the
wicked shal co-
ast her fall by
whom they may
have any profit
or advantage.

d The townes
that belonged
unto her.

e For Tyne was
much built by
arte, & by labor
of me was wone
out of the sea.
Some refer this
vnto the images
of the noble me,
which they had
erected vp for
their glory and
renoume.

f I will make thee
so bare y thou
shalt have no-
thing to couer
thee.

g The gover-
nours & rulers
of other coun-
tries that dwell
by the sea where-
by he significth
that her destru-
tion should be
so horrible, that
all the worlde
should heare
thereof and be
afraide.

And in the eleventh yeere, in the first
day of the month, the word of the Lord
came vnto me, saying,

2 Sonne of man, because that Tyne hath
sinned agaynst Jerusalem, I have taken
of the people is broken: it is carried into
the sea, for I have taken of the people
is broken: it is carried into the sea, for I have taken of the people

3 Therefore thus saith the Lord God,
Behold, I will bring by many nations
agaynst thee, as the sea mounteth vp
with his waves.

4 And they shall destroy the walles of Tyne
and breake downe her towers: I will
also scrape her dust from her, and
make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nettes
in the murther of the sea: for I have
spoken it, saith the Lord God, and it shall
be done to the nations.

6 And her daughters which are in the
field, shall be named by the sword, and
they shall knowe that I am the Lord.

7 For thus saith the Lord God, Behold,
I will bring vpon Tyne Shebna king of
Israel, a king of kings from
the north, with horses and with chariots,
and with boyles, with a multitude and
much people.

8 He shall lay with the sword the daugh-
ters in the field, and he shall make a foyle
agaynst thee: and cast a mount agaynst
thee, and lift vp the buckler agaynst
thee.

9 He shall set engines of warre before him
agaynst the walles, & with his weapons
breake downe thy towers.

10 The dust of his horses shall couer thee,
for their multitude: thy walles shall shake
at the noise of the horsemen, and of the
wheelers, and of the chariots, when he
shall enter into thy gates as into the en-
trie of a cite that is broken downe.

11 With the heones of his horses shall he
tread downe all thy streets: he shall slap
thy people by the sword, and the pil-
lars of thy strength shall fall downe to the
ground.

12 And they shall robbe thy riches, and
spoil thy merchandise, and they shall
breake downe thy walles, and destrope
thy pleasant houses, and they shall cast
thy stones and thy timber and thy dust
into the mids of the water.

13 Thus will I cause the sounde of thy
songs to cease, and the sounde of thy
harpes shall be no more heard.

14 I will lay thee like the toppe of a rocke:
thou shalt be for a spreading of nettes:
thou shalt be built no more: for I the
Lord have spoken it, saith the Lord
God.

15 Thus saith the Lord God to Tyne,
Shall not the ples tremble at the sounde
of thy fall? & at the cry of the wounded,
when they shall haue and murdered in
the mids of thee?

16 Then all the princes of the sea shall
come downe from their thrones: they
shall lay away their robes, and put off

their byshopped garments, and shall clothe
themselves with almon: thus saith the
Lord God, I will make thee as every
moment, and be made at thee.

17 And they shall take up a lamentation
for thee, and say to thee, How art thou des-
troyed, that wast inhabited of the sea
men, the renowned cite which was strong
in the sea, both the and her inhabitants,
which cause their feare to be on all her
hautes there.

18 How shall the ples be astonied in
the day of thy fall: yea, the ples that are
in the sea shall be troubled at thy depar-
ture.

19 For thus saith the Lord God, When
I shall make thee a desolate cite, like the
cities that are not inhabited, and when
I shall bring the deepe vpon thee, & great
waters shall couer thee.

20 When I shall cast thee downe with
thrust that descende into the pit, with the
people of olde tyme, and shall let thee in
the lowe partes of the earth, like the olde
dead long ago.

21 Ruines, with them, I say, which go downe
to the pit, so that thou shalt not be inha-
bited, and I shall thewe my glory in the
land of the living.

22 I will bring thee to nothing, and thou
shalt be no more: though thou bee sought
for, yet shalt thou neuer be found againe,
saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyne, shewing
what were the riches, power and authority there-
of in time past.

1 The word of the Lord came againe
unto me, saying,
2 Sonne of man, take vp a lamenta-
tion for Tyne,

3 And say vnto Tyne, that is situate at
the enrie of the sea, which is the mart of
the people for many ples, Thus saith the
Lord God, Thou hast said, I am
of perfitte beautie.

4 Thy borders are in the mids of the sea,
and thy builders haue made thee of per-
fitte beautie.

5 They haue made all thy ship boards of
firre trees of Shebir: they haue brought
cedars from Libanus, to make masts for
thee.

6 Of the okes of Bashan haue they made
thine oyes: the companie of the Assyrians
haue made thy bankers of purple, brought
out of the ples of Chittim.

7 Fine linen with byspered wyke, brooght
from Egypt, was spread ouer thee to be
thy sayle, blewre like and purple, brooght
from the ples of Cush, was thy couer-
ing.

8 The inhabitants of Idon, and Arad
were thy mariners, & Tyne: thy wise
men that were in thee, they were thy pil-
lors.

9 The ancients of Gebal, and the wise
men thereof were in thee thy talkers, meant by the
all the shippes of the sea with their mar-
iners were in thee to occupie thy marts
there.

10 They of Persia, and of Ind & of
Saba, were thy

h Meaning man-
chants, which by
their traffique
did enrich her
wonderfully and
increase her
power.

k Meaning in
Iudea, phoen-
iciae, & other
places.

a Which feed
all the worlde
with thy man-
chandise.

b This moun-
taine was called
Hermion, but the
Amorites called
it Shennir.

c Which is call
for Grecia and
Italye.

d Meaning, that
they built the
walles of the ci-
ties.

e Meaning, that
they were the
builders of Solomons
temple.

f Meaning, that
they were the
builders of Solomons
temple.

the Egyptians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How wake is thine heart, saith the Lord God, seeing thou doest all these things, even the works of a presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not been as an harlot: that desirest a reward, as an harlot: that playeth the harlot, & taketh others for her husband:

32 They give gifts to all other whorers, but thou givest gifts unto all thy lovers, and rewardest them, that they may come unto thee on every side for thy fornication.

33 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

34 Therefore, O harlot, heare the word of the Lord.

35 Thus saith the Lord God, Because thy shame was poured out, and thy filthiness discovered through thy fornications with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou diddest offer unto them,

36 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about as against thee, & will discover thy filthiness unto the world by thee as all thy filthiness.

37 And I will judge thee after the manner of them that are harlots, and of them that tread blood, and I will give thee the blood of thy wrath and jealousy.

38 I will also give thee into their hands, and they shall destroy thine high place, and shall break down thine high places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leave thee naked and bare.

39 They shall also bring by a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

40 And they shall burn by thine houses with fire, & exercise judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, & thou shalt give no reward any more.

41 So will I make my way toward thee to rest, and my jealousy shall depart from thee, and I will cease, and be no more angry.

42 Because thou hast not remembered the days of thy youth, but hast provoked me with all these things, behold, therefore I also make up to thee: I will bring thee up by thine head, saith the Lord God: yet hast

not thou had consideration of all thine abominations.

43 Behold, all that be your brethren, shall be this power against thee, saying, This is the mother, so is her daughter.

44 Thou art the mothers daughter, that hath cast off her husband & her children: & thou art the sister of thy sisters, which forsake their husbands and their children: your mother is an harlot, & your father an Amorite.

45 And thine elder sister is Samaria, & her daughters, that dwell at thy left hand, & thy younger sister, that dwelleth at thy right hand, is Sodom, & her daughters.

46 Yet hast thou not walked after their ways, nor done after their abominations: but as it had been a very little thing, thou wast corrupted more then they in all thy ways.

47 As I live, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

48 Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, & abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poor, nor feed the needy.

49 But they were haughty, and committed abomination before me: therefore I took them away, as pleased me.

50 Repher hath Samaria committed half of thy iniquities, but thou hast exceeded them in thine abominations, & hast justified thy sisters in all thine abominations, which thou hast done.

51 Therefore thou which hast justified thy sisters, bear thine own shame for thy sins, that thou hast committed more incommittable, then they which are more righteous then thou art: be thou therefore confounded also, & bear thy shame, seeing that thou hast justified thy sisters.

52 Therefore I will bring againe their captivity with the captivity of Sodom, & her daughters, & with the captivity of Samaria, and her daughters: even the captivity of thy captives in the midst of them.

53 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou hast justified them.

54 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

55 For thy sister Sodom was not heard of by thy report in the day of thy pride, before thy wickedness was discovered, as in that same time of the reproach of the daughters of Assur, and of all the daughters of the Chaldeans round about her which despise thee on all sides.

56 By her example to feare my judgments, I brought vnder by the Syrians and Philistines, which joyned with the Syrians, or compassed about Jerusalem.

Or, that will beare rule.

g Meaning, that some harlots countenance shall reward, but no lovers gave a reward to all others: signifying, the idolaters bestow all their substance, which they receive of God for his glory, to serve their vile abominations.

Or, further parts.

h Egyptians, Assyrians, and Chaldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9. I will judge thee to death, as the adulterers & murderers.

h. King. 23. 9.

i I will utterly destroy thee, & so my jealousy shall cease.

u I have punished thy faults, but thou wilt not repent.

x As were the Canaanites, and the Hittites and others your predecessors, say you their lawless.

y That is of Sodom and Samaria.

z That is, her cities.

a Or, thy sister younger than thou.

b But dost find worse.

c He allegeth these four vices, pride, covetousness, idleness, and contempt of the poor.

d As some principal cause of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

e Which was shipped) colon in Beth el and Dan.

f These are the wicked, that in respect of thee, Sodom and Samaria were called.

g Thine pleasures in comparison, saying, I will reward thee.

h Jerusalem when Sodom should be restored, that is, new Jerusalem.

i In that thou hast showed thyself worse than they, and yet thoughtst to escape punishment.

k Meaning, that it should never come to pass.

l Or, as was a remembrance in thy mouth.

m These would not call her proud, because to men when thou wast so proud, to least.

n That is, will show by her example to feare my judgments.

o Chron. 28. 2. k Which joyned with the Syrians, or compassed about Jerusalem.

1 When thou breakest the covenant, which was made between thee and me, as verse 1. 2 That is, of mercy and love I will pierce thee, and so stand to my covenant, though thou hast defiled the consecration. 3 Whereby he sheweth that among the most wicked he had ever some feele of his Church which he would cause to be fruitful in the time: and here he declarer how he will call the Gentiles. 4 But of my free mercy. 5 This declarer what fruites Gods mercies worke in his, to wit, love, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

1 **A**nd the word of the Lord came unto me, saying, 2 Some of man, put forth a parable and speake a piouserbe unto the house of Israel, 3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had divers colours, came unto Lebanon, and took the best branche of the cedar, 4 And brake off the top of his twigge, and carried it into the land of merchants, and set it in a cite of merchants. 5 He took also of the seede of the land, and planted it in a fruitful ground: he placed it by great waters, and set it as a willowe tree. 6 And it budded by, and was like a spreading vine of some nature, whose branches turned toward it, and the roots thereof were under it: so it became a vine, and it brought forth branches, and shot forth buds. 7 There was also another great eagle with great wings and many fetters, and he holde, this vine did turne her roots toward it, and spied forth her branches toward it, that he might water it by the trenches of her plantation. 8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruit, and be an excellent vine. 9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and destroy the fruit thereof, and cause them to dye? all the leaves of her bud shall wither without great power, in many people, to plucke it up by the roots thereof. 10 Beholde, it was planted: but shall it prosper? shall it not be dyed by, and wi-

ther? When the East winde shall touch it, by this drye winde, he meaneth the Babylonians.

11 Moreover, the joyde of the Lord came unto me, saying, 12 Say now to this rebellious house, know ye not, what these things meane? tell them, Beholde, the king of Babel is come to Jerusalem, and hath taken the king That is, Jeroniah, 2. King. 24. 13 And hath taken one of the kings seede, and made a covenant with him, and hath taken an othe of him: he hath also taken the princes of the land, and the princes thereof, and led them with him to Babel. 14 That the kingdome might be in subjection, and not lift it self up, but keepe their covenant, and stand to it. 15 But he rebelled against him, and sent his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape, that doeth such things? or shall he breake the covenant, and be delivered? 16 No, I thus saith the Lord God, he shall die in the muddes of Babel, in the place of the king, that had made him king, whose othe he despised, and whose covenant made with him, he brake. 17 Neither shall Pharaoh with his mighty hoste, and great multitude of people, maintaine him in the warre, when they shall be cast by multitude, and builded ramparts to destroy many persons. 18 For he hath despised the oth, and broken the covenant (per lor, he had given me his hand) because he hath done all these things, he shall not escape. 19 Therefore thus saith the Lord God, As I live, I will surely bring mine othe that he hath despised, and my covenant that he hath broken, upon his owne head. 20 And I will spread up nette upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into judgment with him there for his trespasses that he hath committed against me. 21 And all that flee from him with all his host, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and ye shall knowe that I the Lord have spoken it. 22 Thus saith the Lord God, I will also take off the toppe of this his cedar, and will set it, and cut off the toppe of the tender plant thereof, and I will plant it upon an high mountaine and great. 23 Even in the high mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every foule shall dwell in the shadow of the branches thereof. 24 And all the trees of the field shall knowe that I the Lord have brought downe the high tree, and exalted the lowe tree: that I have dyed up the greene tree, and made the drie tree to flourish: I the Lord have spoken it, and have done it.

CHAP. XVII.

1 Her sheweth that every man shall bear his owne was love and fine, continued.

Isa. 37. 31 To him that amurdelh, is saluation promised. 34. Death is prophesied to the righteous, which turneth backe from the right way.

1 The wordes of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, The fathers haue eaten sowte grapes, and the childrens teeth are set on edge?

3 As I liue, sayth the Lord God, ye shall die this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, & also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 And hath not eaten vpon the mountaine, neither hath life vpon his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath liuen with a meretricious woman,

7 Neither hath oppressed any, but hath restored the pledge to his detour: hee that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

8 And hath not giuen sough vpon vsurie, neither hath taken any increase, but hath withhelden his hand from iniquity, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, sayeth the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a shedder of blood, if he doe any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaine, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath life vpon his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen sough vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that doeth all his fathers sinnes, which hee hath done, and feareth neither doeth such like,

15 That hath not eaten vpon the mountaine, neither hath life vpon his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withhelden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neyther hath withhelden his hande from the afflicted, nor receiued vsurie nor increase, but hath executed iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed

and spoiled his brother by violence, and hath not done good among his people, lo, euery he dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 ¶ The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon him selfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my statutes, and do that which is lawfull and right, hee shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his righteousness shall hee be had done, he shall liue.

23 ¶ I desire that the wicked should die, sayth the Lord God: if he shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and do according to all the abominations, that the wicked man doeth, shall he liue? all his righteousnesses that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet say ye, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euery die for the same, he shall euery die for his iniquitie, that he hath done.

27 Again, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right, he shall save his soule alure.

28 Because he considereth, & turneth away from all his transgressions, & he hath committed, he shall surely liue & shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, sayth the Lord God: returne therefore and cast others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, where by ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, sayth the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

The captiuitie of the Kings of Iudah signified by

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned & their children were punished for their transgressions, read here, 31. 29. b If he hath not eaten of the flesh that hath bin offered vnto idoles to honour them thereby.

Lamit. 18. 10. Ebr. some neuer. Lamit. 20. 18. Isa. 58. 7. Matt. 23. 35. Exod. 22. 25. Lamit. 25. 37. Deut. 23. 19. Psal. 115. 5.

Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or els not.

Deut. 24. 16. Lamit. 14. 6. 2 Chron. 35. 4. d He joyeth in the observation of mens & repentance: for none can repent in deed except he labour to keep the law. Or, not legal in his charge. e That is, in the fruits of his faith which declare that God doth accept him. f He speaketh this to comfort Gods mercie to poore sinners, who rather wend to perishe by to punish, as his law suffering declareth. Ch. 33. 11. Albeit God in his counsel counsell appointed death and damnation of I reprobate, yet the end of his mercie was not their death only, but chiefly by his own glory. And also because he doth not approve sin, therefore it is here said that he would haue them to come away from it that they might liue. Or, rather that he may returne from his wayes and liue. g That is, the false opinion that the hypocrites haue of their righteousness. h In punishing the fathers, the children. i He sheweth that man cannot forsake his wickednesse till he be changed, which is only the work of God.

the lyon whelpet, and by the lyon. 70 The prospective of the cite of Ierusalem that is past, and the miserie thereof that is present.

Thou also, take up a lamentation for
the ^a princes of Israel;

I And say, Wherefore say the^b mother
as a lionesse among lions: the nourished
her young ones among the lions, tubelins

And she brought vp one of her whelpes
and it became a Ipon, and it learned to
catch the piap, and it deuoured men.

The nations also heard of him, and he was taken in their nets, & they brought him in chains vnto the land of Egypt.

Nowe when she saw, that she had wa-
ted & her hope was lost, she tooke another
of her ^dwhelues and made him a leon.

Which went among the Ipons, and became a Ipon, & learned to catch the piaye, and he denioured euen.

And he knew their widowes, and he destroyed their cities, and the lande was wasted, and all that was therein by the noise of his roaring.

Then the Nations set against him on euery side of the countreys, & layed their nets for him: so he was taken in their pit. And they put him in prison & in chaines.

and brought him to the king of Babel, & they put him in holdes, that his voyce should no more be heard vpon the mountaynes of Israel.

Another is like a vine in the blood,
planted by the waters: she brought forth
fruits and branches by the abundant
waters.

And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

a But she was plucked by in wrath: she
was cast downe to the ground, and the
East winde dyed up her fruite: her
branches were broken, & withered: as for þ

3 And now shee is planted in the wildernes
in a drie and thirstie ground.

4. And fire is gone out : of a rod of her branches, which hath devoured her fruit, so that she hath no strong rodde to bee a scepter to rule : this is a lamentation and shall be for a lamentation.

С Н А Р. XX.

The Lords denieth that he will answer them when they pray, because of their unkindnes. 33 He promiſeth that his people ſhall returne from captivity. 36

And in the ſeventh peece, in the fifth

AND in the seventh peece, in the fifth moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sat before me.

Then came the woide of the Hoide unto
me. saying

Some of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I live, saith the Lord God, when I am asked, I will not answer you.

Wilt þu iudge them, some of man & wilt

thou judge them? raise & then to order.

stand the abominations of their fathers
And say unto them, Thus saith the Lord

God, In the day when I chose Israel, &
I lift up mine hands unto the seed of the

And I brought mine hand into the land of the
house of Iakob, & made my selfe knowne
unto them in the land of Egypt.

well vnto them in the lande of Egypt,
when I lift vp mine hande vnto them, &
saye I am the Lord your God.

laid, I am the Lord your God,
In the day that I lift up mine hand vn-

to them to bring them forth of the land
of Egypt, into a land that I had promised

for them, flowing with milke and honey,
which is pleasant among all lands,

Then said I unto them, Let every man cast away the abominations of his eyes.

And I will keep you from all unclean things, and ye shall not bow down to idols: for I am the Lord your God.

But they rebelled against me, and would not hear me: for none cast away the

not hear him: for none call away the as-
 sumptions of their eyes, neither did
 they forsake the idols of Egypt, when I

they forsake the idoles of Egypt : then I
thought to powre out mine indignation

b This declareth

by great lenitie &
patience of God,

which calleth
sinners to repen-

ance before he
condemne them.

I swear that I
would be their

God, which ma-

er of othe was
berved from

AR, III, of

i Whereby the holy Ghost con-fureth them that say ſ they wil follow the religion and example of their fathers, & not meafure their doings by Gods worde, whether they be approvable thereby or no. k Meaning, that they fec their de-lie vpon them. l Because they would not obey my lawes, I gaue them vp to them felues, that they ſhould obey their owne fan-taſies, as verl. 39. Rom. 1. 31. 24. m I condemned moſe things, and counted them as abominable which they thought had bene excellent & to haue declared moſe zeale, Luke 16. 15. for that which God required as moſt excellent, that gaue they to their idoles. n Not onely in the wilderness, when I brought them out of E-gypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idola-try, ſeeing that by no admoni-tion he can be drawn backe. o Which ſignifi-eth an hie place, declaring y they wanted thefelues of their idolatry, and were not a-shamed thereof, though God had comanded them expreſſely, that they ſhould haue no altar lifted vp on hie by haire, Exod. 20. 26. p He ſheweth that the ingratitude of the people deſerueſh, y God ſhould cut the off, & y they ſhould not haue y coſon of his worde.

of ponr fathers, neither obſerue their maner: ſ, nor deſile ponr felues with their idoles. 19 I am the Lord ponr God: walke in my ſtatutes, and keepe my iudgements and doe them, 20 And ſanctifie my Sabbaths, and they ſhall be a ſigne be-weene me & you, that ye may know that I am y Lord ponr God. 21 For whithſtanding the childeyn rebelled againſt mee: they walked not in my ſtatutes, nor kept my iudgements to doe them, which if a man doe, hee ſhall live in them, but they polluted my Sabbaths: theſe I thought to poure out mine indignation vpon them, and to accompliſh my wrath againſt them in the wilderness. 22 Nevertheless I withholde mine hand & had reſpect to my name that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth. 23 Yet I lift vp mine hande vnto them in the wilderness, that I would ſcatter the among the heathen, and diſperſe them through the countrey. 24 Becauſe they had not executed my iudgements, but had call away my ſtatutes and had polluted my Sabbaths, & their eyes were after their fathers idoles. 25 Wherefore I gaue them alſo ſtatutes that were not good, & iudgements, wheres in they ſhould not live. 26 And I polluted them in their own gifts, in that they cauſed to paſſe by the fire all that ſtill openeth the wombe, that I might deſtroy them, to the ende that they might knowe that I am the Lord. 27 Wherefore, ſonne of man, ſpeake vnto the houſe of Iſrael, and ſay vnto them, Thus ſaith the Lord God, yet in this ponr fathers haue blaſphemed mee, though they had before grievouſly tranſgreſſed againſt mee. 28 ſ For when I had brought them into the lande, for the which I lifted vp mine hand to geue it to the, then they ſawe enes per hie hill, & all the thicke trees, & they offered there their ſacrifices, & there they preſented their offering of piousocation: there alſo they made their ſweete ſauour, and poured out there their drinke offerings. 29 Then I ſayd vnto them, What is the hie place wherunto ye goe? And the name thereof was called o Baniab vnto this day. 30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted after the manner of ponr fathers? and commit ye not whoredome after their abominations? 31 For when you offer ponr gifts, and make ponr ſonnes to paſſe through the fire, you pollute ponr felues with all ponr idoles vnto this day: that I anſwere you when I am asked, Houſe of Iſrael, ſaith the Lord God, I will not anſwere you when I am asked. 32 Neither ſhall that be done that com-

meth into your minde: for ye ſay, We will be as the heathen, & as the ſemblers of the countreys, & ſerue wood, & ſtone. q He declared ſurely rule ponr with a mighty hand, and with a ſtretched out arme, and in my name vnto God and to his owne. 34 And will bring ponr from the people, and will gather ponr out of the countreys, therefore God wherem ye are ſcattered, with a mighty hand, and with a ſtretched out arme and in my wrath poured out. 35 And I will bring ponr into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with ponr fathers in the wilderness of the lande of Egypt, ſo keeneſt, will I plead with you, ſaith y Lord God. 37 And I will cauſe ponr to paſſe under the rod, and will bring you into the land of the covenant. 38 And I will chuſe out from among ponr the rebels, and then they tranſgreſſe as againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the lande of Iſrael, and you and then bring ſhall knowe that I am the Lord, the godly home. 39 As for you, o houſe of Iſrael, thus ſaith the Lord God, ſee you, and ſerue ſignifying, euery one his god, ſaying that ye will not obey me, & pollute mine holy name no more with ponr gifts & with ponr idoles, with the chaffe, but chuſe out the wicked to puniſh them when he ſhall ſpare me: I accept them, and there will I require ponr offerings, and the firſt fruits of ponr oblations, with all ponr holy things. 41 I will accept ponr ſweete ſauour, when I bring ponr from the people, and gather ponr out of the countreys, wherem ye haue bene ſcattered, that I may be ſanctified in ponr before the heathen. 42 And ye ſhall knowe, that I am the Lord, when I ſhall bring ponr into the lande of Iſrael, into the land, for y which I lifted vp mine hand to geue it to ponr fathers. 43 And there ſhall ye remember ponr waues, and all ponr workes, wherem ye haue bene deſiled, and ye ſhall iudge ponr ſelues worſhip to be cut off, for all ponr conſciences ſhall comit you ſin. 44 And ye ſhall knowe, that I am the Lord, when I haue reſpect vnto you for y names ſake, and not after ponr wicked waues, nor according to your corrupt workes, & ye houſe of Iſrael, ſaith the Lord God. 45 Wherefore, the word of the Lord came vnto me, ſaying, 46 Some of man, ſet thy face toward the way of Eſauan, and diſperſe thy worde toward the South, and prophete toward the ſouthe of the ſide of the South, 47 And ſay to the ſouthe of the South, Heare the wordes of the Lord: thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall deuoure all the y greene wood in thee, & all the drye wood, and weak in the continuall ſmoke ſhall not be quenched, x For Iudah ſhould ſeeke ſaluation from Babylon.

y That is, vnto the coming of Messiah: for th
had some signe of gouernement afterward vnto
Greekes and Romanes, yet this restitution was
comming, & at length should be accomplished,
Gen. 49. 10. x Though the Jewes & Ammonite
Iewe, y thou to wit the Jewe, shouldst come v
that the Prophets, which threaten, speake lyes,
fairly come, as though thou werest already vnto

attire for Jeho-
adek the priest
went into capti-
vity with King.

7 Thats, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greekes and Romanes, yet this restitution was not till Chrills comming, & at length should be accomplished, as was promised, Gen. 49. 1. 2 Though the Iewes & Ananimites would not beleeue, y^t thou wth the sword shouldst come vpon them, & said that the Prophet, which threatned, he keepest, yet thou hast as surely come, as though thou wst hast aduanced vpon their neckes.

and prophesied a Ipe vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his theaht? I will iudge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hande of headie men, and shall full to destruction.

32 Thou shalt be in the fire to be deuoured: the blood shall be in the mids of the land, and thou shalt bee no more remembred: for I the Lord haue spoken it.

CHAP. XXXI.

1 Ierusalem is repressed for crueltie, 25 Of the wicked doctrine of the false prophets and Priests, and of their vnstable counsellors. 27 The tyrannie of rulers. 29 The wickedness of the people.

1 **M**oreouer, the worde of the Lord came vnto me, saying,

2 **S**olue thou sonne of man, wilt thou iudge, wilt thou iudge this bloody citie? wilt thou iudge her all her abominations?

3 **T**hen say, Thus saith the Lord God, The citie that is in the mids of the land, that her time may come, and make her idle as against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted the selfe in thine idoles, which thou hast made, & thou hast caused thy daies to distill nere, and art come vnto the terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countries.

5 Those that be netre, and those that be farre from thee, shall mocke thee, which art vaine in name and ioye in affliction.

6 Behold, the princes of Israel euerp one in thee was readie to his power, to shed blood.

7 In thee haue they despised father and mother: in the muddes of thee haue they oppressed the stranger: in thee haue they derided the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate, vpon the mountains: in the muddes of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vnder her that was polluted in her foules.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man sowed his owne sister, even his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken blurre and the encrease, & thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue smitten mine

handes vpon the countenies, that thou shalt bleed, and vpon the blood, which hath bene in the muddes of thee.

14 Canst thou heart endure, canst thou handes be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will bee it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy surname to cease from thee.

16 And thou shalt take thine inheritance in the selfe in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Some of man, The house of Israel is vnto me as a dysside: all they are blasphemous, and time, and pson, and lea in the mids of the foyname: they are euen the dysside of filth.

19 Therefore, thus saith the Lord God, Becausen they are all as dysside, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather filth and blasphemous, and lead, and time into the muddes of the foyname, to blowe the fire vpon it to melt it, so wil I gather you in mine anger and in my wrath, and will put you there, and melt you.

21 I will gather you, I say, and blowe the fire of my wrath vpon you, and you shall be melted in the muddes thereof.

22 As filth is melted in the mids of the foyname, so shall ye be melted in the mids thereof, & ye shall knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Some of man, say vnto the, Thou art the land, that is vncleane, and thou shalt be vncleane in the day of visitation.

25 There is a conspiracy of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my law, and haue defiled mine holy things: they haue put no difference betwene the holy and the profane, neither discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am profaned among them.

27 Her princes in the mids thereof are the wolues, rauening the pray to shed blood, & to destroy soules for their owne covetous lucre.

28 And her prophets haue daubed them with untimpered mortar, setting banisters, & building lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling & robbing, & haue bereed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make up the hedge, & stand in the breach, & say, I will be a hedge for thee, & thou shalt not be destroyed.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
b That is, the time of her destruction.
c To her owne undoing.

d Whose very name all men hate.

e He meaneth hereby, there was no kinde of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. *Leuit. 20. 17, 18. Ierem. 5. 3.*

f Is token of my wrath and vengeance.

I will thus take away the occasion of thy wickednesse. *1* Then shall be no more the inheritance of the Lord, but taken. *2* Which be I will thus take away. *3* Which be I will thus take away.

1 Meaning hereby, that he godly should be tried and the wicked destroyed.

m. Then art a barren land, which the Lord the land, that is vncleane, and thou shalt be vncleane in the day of visitation.

o. They haue neglected my law, and haue defiled mine holy things: they haue put no difference betwene the holy and the profane, neither discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am profaned among them.

o. Which will I will thus take away. *1* Then art a barren land, which the Lord the land, that is vncleane, and thou shalt be vncleane in the day of visitation.

in the gap beſore me for the lande, that I ſhould not deſtroy it, but I found none.
31 Therefore haue I polluted out mine magnification vpon thee, and conſumed them with the fire of my wrath: their ſonne waies haue I rended vpon their heads, ſayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

1 The word of the Lord came again vnto me, ſaying,

2 Some of man, there were two women, the daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their pouth: there were their breſts pyeſſed, and there they buyled the teates of their virginities.

4 And the names of them were Aholah, the elder, and Aholibah her ſiſter: & they were mine, & they bare ſonnes & daughters: thus were their names. Samaria is Aholah, and Ieruſalem Aholibah.

5 And Aholah played the harlot when ſhe was mine, and ſhe was ſet on fire with her lovers, to wit, with the Aſſyrians her neighbours.

6 Which were clothed with blew ſilke, both captaynes and princes: they were all pleaſant pong men, and poſſible men riding vpon horſes.

7 Thus ſhe committed her whoydom with them, even with all them that were the choſen men of Aſſhur, and with all on whom the doted, and deſiled her ſelfe with all their idoles.

8 And ſhe left her fornications, learned of the Egyptians: ſay in her pouth thy ſay with her, and they buyled the breſts of her virginities, & polluted their whoydom vpon her.

9 Wherefore I deliuered her into the hands of her lovers, even into the hands of the Aſſyrians, vpon whom the doted.

10 Theſe diſcovered her ſhame: theyooke away her ſonnes and her daughters, and ſlew her with the ſwoorde, and ſhe had an euill name among women: for they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſaw this, ſhe married her ſelfe with inordinate loue, more then ſhe, and with her fornications more then her ſiſter: with her fornications.

12 She doted vpon the Aſſyrians her neighbours, both captaynes and princes clothed with diuers ſutes, hoſeymen riding vpon horſes: they were all pleaſant pong men.

13 Then I ſawe that ſhe was deſiled, and that they were both after one loit.

14 And that ſhe increaſed her fornications: for when the ſaw men & painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea the land of their nativity)

16 Amongſt I ſay, as the ſaw them, ſhe doted vpon them, and ſent meſſengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bedde of loue, they deſiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them.

18 So ſhe diſcovered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe increaſed her whoydom more, and railed to remembrance the daies of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruants, whole members are as the members of aſſes, and whole ſkin is like the ſkin of horſes.

21 Then called I to remembrance the wickedenes of thy pouth, when thy teates were buyled by the Egyptians: therefore the paynes of thy youth are thus.

22 Therefore, O Aholibah, thus ſayth the Lord God, Behold, I will raiſe vp thy lovers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on every ſide.

23 To wit, the Babylonians, and all the Caldeans, & Iſachar, and Sſhoah, and Roa, and all the Aſſyrians with them: they were all pleaſant pong men, captaynes, and princes: all they were valiant and renowned, riding vpon horſes.

24 Even theſe ſhall come againſt thee with charrets, wagons, and with ſhield, and helmet round about: and I will leave thy ſonnes ment vnto them, and they ſhall ſurge thee according to thy iudgements.

25 And I will lay mine indignation vpon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy noſe & thine eares, and thy remnant ſhall fall by the ſwoorde: they ſhall carie away thy ſonnes and thy daughters, and thy remnant ſhall be deſtroyed by the ſire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy faire ciuels.

27 Thus ſaith I make thy wickedneſſe to ceale from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not liſt by thine eyes vnto them, nor remember Egypt any more.

28 For thus ſayth the Lord God, Behold, I will deliuer thee into the hand of them, whom thou haſt deſtroyed into the hands of them fro whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy labour, & ſhall leave thee naked & bare, and the ſhame of thy fornications I ſhall diſcover, both thy wickedneſſe, and thy whoydom.

30 I will do theſe things vnto thee, becauſe thou haſt gone a whoying after the ſtrangers, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore ſay I will give her & ſcupper into thine hand.

h Theſe were the names of certaine Princes & captaynes vnder Nebuchadnezzar.

i Ebr. I will giue iudgement beſore them.
Or, lawe.

i They ſhall deſtroy thy princes, and prielts with the reſt of thy people.

k All thy ſures and riches, which thou haſt gotte by labour, ſhall I all the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles. I will execute the ſame iudgements and vengeance againſt thee, and thau with greater ſhame.

32 Thus ſaith.

a Meaning Iſrael and Iuſaſ, which came both out of one ſemle.

b They became idolaters after the manner of the Egyptians, c Aholah ſignifieth a man who dwelling in her ſelf, meaning Samaria which was the capital cite of Iſrael: And Aholibah ſignifieth my manſour in her pouth: is meant Ieruſalem where Gods Temple was.

d When the Iſraelites were named the people of God, they became idolaters, & forſoke God, & put their truſt in the Aſſyrians, e The holy phariſes theſe were which ſeeme ſtrange to chaffe eares, to caſt this wicked vice of idolatry ſo to be abhorred, I ſay, my ſhould abſole to haue the ſame thereof executed.

f Meaning the Aſſyrians, g This declaration that no wordes are able ſufficiently to expreſſe the rage of idolaters, i they ſhall haue compariſon thou to thoſe which in their reſpect loue and they luſt doſe vpon the images and paintings of them after what they haue.

n Meaning, that the afflictions should be so great, that they should cause the to lose their senses, and reason.

o That is, to be sacrificed to their idoles, read Chap. 15. 10.

p They sent into other countries, to have such as should teach the service of their idoles.

r Which should teach the manner of worshipping their gods,

f That is, worthy death, read Chap. 16. 38.

33 Thus saith the Lord God, Thou shalt drinke of the filthie cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

34 Thou shalt be filled with drunkennes and sorrow, even with the cuppe of destruction, and of desolation, with the cup of the filthie Samaritan.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare the cuppe of wickednes and the whorers drinke.

36 ¶ The Lord sayde moreover unto me, Sonne of man, visit thou iudge Aholah and Aholibah: and visit thou declare to them their abominations.

37 For they have played the whorers, and blood is in their handes, and with their idoles have they committed adulterie, and have also caused their sonnes, whom they bare unto me, to passe by the fire to be their meate.

38 Wherefore thus haue they done unto me: they haue defiled my sanctuary in the same day, and haue prophaned my Sababaths.

39 For when they had slain their children to their idoles, they came the same day into my Sanctuary to defile it: and for this haue they done in the middest of mine house.

40 And how much more is it that they sent for them to come from farre, unto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, & paintedst thine eyes, and deckedst thee with ornaments,

41 And satest upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense and mine oyle.

42 And a booke of a multitude being at ease, was with her: and with the men to make the companie great were brought in of Saba from the wilderness, which put bracelets upon their heads, and beautiful crownes upon their heads.

43 Then I sayd unto her, that was old in adulteries, How shall thy and her fornications come to an ende.

44 And they went in unto her as they goe to a common bawle: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the manner of harlots, & after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude upon them, & will give them unto the tumult, & to the spoile.

47 And the multitude shall stone them with stones, and cutte them with their swords: they shall slay their sonnes, and their daughters, and burne up their houses with fire.

48 Thus will I cause wickednesse to cease

out of the lande, that all women may be taught not to doe after your wickednesse.

49 And they shall laye your wickednesse upon you, and ye shall beare the sinnes of your idoles, and ye shall knowe that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seedling pot. 16 The parable of Ezekiel vsi being dead.

1 A Gaine in the ninth yeere, in the tenth month, in the tenth day of the moneth came the word of the Lord unto me, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the king of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, even every good piece, as the thigh & the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones under it, & make it doyle well, and sette the bones of it therein,

6 Because the Lord God saith thus, I do so the bloodie citie, even to the potte, whose skinnie is therein, and whose skinnie is not gone out of it: bring it out a piece by piece: let no lot fall upon it.

7 For her blood is in the middest of her: thus set it upon an high rocke, and powred it not upon the grounde to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: even I haue set her blood upon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God, I do so the bloodie citie, for I will make it burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then let it empty upon the coles thereof, that the brasie of it may be hotter, and may burne, and that the skinnie of it may be molten in it, and that the skinnie of it may be consumed.

12 She hath wearied her selfe with lyes, and her great skinnie went not out of her: therefore her skinnie shall be consumed with fire.

13 Thou remainest in thy skinnie, and wilt be knowne: because I would not haue punished thee, and thou wast not purged, thou shalt not be purged from thy skinnie, till I haue caused my wrath to light upon thee.

14 ¶ The Lord haue spoken it: it shall come to passe, and I will do it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy works shall shee iudge thee, saith the Lord God.

¶ Or, betterme. 1 The citie hath scattered her selfe in vanities, I laboured by sending my Prophets to call thee in repentance, but thou wouldest not. n That is, the Babylonians.

15 ¶ Also the voyde of the Royd came vnto me, saying,

16 Some of man, behold, I take away fro the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyze of thine head vpon thee, and put on thy shoes vpon thy fete, and coner not thy lippes, and eate not the bread of men.

18 So I spake vnto the people in the moynng, and at euen my wife dyed: and I did in the moynng, as I was commaunded.

19 And the people said vnto me, While thou not tell vs what these thynges meane toward vs, that thou dost so?

20 Then I answered them, The voyde of the Royd came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Royd God, Behold, I will pollute my Sanctuarie, euen the pride of your golde, the pleasure of your eyes, a your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And ye shall do as I haue done: ye shall not coner your lippes, neither shall ye eate the bread of men.

23 And your tyze shall be vpon your heads, and your shoes vpon your fete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall do: when this cometh, ye shall knowe that I am the Royd God.

25 Also, thou sonne of man, shal it not be in the day when I take fro them their power, the top of their honour, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shall knowe that I am the Royd.

CHAP. XXV.

1 The words of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Syri, Idumea and the Philistines.

¶ The word of the Lord came againe vnto me, saying,

2 Some of man, set thy face against the Ammonites, & prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Royd God, Thus saith the Royd God, Because thou hast despised me, ha, ha, against my Sanctuarie, when it was polluted, and against the lande of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the men of the East for a possession, and

they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a shepheard, and ye shall knowe that I am the Royd.

6 For thus saith the Royd God, Because thou hast clapped the handes, and stamped with the fete, and reioyced in heart with all thy despite against the lande of Israel,

7 Beholde, therefore I will stretch out mine hande vpon thee, and will deliuer thee to be spoiled of the heathen, and I will rote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt knowe that I am the Royd.

8 Thus saith the Royd God, Because that Moab and Syri doe saye, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities of his cities, say, in his frontiers with pleasant countrey, Beth-ichimoth, Baal-meon, and Kiriat-haim.

10 I will call the men of the East against the Ammonites, & will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Royd.

12 ¶ Thus saith the Royd God, Because that Edom hath done euil by taking vengeance vpon the house of Iudah, & hath committed great offence, and reneged himselfe vpon them,

13 Therefore thus saith the Royd God, I will also stretch out mine hande vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Medan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, & they shall knowe my vengeance, saith the Royd God.

15 Thus saith the Royd God, Because the Philistines haue executed vengeance, and reneged their selues with a despitefull heart, to destroye it for the olde hatred,

16 Therefore thus saith the Royd God, Beholde, I will stretch out mine hande vpon the Philistines, and I will cut off the Cherethims, and destroye remnant of the sea coast,

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Royd, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyus shall be overthrowen because it reioyced at the destruction of Ierusalem. 15 The wondrous and astonishment of the merchants for the destruction of Tyus.

c They shall chase thee away & take thy gorgeous houses to dwell in.

d Called also Philadelpha,

which was the chiefeste cite of the Ammonites and full of conduites, 2 Sam.

13. 37.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistines, whereby they oft times molested the Iewes.

of the Cherethims David also had a garrd,

2 Sam. 8. 18.

a Meaning, his wife in whom he delighted as verie it.

p For in mourning they went bareheaded & barefooted, and also conered their lippes.

q That is, which the neighbours do to that that mourned.

r Meaning, the mourning following.

s By finding the Caldees to destroy it, Chap. 3. 30.

t Wherein you build & delice.

Wh. lying up of his paine.

h Because ye reioyced when the temple destroyed my cite and Temple.

i That is, to the Babylonians.

have not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diminutions: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He referreth a small portion for his Church.

a He sheweth the hypocrisie of the idolaters, who will dissemble to

hear the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discover them.

b They are not only idolaters in heart, but also worship their filthy idoles openly, which lead them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not hear them when they call vnto him, reade Iere. 10. 15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserved that is, he shall be led with lies according as he delighted therein, 2. Thes. 2. 10.

e That is, convince them by their owne conscience.

f Or by my selfe. The Prophet declareth God for mans ingratitude rather

than false prophets to seduce them that delie in lies rather then in truth of God, & thus he punisheth sinne by sinne, 1. King. 22. 20. 22. and destroyeth as well those prophets as that people. g Thus Gods iudgements against the wicked, are admonitions to the godly to cleaue vnto the Lord, and not to delie them selues with like abominations.

When came certaine of the Elders of Israel vnto me, and sate before me.

2 And the word of the Lord came vnto me, saying,

3 Some of you, these men have set vp their idoles in their heart, & put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake vnto them, & say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraue your idoles, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departed from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example and prowerbe, and I will cut him off from the middes of my people, and ye shall knowe that I am the Lord.

9 And if the prophet be deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of off prophet shall be such as the punishment of him that doeth.

11 That the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Some of man, when the lande flourish against me by committing a trespass, then will I stretch out mine hand vpon it, and I will break the staffe of the bread thereof, 4. 16. & 17. and will send famine vpon it, and I will kill it.

14 Though these three men: Noah, Daniel, and Job were not shoulde deliuer but their owne soules by alie, which in their righteousness, saith the Lord God, their time were.

15 If I bring no person beasts into the most godly land, & they people it, so that it be desolate, (for at this time that no man may passe through, because Daniels was in captiuitie with

16 Though these three men were in the mids thereof, As I live, saith the Lord God, these three together shall save neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 And if I bring a sword vpon this land, I will not beate it, and say, Sword, go through the land, so that I destroy man and beast out of it, k Meaning that

18 Though these three men were in the very fere mids thereof, As I live, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 And if I send a pestilence into this land, & poyson out my iuraty vpon it in blood, that I destroy man and beast out of it, l Meaning that

20 And though Noah, Daniel & Job were righteous, as I live, saith the Lord God, they shall deliuer neither sonnes nor daughters: they shall be deliuered, but they onely shall be deliuered by their righteousness.

21 For thus saith the Lord God, I will whom he would much more when I sende my fourfold iudgements vpon Jerusalem, even the owne sword, and famine, and the noyous beast Chap. 17.

22 And pestilence, to destroy man and beast out of it.

23 ¶ Beholde, therein shall be left a remnant of them that shall be carped away both sonnes and daughters: beholde, they shall come forth vnto you, and ye shall see their way, & their enterprises: and ye shall be comforted, concerning the euill that I haue brought vpon Jerusalem, even concerning all that I haue brought vpon it.

24 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

At the vnpresurable word of the vine tree is cast into the fire, in Jerusalem shall be burnt.

And the word of the Lord came vnto me, saying,

¶ Some of man, what commeth of a Which bringeth forth the vine tree about all other trees: and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe any rees of I will worke? or will men take a pinne of it to demanish with hang any bridle thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends his Church, of it, and the middes of it to burne. As it not bring forth more for any woike?

5 Beholde, when it was whole, it was a woike: when it was whole, it was a woike: when it was whole, it was a woike.

where for no wayke: how much lesse shall it be mine for any wayke: when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I have given to the fire to be consumed, so will I give the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them.

8 And when I make the land waste, because they have greatly offended, sayeth the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God towards Ierusalem. 15. Their unkindnes. 46. He insinuateth the wickedness of other people in comparison of the sinners of Ierusalem. 49. The cause of the abundance into which the Sodomites fall. 60. Mercie is promised to the repentant.

1 **A**gain, the word of the Lord came unto me, saying,

Some of man, cause Ierusalem to know her abominations,

And say, Thus saith the Lord God unto Ierusalem, Thyne habitation & thy kindred is of S land: of Canaan: thy father was an Amorite, and thy mother an Hittite.

2 And in thy nativitie when thou wast a boye, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swabbed in clouters.

3 None ever pitied thee to doe any of these unto thee, for to haue compassion upon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast boye.

4 And when I passed by thee, I saw thee polluted in thine owne blood, and I said unto thee, when thou wast in the blood, Thou shalt live: even when I wast in the blood, I said unto thee, Thou shalt live.

5 I have caused thee to multiply, as the bud of the field, and thou hast increased and waeren great, and thou hast gotten excellent ornaments: thy breasts are fenced, thyne heare is grown, where as thou wast naked and bare.

6 Nowe when I passed by thee, and looked upon thee, behold, thy time was as the time of loue, and I spied my skirts over thee, and covered thy filthines: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

7 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

8 I clothed thee also with byoidjed work, and thob thee with badgers skin: and I girded thee about with fine linnen, and I covered thee with silke.

9 That thou shouldest be a chaste wife, and that I shoulde maintaine thee and endue thee with all graces. I washed away thy sinnes. g I sanctified thee with my body spirit.

10 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke.

11 And I put a frontlet upon thy face, and earrings in thine eares, and a beautiful crowne upon thine head.

12 Thus wast thou deckt with golde and silver, and thy raiment was of fine linnen, and silke, and byoidjed work: thou diddest eate fine floure, and home & oyle, and thou wast very beautiful, and thou diddest growe up into a kingdome.

13 And thy name was spred among the heathen for thy beautie: for it was persite through my beautie which I had set upon thee, saith the Lord God.

14 Nowe thou diddest trust in thine owne beautie, and playedst the harlot, because of thy renoume, and hast polluted thy fornications on euery one that passed by, thy desire was to him.

15 And thou diddest take thy garments, & deckedst thine bre places with diuers colours, and playedst the harlot thereupon: as the like things shall not come, neither hath any done so.

16 Thou hast also taken thy faire iewels made of my gold & of my silver, which I had given thee, and madest to thy selfe images of men, & diddest commit whoredome with them.

17 And tookest thy byoidjed garments, and coveredst them: as thou hast set mine oyle and my perfume before thee.

18 My meat also, which I gave thee, as fine floure, oyle, & home, wherewith I fed thee, thou hast euen set it before the for a sweete savour: thus it was, saith the Lord God.

19 Whoeuere thou hast taken thy soures and thy daughters, whome thou hast borne unto me, and these hast thou sacrificed unto them, to be deuoured: is this thy whoredome a small matter?

20 That thou hast slaine my children, and deliuered them to cause them to passe through fire for them?

21 And in all thine abominations & whoredomes thou hast not remembered thy dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

22 And beside all thy wickednesse (wo, wo) unto thee, saith the Lord God.

23 Thou hast also built unto thee an high place, and hast made thee an high place in euery streete.

24 Thou hast built thine place at euery corner of the wap, and hast made thy brautie to be abhorred: thou hast opened thy seete to euery one that passed by, and multiplied thy whoredome.

25 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast increased thy whoredome to provoke me.

26 Beholde, therefore I did stretch out mine hande over thee, and will diminish thyne ordinarie, and deliuer thee unto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked wap.

27 Thou hast played the whore also with

h Hereby he sheweth how he saved his church, enriched it, and gave it power and dominion to reigne.

i He declareth wherein the dig-nitie of Ierusalem stood, to wit, in that that the Lord gave them of his beautie & excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile, wherewith thou diddest not pollute thy selfe. m This declareth how I idolaters put their chief delite in those things, which please the eyes and outwarde senses.

n Thou hast con- uerted my vessels and instruments, which I gave thee to serue me with, to the use of thine idoles. o Meaning, by fire, grade Lewis, 28. at. 2. kings 23. 10.

Or, brad. p He noteth the great impietie of this people, who first falling from god to seek help at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

Or, crieu. xxi. ii. the

against the beautie of thy wisdom, and they shall desire thy brightness.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the muddes of the sea.

9 Wilt thou say then before him, that slayeth thee, I am a god: but thou shalt bee a man, and no God; in the handes of him that slayeth thee.

10 Thou shalt die the death of the crucified by the handes of strangers: for I have spoken it, sayth the Lord God.

11 Whereouer the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyus, and saye vnto him, Thus sayeth the Lord God, Thou shalt be by the sunne, and art ful of wises dome and perfect in beautie.

13 Thou shalt bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the diamond, the chrysolite, hyacinth, the iasper, the saphire, emeraude and the carbuncle and golde: the workmanship of thy tym brels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee in honour: thou wast vpon the holy ingutaine of God: thou hast walked in the muddes of the stones of fire.

15 Thou wast perfect in thy waies from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the muddes of thee with crnelitie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will despoile thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisdom by reason of the brightness: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 Again, the worde of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Tydon, and prophesie against it.

22 And say, Thus saith the Lord God, Beholde, I come against thee, O Tydon, & I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her trees, & I shall fall in the mids of her: the enemy shall come

against her with the sword on every side, and they shall know that I am the Lord.

24 And they shall be no more a picking thorne vnto the house of Israel, nor a grieuous thorne of all that are rounde about thee, and despoiled them, and they shall know that I am the Lord God.

25 Thus sayeth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and haue sanctified in them in sight of the heathen, then shall they dwell in the lande, that I haue giuen to my seruant Yaahob.

26 And they shall dwell safely therein, and shall build houses, & plant vineyards: they shall dwell safely, when I haue executed iudgements vpon all rounde about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXXI.

He prophesieth against Pharaoh and Egypt. 13 The Lord promitteth that hee will restore Egypt after fouente yeres. 18 Egypt is the rewards of King Nechoad: the reward for the labour, which hee seeketh against Tyus.

1 I the tenth pere, and in the tenth moneth, in the twelfth day of the moneth, the worde of the Lord came vnto me:

2 Saying,

3 Sonne of man, set thy face against Pharaoh the King of Egypt, and prophesie against him, and against all Egypt.

4 Speake, and say, Thus saith the Lord God, Beholde, I come against thee, O Pharaoh King of Egypt, the great dragon, that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

5 But I will put hooks in thy shawles, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will diuise thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

6 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for prete to the beasts of the field, and to the foules of the heauen.

7 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

8 When they tooke hold of thee with their handes, thou diddest breake, & rent all thine shoulde: and when they leane vpon thee, thou wast broken: thou wast broken, and madest all their loynes to stand vpright.

9 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

10 And the land of Egypt shall be desolate, and waste, and they shall knowe that I am the Lord: because he hath said, The riuer is mine, and I haue made it.

11 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt utterly waste and desolate, from in the midst of the

He sheweth for what cause God will offend his Church, and preserve it still though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

To wit, when captiuitie is comish of the reigned of Achaiah, of the descent of his prophesies, & how the former time standeth after the last, reade here, &c. b He saith, Pharaoh is a dragon, which hideth himselfe in the riuer. c I will send out my spears against thee, which shall smite thee, and shall be thy people, which will be thee, out of thy sure places.

Reade a. King 18. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When they felt their hurt, they would by thee, but thou wast broken, and madest all their loynes to stand vpright. b When they leane vpon thee, and put their trust in thee, I the Lord will not suffer thee to stand, nor will I preserve any thing in thine land, nor will I put his trust in him.

e Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.

e Or, carbuncle.

f He meaneth the royall state of Tyus, which for the excellencie and glorie thereof he compared to the Cherubims which couered the arke: and by this word, Anointed he significeth the same.

g I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

h Which was when I first called thee to this dignity.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

l Or, I ought to nothing.

m By executing my iudgements against thy wickednes.

n That is, Nebuchadnezzar.

"The Captiv-
Egyptia

len 46. 36.

Meaning, that
they should not
have full domi-
nion, but be de-
voted to the Per-
sians, Grecians &
Romans, and the
cause is, that the
Jewes should
no more put
their trust in the
arm of man, but
be devoted to de-
pend on God.
b I shall I should
by this means
punish their
sins.
c Coming from
the captivity of
Babylon.
d He spoke
great paynes at
the siege of Ty-
re and his arme
was fore hidled.
e Signifying, that
Nebuchad-nez-
zar had more
paynes then pro-
vided by the taking
of Tyre.
f Or, will I will
do.

from the towne of Beemeth; even unto
the borders of the "blacke Spoyes.

11 The foot of man shall passe by it, nor
force of beast shall passe by it, neither shall
it be inhabited fourtie peres.

12 And I will make the land of Egypt des-
olate in the middes of the countries that
are desolate, and her cities shall be desolate
among the cities that are desolate, for so
the peres: and I will scatter the Egypti-
ans among the nations, and will disper-
se them through the countries.

13 For thus saith the Lord God, At the
ende of fourtie peres will I gather the
Egyptians from the people, where they
were scattered,

14 And I will bring againe the captivitie
of Egypt, and will cause them to returne
into the land of Pathros, into the land of
their habitation, and they shall be there a
small kingdom.

15 It shall be the smallest of the kingdoms,
neither shall it exalt it self any more above
the nations: for I will diminish them, that
they shall no more rule the nations.

16 And it shall no more the confidence of
the house of Israel to bring their iniqui-
tie to remembrance by looking after them,
so shall they know, I am the Lord God.

17 In the "seuen and twentieth pere also
in the first moneth, & in the first daye of the
moneth came the word of the Lord unto
me, saying,

18 Some of man, Nebuchad-nezzar king
of Babel caused his armie to seme a
great service against Tyus: every head
was made bald, and every shoulder was
made bare: yet had he no wages, nor his
armie for Tyus, for the service that he
served against it.

19 Therefore thus saith the Lord God,
Behold, I will give the land of Egypt
unto Nebuchad-nezzar the king of Ba-
bel, and he shall take her multitude, and
spoele her spoole, and take her pray, and
it shall be the wages of his armie.

20 I have given him the land of Egypt for
his labour, he served against it, because
they wrought for me, saith the Lord God.

21 In that day will I cause the home of
the house of Israel to growe, and I will
give thee an open mouth in the middes
of them, and they shall knowe that I am
the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

1 The word of the Lord came againe
unto me, saying,

2 Some of man, prophetic, & say,
Thus saith the Lord God, Woele and cry,
Woe be unto this day.

3 For the day is neere, and the day of the
Lord is at hand, a cloudy day, & it shall
be the time of the heathen.

4 And the sword shall come upon Egypt,
and feare shall be in Ethiopia, when the
flame shall fall in Egypt, when they shall
take away her multitude, and when her
foundations shall be broken downe.

5 Ethiopia, and Phur, and Lub, and all
the common people, & Cub, and the men

of the land, that is in league, shall fall with
them by the sword.

6 Thus saith the Lord, They also that
maintaine Egypt, shall fall, and the pike
of her power shall come downe: from the
towne of Beemeth shall they fall by the
sword, saith the Lord God.

7 And they shall be desolate in the middes
of the countries that are desolate, and her
cities shall be in the middes of the cities
that are wasted.

8 And they shall knowe that I am the
Lord, when I have set a fire in Egypt, &
when all her helpers shall be destroyed.

9 In that daye shall there messengers goe
forth from me in shippes, to make the
carelesse Spoyes asprad, and feare shall
come vpon them, as in the day of Egypt:
for loe, it cometh.

10 Thus saith the Lord God, I will also
make the multitude of Egypt to cease by
the hande of Nebuchad-nezzar king of
Babel.

11 For he and his people with him, even
the terrible nations shall be brought to
destroy the land: and they shall burne these
swaydes against Egypt, and sit the land
with the flayne.

12 And I will make the rivers drie, and set
the land into the handes of the wicked, &
I will make the lande waste, and all that
therein is, by the handes of strangers: I
the Lord have spoken it.

13 Thus saith the Lord God, I will also des-
troye idoles, & I will cause their idoles to
cease out of Egypt, and there shall be no
more a prince of the lande of Egypt, and
I will send a feare in the lande of Egypt.

14 And I will make Pathros desolate, and
will set fire in Zoan, and I will execute
iudgement in Ao.

15 And I will powre my wrath vpon Sin,
which is the strength of Egypt: and I will
destroy the multitude of Ao.

16 And I will set fire in Egypt: Sin shall
have great sorow, & Ao shall be destroyed,
and Aoph shall have sorowes daye.

17 The pong men of Auen, and of Abbis
desert shall fall by the sword: & and these
cities shall go into captivitie.

18 At Caphnephaz the dape shall res-
streine his light, when I shall breake there
the barres of Egypt: & when the pinge
of her power shall cease in her, the cloude
shall couer her, and her daughters shall go
into captivitie.

19 Thus will I execute iudgements in
Egypt, and they shall knowe that I am
the Lord.

20 And in the eleuenth pere, in the
first moneth, and in the seuenth daye of the
moneth, the word of the Lord came vnto
me, saying,

21 Some of man, I have broken the arme
of Pharaoh king of Egypt: and lo, it shall
not be bound vnto to be healed, neither shall
they put a royle to binde it, and so make
it strong, to holde the sword.

22 Therefore thus saith the Lord God,
Behold, I come against Pharaoh king of
Egypt, and will breake his arme, that
he may not be able to stand.

b Which was a
strong cite of
Egypt, chap. 19,
10.

Or, Memphis, or,
Alphara.

Or, Tami.

Or, Pelusium,
Or, Alexandria,

Or, Heliopolis,
Or, Bubastum.

c Meaning, that
there shall be
great sorow and
affliction.
d That is, the
strength & force.

e Of the capti-
uities of Leconiah
king of Zedekias
reigne.

f For Necho
king of Egypt
had destroyed
Necho at Car-
chemish, see 46,
16.

g His three and
power.

was strong, but is broken, & I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arme of the king of Babel, and put up sword in his hand, but I will breake Pharaohs armes, and he shall cast out hissing, as the hissing of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put up sword into the hande of the king of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall knowe, that I am the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

1 In the eleventh pere, in the third moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Some of man, speake unto Pharaoh king of Egypt, and to his multitude, Whom art thou? like in thy greatness?

3 Behold, I shew like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot up very high, and his topp was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on his with her rivers running rounde about his plannes, and sent out her little riuers unto all the trees of the felde.

5 Therefore his height was exalted aboue all the trees of the felde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, & under the branches did all the beastes of the felde bring forth their pong, and under his shadowe dwelt all mingrie nations.

7 Thus was he faire in his greatness, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden of God could not hide him: no fire tree was like his branches, and the chestnut trees were not like his boughes: all the trees in the garden of God were not like unto him in his beautie.

9 I made him faire by his multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God, Because he is lift up on high, and hath shot up his top among thicke boughes, and his heart is lift up in his height,

11 I have therefore delivered him into the handes of the mightiest among the heathen: he shall handle him, for I have cast

him away for his wickednesse.

12 And the strangers haue destroyed him, even the terrible nations, and they haue left him vpon the mountaine, and in all the balles his branches are fallen, and his boughes are broken by all the rivers of the land, and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shal all the foules of the heauen remaine, and all the beastes of the felde shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot by their top among the thicke boughes, neither shall their leaues stand up in their height, which drinke to much water: for they are all delivered unto death in the nether partes of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the daye when he went downe to hell, I caused them to mourne, & I covered the deepe for him, & I did restraime the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and at the trees of the felde saptied.

16 I made the nations to shake at his fall, when I cast him downe to hell, I caused with them that descend into the pit, and all the excellent trees of Eden, & the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether partes of the earth.

17 They all went downe to hel with him, unto them that be saue with the sword, and his arme, and they that dwelt under his shadow in the mids of the heathen.

18 To whome I art thou thus like in glory and in greatness among the trees of Eden? yet thou shalt be cut downe with the trees of Eden unto the nether partes of the earth: thou shalt sleepe in the mids of the uncircumcised, with them that be slaine by the sword: this is Pharaoh, and all his multitude, saith the Lord God.

CHAP. XXXII.

The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the king of Babylon.

1 In the twelfth pere, in the first daye of the moneth, the word of the Lord came unto me, saying,

2 Some of man, take by a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a dragon in the sea: thou caust out the riuers: and thou hast blest the waters with thy fete, & haue prebitt in their riuers.

3 Thus saith the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come by into my net.

4 Then will I leave thee vpon the land, and I will cast thee vpon the open felde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill

b Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiah's reigne, or of leconiah's captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

a Many other nations were vnder their dominion, Or, countries.

a Signifying, that there was no greater power in the world when his was,

Or, thou wast lifted up.

a That is, of Nebuchad-nassar, who afterward was monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

h To cause the death of the King of Assyria, to demonstrate more horrible, he feared him, other kings and princes which were as dead as he.

b To cause the death of the King of Assyria, to demonstrate more horrible, he feared him, other kings and princes which were as dead as he.

c Meaning, that Pharaohs power was nothing, and all his multitude, saith the Lord God.

Reads Chap. 32, 10.

a Which was the first part of the general vocation vnto me.

b That the riuers compared to him, as dragons, and as a dragon in the sea: and thou caust out the riuers: and thou hast blest the waters with thy fete, & haue prebitt in their riuers.

c That the riuers compared to him, as dragons, and as a dragon in the sea: and thou caust out the riuers: and thou hast blest the waters with thy fete, & haue prebitt in their riuers.

d That the riuers compared to him, as dragons, and as a dragon in the sea: and thou caust out the riuers: and thou hast blest the waters with thy fete, & haue prebitt in their riuers.

all the beastes of the field with thee.
5 And I will lay thy flesh upon the moun-
taines, and fill the valleys ^d with thine
height.

6 I will also water with thy blood the land
wherein thou swimmest, euen to a mou-
ntaine, and the rivers shalbe full of thee.

7 And when I shall put thee out, I will
cover the heauen, and make the starres
thereof darke: * I will cover the sunne
with a cloude, and the moone shall not
giue her light.

8 All the lightes of heauen will I make
darke for thee, and bring a darkenesse vpon
thy land, saith the Lord God.

9 I will also trouble the hartes of many
people, when I shall bring thy destructi-
on among the nations, & vpon the coun-
treis which thou hast not known.

10 Pea, I will make many people amazed
at thee, and their kings shalbe astonied
with feare for thee, when I shall make up
swoord to glitter against their faces, & they
shall be affraide at euery moment: euery
man for his owne liue in a day of thy fall.

11 For thus saith the Lord God, The
swoorde of the king of Babel shall come
vpon thee.

12 By the swoordes of the mightie will I
cause thy multitude to fall: they all shall
be terrible nations, and they shall despoil
the * yongue of Egypt, and all the multi-
tude thereof shall be consumed.

13 I will despoil also all the beastes thereof
from the great water sides, neither shall
the foete of man trouble them any more,
nor the bones of beast trouble them.

14 Then will I make their waters deepe,
and cause their rivers to runne like oyle,
saith the Lord God.

15 When I shall make the lande of Egypt
desolate, and the countrey with all that is
therein, shalbe layde waste: when I shall
smite all them, which dwell therein, then
shall they know, that I am the Lord.

16 This is the mourning wherewith they
shall lament her: the daughters of the na-
tions shall lament her: they shall lament
for Egypt, and for her multitude, saith
the Lord God.

17 In the twelfth yeere also in the fiftenth
day of the moneth, came the woide of the
Lord vnto me, saying,

18 Some of man, lament for the multitude
of Egypt, and I will cast them downe, euen
them & the daughters of the mightie na-
tions into the nether partes of the earth,
with them that goe downe into the pit.

19 Whome dost thou praise in beautie?
goe downe and sleepe with the vncircum-
cised.

20 They shall fall in the middes of them
that are slaine by the swoord: * he is deli-
uered to the swoord: draw her downe, and
all her multitude.

21 The most mightie & strong shall speake
to * him out of the middes of hell with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that bee
slaine by the swoord.

22 Whither is there and all his companis:

their granes are about him: all they are
slaine and fallen by the swoord.

23 Whose granes are made in the side of
the pit, & his multitude are round about
his graue: all they are slaine and fallen by
the swoord, which caused feare to be in the
land of the lining.

24 There is * Elam and all his multitude
round about his graue: all they are slaine
and fallen by the swoord, which are gone
downe with the vncircumcised into the
nether partes of the earth, which caused
themselves to be feared in the land of the
lining, yet haue they borne their shame
with them that are gone downe to a pit.

25 They haue made his bed in the mids of
the slaine with all his multitude: their
granes are round about him: all these vncir-
cumcised are slaine by a swoord: though
they haue caused their feare in the lands
of the lining, yet haue they borne their
shame with them that goe downe to the
pit: they are layde in the mids of them,
that be slaine.

26 There is * Bethlech, Tubal, and all their
multitude, their granes are round about
them: all these vncircumcised were slaine
by the swoord, though they caused their
feare to be in the land of the lining.

27 And they shall not lye with the bala-
ne of the vncircumcised, that are fallen,
which are gone downe to the graue, with
their weapons of warre, and haue layde
their swoordes vnder their heads, but their
iniquitie shall be vpon their bones: be-
cause they were the feare of the mightie in
the land of the lining.

28 Pea, thou shalt be broken in the mids of
the vncircumcised, and lie with them that
are slaine by the swoord.

29 There is Edom, his kings, and all his
princes, which by their strength are layde
by them that were slaine by the swoord:
they shall sleepe with the vncircumcised,
and with them that goe downe to the pit.

30 There be all the princes of the * Moath,
with all the Edomians, which are gone
downe with the slaine, with their feare:
they are ashamed of their strength, & the
vncircumcised sleepe with them that bee
slaine by the swoord, & beare their shame
with them that goe downe to the pit.

31 Pharaoh shall see them, and he shall bee
comforted ouer all his multitude: Phas
raoh, and all his armie shalbe slaine by the
swoord, saith the Lord God.

32 For I haue caused up * feare to be in
the land of the lining: and he shalbe layde
in the middes of the vncircumcised with
Egyptians afraid
of them, that are slaine by the swoord, euen
of me, as they
Pharaoh and all his multitude, saith the
Lord God.

CHAP. XXXIII.

The office of the gouernours and ministers. 24 He
strengtheneth them that despayre, and boldneth them
with the promises of mercie. 30 The word of the Lord
against the mockers of the Prophet.

1 **A**aine, the woide of the Lord came
vnto me, saying,

2 Some of man, speake to the childzen
of thy people, and say vnto them, When
S. c. i. I bring

d With heapes
of the carckles
of this armie.

e As Ninus over-
floweth Egypt,

f I will make
the blood of i

thine holie to
overflowe it.

g The word fig-
nified to be put
out as a candle

h put out.

i I. i. 10.

j I. i. 1. 7. 3. 5.

k I. i. 1. 1. 1. 1.

l By this manner
of speech is met

the great sorrow
that shalbe for

the laughter of
the king and his

people.

h This came to
pass in the

year of the

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o Meaning, the
Persians.

p Whom in this
life at the world
feared.

q That is, the
Cappadocians
and Italians, or
Spaniards, as Io-
sephus writeth.

r Which dyed
not by cruell
death, but by
the course of na-
ture, and are ho-
nourably buried
with their coare
armour & signes
of honour.

s The kings of
Babylon.

t As the wicked
reioyce when
they see others
partakers of
their miseries.

u I will make the
Egyptians afraid
of me, as they
caused others to
feare them.

but they do them not.

33 And when this cometh to passe (for so, it will come) then shall they know, that a p[ro]phet hath bene among them.

CHAP. xxxiiii.

¶ Against the shepherdes that despised the flocke of Christ, & seek their owne gain. 7 The Lord saith that he will visite his disperfed flocke, and gather them together. 23 He promysith the true shepherd Christ, and with him peace.

1 And the word of the Lord came unto me, saying,

2 Some of man, p[ro]pheticke against the shepherdes of Israel, p[ro]pheticke and say unto them, Thus saith y^e Lord God vnto the shepherdes, * Woe vnto the shepherdes of Israel, that feede themselves: should not the shepherdes feede the flocke? 3 Ye eate the f^eat, and ye clothe you with the wolle: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound by the broken, nor brought againe that which was binen awaie, neyther haue ye sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were disperfed, they were deuoured of all the beastes of the field.

6 They were wandred through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered through all the earth, & none did seeke or search after them.

7 Therefore ye shepherdes, heare the voyde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, & my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselves, and fed not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepherdes,

10 Thus saith the Lord God, Behold, I come against the shepherdes, and will requite my sheepe at their handes, & cause the to cease from feeding the sheepe: neither shall the shepherdes feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, & seeke them out.

12 As a shepherd searcheth out his docke, when he hath bene amidg his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreies, and will bring them to their owne land, & feede them vpon the mountaines of Israel, by the riners, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shall they lie in a good folde, and in fatte pasture shall they feede

vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was binen awaie, & will strengthe the weake, but I will destroy the fatte and the strong, and I will feede them with indignement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betwene sheepe, and sheepe, betwene the rammers and the goates.

18 Seemeth it a small thing vnto you to haue eate vpon good pasture, but ye must treade downe with your fete the residue of your pasture: & to haue drunke of the deepe waters, but ye must trouble the residue with your fete?

19 And my sheepe rate that which ye haue troden with your fete, and binke that which ye haue troubled with your fete.

20 Therefore thus saith the Lord God vnto them, Behold, I, even I will iudge betwene the fatte sheepe and the leane sheepe.

21 Because ye haue thirst with sibe and with shoulde, and pist all the weake with your hoines, til ye haue scattered them abroade,

22 Therefore wil I helpe my sheepe, and they shall no more be spoiled, and I will iudge betwene sheepe and sheepe.

23 And I will set by a shepherd ouer them, and he shall seeke them, even my seruante Dauid, he shall seeke them, and he shall be their shepherd.

24 And I the Lord will be their God, and my seruante Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I wil make with them a covenant of peace, and will cause the euill beastes to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaie: and I will cause raine to come downe in due season, and there shall be rapure of blessing.

27 And the tree of the field shall geue her fruit, and the earth shall giue her fruit, & they shall be safe in their land, & shall know that I am the Lord, when I haue broken the cogdes of their pole, & deliuered them out of the handes of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of rymone, & they shall no more be consumed with hunger in the land, neyther beare the reioyce of the heathen any more.

30 Thus shall they vnderstand, that I the Lord be their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

g Meaning, such as lift vp them selues aboue their brethren, and thinke they haue no neede to be governed by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserve.

i By good pasture and deepe waters, is meant a pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Ier. 30.9. hof. 3.5.

l This declareth, that vnder Christ the flocke should be truly deliuered from sinne, & hel, and so be safely preserved in the Church where they should neuer perishe. m The fruites of gods graces shall appear in great abundance in his Church.

n That is, the rod that shall come out of the roote of Dauid, Ier. 23.5.

C H A P. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

1 **M**ount Seir, the word of the Lord came unto me, saying,

a Where the Idumeans dwell, 2 Some of man, let thy face against mount Seir, and prophetic against it.

3 And say unto it, Thus saith the Lord God, Behold, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by force of the sword in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate & waste, & cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his flame men: in thine hills, and in thy valleys and in all thy rivers shall they fall, that are flaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countries shall be mine, and we will possess them (seeing the Lord was with thee)

11 Therefore as I live, saith the Lord God, I will even do according to thy wrath, & according to thine indignation which thou hast used in thine hatred against them: and I will make up self known among them when I have judged thee.

12 And thou shalt know, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are given to be devoured.

13 Thus with your mouthes ye have boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou diddest reioyce in the inheritance of house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, I mount Seir, and all Idumea wholly, and they shall know, that I am the Lord.

C H A P. XXXVI.

8 He transmitteth to deliver Israel from the Gentiles. 23 The benefites done unto the Levites, are to be considered to the mercy of God, & not unto their deservings. 26 God reneweth our hearts, that we may walk in his commandments.

1 **A**lso thou fount of man, prophetic unto the mountaines of Israel, & say, Ye mountaines of Israel, heare

the words of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Ah, that is the enemy the place of the waste are Idumean.

3 Therefore prophetic, and say, Thus saith the Lord God, Because that they have made you desolate, and swallowed you the chief by on every side, that ye might be a possession unto the residues of the heathen, & ye are come unto the lips and tongues of men, & unto the reproch of the people, and derision to all the world.

4 Therefore ye mountaines of Israel, and heare the words of the Lord God, Thus saith the Lord God to the mountaines, and to the hills, to the rivers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation have I spoke against residue of the heathen, & against all Idumea, which have taken my land for their possession, with the top of all their heart, and with despite full mindes to cast it out for a prey.

6 Prophetic therefore upon the land of Israel, and say unto the mountaines, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, and in my wrath, because ye have suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come unto you, and I will turne unto you, and ye shall be tilled and sown.

10 And I will multiply the men by you, even at the house of Israel whole, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply increase upon you man and beast, and they shall increase, & bring fruit, & I will cause you to dwell after your old estate, and I will bestowe benefites upon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke by you, & they shall possess their inheritance, & ye shall no more be derisive despite them of men.

13 Thus saith the Lord God, Because they have said unto you, Thou lande deservest by men, and hast bene a waste of thy people,

14 Therefore thou shalt devour men no more: neither waste thy people hereafter, saith the Lord God.

15 Neither will I cause men to beare in thee the shame of the heathen any more, neither shalt thou beare the reproch of thy people any more, neither shalt cause thy folk to fall any more, saith the Lord God.

16 Joye cometh.

b When by their punishment I called them from their iniquitie. c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Judah.

f And so by fighting against Gods people, they should go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care over them & so praise his Name: and also that the wicked rage as though there were no God, till they seele his hand to their destruction.

i That is, upon the mountaines of Jerusalem.

k Or, how.

l This is the manner of the reproch of the land, which God did for the sinnes of people according to his iust iudgement.

m Because ye have bene a laughing stocke unto them, by making a scorn of me, read Chap. 30.

n God declares his mercies and goodnes toward his Church, who still prefermeth him, even when he destroyeth his enemies.

o Voluntary.

p That is, by whom all their temporal deliverances are wrought.

q That is, upon the mountaines of Jerusalem.

r Or, how.

s This is the manner of the reproch of the land, which God did for the sinnes of people according to his iust iudgement.

t That is, upon the mountaines of Jerusalem.

u Or, how.

v This is the manner of the reproch of the land, which God did for the sinnes of people according to his iust iudgement.

w That is, upon the mountaines of Jerusalem.

x Or, how.

y This is the manner of the reproch of the land, which God did for the sinnes of people according to his iust iudgement.

- 16 ¶ Whosoever the word of the Lorde came unto me, saying,
 17 Some of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne waues, and by their deedes: their way was before me as the filthinesse of the menstruous.
 18 Wherefore I powred my wrath upon them, for the blood that they had shed in the lande, and for their idoles, wherewith they had polluted it.
 19 And I scattered them among the heathen, and they were dispersed through the countreis: for according to their waues, & according to their deedes, I iudged them.
 20 ¶ And when they entred vnto the heathen, whither they went, they polluted mine holy Name, wher they lapd of them, These are the people of the Lorde, and are gone out of his land.

145.19.
100.3.34.

I And therefore would not suffer my Name to be had in obsecr, in the heathen would haue reproched me, if I had suffered my Church to perish.
 n This excludeth from man all dignite, and mace to do, for any thing by seeing that God reuereth the whole to himselfe, and that only for the glory of his holy Name.
 Or, yea, n That is, his Spirit, whereby he reuermeth the heart and regenerateth by 16.44.3. 100.12.19. chap. 11.19.

- 21 But I fauoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.
 22 Therefore I said vnto the house of Israel, Thus saith the Lorde God, I doe not this for your sakes, O house of Israel, but for mine: a holy Names sake, which ye polluted among the heathen, whither ye went.
 23 And I will sanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen shall knowe that I am the Lorde, sayth the Lorde God, when I shall be sanctified in you before their eyes.
 24 For I will take you from among the heathen, & gather you out of all countreies, and will bring you into your owne land.
 25 Then will I poure cleane water vpon you, and ye shall be cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.
 26 ¶ A new heart also will I giue you, and a new spirit will I put within you, and I will take away þe stonie heart out of your body, & I will giue you an heart of flesh.
 27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and do them.
 28 And ye shall dwell in the lande, that I gaue to your fathers, and ye shall be my people, and I will be your God.
 29 I will also deliuer you from all your filthines, and I will call you by my name, and will increase it, and lay no famine vpon you.
 30 For I will multiply the fruite of the trees, and the increase of the fieldes, that ye shall beare no more the reproch of famine among the heathen.
 31 Then shall ye remember your owne wicked waues, and your deedes that were not good, and shall ingrow your selues wothie to haue bene destroyed for your iniquities, and for your abominations.
 32 Be it known vnto you that I doe not this for your sakes, sayth the Lorde God: therefore, O ye house of Israel, be ashamed, and confounded for your owne waues.
 33 Thus saith the Lorde God, What time as I shall haue clenfed you from all your iniquities, I will cause you to dwell in the

cities, & the desolate places shall be builded.
 34 And the desolate lande shall be tilled, whereas it laye waste in the sight of all that passed by.

- 35 For they sayde, This waste lande was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.
 36 Then the residue of the heathen that are left round about you, shall knowe that I the Lorde build the ruinous places, & plant the desolate places: I the Lorde haue spoken it, and will doe it.
 37 Thus saith the Lorde God, I will pet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.
 38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flockes of when he maketh men, & they shall knowe, that I am the Lorde.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

- The hand of the Lorde was vpon me, and caried me out in the Spirit of the Lorde, & set me downe in the mids of the felde, which was full of bones.
 2 And he ledde me rounde about by them, and beholde, there were verie many in the open felde, and so, they were verie drye.
 3 And he said vnto me, Sonne of man, can these bones liue? And I answered, O Lorde God, thou knowest.
 4 Again he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the word of the Lorde.
 5 Thus saith the Lorde God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.
 6 And I will lay sinewes vpon you, and make fleische growe vpon you, and couer you with skinne, and put breath in you, that ye may liue, and ye shall knowe that I am the Lorde.
 7 So I prophesied, as I was commanded: as I prophesied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.
 8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and aboute, the skinnie couered them, but there was no breath in them.
 9 Then saide he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lorde God, Come from the four: O winde, O breath, and breathe vpon these flaine, that they may liue.
 10 So I prophesied as he had commanded: and the breath came vnto them, and they liued, and stood by vpon their feet, an exceeding great armie.
 11 Then he saide vnto me, Sonne of man, these bones are of the whole house of Israel. Behold, they say, Our bones are dried, & our hope is gone, & we are cleane cut off.
 12 Therefore prophecie, and say vnto them, Thus saith the Lorde God, Behold, I will open your graues, & cause

q He declareth that it ought not to be reuered to the foyle or plentifulnes of the earth that any countrey is rich, & abundant, but onely to Gods mercies, as his plagues and cures declare when he maketh it barren.

Or, valley, a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

b Signifying, all partes whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnite of spirit, and doctrine, wherof euer they are scattered: thus saith the Lorde God, I will row the world,

§ Liii. pon

o Vnder the abundance of temporal benefices he concludeth the spiritual graces.

p Ye shall come to true repentance, & thinke you fittes worthe to be of the number of Gods creatures for your ingratitude against him.

you to come by out of your sepulchres,
and bring you into the land of Israel,

c That is, when
I have brought
you out of those
places, & townes
where you are
captiues.

13 And ye shall know that I am the Lord,
 & whē I haue opened your graues, & im-
 plore, and brought you by out of your
 sepulchres.

14 And I shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lorde came againe
vnto me, saying,

16 Whereouer thou sonne of man, take thee
a peece of wood, and write vpon it, Vnto
Iudah, and to the children of Israel his
companions: then take ^d another peece of
wood, and write vpon it, Vnto Ioseph
the tree of Ephraim, and to all the house
of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

17 And thou shalt ioyn them one to another into one tree, and they shalbe as one in thine hand.

18 And when the children of thy people shall speake unto thee, saying, Wilt thou

ē That is, the
house of Israel.

nor shew vs what thou meanest by these:
 19 Thou shalt answer them, Thus saith
 the Lord God, Beholde, I will take the
 tree of Ioseph, which is in the hand of
 Ephraim, and 12 tribes of Israel his fel-
 lows, and will put them with him, even
 with the tree of Iudah, and make them
 one tree, & they shall be one in mine hand.

20 And þ pieces of wood, wheron thou wilt
test, shall be in thine hand, in their sight.

21 And ſay vnto them, Thus ſaſeth the
Lorde God, Beholde, I will take the chil-
dren of Iſrael from among the heathen,
whither they bee gone, and will gather
them on euery ſide, and bring them into
their owne land.

22 And I will make them one people in the land: upon the mountaines of Israel, * and one king shall bee king to them all: and they shall be no more two peoples, neither be divided any more henceforth into two kingdomes.

Feb 19.16.

23 Neither shall they be polluted any more
with their idols, nor with their abomi-
nations, nor with any of their transgres-
sions: but I will save them out of all their
dwelling places, wherein they have sin-
ned, and will cleanse them: so shall they be
my people, and I will be their God.

7/2.40.17.
acre. 23.5.
chap. 34.23.
dan. 9.24.

24 And David my * Seruant ſhalbe king ouer them, and they al ſhal haue one they heard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

f Meaning, that
the elect by
Christ shal dwell
in the heavenly
Ierusalē, which
is meant by the
land of Canaan.
*Psal. 109. 4. &
116. 2.*

25 And they shal dwell in the land, that I
haue giuen vnto Iaakob my seruauit,
where your fathers haue dwelt, and they
shal dwell therein, euē they, & their sonnes,
and their sonnes sonnes for euer, and my
seruāt Dauid shalbe their prince for euer.

26 **Poisoner**, I will make* a covenant of peace with them: it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for evermore.

27 My Tabernacle also shall be with them:

pea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that
If the Lord doe sanctifie Israel, when my
Sanctuarie shalbe among them for euer
more.

CHAPTER XXXVIII.

2 Hee prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came unto me, saying,

2 Sonne of man, set thy face against
Bog and against the lande of Magog, the
chiefe prince of Meshech and Tubal, and
prophetic against him.

3 And say, Thus saith the Lord God, Beholde, I come against thee, O Hog the chiefe mince of Meshech and Tubal.

4 And I will destroy thee, and put hooks
in thy chawes, and I wil bring thee forth
and all thine hoste, both horses and hoys
men, all clothed with all soyes of armour,
even a great multitude with bucklers, &
shields, a^b handling swodes.

5 They of Paras, of Cuth, & Whnt with
them, euen all they that beare shilde and
helmet.

6^d Bomer and all his bandes, and the
house of Togarmah of the North quar-
ters, and all his bandes, and much people
with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegard.

8 After many dayes thou shalt be visited:
for in the latter peres thou shalt come in
to the land, that hath bene destroyed with
the sword, and is gathered out of many
people vpon the mountaines of Israel,
which haue long ben waste: per & dep
haue bene brought out of the people, and
then shall dwell all safe.

9 Thou shalt ascende and come by like a tempest, and shalt be like a cloude to couer the land, both thou, and al thy bands, and many people with thee.

10 Thus saith the Lord God, Turn at the same time shall many things come into thy minde, and thou shalt thinke & enill thoughtes.

II And thou shalt say, I will goe by to the
lande that hath no walled towres: I
will goe to them that are at rest, and dwel

12 Thinking to spolie the y^eap, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the marchants
of Tarshish with all the Lyons thereof
shall say vnto thee, ^b Art thou come to

plicitie of the godly, who seeke not so much to fo
by outward force, as to depend on the providence
of God. h One enemy shall enuie another, b
shall thinke to haue the spoyle of the Church,

a Which was a
people; came
of Magog the
sonne of Iaphet
Gen. 10. 2. Ma-
gog also here
signifieth a cer-
taine counrey,
so that by these
two countreys,
which had the
government of
Grecia and Ita-
lie, he meaneth
the principall
enemies of the
Church, Reuel.
20. 8.

b He sheweth
that the enemies
should bend
themselves a-
gainst the Church,
but it should be
to their owne
destruction.
c The Perfumes,
Ethiopians, and
men of Africa,
d Gomer was
Laphets sonne, &
Togarmah the
sonne of Gomer,
and are thought
to be they that
inhabite Asia
minor.

e Signifying,
that all the peo-
ple of the world
should assemble
themselves a-

gainst the Church
and Christ their
head.

Or, its meaning,
the land of Israel.
That is, no mo-
left and destroy
the Church.
Meaning, Is-
rael, which had
now bene de-
stroyed, and was
not yet built a-
gain: declaring

i shall not thou
the time
occasions to come
a gainst my church
when they ful-
fill nocking?

Meaning, in
full age, & from
the coming of
Christ unto the
end of the worlde.

Signifying, that
God will be sanc-
tified by main-
taining his church,
& destroying his
enemies, as chap.
xxi. & xxv.

In hereby he de-
clareth that none
affliction can
come to the
Church, whereof
they have not
bene advertised
aforetime.

to teach them to
indure all things
with more paci-
ence when they
knowe that God
hath ordi-
ned.

All meanes
whereby man
should thinke to
save him selfe,
shall faile, the af-
fliction in those
dayes shall be
griue, & the ene-
mies destruc-
tion shall be
terrible.

o Against the
people of Gog
and Magog,
(chap. xxxix.)
and xxxviii.

o Or destroy
them with fire
plagues, as
chap. xli.

people the ypp & halt thou gathered thy
multitude to take a bootie: to carpe away
silver and golde, to take away cattell and
goods, and to spoyle a great ypp?

14 Therefore, sonne of man, prophesie, & say
unto Gog, Thus saith the Lord God, In
that day when I will bring the people of Israel
dwelling safe, shall thou not know it?

15 And come from the place out of the
North partes, thou and much people with
thee: all shall ride upon horses, even a
great multitude and a mighty armie.

16 And thou shalt come up against my peo-
ple of Israel, as a cloud to cover the land:
thou shalt be in the latter dayes, & I will
bring thee upon my land that the heathen
may knowe me, when I shall be sancti-
fied in thee, O Gog, before thy eyes.

17 Thus saith the Lord God, Yet not thou
thyself, of whom I have spoken in olde time,
as by the hand of my seruantes the pro-
phets of Israel, which prophesied in
those dayes & peres, that I would bring
thee upon them?

18 At the same time also will I Gog that come
against the land of Israel, sayth the Lord
God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire
of my wrath have I spoken it: surely at
that time there shall be much shaking in
the land of Israel.

20 So that the fishes of the sea, & the fowles
of the heauen, and the beasts of the field
and all that moue and creepe upon the
earth, and all the men that are upon the
earth, shall tremble at my presence, and
the mountaines shall bee ouerthrowen, &
the staires shall fall, and euery wall shall
fall to the ground.

21 For I will call for a sword against
him: o thou through all my mountaines,
sayth the Lord God: euery mans sword
shall be against his brother.

22 And I will plead against him with pe-
silence, and with blood, and I will cause
to raine upon him and upon his bandes,
and upon the great people, that are with
him, a foye raine, and hailstones, fire and
burningstone.

23 Thus will I be magnified, and sanc-
tified, and known in the eyes of many
nations, and they shall knowe, that I am
the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11
The graues of Gog and his host. 17 They shall be
dismayed of birds and beasts. 23 Wherefore the
house of Israel is captive. 24 Their bringing againe
from captiuitie is promised.

1 Therefore, thou sonne of man, pro-
phesie against Gog, and say, Thus
sayth the Lord God, behold, I come
against thee, O Gog, the chiefe prince of
Meshech and Tubal.

2 And I will destroy thee: and leane but
the first part of thee, and will cause thee to
come up from the North partes & will bring
thee upon the mountaines of Israel:

3 And I will limite thy bowe out of thy left
hand, and I will cause thine arrowes to
fall out of thy right hand.

4 Thou shalt fall upon the mountaines
of Israel, and all thy bandes, & the people
that is with thee: for I will giue thee vnto
the birdes and to euery feathered fowle
and beast of the field to be deuoured.

5 Thou shalt fall upon the open field: for
I have spoken it, sayth the Lord God.

6 And I will send a fire on Meshech, and
among them that dwell safely in the place,
they shall knowe that I am the Lord.

7 So will I make mine holp mine knowe:
en in the middest of my people Israel,
& I will not suffer them to pollute mine
holp mine any more, and the heathen
shall knowe that I am the Lord, the holp
one of Israel.

8 Behold, it is come, and it is done, sayth
the Lord God: this is the day whereof
I haue spoken.

9 And they that dwell in the cities of Is-
rael, shall go forth, and shall burne & set
fire vpon the weapons, & on the shields,
& bucklers, upon the bowes, & upon the
arrowes, & upon the staves in their hands,
and vpon the speares, & they shall burne
them with fire seven peres.

10 So that they shall bring no wood out
of the field, neither cut downe any out
of the forestes: for they shall burne the
weapons with fire, and they shall robbe those
that robbed them, and spoyle those that
spoiled them, sayth the Lord God.

11 And at the same time will I give vnto
Gog a place there for buriall in Israel,
euen the valley where they may go towarde
the East part of the Sea: and it shall
cause them that passe by, to stoppe their
noises, and there shall they burie Gog
with all his multitude: and they shall
call it the valley of Hamon-Gog.

12 And leue moneths long shall the house
of Israel be burping of them, that they
may cleanse the land,

13 For all the people of the land shall burp
them, and they shall haue a name when
I shall be glorified, sayth the Lord God.

14 And they shall chuse out men to go con-
tinually through the land with them
that traualle, to burie those that remaine
vpon the ground, to cleanse it: they shall
search to the ende of seven moneths.

15 And the trauallers that passe through the
land, if any see a mans bone, then shall he
set up a signe by it, till the buriers haue
buried it, in the valley of Hamon-Gog.

16 And also the name of the cite shall be
monah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the
Lord God, Speake vnto euery feathered
fowle, and to all the beasts of the field,
Assemble your selues, and come: gather
your selues on euery side to my sacrifice:
for I doe sacrifice a great sacrifice for you
vpon the mountaines of Israel, that ye
may eat flesh, and drinke blood.

18 Ye shall eat the flesh of the valiant, and
drinke the blood of the princes of the earth,
of the weathers, of the lambs, and of the
goates, and of bullockes, euen of all fatte
beastes of Bashan.

19 And ye shall eate fat till you be full, and
drinke

b Meaning, that
by the vertue of
Gods worde the
enemie shall be
destroyed where
soeuer he assay-
leth his Church.

c That is, among
all nations where
the enemies of
my people dwell,
seeme they ne-
uer so fauor-
able.

d That is, this
plague is fully de-
termined in my
counsell, and can
not be changed.

e After this de-
struction the
Church shall
haue great peace
and tranquility,
and burne all

their weapons
because the shal
no more feare
the enemy: and
this is chiefly
ment of the ac-
complishment of
Christs king-
dome, when by
their head Christ
all enemies shall
be ouercome.

f Which decla-
reth that the ene-
mies shall haue
an horrible fall.

g For the stinke
of the carkeises.
h Or, of the multi-
tude of Gog.

i Meaning, a
long time.

j Partly that the
holy land should
not be polluted,
& partly for the
compassion that
the children of
God haue, euen
for their enemies.

k Or, multitude.

k Whereby he
signifieth the
horrible destruc-
tion that should
come vpon the
enemies of his
Church.

- drinke blood, till he be drunke of my sacrifice, which I haue sacrificed for you.
- 20 This ye shalbe filled at my table with horses and chariots, with valiant men, & with all men of warre, saith h Lord God.
- 21 And I will set my glory among the heathen, & all the heathen shall see my iudgement, that I haue executed, & mine habde, which I haue layed upon them.
- 22 So the house of Israel shal knowe, that I am the Lord their God from that day and so forth.
- 23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.
- 24 According to their vnicleanes, and according to their transgressions haue I done vnto them, and hid my face from them.
- 25 Therefore thus saith h Lord God, Now will I dying againe the captiuitie of Iacob, and haue compassion vpon h whole house of Israel, & will be ielous for mine holp name,
- 26 After that they haue bogyne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their lande, and without feare of any.
- 27 When I haue brought them againe from the people, & gathered them out of their enemies landes, and am sanctified in them in the sight of many nations,
- 28 Then shall they knowe, that I am the Lord their God, which caused them to be ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,
- 29 Neither will I hide my face any more from them: for I haue potoyed out my Spirit vpon the house of Israel, saith the Lord God.

C H A P. XL.

The restoring of the citie and the Temple.

- I** In the five and twentieth peece of our being in captiuitie in the beginning of the peece, in the tenth day of the moneth, in the fourteenth peece after that the citie was smitten, in the selfe same day, the hande of the Lord was vpon me, and brought me thither.
- 2 Into the lande of Israel brought he me by a diuine vision, & set me vpon a very high mountaine, where vpon was as h building of a citie, toward the South.
- 3 And he brought me thither, and beholds, there was a man, whose similitude was to looke to, like balse, with a linen thread in his hande, & a reede to measure with: and he stood at the gate.
- 4 And the man sayde vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, & set thine heart vpon al that I shal shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.
- 5 And beholde, I sawe a wall on the outside

of the house rounde about: and in the mans hand was a reede to measure with, of five cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

- 6 Then came hee vnto the gate, which looketh toward the East, & went by the staires thereof, and measured the p oste of the gate, which was one reede ^{Or, threshold,} broad, and p the other p oste of the gate, ^{Or, upper part,} which was one reede broad.
- 7 And every chamber was one reede long, and one reede broad, and betweene the chambers were five cubites: p the p oste of the gate by the porch of the gate within was one reede.
- 8 He measured also the porch of the gate within with one reede.
- 9 Then measured he the porch of the gate of eight cubites, and the p ostes thereof, of two cubites, and the porch of the gate was inward.
- 10 And the chambers of h gate Eastward, were three on this side, and three on that side: they three were of one measure, and the p ostes had one measure on this side, and one on that side.
- 11 And he measured the breadth of the entrie of the gate ten cubites, & the height of the gate thirreene cubites.
- 12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, & the chambers were five cubites on this side and five cubites on that side.
- 13 He measured then the gate from the route of a chamber to the toppe of the gate: the breadth was five and twentie cubites, doore against doore.
- 14 He made also p ostes of threeteene cubites, and the p ostes of the court, and of the gate had one measure round about.
- 15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were five cubites.
- 16 And there were narrowe windowes in the chambers, and in their p ostes within the gate rounde about, and likewise to the arches: & the windowes were round about within: and vpon the p ostes were palme trees.
- 17 Then brought he me into the outward court, and loe, there were chambers, and a pavement made for the court rounde about, and thirtie chambers were vpon the pavement.
- 18 And the pavement was by the side of the gates ouer against the legth of the gates, and the pavement was beneath.
- 19 Then he measured the breadth fro the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Southward.
- 20 And the gate of the outward court, that looked toward the South, measured he after the length and breadth thereof.
- 21 And the chambers thereof were, three on this side, and three on that side, and the p ostes thereof and the arches thereof

I The heathen shall knowe that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sakes,

Chap. 36, 37,

a The Iewes counted the beginning of the yeere after two sortes: for these feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

b Or, vision of God.

b Which was an Angel in forme of a man, that came to measure out this building,

- of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth nine and twenty cubites.
- 22 And their windowes, and their arches with their pailne trees, were after the measure of the gate that looketh toward the East, and the going vp into it had seven steps, & the arches thereof were before the.
- 23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.
- 24 After that, he brought me toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.
- 25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth nine and twenty cubites.
- 26 And there were seven steps to go vp to it, & the arches thereof were before them: & it had pailne trees, one on this side, and another on that side vnder the post thereof.
- 27 And there was a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundred cubites.
- 28 And he brought me into the inner court by the South gate, and hee measured the South gate according to these measures.
- 29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, & there were windowes in it, and in the arches thereof round about, it was fiftie cubites long and nine and twenty cubites broad.
- 30 And the arches round about were nine and twenty cubites long, and nine cubites broad.
- 31 And the arches thereof were toward the bitter court, and pailne trees were vpon the postes thereof, and the going vp to it had eight steps.
- 32 And againe he brought me into the inner court toward the East, and he measured the gate according to these measures.
- 33 And the chambers thereof, and the post thereof, and the arches thereof were according to these measures, and there were windowes therein, & in the arches thereof round about, it was fiftie cubites long, and nine and twenty cubites broad.
- 34 And the arches thereof were toward the bitter court, & pailne trees were vpon the postes thereof, on this side & on that side, and the going vp to it had eight steps.
- 35 After, he brought me to the North gate, and measured it, according to these measures.
- 36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth nine and twenty cubites.
- 37 And the postes thereof were toward the bitter court, and pailne trees were vpon the postes thereof on this side, and on that side, & the going vp to it had eight steps.
- 38 And every chamber, & the entrie thereof

was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, & two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, & the trespass offering.

40 And at the side beyond the steps at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, & four tables on that side by the side of the gate, even eight tables wherupon they slew their sacrifice.

42 And four tables were of hewn stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite high: wherupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hande broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: & their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he sayde vnto me, This chamber whose prospect is toward the South, is for the priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Levi which may come nere to the Lord to minister vnto him.

47 So he measured the court, an hundred cubites long, and an hundred cubites broad, even four square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, & measured the postes of the porch, nine cubites on this side, and nine cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleven cubites, and he brought me by the steeppes wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

1 **A**fterward, he brought me to the Temple, and measured the postes, six cubites broad on the one side, and six cubites broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof fourty cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

poſes of the entrie two cubites, and the entrie ſixe cubites, and the breadyth of the entrie ſeven cubites.

4 So he meaſured þ length thereof twentie cubites, and the breadyth twenty cubites befoze the Temple. And hee ſayde vnto me, This is the moſt holy place.

5 After, he meaſured the wal of the houſe, ſixe cubites, and the breadyth of euery chamber foure cubits round about the houſe, on euery ſide.

6 And the chambers were chamber vpon chamber, thre & thirtie foote high, & they entred into the wall made for the chambers which was round about the houſe, þ the poſes might be faſtened therein, and not be faſtened in the wal of the houſe.

7 And it was large, & went round mounting vpwarde to the chambers: for the ſtaire of the houſe was moiſting vpward, rounde about the houſe: therefore the houſe was larger vpward: ſo they went vp from the loweſt chamber to the higheſt by the middes.

8 I ſawe alſo the houſe þie round about: the foundations of the chambers were a full reede of ſixe great cubites.

9 The thickneſſe of the wal which was for the chamber without, was ſixe cubites, and that which remained, was the place of the chamber: that were within.

10 And betwene the chambers was the wideſſe of twenty cubites rounde about the Houſe on euery ſide.

11 And the dooyes of the chambers were toward the place that remained, one dooye toward the ſouth, and another dooye toward the ſouth, and the breadyth of the place that remained, was ſixe cubites round about.

12 Now the building that was befoze the ſeparate place toward the Weſt corner, was ſeuentie cubites bwoade, and the wall of the building was ſixe cubites thicke, round about, & the length ninety cubites.

13 So he meaſured the houſe an hundred cubites long, and the ſeparate place and the building with the walles thereof were an hundred cubites long.

14 Alſo the breadyth of the ſoyefront of the houſe and of the ſeparate place toward the Eaſt, was an hundred cubites.

15 And he meaſured the length of the building, ouer againſt the ſeparate place, which was behinde it, and the chambers on the one ſide and on the other ſide an hundred cubites in the Temple within, and the arches of the court.

16 The poſes and the narrow windowes, and the chambers round about, on the ſides ouer againſt the poſes, ſieled with cedar wood round about, and from the grounde vp to the windowes, and the windowes were ſieled.

17 And from about the dooye vnto the inner houſe & without, and by al the wall round about within and without it was ſieled according to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree was betwene a Cherub and a Cherub: and eue-

ry Cherub had two faces.

19 So that the face of a man was toward the plaine tree on the one ſide, & the face of a lyon toward the palme tree on the other ſide: thus was it made through all the houſe round about.

20 From the ground vnto about the dooye were Cherubims and palme trees made as in the wall of the Temple.

21 The poſes of the Temple were ſquared, and thus to looke vnto was the ſimilitude, and ſoyne of the Sanctuary.

22 The altar of wood was thre cubites þie, and the length thereof two cubites, and the corners thereof and the length thereof and the ſides thereof were of wood. And he ſayde vnto me, This is the table that ſhalbe befoze the Lozd.

23 And the Temple and the Sanctuary had two dooyes.

24 And the dooyes had two wickets, euen two turning wickets, two wickets for one dooye, and two wickets for another dooye.

25 And vpon þ dooyes of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planchers vpon the ſoyes front of the porch without.

26 And there were narrow windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and vpon the ſides of the houſe, & thicke planks.

C H A P. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

1 Then brought he me into the bitter court by the way toward the ſouth, and he brought me into the chamber that was ouer againſt the ſeparate place, and which was befoze the building toward the ſouth.

2 Befoze the length of an hundred cubites was the ſouth dooye, and it was ſixe cubites bwoade.

3 Ouere againſt the twenty cubites which were of the inner court, and ouer againſt the pavement, which was for the bitter court, was chamber againſt chamber in thre rowes.

4 And befoze the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their dooyes toward the ſouth.

5 Now the chambers aboue were narrower: for thoſe chambers ſeemed to eate vp theſe, to wit, the lower, & thoſe that were in the middes of the building.

6 For they were in thre rowes, but had not pillars as the pillars of the court: therefore there was a difference ſet them beneath and from the middlemoſt, euen from the ground.

7 And the wall that was without ouer againſt the chambers, toward the bitter court on the ſoyefront of the chambers, was ſixe cubites long.

8 For the length of the chambers that were in the bitter court, was ſixe cubites: and loe, befoze the Temple were an hundred cubites,

9 And under these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, out against the separate place, and out against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to the facions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then sayd he unto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priestes that appoche unto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priestes enter therein, they shall not goe out of the holy place into the bitter court, but there they shall lase their garments: wherein they minister: for they are holy, and shall put on other garments, and so shall appoche to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundredth reedes, even with the measuring reede round about.

17 He measured also the North side, five hundredth reedes, even with the measuring reede round about.

^{Or, south.} 18 And he measured the South side five hundredth reedes with the measuring reede.

19 He turned about also to the West side, and measured five hundredth reedes with the measuring reede.

20 He measured it by the four sides: it had a wall round about, five hundredth reedes long, and five hundredth broad to make a separation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

2 He sheweth the glorie of God going into the Temple from whence he had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were punished and brought to nought. 9 He is commanded to call them againe to repentance.

1 Afterward he brought me to the gate, even the gate that turneth toward the East.

2 And behold, the glorie of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, & the earth was made light with his glorie.

3 And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the citie: & the

visions were like the vision that I saw by the river Chebar: & I fell upon my face.

4 And the glorie of the Lorde came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me up and brought me into the inner court, and behold, the glorie of the Lorde filled the house.

6 And I heard one speaking unto me out of the house: & there stood a man by me.

7 Which said unto me, Some of man, this place is my throne, & the place of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holp name, neither they, nor their kings by their fornication, nor by the carkelles of their kings in their sieges.

8 When they let their thesholdes by my thesholdes, and their posts by my postes (for there was a wall betwene me and them) yet have they desired mine holp name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkelles of their kings farre from me, and I will dwell among them for ever.

10 Thou some of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the paterne thereof, & the going out thereof, and the coming in thereof, and the whole faction thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof, & write it in their sight, that they may keepe the whole faction thereof, and all the ordinances thereof, and do therein.

12 This is the description of the house, which shall be upon the top of the mount: all the limits thereof round about shall be most holy. Beholde, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, even the bottom shall be a cubite, & the breadth a cubite, and the border thereof by the edge thereof round about shall be a spanne: and this shall be the height of the altar.

14 And from the bottom which toucheth the ground to the lower piece shall be two cubites, & the breadth one cubite, & from the little piece to the great piece shall be four cubites, & the breadth one cubite.

15 So the altar shall be four cubites, & from the altar upward shall be four joynts.

16 And the altar shall be twelve cubites long, and twelve broad, & four square in the four corners thereof.

17 And the frame shall be fourteene cubits long, and fourteene broad in the four square corners thereof, & the border about it shall be half a cubite, and the bottom thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

^b Which was departed afore, Chap. 10. 4. and 11. 22.

^c By their idolatries.

^d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected up monuments to their idoles.

^e Ebr. Lawe.

^{Chap. 33.}
a When I prophesied the destruction of the citie by the Caldeans.

18 And

18 ¶ And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites, that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a pong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the four hoines of it, & on the four corners of the frame, & upon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou shalt make an ende of cleansing it, thou shalt offer a pong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, & they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare ever day an hee goate for a sinne offering: they shall also prepare a pong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, upon the eighth day & so forth, the Priests shall make pour burnt offerings upon the altar, and pour peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIII.

Here proceeth the people for their offence. 7 The uncircumcised in heart, and in the flesh. 9 VVho are to be admitted to the service of the Temple, and who to be refused.

1 ¶ When he brought me toward the gate of the outward Sanctuary, which turneth toward the East, & it was shut.

2 Then said the Lord unto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ He brought me toward the South gate before the House: & when I looked, behold, a glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord sayde unto me, Sonne of man, mark well, & behold with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the

entering in of the house with every going forth of the Sanctuary.

6 And thou shalt save to the rebellions, even to the house of Israel, thus saith the Lord God, a house of Israel, ye have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat, & blood: and they have broken my covenant, because of all your abominations.

8 For ye have not kept the ordinances of mine holy things: but you your selves have set other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the Levites that are gone backe from me, when Israel went astray, which went astray from me after their idols, but they shall bear their iniquity,

11 And they shall serve in my Sanctuary, and keepe the gates of the House, & minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquity, therefore have I lift up mine hand against them, saith the Lord God, and they shall bear their iniquity,

13 And they shall not come neere unto me to do the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall bear their shame & their abominations, which they have committed.

14 And I will make them keepers of the watch of the House, for all the service thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serve me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, while they serve in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loynes: they shall not gird themselves in the wearing places.

19 But when they go forth into the utter court, even to the utter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not take

b For they had brought idolaters, which were tries, to reach them their idolatrie, Chap. 33.

c Ye have not offered unto me according to my Lawe.

d The Levites which had committed idolatrie, were put from their dignitie & could not be received into the Priestly office, although they had bin of the house of Azael, but must serve the interior offices, as to watch and to

keepe the doors, read: King. 33. 9.

e Which observed the Lawe of God, and fell into idolatrie.

¶ Ebr. fill his hand.

a Meaning, from the common people, but not from the Priests, nor the prince, reade Chap. 46. 8, 9.

¶ Ebr. for shine heart.

f As did the in-
fideles and hea-
then.

Leuit. 10. 9.

Leuit. 11. 13.

Leuit. 11. 1, 2, 11.

g They may be
at their burial,
which was a de-
filing.

2nd. 11. 1.
11. 13. 10.

Ex. 12. 1. & 12.
12. 14. 19.
12. 13.

Ex. 11. 11.
11. 13.

h Of the
land of Israel
the Levite only
requireth this
portion, for the
Temple and for
the Priests, for
the Levites and for
the Priests.

- 20 And thou shalt give the people the people with their garments.
- 21 And thou shalt not also have their heads, nor suffer their locks to grow long, but round their heads.
- 22 Neither shall any Priest drinke wine when they enter into the inner court.
- 23 Neither shall they take for their wives a widow, or her that is divorced: but they shall take maidens of the tribe of the house of Israel, or a widow that hath bene the widow of a Priest.
- 24 And they shall teach my people the difference betweene the holy and prophane, and cause them to discern betweene the uncleane and the cleane.
- 25 And in countourtie they shall stande to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, & they shall sanctifie my Sabbaths.
- 26 And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.
- 27 And when he is cleansed, they shall re-ken unto him seven dayes.
- 28 And when he goeth into the Sanctuarie unto the inner court to minister in the Sanctuarie, hee shall offer his tunic of fine flax, saye the Lord God.
- 29 And the Priesthood shall be their inheritance, yea, I am their inheritance: there fore shall ye give them no possession in Israel, for I am their possession.
- 30 They shall eat the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.
- 31 And all the first of all the first boyme, and every oblation, even all of every sort of your oblations shall be the priestes. Ye shall also give unto the Priest the first of your dough, that he may cause the blessing to rest in thine house.
- 32 The Priestes shall not eat of anything, that is dead, or toyme, whether it bee foule or beaste.
- C H A P. XLV.**
- 1 Out of the lands of promise are there separate four persons, of which the first ingim to the priests and to the Levites, the second to the Levites, the third to the Levites, the fourth to the priests. 9 An inheritance unto the heads of Israel. 10 Of just weights and measures. 13 Of the first fruits, &c.
- M**oreover when ye shall divide the land for inheritance, ye shall offer an oblation unto the Lord an holy portion of the land, five and twenty thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.
- 2 Of this there shall be for the Sanctuarie five hundredth in length with five hundredth in breadth, all square round about, and five cubites round about for the suburbs thereof.
- 3 And of this measure shalt thou measure the length of five and twenty thousand, & the breadth of ten thousand: & in it shall be the Sanctuarie, & the most holy place.

- 4 The holy portion of the lande shall be the priestes, which minister in the Sanctuarie, which came neere to serve the Lord: and it shall be a place for their houses, & an holy place for the Sanctuarie.
- 5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession for twenty chambers.
- 6 Also ye shall appoint the possession of the citie, five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.
- 7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, even before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the west border unto the East border.
- 8 In this lande shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.
- 9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off cruelty and oppression, & execute iudgement and justice: take away your exactions from my people, saith the Lord God.
- 10 Ye shall have iust balances, and a true Ephah, and a true Bath.
- 11 The Ephah and the Bath shall be as equal: a Bath shall containe the tenth part of an Ephah, and an Ephah the tenth part of an Ephah: the equallnes thereof shall be after the Ephah.
- 12 And ye shall have twenty gerahs, & twenty shekels, & five & twenty shekels and fiftene shekels shall be your Shekel, saith the Lord God.
- 13 This is the oblation that ye shall offer, the first part of an Ephah of an Ephah of wheat, and ye shall give the first part of an Ephah of an Ephah of barley.
- 14 Concerning the oblation of the oyle, even of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Oyle (ten Baths are an Ephah): for ten Baths fill make an Ephah.
- 15 And one lamb of two hundred shepe one of the fat pastures of Israel for a three parts to a meat offering, and for a burnt offering and for peace offerings to make reconciliation for them, saith the Lord God.
- 16 All the people of the land shall give this oblation for the prince in Israel.
- 17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the Solemn feasts and in the new moones, & in the Sabbaths, and in all the high feastes of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.
- 18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt

b The Prophet
showeth that the
heads must be
reformed, &
fore any good
order can be
established a-
mong the people.
c Ephah and
Bath were both
of one quantity,
save that Ephah
contained in dry
things, which
Bath did in li-
quid, Leuit. 5. 12
1. King. 5. 11.
Exod. 30. 13.
Leuit. 27. 25.
1. Sam. 3. 47.
d That is, three
score shekels
called Mina: for
he joynerh these
out of the fat pastures of Israel for a three parts to a
meat offering, and for a burnt offering and Mina.
e Which was
Nisan, contain-
ing part of
March and part
of April.

shalt take a pong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, & put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou do the seventh day of the moneth, for euery one that hath erred and for him that is deceived: so shall you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Pascheouer, a feast of seven daies, and ye shall eate unleavened bread.

22 And vpon that day, shall the prince prepare for him selfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast, he shall make a burnt offering to the Lord, euen of seven bullockes, and seven rams without blemish daily for seven daies, and an he-goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ram, & an Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath & of the new moones.
2 Therewe which doores they must go in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the six working daies: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut til the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day, shall be six lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambs: a gift of his hande, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a pong bullocke without blemish, and six lambs and a ramme: they shall bee without blemish.

7 And he shall prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambs: according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feastes, hee that entred in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entred by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby hee came in, but they shall go forth out against it.

10 And the prince shall be in the middes of them: he shall go in when they go in, and when they go forth, they shall goe forth together.

11 And in the feastes, & in the solemnities the meate offering shall be an Ephah to a bullocke, & an Ephah to a ramme, and to the lambs, the gift of his hande, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a fre burnt offering of peace offerings fre vnto the Lord, one shall then open him the gate that turneth toward the East, and hee shall make his burnt offering and his peace offerings as hee did on the Sabbath day: after, he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one peece without blemish: thou shalt doe it euer morning.

14 And thou shalt prepare a meate offering for it euer morning, the first part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euer morning, for a continuall burnt offering.

16 Thus saith the Lord God, If a prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruantes, then it shall be his to the peece of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for euer.

18 Whoeuer the prince shall take of the peoples inheritance, nor thrust them out of their possession: but hee shall cause that God hath his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the Priests shall seethe the trese: where the burnt offering and the sinne offering, where they shall bake the meate offering, they shall not beare them into the inner court, & to sanctifie the people.

21 Then he brought me forth into the outer court, and caused me to goe by the four corners

* Or pur.

Exod. 12. 18.
Leuit. 23. 5.

f Reade Exod.
29. 10.

a That is, as
much as he will

b Meaning, as
he shall thinke
good.

c Which was
the holie place
where the
flowers
were in
the sun
dew, &c.

d But be
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corners of the court; and besidde, in every corner of the court, there was a court.

23 In the foure corners of the court there were courtes ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

24 And there went a wall about them, even about those foure, & kitchins were made under the walles round about.

25 Then sayd he vnto me, This is to the kitchin where the ministers of the house shall sette the sacrifice of the people.

CHAP. XLVII.

The vision of the waters that came out of the Temple. 23 The coastes of the land of promise, and the division thereof by tribes.

Afterward he brought me vnto the domes of the house: and behold, waters issued out from under the thirtie sholes of the house Eastward: for the fountaine of the house stode towards the East, and the waters ranne downe from under the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the brer gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites: and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through the waters: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe over: for the waters were risen, and the waters did floue, as a river that could not be passed over.

6 And hee sayde vnto me, Sonne of man, hast thou seene this? Then hee brought me, & caused me to returne to the bynke of the river.

7 Nowe when I returned, beholde, at the bynke of the river were verie many trees on the one side, and on the other.

8 Then sayde hee vnto mee, These waters issue out toward the East countrey, and runne downe into the plains, & shal go into to one sea: they shal runne into another sea, and the waters shal be wholesome.

9 And every thing that lieth, which moeth, whersoever the rivers shal come, shal liue, and there shal be a very great multitude of fish, because these waters shal come thither: for they shal be wholesome, and every thing shal liue whither the river cometh.

10 And then the Elders shall stand vpon it, & from En-gedi enen vnto En-eglain, they shal speeke out their nettes: for their fish shal be according to their kindes, as the fish of the maine sea, exceeding many.

11 But the marie places thereof, and the maries thereof shal not be wholesome: they shal be made salt pittes.

12 And by this river vpon the bynke thereof, on this side, and on that side shal grow all fruitfull trees, whose leafe shal not fade, neither shal the fruits thereof faile: it shal bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuare: and the fruite thereof shal be meate, and the leafe thereof shal be for medicine.

13 I Thus sayeth the Lord God, This shal be the border, wherby ye shall inherit the land according to the twelue tribes of Israel: Joseph shal haue two portions.

14 And ye shal inherit it, one as well as another: concerning the which I lift vp mine hand to give it vnto your fathers, & this land shal fall vnto you by inheritance.

15 And this shal be the border of the land toward the Northside, from the maine sea toward Hermon as men go to Kedabab: sieth the spiritus.

16 Hamath, Berotah, Shoban, which is all land wherof betwene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hamath.

17 And the border from the sea shal be Hazar, Enan, and the border of Damascus, & the residue of the North, Northward, and the border of Hamath: so shal be the North part.

18 But the East side shal be measure from Hamath, and from Damascus, and from Gilead, and from the land of Israel by Jordan, & from the border vnto the East sea: and so shal be the East part.

19 And the Southside shal be toward the man from Tamar to the waters of Shebith in Kadesh, & the river to the maine sea: so shal be the South part toward the man.

20 The west part also shal be the great sea from the border, till a man come over against Hamath: this shal be the West part.

21 So shall pee divide this land vnto you, according to the tribes of Israel.

22 And you shal divide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall begitt children among you, & they shal be vnto you, as home in the countrey among the children of Israel, they shal part inheritance with you in the midst of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall hee give him his inheritance, sayth the Lord God.

CHAP. XLVIII.

The lotter of the tribes. 9 The parties of the possession of the Priests, of the Temple, of the Levites, of the city and of the Prince are reherced.

Nowe these are the names of the tribes from the Northside to the coast toward Hermon, as one goeth vnto Hamath, Hazar, Enan, and the border of Damascus Northward to the coast of Hamath, enen from the East side to the West shal be a portion for Dan.

2 And by the border of Dan from the East side vnto the West side a portion for Asher.

3 And by the border of Asher from the East part enen vnto the West part a portion for Naphtali.

Or, for meat.

Or, for brass and

for.

Gen. 48. 11.

Gen. 11. 7. & 13.

15. & 15. 18. &

26. & 26. 34. 4.

By the land of

sieth the spiritus.

which is all land wherof

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a Whereby are meant the spiritual graces that should be given to the Church under the kingdom of Christ, b Signifying that the graces of God should never be lost, but ever abound in his Church.

c Meaning, the multitude of the that should be refreshed by the spiritual waters.

d Showing that the abundance of these graces should be so great that all the world should be full thereof, which is here meant by the Persian sea or Caspian, and the sea called Melitaneum, Zach. 14. 8.

e The waters which of nature are salt & wholesome, shall be made sweete and comfortable.

f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching win many.

g Which were cities at the corners of the salt or dead sea.

h They shal be here of all sorts, & in as great abundance as in the great Ocean where they are local.

i There is, I write, & reprobat

1 Meaning, that in this spiritual kingdom there should be no difference betweene Jewes nor Gentiles, but y^e all should be partakers of this inheritance in their head Christ.

^d That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three portions for the priests, for the prince and for the civic.

Chap. 45.

10.

^e Meaning, that it should be square.

- 4 And by the border of Naphtali from the East quarter unto the West side, a portion for Naphtali.
- 5 And by the border of Manasseh from the East side unto the West side, a portion for Ephraim.
- 6 And by the border of Ephraim, from the East part even unto the West part, a portion for Ruben.
- 7 And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah.
- 8 And by the border of Judah from the East part unto the West part ¹ shall be the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other partes, from the East side unto the West side, and the Sanctuarie shall be in the middes of it.
- 9 The oblation that ye shall offer unto the Lord, shall be of five and twenty thousand long, and of ten thousand the breadth.
- 10 And for them, even for the Levites shall be this holy oblation, toward the North side five and twenty thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South side five and twenty thousand long, and the Sanctuarie of the Lord shall be in the middes thereof.
- 11 It shall be for the Levites that are sanctified of the sonnes of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.
- 12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.
- 13 And over against the border of the Levites, the Levites shall have five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.
- 14 And they shall not sell of it, neither change it, nor abalienate the first fruites of the land: for it is holy unto the Lord.
- 15 And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a prophane place for the civic, for housing, and for suburbs, and the civic shall be in the middes thereof.
- 16 And these shall be the measures thereof: the North part five hundred and four thousand, and the South part five hundred and four thousand, and the East part five hundred and four thousand, and the West part five hundred and four thousand.
- 17 And the suburbs of the civic shall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty.
- 18 And the residue in length over against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the treasure thereof shall be for food unto them that serve in the civic.
- 19 And they that serve in the civic, shall be of

all the tribes of Israel that shall serve therein.

- 20 All the oblation shall be five and twenty thousand with ⁴ five and twenty thousand: you shall offer this oblation four square for the Sanctuarie, and for the possession of the civic.
- 21 And the residue shall be for the prince on the one side, and on the other of the oblation of the Sanctuarie, and of the possession of the civic, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuarie shall be in the middes thereof.
- 22 Moreover, from the possession of the Levites, and from the possession of the civic, that which is in the middes shall be the prince: between the border of Judah, and between the border of Benjamin shall be the prince.
- 23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.
- 24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.
- 25 And by the border of Simeon from the East part unto the West part, Issachar a portion.
- 26 And by the border of Issachar from the East side unto the West, Zebulun a portion.
- 27 And by the border of Zebulun from the East part unto the West part, Gad a portion.
- 28 And by the border of Gad at the South side, toward Temanah, the border shall be even from Temanah unto the waters of Gherbath in Bashan, and to the river, that runneth into the maine sea.
- 29 This is the land, which ye shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.
- 30 And these are the boundes of the civic, on the North side five hundred, and four thousand measures.
- 31 And the gates of the civic shall be after the names of the tribes of Israel, 3 gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.
- 32 And at the East side five hundred and four thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.
- 33 And at the South side, five hundred and four thousand measures, and three gates, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.
- 34 At the West side, five hundred and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.
- 35 It was round about eighteenth thousand measures, and the name of the civic from that day shall be, "The Lord is there."

Daniel.

^d Every way shall be five and twenty thousand.

^e so that shall be on North side of the portions, and Benjamin on the South side.

^f Which is bet taken for the city of Jericho the city of Jericho. ^g Meaning, the city of Jericho.

^h The Lord is there.

Daniel.

THE ARGUMENT.

THe great providence of God, and his singular mercie towards his Church are most lively here set forth, who never leaveth his deservite, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivitie, to the last end of the world, and to the general resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certaine number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should bee the accomplishment thereof: moreover he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church vntill the dead rise againe, & Christ gather his into his kingdom in the heavens.

CHAP. I.

- 1 The captivitie of Iehoiakim king of Iudah. 4 The king chooseth certain young men of the Iewes to learne his lawe. 5 They haue the kings ordinarie appointed, 8 But they abstaine from it.

IN the thirde yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, King of Babel vnto Ierusalem, and besieged it. And the lord gave Iehoiakim King of Iudah into his hand, with part of the vessels of the House of God, which hee caried into the lande of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the king spake vnto e Nipnazar the master of his Eunuches, that he should bring certaine of the children of Israel, of the kings seed, and of the yunges:

4 Children in whom was no blemish, but well favoured, and instructed in all wises, and able to stande in the kings palace, and whome they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them poysoned every day of a poyson of kings meat, and of the wine which hee drinke, so none

risking them these yeere, that at the ende thereof, they might stand before the king. Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches gaue other names: for hee called Daniel, Belteshazzar, a Hananiah, Shadrach, and Mishael, and Azariah, Asaferne at the table, as in other offices.

8 But Daniel had determined in his heart, that he would not defile himselfe with the portion of the kings meate, nor with the wine which hee drinke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Nowe God had brought Daniel into their childrens fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayde vnto Daniel, I feare my lord the king, who hath appointed your meate & your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then said Daniel to Asaferne, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Whome thou seruantes. I beseeche thee, ten dayes, and let them giue vs poyson to eat, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances drinke (for of the children that eat of the poyson of afterward hee

because the king should not enuise him by this sweete poyson, to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirit, and at length called him to bee a Prophet. Hee supposed they did this for their religion, which was contrarie to the Babylonians, and therefore herein hee representeth them, which are of no religion: for neither hee would condemne theirs nor mainteine his owne. Meaning, that within this space he might haue the tryall, and that no man should be able to discern it: and thus hee spake, being moued by the Spirit of God. Not that it was a thing abominable to eat deintie meates and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the king and haue refused their owne religion, that meate and drinke had bene accursed;

q This bare feeding and that also of Moises, when he fledde from the court of Egypt, declareth that we must live in such sobriety as God cloeth call vs unto, seeing he will make it more profitable vnto vs, then all delicacies: for his blessing only sufficeth.

Ebr. faster in flesh.
r Meaning, in the liberal sciences, and natural knowledge, and not in the magicall artes which are forbidden, Deut. 18.11.

s So that he onely was a Prophet and none of the other:

for by dreames and visions God appeared to his Prophets, Nomb. 12.6. t Of the three yeeres aboue mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet, so long as that common wealth stood.

the kings meate: and as thou seest, deate with thy seruants.

14 So he consented to them in this matter, and pined them ten dayes.

15 And at the ende of ten dayes, their countenances appeared fairer, and in better liking then all the chibdrens, which did eate the portion of the kings meate.

16 Thus Belshazzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 So for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wise dome: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuchs broughed them before Nebuchad-nazzar.

19 And the king communed with them: & among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wise dome, and vnderstanding that the king enquired of them, he founde them ten times better then all the enchanterers and astrologians, that were in all his realme.

21 And Daniel was vnto the first pete of king of Babilus.

CHAP. II.

1 The dreame of Nebuchad-nazzar. 13 The king commandeth all the wise men of Babylon to be slaine because they could not interpret his dreames. 16 Daniel requesteth time to solve the question. 24 Daniel brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44 Of the enuiling kingdoms of Christ.

1 And in the second yere of the reigne of Nebuchad-nazzar, Nebuchad-nazzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the enchanterers, and the astrologians and the sojourners, and the Caldians for to shewe the king his dreames: so they came and stood before the king.

3 And the king sayde vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldians to the king in the Aramites language, O king, lue for euer: shewe thy seruants thy dreame, and

we shall shewe the interpretation.

5 And the king answered and sayde to the Caldians, The thing is gone from me. If ye will not make me vnderstande the dreame with the interpretation thereof, ye shall be drawen in pieces, and pour houses shall be made a iake.

6 But if ye declare the dreame and the interpretation thereof, ye shall receive of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and sayde, Let the king shew his seruants the dreame, and we will declare the interpretation of it.

8 Then the king answered, and sayde, I knowe certainly that ye would gaue the time, because ye see the thing to come from me.

9 But if ye will not declare me the dreame, there is to be no indignment for you: for ye haue prepared lying & corrupt words, to speake before me all the time be chaunge: therefore tell me the dreame, that I may knowe, if ye can declare mee the interpretation thereof.

10 Then the Caldians answered before the king, & said, There is no man vpon earth that can declare thy kings matter: for there is neither king, nor prince, nor lord that asked such things at an enchanter of astrologian of Caldian.

11 For it is a rare thing that the king requirith, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angrie and in great furie, and commanded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine: and they sought Daniel & his fellows to be put to death.

14 Then Daniel answered with counsell and wise dome to Arioch the kings chief steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leave, and that he would shew him the king the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseeche the God of heauen for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret reuelled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, The name of God be praised for euer: for for wise dome and strength are his.

21 And he chaunged the times and seasons: he taketh away kingdoms: he stretcheth kingdoms: he giveth wise dome vnto the wise,

a The father and the sonne were both called by this name: for that this is meant of the sonne, when he reigned alone: for he reigned also after a sort w his father. b Not that he had many dreames, but because many matters were contained in this dreame. c Because it was so rare and strange a dreame that he had not had the like. d Hee was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him. e For all these astrologers and sojourners called them selves by this name of honour, as though all the wise dome and knowledge of the countrey depended vpon them, and that all other countreys were voyde of the same. f That is, in the Syrian tongue which differed not much from the Caldians, saue it seemed to bee more eloquent, and therefore the learned vied to speake it: as the Iew Writers doe to this day.

This is the reward of their arrogance (which vained of themselves that they had the knowledge of all things) that they should be proued fooles, and thus to their perpetuall shame and confusion. h Herein appeared their ignorance, that notwithstanding their bragging they were not able to tell the dreame, which he caused them into the want, and therefore they would not be able to knowe longer when they were wanted, and by their delusions of the people, they were worshipping. i Which declared that God would not lose his seruants in the company of these foregers and astrologers, whole men were wicked, & therefore they ought to be, though the king did it upon a rage, and so zeale. k For the reuelation of the gods.

to his brethren
that man hath
neither wisdom
nor knowledge,
but very darke
blindnes, and ig-
norance of him-
selfe is com-
mon only of
God, that man
understandeth
anything.

¶ To whom thou
maiest chyn-
mes, and who li-
neth in thy feare:
whereby he ex-
cludeth all other
gods.

¶ Meaning,
power to inter-
pene it.

¶ Whereby Ap-
porens that
may seeme false
as respects, and
the rest as Dani-
el offer were
preferring on
condition: not
that Daniel fa-
voured their
wicked professi-
on, but that he
had respect to
expone because
the expone proce-
ded according
to his wisdom af-
fliction, and not
considering,
if their science
were lawfull or
no.

¶ He affirmeth
that man by rea-
son or arte is not
able to attaine
to the cause of
Gods secrets,
but the under-
standing onely
thereof must
come of God:
whereby he fini-
sheth the King
a certaine feare
and reverence of
God, that he
might be the more apt to receiue the hie myster-
ies, that shoulde
be reueiled. ¶ Because he had sayd that God onely must reueile
the signification of this dream, the king might haue asked, why
Daniel did enterprise to interpret it, & therefore he sheweth; he
was but Gods minister, & had no gifts, but such as God had giuen
him to set forth his glory. ¶ By golde, silver, brasse, and yron, are
meant y Caldean, Persian, Macedonian & Romane kingdom, which
should successively rule all world till Christ (which is here called
the stone): come himselfe, & destroy the last: & this was to assure the
Iewes, that their afflictions should not end with the empire of the
Caldeans, but that they should patiently abide the coming of Mes-
siah, which should be at the ende of this fourth monarchie.

¶ understanding to those that understand.
22 Hee discovereth the deepe and secre-
te things: he knoweth what is in the hark-
nes, and the light dwelleth with him.

23 I thank thee and praye thee, O thou
God of my fathers, that thou hast gi-
uen me wisdom and strength, and hast
shewed me now the thing that we des-
ired of thee: for thou hast declared unto vs
the kings matter.

24 Therefore Daniel went unto Arioch,
whome the king had ordeined to destroy
the wise men of Babel: he went and said
thus unto him, Destroy not the wise
men of Babel, but bring mee before the
king, and I will declare unto the king the
interpretation.

25 Then Arioch brought Daniel before the
king in all haste, & said thus unto him, I
haue found a mak of the children of Iudah
that were brought captiues, that will de-
clare unto the king the interpretation.

26 Then answered the king, and said un-
to Daniel, whose name was Belshazzar,
Art thou able to shew me the dream
which I haue seene, and the interpreta-
tion thereof?

27 Daniel answered in the presence of the
king, and said, The secret which the king
hath demanded, can neither the wise, the
astrologians, the enchanters, nor the sooth-
sayers declare unto the king.

28 But there is a God in heauen that
reueileth secrets, and sheweth the king
Belshazzar what shall bee in the
latter daies. Thy dream, and the
things which thou hast seene in thine head
upon thy bed, is this.

29 O king, when thou wast in thy bedde,
thoughts came into thy minde, what
shoulde come to passe hereafter, and he
that reueileth secrets, telleth thee, what
shall come.

30 As for mee, this secret is not shewed
me for any wisdom that I haue, more
then any other liuing, but onely to shew
the king the interpretation, and that thou
mightest know the thoughts of thine heart.

31 O king, thou sawest, and beholdest, there
was a great image: this great image
whose glorie was so excellent, stood be-
fore thee, & the foune thereof was terrible.

32 This images head was of fine & golde,
his breast and his armes of silver, his
belly and his thighs of brasse,

33 His legges of yron, and his feet were
part of yron, and part of clay.

34 Thou beheldest it till a stone was cut
without hands, which smote the image, and
broke it in pieces, and the four windes
carried away the four partes thereof, and
the remnant of the stone became a great
mountaine, and filled the whole earth.

without hands, which smote the image
upon his feet, that were of yron & clay,
and brake them in pieces.

35 Then was the yron, the clay, the brasse,
the silver and the golde broken all toge-
ther, and became like the chaffe of the
sawyer holwen, and the winde carped
them away, that no place was founde
for them: and the stone that smote the
image, became a great mountaine, and
filled the whole earth.

36 This is the dream, and we will de-
clare before the king the interpretation
thereof.

37 O king, thou art a king of kings: for
the God of heauen hath giuen thee a
kingdome, power, and strength, & glo-
ry.

38 And in all places where the children of
men dwell, the beastes of the felde, and
the fowles of the heauen hath he giuen in-
to thine hand, & hath made thee ruler o-
uer them all: thou art this head of golde.

39 And after thee shall rise another king-
dome, inferior to thee, of silver, and an-
other, third kingdome shall be of brasse,
which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong, and
as yron: for as yron breaketh in pieces,
and subdueth all things, and as yron break-
eth all these things, so shall it breake in
pieces, and breake all.

41 Whereas thou sawest the stone, & to-
ken, were not inferi-
part of yrons clay, and part of yron: our in dignitie,
the kingdome shall be deuised, but there ches, but were
shall be in it of the strength of the yron, as
thou sawest the yron mixt with the clay,
and earth.

42 And as the toren of the stone were part of
yron, and part of clay, so shall the kings
be part yron strong, and part broken, that the world
shall not be part yron strong, and part broken, that the world
shall not be part yron strong, and part broken, that the world

43 And whereas thou sawest yron mixt should growe
with clay and earth, they shall mingle the
worke and worke, selues with the seede of men: but they till it was retho-
shall not ioyne one with another, as yron red by Christ.
cannot be mixed with clay.

44 And in the daies of these kings, shall Macedonia
the God of heauen set up a kingdome, shall be of
which shall neuer be destroyed: and this
kingdome shall not be giuen to another
people, but it shall breake & destroy all these
kingdomes, and it shall stand for ever.

45 Whereas thou sawest, that the stone
was cut of the mountaine without of silver,
hands, and that it brake in pieces the
yron, the brasse, the clay, the silver and the
Romane empire shall subdue all
these other afore named, which after Alexander were deuised
into the Macedonians, Grecians, Syrians and Egyptians. x They
shall haue ciuill warres and continuall discords among them-
selves. y They shall by marriages, and affinities thinke to
make themselves strong: yet shall they neuer bee ioyned in
hearts. z His purpose is to show, that all the kingdomes of the
world are transitorie, and that the kingdome of Christ shall onely
remaine for euer. a Meaning Christ, who was sent of God, and
not set vp by man, whose kingdome at the beginning should bee
small, and wout beuote to mans iudgement, but should at length
grow & fill the whole earth, which he calleth a great mountaine,
as ver. 35. And this kingdome, which is not only referred to y person
of Christ, but also to the whole bodie of his Church, and to every
member thereof, shall be eternal: for the spirit that is in them, is
like eternal, Rom. 8. 10.

¶ That is, of the
Romane empire
shall subdue all
these other afore named, which after Alexander were deuised
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of Christ, but also to the whole bodie of his Church, and to every
member thereof, shall be eternal: for the spirit that is in them, is
like eternal, Rom. 8. 10.

b Though this humbling of the king seemed to delivie commendation, yet because he joyed Gods honour with the Prophets, it is to be rejoyced, and Daniel herein erred if he suffered it but it is credible y Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 37, 38. but his heart was not touched, as appeared soone

afterward. d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brethren which were grievously oppressed in this their captivitie, and also hee received them, least he should offend this cruell king, which willingly gave them. e Hee did not this for their private profit, but that the whole Church which was then there in affliction, might have some release and ease, by this benefite. f Meaning, that either hee was a iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The King setteth up a golden image. 8 Certaine are accused because they despised the Kings commandment, and are put into a burning oven. 25 By belife in God they are delivered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

2 **N**ebuchad-nezzar the king made an image of golde, whose height was threescore cubites, and the breadth thereof sixe cubites: hee set it up in the plaine of Bura, in the poynt of Babel.

3 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the recepours, the counsellors, the officers, and all the governours of the poyntes, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set up.

4 So the nobles, princes and dukes, the iudges, the recepours, the counsellors, as the wicked, when they are overcome with the greatnesse of his workes. The Greeke interpreters write, that this was done eighteene yeeres after the dreame, and as may appear, the king feared lest the loves by their religion should have altered the state of his comon wealth, & therefore he ment to bring all to one kind of religion, & so rather sought his own quietnes, the Gods glory, b Shewing, y the idole is not knowne for an idole so long as hee is with the workemans: but when the ceremonies and customes are recited and used, and the content of the people is there, then of a blocke they thinke they have made a god. c This was sufficient with the wicked at all times to approve their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

the officers, and all the governours of the poyntes were assembled unto the dedicating of the image, that Nebuchad-nezzar the king had set up: & they stood before the image, which Nebuchad-nezzar had set up.

4 Then an herald cryed aloud, See it d These are the knownen to you, O people, 4 nations, and two dangerous languages, That when pee heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, pee fall downe and worship the golden image, that Nebuchad-nezzar the king hath set up.

5 And whosoever shall not bowe and worshipper, shall the same honre be cast into the mids of an hore fire furnace.

6 Therefore alosome as all the people heard the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musike, all the people, nations and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set up.

7 At that season wherof at that same time worshipped, came men of the Caldeans, and grievous by accused the Jewes,

8 For they spake and sapde to the king, Nebuchad-nezzar, O king, time for ever.

9 Thou, O king, hast made a decree, that their true worshipper man that shall heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,

10 And whosoever shall not bowe, and worshippeth, that he should be cast into the mids of an hore fire furnace.

11 There are certaine Jewes whom thou hast let out of the charge of the poynt of Babel, Shadrach, Meshach, and Abednego: these men, O king, have not regarded thy commandment, neither wil they serve thy gods, nor worship the golden image, that thou hast set up.

12 Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: to these men were brought before the king.

13 And Nebuchad-nezzar spake, and said unto them, What disorder will not you, Shadrach, Meshach, and Abednego: for ye have not worshipped the golden image, that I have set up?

14 Now therefore are ye ready when pee heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I have made: for if pee worship it not, pee shall be cast immediately into the mids of an hore fire furnace: for who is that God, that can deliver you out of mine hands?

15 Shadrach, Meshach, and Abednego answered and sapde to the king, O Nebuchad-nezzar, we are not carefull to answer thee in this matter.

16 Beholde, our God whom wee serve, is able to deliver us, O king.

g Meaning, the Angel of God, which neither eateth nor sleepech, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holy: & in that that he comaundeth to cut downe this tree, he knewe that it should not be cut downe by man but by God. h Hereby he meaneth y Nebuchad-nezzar should not only for a time lose his kingdom, but be like a beast. i God hath decreed this iudgement, & y whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp their selues against God. k He was troubled for y great iudgement of God which he sawe ordeined against the king: and for the Prophets vpon the one part to denounce Gods iudgements for the zeale they bare to his glory & on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pittie. l Whereby he meaneth a long space, as seuen yeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth hee meaneth yeres.

10 fowles of the heauen dwelt in þ boughes thereof, and all flesh fedde of it.
 11 I sawe in the visions of mine head vpon my bed, and beholde, a watchman & an holp one came downe from heauen.
 12 And cryed aloud, and said thus, Hewe downe the tree, and breake off his branches: shake off his leaues, & scatter his fruite, that the brailles may see from vnder it, and the fowles from his branches.
 13 Hewerthelasse leaue the stumpe of his rootes in the earth, and with a bande of pyon & byasse binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the field.
 14 Let his heart bee changed from mans nature, and let a beastes heart be giue vnto him, & let seuen times be passed ouer him.
 15 The sentence is according to the decree of the watchmen, and according to the word of the holp ones: the drimande was answered, to the intent that liuing men may know, that the most high hath power ouer the kingdom of men, & giueth it to whomsoever hee will, and appointeth ouer it the most abiect among men.
 16 This is the dreame, that I king Nebuchad-nezzar haue seene: I therefore thou, Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdom are not able to shewe me the interpretation: but thou art able, for the spirit of the holp gods is in thee.
 17 Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughtes troubled him, and the king spake and saide, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that haue thee, and the interpretation thereof to thine enemies.
 18 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the light thereof through all the world.
 19 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the felde dwelt, and vpon whose branches the fowles of the heauen did sit.
 20 It is thou, O king, that art great and mightie: for thy greatnesse is growen, & reacheth vnto heauen, and thy dominion to the ends of the earth.
 21 Whereas the king sawe a watchman, and an holp one, that came downe from heauen, and sawe, Hewe downe the tree and destrop it, yet leaue þ stumpe of the rootes thereof in the earth, & with a bande of pyon & byasse binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the felde, till seuen times passe ouer him.
 22 This is the interpretation, O king, and it is the decree of the most high, which is come vpon my lord the king.
 23 That thep shal brynne thee from men, and the dwelling shalbe with the beastes of

the felde: they shall make thee to eate grasse as the oren, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe that the most high beareth rule ouer the kingdom of men, & giueth it to whomsoever hee will.
 24 Whereas thep saide, that one should leaue the stumpe of the tree rootes, the kingdom shal remaine vnto thee: after that, thou shalt knowe, that the beaues haue the rule.
 25 Wherefore, O king, let my counsell bee acceptable vnto thee, & breake off thy finnes by righteousness, & thine iniquities by mercie toward the poore: for, let there be an healing of thine enour.
 26 All these things shal come vpon y king Nebuchad-nezzar.
 27 At the ende of twelue moneths, he walked in the coppas place of Babel.
 28 And the king spake & saide, Is not this great Babel, that I haue built for the house of the kingdom by y might of my power, & for the honour of my maiestie?
 29 While the word was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, The kingdom is departed from thee.
 30 And thep shal brynne thee from men, and the dwelling shalbe with the beastes of the felde: they shall make thee to eate grasse as the oren, and seuen times shall passe ouer thee, until thou knowest, that the most high beareth rule ouer the kingdom of men, and giueth it vnto whomsoever hee will.
 31 The verp same honre was this thing fulfilled vpon Nebuchad-nezzar, and he was druen from men, and did eate grasse as the oren, and his body was wet with the dewe of heauen, till his heares were growen as eagles feathers, & his napples like birdes clawes.
 32 And at the ende of these dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thanks vnto the most high, and I praised & honoured him that liueth for euer, whose power of the most high is an everlasting power, and his kingdom is from generation to generation.
 33 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen: yea, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What dost thou?
 34 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdom: my glorie and my beaurtie was restored vnto me, and my counsellors: and my princes sought vnto mee, and I was established in my kingdom, and my glorie was augmented toward me.
 35 Nowe therefore I Nebuchad-nezzar stand content therewith and giue him the glorie, seemeth that he had bene put from his kingdom before.

Not that his shape or forme was changed into a beast, but he was either stricken mad, and so avoided mans company, or was call out for his tyrannie, and so wandered among the beastes, and ate herbes and grasse.
 Daniel sheweth the cause why God thus punished him.
 Cease from prouoking God to anger any longer by thy finnes, that he may mitigate his punishments, if thou desire by thine wysdom life that thou shalt haue.
 Suffice thy errors of thy former life to be reuelled.
 After y Daniel had declared this vision: and his pride declared that it is not in man to consent to God except his might exceed him, saying that these terrible threatenings could not move him to repent.
 When I sawe of these few yeres was accomplished.
 Chap 7. 14.
 Meane 4. 7.
 July 1. 31.
 He could be the rule of all in office, and a most perfect law: which by he governeth both man & beast, and death, so that none ought to murmure, or erre of his reason of his doing, but only to praise him.

a He doeth not
only praise God
for his deliue-
rance, but also
confesseth his
faults, that God
may onely haue
the glory, and
man the shame,
and that he may
be exalted and
man cast downe.

praise, and extoll and magnifie the king
of heauen, whose woekes are all truth,
and his wayes iudgement, and those
that walke in pride, he is able to abase,

C H A P. V.

5 Belshazzar King of Babylon seeth an hand writing
on the wall. 8 The soothsayers called of the
King, can not expound the writing. 25 Daniel
readeth it, and interpreteth it also. 30 The King
is slain. 31 Darius enioyeth the kingdom.

King Belshazzar made a great feast
to a thousand of his pyncers, & byake
wme before the thousand.

2 And Belshazzar whyles he tasted þ wine,
commanded to bring him the golden and
silver vessels, which his father Nebu-
chad-nezzar had brought from the Tem-
ple in Jerusalem, that the king and his
pyncers, his wiues, and his concubines
might drinke therein.

3 Then were brought the golden vessels,
that were taken out of the Temple of the
koydes house at Jerusalem, and the king
and his pyncers, his wiues, and his con-
cubines dranke in them.

4 They drinke wme & pynced the gods
of golde, and of silver, of hyasse, of pyon,
of wood and of stone.

5 At the same houre appeared fingers of a
mans hand, which wrote ouer against
the candlesticke vpon the plaister of the
wal of the kings palace, and the king saw
the palme of the hand that wrote.

6 Then the kings countenance was chan-
ged, and his thoughtes troubled him, so
that the sopytes of his lynes were loos-
ed, and his kynes smote one against
the other.

7 Wherefore the king cryed loude, þ they
shoud bring the astrologians, the Cal-
deans and the soothsayers. And the king
spake, and said to the wisesmen of Babel,
Whosoever can reade this writing, and
declare me the interpretation thereof, shall
be clothed with purple, and shall haue a
chaine of golde about his necke, and shall
be the third ruler in the kingdom.

8 Then came all þ kings wisesmen, but they
could neither reade the writing, nor shew
the king the interpretation.

9 Then was king Belshazzar greatly trou-
bled, and his countenance was changed
in him, and his pyncers were alonied.

10 Nowe the Quene by reason of the
talke of the king and his pyncers, came
into the banquet house, and the Quene
spake, and saide, O king, line for ture; let

not thy thoughtes trouble thee, nor let
thy countenance be changed.

11 There is a man in thy kingdom, in
whome is the spirit of the holy gods, and
in the dayes of thy father, light and vn-
derstanding and wisdom like the wise-
dome of the gods, was founde in him:
whom þ king Nebuchad-nezzar thy fa-
ther, the king, I say, thy father, made chiefe
of the enchanters, astrologians, Calde-
ans, and soothsayers,

12 Because a more excellent spirite, and
knowledge, and understanding (for he did
expound dreames, & declare hard senten-
ces, and dissolued doubtis) were found in
him, even in Daniel, whome the king na-
med Belshazzar: nowe let Daniel be
called, & he will declare the interpretatio.

13 ¶ Then was Daniel brought before the
king, and the king spake, and sayde vnto
Daniel. Art thou that Daniel, which art
of the chyldren of the captiuitie of Iudah,
whome my father the king brought out
of Tewye?

14 Nowe I haue heard of thee, that the
spirite of the holy gods is in thee, & that
light and understanding and excellent
wisdom is founde in thee.

15 Nowe therefore wise men, & astrologi-
ans haue bene brought before me, þ they
shoud reade this writing, & shewe me the
interpretation thereof: but they coulde
not declare the interpretation of þ thing.

16 Then heard I of thee, that thou couldest
shew interpretations, & dissolue doubtis;
nowe if thou canst reade the writing, and
shewe me the interpretation thereof, thou
shalt be clothed with purple, & shalt haue
a chaine of golde about thy necke, and
shalt be the third ruler in the kingdom.

17 Then Daniel answered, and sayde be-
fore the king, Kepe thy rewards to thy
selfe, and giue thy giftes to another: yet
I will reade the writing vnto the king,
and shewe him the interpretation.

18 O king, heare thou. The most high God
gaue vnto Nebuchad-nezzar thy father
a kingdom, and maiestie and honour
and glory.

19 And for the maiestie that he gaue him,
all people, nations and languages trem-
bled, and feared before him: hee put to
ward God, who
death without he would: he smote whom
he woude: whome he woude he set vp,
and whome he woude he put downe.

20 But when his heart was puffed vp, and
his minde hardened in pride, he was de-
posed from his kingship throne, and they
tooke his honour from him.

21 And hee was diuinen from the sonnes
of men, and his heart was made like the
beastes, and his dwelling was with the
wild beasts: they fedde him with grasse
like oren, and his body was wet with
the dewe of the heauen, till he knewe
that the most high God bare rule ouer the
kingdome of men, and that he appoin-
teth ouer it, whosoever he pleaseth.

22 And thou his sonne, O Belshazzar,
hast not humbled thine heart, though
thou knewest all this, O king,

i Read chap. 4. 6.

and this decla-
reth that both
this name was
odious vnto him,
and also that he
did not vse these
vile practises, be-
cause he was
not among them
when all were
called,

k For the idola-
ters thoughte
the Angels had
power as God,
therefore had
them in like esti-
mation, as they
had God, think-
ing that the
spirit of proph-
cie, and under-
standing came
of them,

l Before he recall
the writing, hee
declareth to the

king his great
ingratitude to-
ward God, who
could not be
moved to giue
him the glory,
considering his
wonderful work
toward his grand-
father, and so
sheweth, that he
doeth not sinne
of ignorance,
but of malice.

23 But hast lift thy selfe up against the
loide of heauen, and they haue brought
the vessels of his house before thee, and
thou and thy princes, thy wives and thy
concubines haue drunke wine in them,
and thou hast played the gods of siluer
and golde, of brasse, yron, wood and stone,
which neither see, neither heare, nor vn-
derstand: and the God in whose hande
thy breath is, and all thy wayes, humbly
thou hast not glorified.

24 Then was the palme of the hande
sent from him, and hath written this
writing.

25 And this is the writing that hee hath
written: MENE, MENE, TEKEL
VPHAKSIN.

26 This is the interpretation of the thing,
MENE, God hath numbred thy king-
dome, and hath finished it.

27 TEKEL, thou art weighed in a balance,
and art found to be light.

28 PERES, thy kingdome is deuised, and
given to the Medes and Persians.

29 Then at the commandement of Bel-
shazzar they clothed Daniel with purple,
and put a chaine of gold about his necke,
and made a proclamation concerning
him that he should be the thirde ruler in
the kingdome.

30 The same night was Belshazzar the
king of the Chaldeans slaine.

31 And Darius of the Medes tooke the
kingdome, being threescore & two yere old.

Or, wanting. 32 Cyrus his sonne in law gaue him this title of ho-
mour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel was made ruler over the gouernours. 5 An
oath against Daniel. 16 His input into a denne of
lyons by the commandement of the King. 23 He
is deliuered by faith in God. 24 Daniels ascensers are
put vnto the lyons. 25 Darius by a decree magni-
fies the God of Daniel.

1 I pleased Darius to set over the king-
dome: an hundred and twentie gou-
ernours, which should bee over the
whole kingdome.

2 And ouer these, thre rulers (of whome
Daniel was one) that the gouernours
might giue accomptes vnto them, and
the king should haue no damage.

3 Nowe this Daniel was preferred a-
boue the rulers and gouernours, be-
cause the spirit was excellent in him, and
the king thought to set him ouer the
whole realme.

4 Wherefore the rulers and gouernours
sought an occasion against Daniel con-
cerning the kingdome: but they coulde
finde none occasion nor fault: for hee
was so faithfull that there was no blame
nor fault founde in him.

5 Then said these men, We shall not finde
an occasion against this Daniel, except
we finde it against him concerning the
lawe of his God.

6 Therefore the rulers and these gou-
ernours went together to the king, and

sayde thus vnto him, King Darius, thus
saye we.

7 All the rulers of thy kingdome, the of-
ficers and gouernours, the counsellors,
and dukes haue consulted together to
make a decree for the king and to esta-
blish a statute, that whosoformer shall ac-
ke a petition of any god or man for thirte
dayes saue of the, O King, he shall be cast
into the denne of lions.

8 Nowe, O King, confirme the decree, and
seale the writing, that it be not changed,
according to the lawe of the Medes and
Persians, which altereth not.

9 Wherefore King Darius sealed the
writing and the decree.

10 Now when Daniel vnderstande that
hee had sealed the writing, he went into
his house, and his window being open
in his chamber towards Ierusalem, hee
knelt vpon his knees thre times a
day, and prayed and prayed his God, as
he did aforetime.

11 Then these men assembled, and founde
Daniel praying, and making supplicatio-
on vnto his God.

12 So they came, and spake vnto the king
concerning the kings decree. Hast thou
not sealed the decree, that euery man that
shall make request to any god or man
within thirte dayes, saue to the, O King,
shall be cast into the denne of lions? The
king answered, & said, The thing is true,
according to the lawe of the Medes and
Persians, which altereth not.

13 Then answered they, and saide vnto the
king, This Daniel which is of the chil-
dren of the captiuitie of Iudah, regardeth
not the, O King, nor the decree, that thou
hast sealed, but maketh his petition thre
times a day.

14 When the king heard these wordes, he
was sore displeased with himselfe, and
set his heart on Daniel, to deliuer him: &
he laboured till the sunne went downe, to
deliuer him.

15 Then these men assembled vnto the king,
and saide vnto the king, vnderstand, O
king, that the lawe of the Medes and
Persians is, that no decree nor statute which
the king confirmeth, may be altered.

16 Then the king commanded, and they
brought Daniel, and cast him into the
denne of lions: nowe the king spake, and
said vnto Daniel, Thy God, whome thou
alway seruest, euen he will deliuer thee.

17 And a stone was brought, and laped
vpon the mouth of the denne, and the
king sealed it with his owne signet, and
with the signet of his princes, that the
purpose might not be changed, concern-
ing Daniel.

18 Then the king went vnto his palace, &
remained fasting, neither were the instru-
ments of musike brought before him, and
his sleepe went from him.

19 Then the king arose early in the
morning, and went in all haste vnto the
denne of lions.

20 And when he came to the denne, he cry-
ed with a lamentable voyce vnto Daniel,
and

a Reade Ester
Chap. i. i.

Or, not be trou-
bled.

b This heathen
king preferred
Daniel a stranger
to all his nobles
& familiars, be-
cause the graces
of God were
more excellent
in him then in
others.

c Thus the wil-
ked can not a-
bide the graces
of God in o-
thers, but seeke
by all occasions
to deface them:
therefore against
such assaults
there is no bet-
ter remedy then
to walke vp-
rightly in the feare of God, and to haue a good confidence.

g This declaration that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vengingnes in this thing, wherein I was charged, is approved of God. i For he did disobey the kings wicked commandment to obey God, and he did so much to the king, who ought to command no thing, whereby God should be dishonoured. k Because he committed himself wholly vnto God whose cause he did defende, he was suffering, that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example a punishment all wicked which do a.

gnaill their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes howe to punish such, when their wickednesse is come to light: though not in every point, or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worshippinge God right: for he was conuerted: for then he would haue destroyed all superstition and idolatrie, and not only giuen God the chiefe place, but also haue set him vp, and caused him to bee honoured according to his worlde: but this was a certayne confession of his power, whereunto he was compelled by this wonderfull miracle. n Which hath not only life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes was shewed vnto Daniel.

8 The foure beastes of the fourth beast. 27 Of the euill lasting kingdomes of this world.

a Whereas the people of Israel looked for a continuall quietnes after their leu-

ty, as Ieremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vntoiled & reueiled, by whom they should haue a spiritual deliverance, and all the promises fulfilled: whereof they should haue certaine token in the destruction of the Babylonical kingdom.

1 In the first peece of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bed: then he wrote the dreame, and declared

the summe of the matter.

2 Daniel spake & said, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon the great sea: And foure great beastes came by from the sea one euiler from another.

3 The first was as a lyon, and had rygles wings: I beholde, till the wings thereof were pluckt off, and it was lifted by from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

4 And beholde, another beast which was the seconde, was like a beare and stood vpon the one side: and hee had thre ribs in his mouth betwene his teeth, and they saide thus vnto him, Rise and deuoure much flesh.

5 After this I beholde, and lo, there was another like a leopard, which had vpon his backe foure winges of a foule: the beast had also foure paces, and doubtlesome came to their authori-

6 After this I saw in the visions by night, and beholde, the fourth beast was fearefull and terrible and very strong: I had great pson recty: it deuoured and brake yet their wings in pieces and stamped the residue vnder his feete: and it was unlike to the Persians, beastes that were before it: for it had tenne hoines.

8 As I considered the hoines, behold, there came vpon among the another little hoine, before whome there were three of the first hoines pluckt away: and beholde, mean by mans heart.

d Meaning the Persians, which were barbarous & cruel. e They were small in the beginning, and were shut vp in their mountaines and had no brute. f That is, destroyed many kingdomes, & was insatiable. g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world. h Meaning, Alexander the king of Macedonie. i That is, his foure chief captaiues, which had the empire among the after his death, Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonie, and Ptolemey had Egypt.

k It was not of himselfe nor of his owne power that he gate all these countries: for his armie contended but thirty thousand men, and he ouercame in one battell Darius, which had ten hundred thousand, when he was so haue with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. l That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and greedines of the Romanes. n That which the Romanes could not quietly enioy in other countries, they would giue it to other kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry & diuers provinces which were gouerned by the deputies and proconsuls, whereof every one might be compared to a king. p Which is meant, of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they could not rule, but by consent of the Senate, their power is compared to a little home.

For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernment: therefore this cannot bee applied vnto them, and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole bodie of Antichrist. q Meaning, a certaine portion of the ten homes: that is, a part from the whole estate was plucked away. For Augustus tooke from the Senate the liberty of choosing the deputies to send into the provinces, & tooke the gouernment of certaine countreys to himselfe.

1 These Ro-
mane Emperors
at the first vied a
certaine huma-
nities and gen-
tleness, and were
content that o-
thers, as the Co-
suls and Senate
should beare the
name of dignity,
so that they
might haue the
prifice, & there-
fore in elections
and counsels
would beuaue
themselves ac-
cording as did
other Senators:
yet against their
enemies & those
that would resist
them, they were
fierce and cruel,
which is here
meant by the
proud mouth.

f Meaning the
places where
God and his
Angels should
come to iudge
these monar-
chies, which
iudgement
should begin
at the first
comming of Christ.
t That is, God
which was be-
fore all times,
and is here de-
scribed as mans
nature is able
to comprehend
some portion of
his glory.

u That is, an infinite number of Angels, which were ready to ex-
ecute his commandement. x This is meant of the first comming
of Christ, when as the will of God was plainly reueyled by his
Gospell. y Meaning, that he was astonished, when hee sawe these
Emperours in such dignitie, and pride, and so suddenly destroyed
at the comming of Christ, when this fourth Monarchie was sub-
iect to men of other nations. z As the three former Monar-
chies had an ende at the time that God appoynted, although they
flourished for a time, so shall this fourth haue, and they that pa-
tiently abide Gods appointment, shall enjoy the promises. a Which
is meant of Christ, who had not yet taken vpon him mans nature,
neither was the sonne of Dauid according to the flesh, as he was
afterward: but appeared then in a figure, and that in the cloudes
that is, being separate from the common sort of men by manifest
signes of his diuinitie. b Towit, when hee ascended into the
heauens, and his diuine maiestie appeared, and all power was gi-
uen vnto him in respect of that that hee was our Mediatour.
c This is meant of the beginning of Christes Kingdome when
God the father gaue vnto him all dominion, as to the Mediatour,
to the intent that hee shoulde gouerne here his Church in earth
continually till the time that hee brought them to eternall life.
d Through the strangeness of the vision. e Meaning, of the
Angels, as vers. 10.

in this home were: epos like the epos of
man, and a mouth speaking presumptuous
things.

9 I behelde, till the r'chones were set vp,
and the r' Ancient of dayes did sit, whole
garment was white as snowe, and the
heare of his head like the pure woul: his
r'chone was like the fire flame, and his
wheeles as burning fire.

10 26 fire streame issued, and came forth
from before him: thousandes thousandes
minutred vnto him, and cent thousande
thousandes stood before him: the
iudgement was set, and the r' bookes o-
pened.

11 Then I behelde, 7 because of the voyce
of the presumptuous wordes, which the
home spake: I behelde, euen till the brast
was flaine, and his body destroied, and
giuen to the burning fire.

12 As concerning the other beastes, they
had ran away their dominion: yet
their liues were prolonged for a certaine
time and season.

13 As I behelde in visions by night, be-
holde, a one like the sonne of man came in
the cloudes of heauen, and approached
vnto the Ancient of daies, & they brought
him before him.

14 And hee gaue him dominion, and po-
uour, and a Kingdome, that all people,
nations and languages shoulde serue
him: his dominion is an euertlasting do-
minion, which shall neuer bee taken a-
way: and his Kingdome shall neuer bee
destroied.

15 I Daniel was troubled in my spirit,
in the middes of my body, and the visi-
ons of mine head made me afraid.

16 Therefore I came vnto a one of them
that stood by, and asked him the
truth of all this: so hee tolde mee, and
shewed mee the interpretation of these
things.

17 These great beastes which are four,
are four Kinges, which shall arise out of
the earth,

18 And they shall take the Kingdome of the
Saintes of the most high, & possesse the
Kingdome for euer, euen for euer and euer.

19 After this, I would knowe the truth
of the fourth beast, which was so unlike
to all the others, very fearful, whole body
were of pyon, and his naipes of brasse:
which deuoured, brake in piere, and stamp-
ped the residue vnder his feete.

20 Also to knowe of the ten hornes which
were in his head, and of the other which
came by, before whome they fell, & of the home
that had eyes, & of the mouth that spake
presumptuous things, whose looke was
more stout then his fellows.

21 I behelde, and the same home made
barrell against the Saintes, yea, and pre-
uailed against them,

22 Untill the Ancient of dayes came, and
iudgement was giuen to the Saintes of
troubles, the their affliction
the most high: and the time approached,
that the Saintes possessed the Kingdome.

23 Then he saide, The fourth beast shalbe
the fourth Kingdome in the earth, which
shall be unlike to all the Kingdomes, & shall
deuoure the whole earth, and shall treade
it downe and breake it in piere.

24 And the tenne hornes out of this King-
dome are tenne Kinges that shall rise: and
another shall rise after them, and he shall
be unlike to the first, and he shall subdue
three Kinges,

25 And shall speake wordes against the most
dependeth high, and shall consume the Saintes of the
most high, & think that he may change three Monar-
chies and lawes, and they shall be giuen
vnto his hand, vntill a time, and times
and the dividing of time.

26 But the iudgement shall sit, and they
shall take away his dominion, to consume
and destroy it vnto the ende.

27 And the Kingdome, and dominion,
their Monarchies retained the for terme of life: also the Romans
were the strongest of all other, & were neuer quiet among them-
selves. i Read vers. 7. k This is meant of the fourth beast, which
was more terrible then the other. l Meaning, the Roman Em-
perors, who were most cruel agaynst the Church of God both of the
Jewes and of the Gentiles. m Til God shewed his power in the
Church of Christ, and by the preaching of the Gospell gaue vnto his
Church of God, or the Kingdome of God. n Reade the explication
hereof vers. 8. o That is, that make wicked decrees & pro-
mitions against Gods word, & send throughout all their dominion
to destroy all that did professe it. p These Emperors did not con-
sider that they haue their power of God, but thinke it is in their
owne power to change Gods Lawes and manes, & as it were the or-
der of nature, as appeareth by Octavius, Tiberius, Caligula, Nero,
Domitianus, &c. q God shall suffer them thus to rage against his
Saints for a long time, which is ment by 7 time & times, but as long
he will assuage these troubles and shorten the times for his
sake. Mat. 24. 22. which is here ment by 7 deniying of time. r God
by his power shall restore things which were out of order, & so deli-
uer this little home, that it shall neuer rise vp againe. s He sheweth
wherefore the beast should be destroyed, to wit, his Church might
haue rest and quietnesse, which though they do not fully re-
store here, yet they haue it in hope, & by the preaching of the Gospell
the beginning thereof, which is ment: by these wordes vnto the
brauen: and therefore he here speaketh of the beginning of Christ
Kingdome in this world, which Kingdome the faithfull haue by
the participation that they haue with Christ their head.

Because Abom-
ham was appoy-
ned heire of all
the world, Rom.
4. 13, and in him
all the faithfull
therefore the
Kingdomes of
it vnto this
right, which
the four beast
or tyrants shoul
inade, and u-
surpe vntill the
world were re-
stored by Christ
and this was to
confirm them
that were in
troubles, the
their affliction
should haue an
ende at length.

7 That is, of the
fourth beast, which
shall be unlike to
all the Kingdomes,
because God
harsh choler
out of the world
that they shoul
lookes vp to be
heauen, when
on all their hope
c Wh
famed
dum
sum
which
nel op
d Mea
ru, wh
grew g
power
ris his
factor
e Th
king
of Mea
deande
his Gre
great sp
and exp
g. Tho
came in
all G
he here
and dig
the gre
time, G
streng
tribued
came D
the Med
when he
Ouer
k. Th
there
was de
m. Bry
was Am
& also
where c
any oth

a That is, some of every sort that beare rule. b Though he had many mockers in his heart which moved him to and fro to seeke out this matter curious-ly: yet he was content with that which God reveled, and kept it in his heart, and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate.

20 The understanding of the vision.

1 In the thirde parte of the reigne of king Belthassar, a vision appeared unto me, even unto mine Daniel, after that which appeared unto me at the first.

2 And I saw in a vision, & when I saw it, I was in the palace of Shulhan, which is in the pounce of Elam; and ma vision me thought I was by the river of Wlat.

3 Then I looked up and saw, and beholde; there stood before the river a ramme, which had two homes: and thier two homes were hie: but one was higher then another, and the hieft came by last.

4 I saw the ramme pushing against the West, and against the North, & against the South: so that no branches might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, a goate came from the West over the whole earth, and touched not the ground: & this goate had an home that appeared betweene his eyes.

6 And he came unto the ramme that had the two homes, whom I had seene standing by the river, and ranne unto him in his fierce rage.

7 And I saw him come unto the ramme, and being moved against him, he smote the ramme, and brake his two homes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped upon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great home was broken: and for it came by foure that appeared towards the foure windes of the hearen.

9 And out of one of them came forth a little ribbed to him, which is ment by this home. h Alexander overcame Darius in two sundry battels, & so had the two kingdoms of the Medes & Persians.

i Alexander's great power was broke: for when he had overcome all the East, he thought to returne toward Grecia to subdue them: y there had rebelled, & so died by the way. k That is, they were famous for almost in the space of fiftene yere there were fiftene diuers successours before this monarchie was decayed to the foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a feruile & flattering nature, & also there were other betweene him & the kingdomes, & therefore where called a little home, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdomes.

home, which waxed very great towards the South, and toward the East, and toward the pleasant land.

10 Then it grew by unto the home of heaven, & it cast downe some of the hostes of heaven, & it cast downe some of the hostes of the earth, & it trode upon them.

11 And extolled himself against the prince of the hostes from whom the daily sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And a time shall be given him over the daily sacrifice for the iniquitie: and it shall be cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speake unto the king, and one of the Saints spake unto a certain one, saying, How long shall endure the vision of the daily sacrifice, & the mis who governeth quite of the desolation to tread both the sanctuary and the temple under foules feet?

14 And he answered me, Unto the times, & the times, & the morning, two thousand and three hundred: then shall the sanctuary be cleansed.

15 I know when Daniel had seene the vision, & sought for the meaning, beholde, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Wlat, which called and said, Gabriel, make this man to understand the vision.

17 So he came where I stood, and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, & I will shew thee the vision.

18 Now as he was speaking unto me, I being a sleep fell on my face to the ground: but he touched me, and set me up in my place.

19 And he said, Beholde, I will shew thee what shall be in the last day: for in the end of the time appointed it shall come.

20 The ramme which thou sawest having two homes, are the kings of the Medes and Persians.

21 And the goate is the king of Grecia, and the great home that is betweene his eyes, is the first king.

22 And that that is broken, & foure homes by foure, are foure kingdomes, which shall stand up of that nation, but not in his strength.

23 And in the end of their kingdomes, when the rebellious shall be continued, a king of fierce countenance, and understanding his secret one, or a marvellous one.

x That is, the Jewes sinne, which were cause of this destruction. y That is, which superseth Gods religion, & his people. A Christ answered me for the comfort of the Church. a That is, until so many natural dayes be past, which make six yeres, three moneths and an halfe: for so long under Antiochus was the Temple profaned. b Which was Christ, who in this manner declared himselfe to old fathers how he would be God manifested in flesh. c This power to command the Angel, declared that he was God. d The effect of this vision shall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should have against the Church. f That is, of Grecia. g They shall not have like power as had Alexander. h Noting that Antiochus was impudent and cruel, and also ascribe that he could not be deceived.

21 **Pea**, while I was speaking in paper, even I man Gabriel, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge and understanding.

23 At the beginning of the supplications the commandment came forth, and I am come to shew thee, for thou art great: be thou therefore understanding and understanding the vision.

24 Seventie weeks are determined upon thy people, & upon thyne holy city, to finish the week: distress, and to seal up the vision, and to reconcile the iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

25 Know therefore & understand, that from the going forth of the commandment to build againe the people, & to build Jerusalem, unto the Messiah the prince, shall be seven weeks, and three scores and two weeks, and the street shall be built againe, and the wall risen in a troublous time.

26 And after these two weeks, shall Messiah be slain, and shall have nothing, and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood: and unto the end of the days tell it shall be destroyed by desolations.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice & the oblation to cease, & for the overspreading of the abominations, he shall make it desolate, even until the consummation, wherein shall be poured upon the desolate.

28 There shall be the building of the Temple, are 62 weeks which make 434 years, which comprehend the time from the building of the Temple, unto the Baptism of Christ. *1. In the first week of the Temple, unto the Baptism of Christ. 2. In this last week of the sevenie shall Christ come and preach & suffer death. 3. He shall come to have no beauty, nor to be any estimation, as Isa. 53. 2. 4. Meaning, Titus, Vespasianus, who should come & destroy both the Temple & the people without all hope of recovery. 5. By the preaching of the Gospel he confirmed his promises, first to the Jews, & after to the Gentiles. 6. Christ accomplished this by his death & resurrection. 7. Meaning, that Jerusalem & the Sanctuary should be utterly destroyed, for their rebellion against God and their idolatry: or as some read, that the plague should be so great, that they shall all be alienated from it.*

CHAP. X.

There appeared unto Daniel a man clothed in linen,

11 Which sheweth him wherefore he is sent.

12 A third part of the king of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar)

the word was true, but the time appointed was long, & he understood the thing, and had understanding of the vision.

2 He the same time, I Daniel was in Jerusalem for those weeks of days.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, till those weeks of days were fulfilled.

4 And in the four & twentieth day of the first month, as I was by the side of that great river, even the Tigris,

5 And I lift up mine eyes, and looked, and behold, there was a man clothed in linen, whose loynes were girded with fine gold of Byblos.

6 His body also was like the Chrysolite, & his face (to look upon) like the lightning, and his eyes as lamps of fire, and his arms and his feet were like in colour to polished brass, & the voice of his words as was like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare set upon them, so that they fled away and hid their faces.

8 Therefore I was left alone, and saw this great vision, & there remained no strength in me: for my strength was turned in me into corruption, & I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I fell on my face: and my face was toward the ground.

10 And behold, an hand touched me, which set me up upon my knees & upon the palms of mine hands.

11 And hee said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand in thy place: for unto thee all this shall come. And when he had said this word unto me, I stood trembling.

12 Then said he unto me, Feare not, Daniel: for the first part that thou diddest see, thine heart hath understood, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia hath withstood me one and twenty days: but Michael one of the chief princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter days: for the vision is for many days.

15 And when hee spake these words unto me, I set my face toward the ground, and heide my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then was Michael, & I opened my mouth, and spake, and said Christ Iesus the unto him I stood before me, & my knees, head of Angels.

17 For the vision my sorowes are returned, & I have retained no strength.

18 For how can the servant of this my Lord stand with my knees being such one? for I am as for me, straightway there remained no strength in me, neither is there breath left in me.

c Called Abdi,

which cōteineth part of March & part of April.

d Being carried by the spirit of prophesie to have the sight of this vision.

e This was the Angel of God, which was sent to assure Daniel

in this prophesie that followeth.

f The word also signifieth comelines, or beautes, so for feare he was like a dead man, for desolation.

g Which declareth that when we are stricken downe with the maile of God, we cannot rise, except the almighty hand of God be with us.

h Meaning Cambyses, who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would have farther rather, if God had, not sent me to resist him, and therefore have I stayed for the promise of the Church.

i Though God could by one angel destroy all the world, yet to assure his children of his love, hee sendeth forth

of his Church. 1 This was the same Angel that spake with him before in the similitude of a man, 2 I was overcome with feare and sorrow, when I saw the vision.

n He declareth hereby that god would be mercifull vnto the people of Israel.

o Which declareth that when God smiteth down his children, he doth not immediately lift them vp at once (for nowe the Angel had touched him twice) but by little and little.

p Meaning, that he would not onely himselfe bridle the rage of Cambyfes, but also ſ other kings of Persia by Alexander the king of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me.

19 And said, O man, greatly beloned, feare not: * peace be vnto thee: be strong and of good courage. And when he had spoken vnto mee, I was strengthened, and sayde, Let my voyce speake: for thou hast strengthened me.

20 Then sayd he, Knowest thou wherefores I am come vnto thee? but now will I returne to fight with the prince of Persia: & when I am gone forth, loe, the prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: & there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

A prophesie of the kingdoms, which shall be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 38 Of Syria, 36 And of the Romans.

Also I, in the first parte of Marius of the Hebrews, euen I, I stowe to incourage and to strengthen him.

2 And nowe will I shew thee the tenneth. Beholde, there shall stande vpon thee three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches hee shall stirre vp all against the realme of Grecia.

3 But a mightie king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, his kingdome shall be broken, and shall be deuised toward the foure winde of heauen: and not to his posteritie, nor according to his dominion, which hee ruled: for his kingdome shall be plucked vp, euen to be for others besides his.

5 And the king of the South shall be mightie, and one of his princes, and shall preuaile against him, and bear rule: his dominion shall be a great dominion.

6 And in the ende of yeeres they shall be lopped together: for the Kings * daughters vp all the East countries to fight against the Grecians: & albeit he had in his armie nine hundred thousand me, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fell into a discafeor as some write, was poisoned by Cassander. f For his twelve chief princes first decided his kingdome among themselves. g After this his Monarchie was deuised into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, & Ptolemus Egypt. h Thus God reuenged Alexanders ambition & crueltie in causing his posteritie to be murdered, partly of the fathers chiefe friends, & partly one of another. i None of these foure shall be able to be compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptolemus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria. n That is, Bernice the daughter of Ptolemus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this officine that Syria and Egypt should haue a continuall peace together.

ter of the South shall come to the King of the North to make an agreement, but the strength that he shall not retaine the power of the * armie, continue: neither shall he continue, nor his armie: soon after hee but they shall be deliuered to death, and rice & her say they that brought her, and he: that brag some after her, and hee that comforted her in their husbands deaths.

7 But out of the budde of her * rootes shall Arscian Seleucus one stande vp in his trade, * which shall Calpinius * come with an armie, and shall enter into the * of Laodice, the fortress of the king of the North, and doe with them as he list, and shall preuaile, Antiochus, but put away for this woman sake.

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of golde, and he shall continue * nor perre then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his * sonnes shall be stirred vp, and shall assemble a mightie great armie: and one * shall come, and ouerflow, and passe through: then shall he returne, and be stirred vp at his fortress.

11 And the king of the South shall be angry, and shall come forth, and fight with him, euen with the king of the North: which brought for the shall set forth a great * multitude, her vp to the hand, and the multitude shall be giuen into his hand.

12 Then the multitude shall be poynde, and their heart shall be lifted vp: for hee shall resist downe thousandes: but hee shall not fall preuaile.

13 For the king of the North * shall returne, and shall set forth a greater multitude then afore, and shall come fourth (also father Philadelphus, should succeede in the)

14 And at the same time there shall * many stande vp against the king of the South: of some haue also the rebellious children of the * people: Bernice was, ple shall exalt themselves to establish the: To reuenge his sisters death.

15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armie of the South shall of Syria. * not resist, neither his chosen people, n For this Prolemus reigned fixe and foure

16 But hee that shall come, shall doe vnto him as hee list, and none shall stande as * a Meaning, Seleucus and Antiochus.

Antiochus * Great, the sonnes of Calpinius shall make warre against Ptolemus Philopater the sonne of Philadelphus. y For his brother Seleucus dyed, or was slaine whyles the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also graue to invade Egypt. a For Antiochus had fixe thousand horsemen and three score thousand footemen. b After the death of Ptolemus Philopater, who left Ptolemus Epiphanes his sonne, but not onely Antiochus came against him, but also Philippe King of Macedonia, and these two brought great power with them. d For vnder Onias which falsly alledged that place of Isaiah, certaine of the Iewes retired with him into Egypt. e In this prophesie: also the Angell sheweth that all their enemies which are in the Church, are by the providence and counsel of God. f The Egyptians were not able to resist Seleucus his

1 He sheweth y
he shall not only
win the Egyp-
tians, but also
the Iewes, and
shall enter into
their country,
where he ad-
monisheth them
before that they
may knowe that
all these things
come by Gods
providence.

2 This was the
second battell
that Antiochus
fought against
Ptolemeus Epi-
phanes.
3 To wit, a beau-
tiful woman,
which was Cleo-
para Antiochus
daughter.
4 For he regard-
ed not the life
of his daughter
in respect of the
kingdome of Eg-
ypte.
5 She shall not
agree to his wil-
ked counsell, but
shall loue her
husband, as her
duetie requi-
reth, and not
seeke his destru-
ction.

6 That is, toward
Asia, Grecia, and
those yles which
are in the sea
called Mediter-
ranean: for the
Iewes called all
countreys yles which were denided from them by sea.

7 Whereas Antiochus was wont to contemne the Romans, and put
their ambassadours to shame in all places, Attilius the Consul, or
Lucius Scipio put him to flight & caused his shame to turne on his
owne head. n By his wicked life and obeying of foolish counsell.
o For feare of the Romans he shall flee to his holdes. p For
what is vnder the pretence of poutrie he would haue robbed the
Temple of Iupiter Dodoneus, y countrey men slew him. q That
is, Seleucus shall succcede his father Antiochus. r Not by forreine
enemies, or battell, but by reason. f Which was Antiochus Epi-
phanes, who as is thought, was y occasion of Seleucus his brothers
death, & was of a vile, cruell & flattering nature, & defrauded his
brothers sonne of the kingdome, & vsurped the kingdome without
the consent of the people. t He sheweth y great forreine powers
shall come to helpe the yong Iannes of Seleucus against his vnkle
Antiochus, and yet shalbe ouerthrowen. u Meaning, Ptolemeus
Philometor Philopatris sone, who was this childes cousin germane,
and is here called the prince of the couenant, because hee was the
chiefe, & all other followed his conduict. x For after the battell
Philometor & his vnkle Antiochus made a league. y For he came
vpon him at ymwares, and when he suspected his vnkle Antiochus
nothing. z Meaning in Egypt. a He will content himselfe with
the small holdes for a time, but euer labour by craft to attaine to
the chiefe. b He shalbe ouercome with treason.

8 He shalbe ouercome with treason.

9 He shalbe ouercome with treason.

10 He shalbe ouercome with treason.

11 He shalbe ouercome with treason.

12 He shalbe ouercome with treason.

13 He shalbe ouercome with treason.

14 He shalbe ouercome with treason.

practise against him.

26 Hea, thep that fed of the portion of his
meate, shall destroy him: and his armie
shall ouerflowe: and many shall fall, and
be slaine.

27 And both these kings hearts shall be to
do much chiefe, and thep shall talke of de-
ceit at one table: but it shall not auaple:
foj per the ende shall be at the time ap-
pointed.

28 Then shall he returne into his land with
great substance: foj his heart shalbe as
gainst the holy couenant: so shall hee doe
and returne to his owne land.

29 At the time appointed he shall returne,
and come toward the South: but the last
shall not be as the first.

30 For the thippes of Chittim shall come
against him: therefore he shall be foule and
returne, and treat against the holy coue-
nant: so shall hee doe, he shall euen returne
and haue intelligence with them that foj
take the holy couenant.

31 And Arimes shall stande on his parte,
and thep shall pollute the Sanctuarie of
strength, and shall take away the dayly
sacrifice, and thep shall set by the abomi-
nable desolation.

32 And such as wickedly breake the co-
uenant, shall hee cause to sinne by flatterie:
but the people that do knowe their God,
shall ymenale and prosper.

33 And thep that vnderstand among the
people, shall instruct many: per thep shall
fall by sword, and by flaine, by captiuitie
and by spoile many dayes.

34 Now when this shall fall, thep shalbe
holpen with a litle helpe: but many shall
cleane into them a fapleble.

35 And some of them of vnderstanding
shall sal to trie them, and to purge, and to
make them white, till the time be out: foj
there is a time appointed.

knowing that all things are done by Gods providence. h That
is, the Romane power shall come against him: for P. Popilius the
ambassadour appointed him to depart in the Romanes name, to
which thing he obeyed, although with griefe, and to reuenge his
rage he came against the people of God the secol time. i With
the Iewes which shall forsake the couenant of the Lord: for first he
was called against the Iewes by Iason the high Priest, and this se-
cond time by Menelaus. k A great faction of the wicked Iewes
shall holde with Antiochus. l So called, because the power of
God was nothing diminished, although this tyrant let vp in the
Temple the image of Iupiter Olympus, & so began to corrupt the
pure seruice of God. m Meaning, such as bare the name of Iewes,
but in deede were nothing lesse: for they soule their soules, & be-
trayed their brethren for gaine. n They that remaine constant
among the people, shall teach others by their example, & edifie
many in the true religion. o Whereby he exhortheth the godly
to constancie, although they should perish thousand times, and
though their miseries endure neuer so long. p As God will not
leauise his Church destitute, veruill hee not deliuer it all at once,
but so helpe, as they may still seeme to fight vnder the crosse, as
he did in the time of the Maccabees whereof he here prophesie-
th. q That is, there shall be euen of this small number many hy-
pocrites. r To wit, of them that feare God and will lose their life
for the defence of true religion, signifying also, that the Church
must continually be tryed and purged, & ought to looke for one
persecution after another: for God hath appointed the time:
therefore we must obey.

f Because the Angels purpose is to shewe the whole course of the persecutions of Christ, he now speaketh of the monarchy of the Romanes, which he noteth by the name of a king, who were without all religion and contemned the true God, e So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. u The Romanes shall obserue no certaine forme of religion another nations, but shall change their gods at their pleasures, yea, contemne them & persecute them felues to their gods. x Signifying, y they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. y That is, the god of power and riches: they shall esteeme their owne power above all their gods, & worship it. z Vnder pretence of worshipping the gods, they shall enrich their cite with y most precious iewels of al the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods & worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame & riches: & when they gate any country, they so made others the rulers thereof, that the profit euer came to y Romanes. b That is, both the Egyptians & Syrians shal at the length fight against y Romans, but they shal be overcome. c The Angel forewarneth the Iewes, that whē they should see the Romanes invade them, & that the wicked should escape their hands, that then they should not thinke but y all this was done by Gods providence, for as much as he warned them of it so long afore, & therefore he would still preferue them. d Hearing that Crassus was slaine & Antonius discomfited. e For Augustus overcame the Parthians, & recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countreys, and from sea to sea, & in Iudea: but at length for their crueltie God shall destroy them.

C H A P. XII.

1 Of the dislurance of the Church by Christ.

- 36 And the king shal do what him list: he shal exalt himselfe, & magnifie himselfe against all, that is God, & shal speake many wicked things against the God of gods, & shal prosper, till the wrath be accomplished: for the determination is made.
- 37 Neither shal he regard the God of his fathers, nor the desires of women, nor care for any god: for he shal magnifie himselfe above all.
- 38 But in his place shal hee honour the y god of Shazim, and the god whome his fathers knowe not, shal he honour with golde & with silver, and with precious stones, and pleasant things.
- 39 Thus shal he do in the holdes of Shazim with a strange god whom he shal acknowledge: he shal increase his glory, and shal cause them to rule over many, and shal dwindle the land for gaine.
- 40 And at the ende of time shal the king of the South pish at him, and the king of the North shal come against him like a whitelinde with chariots, & with hofesmen, and with many hippes, and he shal enter into the countreys, and shal ouerflowe and passe through.
- 41 He shal enter also into the pleasant lande, and many countreys shal be ouerthrowen: but these shall escape out of his hand, euen Edom & Moab, and the chiefe of the children of Minnon.
- 42 He shal stretch forth his hands also vpon the countreys, and the lande of Egypt shal not escape.
- 43 But he shal haue power ouer the treasures of golde and of silver, and ouer all the precious things of Egypt, and of the Libians, and of the blacke Moyes where he shal passe.
- 44 But the tpynges out of the East and the North shal trouble him: therefore he shal goe forth with great wrath to destroy and roote out many.
- 45 And he shal plant the tabernacles of his palace betwene the seas in the glorious & holp mountaine, yet he shal come to his ende, and none shal helpe him.

- 1 And at that time shal Michael stand a by, the great prince, which standeth for the children of the people, and there shal be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time the people shall be deliuered, eueri one that shal be found written in the booke.
- 2 And many of them that sleepe in dust of the earth, shal awake, some to euermaking life, & some to shame & perpetual conceit.
- 3 And they that be wise, shal shine, as the brightnesse of the firmament: and they that turne many to righteousnesse, shal shine as the starrs, for euer and euer.
- 4 But thou, O Daniel, shut vp the words, & seale the booke: till the ende of the time: many shall runne to and fro, & knowledge shal be increased.
- 5 Then I Daniel looked, & beholde, there stood other two, the one on this side of the binke of the river, and the other on that side of the binke of the river.
- 6 And one saide vnto the man clothed in linen, which was vpon the waters of the river, When shalbe the end of these wordes?
- 7 And I heard the man clothed in linen, which was vpon the waters of the river, whē he held vp his right hand, & his left hand vnto heauen, & sware by him that lieth vpon euer, y it shall vary for a time, two times & an halfe: & when he shal haue accomplished to scatter the power of y hostly people, all these things shal be finished.
- 8 Then I heard it, but I understood it not: then said I, O my lord, what shalbe the end of these things?
- 9 And he sate, & he said, Daniel: for the wordes are closed vp, and sealed, till the end of the time.
- 10 And I shal be purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand.
- 11 And from the time that the day of sacrifice shal be taken away, & the abominable desolation set vp, there shall be a thow yet keepe thou land, two hundred and thirtie dayes.
- 12 Blessed is he that waiteth and cometh to the thousand, thye hundredeth and five: till the time that God hath appointed for the full reuelation of these things, and then many shall be saved.

runne to & fro to search the knowledge of these misteries, which things they obtaine now by the light of y Gospel. g Which was Tygris. h Which was as it were a double othe, & did the more confirme the thing. i Meaning, a long time, a longer time, and a length a short time: signifying y their troubles should haue an ende. k When the Church shal be scattered & diminished in such sort as it shal seeme to haue no power. l From y time that Christ by his sacrifice shal take away the sacrifice & ceremonies of the Law. m Signifying y the time shal be long of Christes second coming, & yet y children of God ought not to be discouraged, though it be deferred. n In this nobler he addeth a moneth & an halfe to the former nobler, signifying y it is not in man to appoint the time of Christs coming, but y they are blessed y patiently abide his appearing. o The Angel warneth y Prophet patiently to abide, till the time appointed come, signifying y he should depart this life, & come againe with the elect, when God had sufficiently humbled & purged his Church, HOSEA.

Hosea.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtilie counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commaunded by his worde worshipped him according to their owne fantasies & traditions of men, giuing themselves to most vile idolatrie and superstition, the Lorde from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore nowe when their prospectiue was at the height vnder Ieroboam the sonne of Ioath, God sent Hosea and Amos to the Iudaiees (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them baflards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of tenente yeeres, though they remained still in their vices and wickednesse, & derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings only, nor yet flatter themselves by the sweetnesse of Gods promises, he setteth before them the two principall partes of the Lawe, which are the promise of saluation, and the doctrine of life for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, & this is the chiefe scope of all the Prophets, eather by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the manner.

CHAPTER I.

- 1 The time wherein Hosea prophesied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

He woyde of the Loyde that
came into Golea þe sonne of
Beer, in the dayes of a Wes-
siah, Jerham, Ihas, and Wes-
siah kings of Judah, and
in the dayes of Jeroboam
the sonne of Joash king of Isral.

2 At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Go, take unto thee a wife of fornications, and children of fornications: for the land hath committed great whoredom, departing from the Lord.

3 So he went, and tooke^d Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name ^o Israel: for yet a litle, and I will visit the blood of Israel upon the house of Iehū, and wil cause to cease the kings dome of the house of Israel.

5 And at that day will I also breake the
bowe of Israel in the halles of Israel.

6 Shee conceived yet againe, and bare a daughter, & God sayde vnto him, Call her

name^b Lo-ruhamah: for I will no more
have pitie vpon the house of Israel: but
I will utterly i take them away.

But I will haue mercie vpon the house of
Iudah, and will ^ksaue them by the Lord
their God, & will not saue them by holwe,
nor by sword nor by battel, by hoyses, nor
by hoysenmen.

Nowe when she had waigned Io-rubas-
mah, she conceived, and bare a sonne.

Then sayd God, Call his name I Io-ammi : for pe are not imp people : therefore will I not be pour.

¶ Per the number of the ^m children of Israel shall be as the sands of the sea, which cannot be measured nor told: and in the place where it was sayde unto them, Ye are not my people, it shall be sayde unto them, Ye are the sons of the living God. ¶ Then shall the children of Judah, & the children of Israel be ⁿ gathered together, and appoint themselves one heade, and they shall come by out of the lande: for great is the ^d day of Israel.

h That is, not obtaining mercie : whereby he signifieth, that Gods fauour was departed from them.

i For the Israelites never returned, after that they were taken captives by the Assyrians.

k For after
his captiuitie
he restored the
miraculously by
the meanes of
Cyrus, Ezra. 1. 1.
l That is, not
my people.
m Because they
thought that
God could not
haue bene true

in his promises except he had preferred them, hee declareth, that though they were destroyed, yet the true Israelites, which are the fionnes of the promises, should be without nũber, which stand both of the Iewes and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored : but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie & destruction of Iſrael shall be so great, that to restore them shall be as a miracle.

CHAP. II.

- 1 The people is called to repentance. 5 He sheweth
their idolatrie & threatneth them except they repent.

1 **S**ay vnto your ^a brethren, Anni, and
to your sisters, Kibamah,
2 **P**leade with your ^b mother; pleade
you deliuerance,
it remaineth

that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercy. b God sheweth that the fault was not in him but in their Synagogue, & their idolatrie, that he forsooke them, Isa. 50. 1.

10 v.11, with

a Called also Azariah, who being a leper was depofed from his kingdome.
b So that it may be gathered by the reygne of thefe foure kings, that he preached aboue threſcore yere.

That is, one that long
time hath ac-
cused to play
the harlot: no
that proph-
et thus thing in
effect, but he
saith this in a vi-
sion, or is was
commanded by
God to set forth
under this para-
ble or figure the idolatrie of the Synagogue, & of the people her
children. d Gomer signifieth a consumption or corruption, and
Diblaim cluſters of figs, declaring, that they were all corrupt like
rotten figges. e Meaning, that they should be no more called Is-
raelites, of the which name they boasted, because Israel did pre-
sently be called Izreelites, that is, scattered people, alluding to
Izreal, which was y chief citie of y ten tribes vnder Abah, where
Ishubalee so much blood, 2. King. 10. 8, 11. f I will be reuenged
vpon Iehu for the blood, that hee shedde in Izreal: for albeith
God f freed him vp to execute his iudgements, yet he did them for
his owne ambition, and not for the glory of God, as the ende de-
clared: for he buylt up that idolatrie, which he had destroyed.
g Where the measure of their iniquitie is full, and, 1. I shall take ven-
geance and destroy all their policie and force,

c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowrie and certain signes of his fauour, but if they continued still, he would vterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards, & begotten in adulterie. g Meaning, the idoles which they serued and by whome they thought they had wealth and abundance.

h I will punish thee that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton.

i This he speaketh of y^e faithfull which are truly conuer- ted, and also sheweth the vse and profite of Gods rods.

k This declar- eth that idola- ters defraude God of his ho- nour, when they attribute his benefites to their idoles. l Signify- ing that God will take away his benefites whē man by his ingrati- tude doth abuse them. m That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing how harlots trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy- dayes. p By my benefites in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh. 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r She shall then pray, se God as she did when she was deliuered out of Egypt.

with her: for shee is not my wife, neyther am I her husband; but let her take away her fornications out of her sight, and her adulteries: & from betwene her breasts, & from betwene her thighs, and let her as in the day that shee was borne, and make her as a wilderness, and leaue her like a drye land, and slap her for thyrt.

4 And I will haue no pittie vpon her children: for they be the children of fornications. 5 For their mother hath played the harlot: she that couered them, hath done shame fully: for shee sayde, I will goe after my louers that giue mee my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stoppe her way with thornes, and make an hedge, that she shall not finde her pathes.

7 Though she followe after her louers, yet shall they not come at them: though shee seeke them, yet shall they not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Nowe shee did not knowe that I gaue her coine, and wine, and oyle, and multi- plied her siluer and golde, which they be- stowed vpon Baal.

9 Therefore will I returne, and take as way my coine in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent, to cou- ner her shame.

10 And nowe will I discouer her lewd- nes in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also came all her mirch to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And I will destroye her vines and her figge trees, whereof shee hath made, these are my rewardes that my louers haue giuen me: and I will make them as a for- rest, and the wilde beasts shall eate them.

13 And I will visite vpon her the dapes of Baalim, wherein shee burnt incense to them: and shee decked her selfe with her earrings & her iewels, and shee followed her louers, and forgaue me, saith the Lord.

14 Therefore beholde, I will allure her, and bring her into the wilderness, and speake friendship vnto her.

15 And I will giue her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall say, I sing there as

in the dapes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me 'My', and shalt call mee no more 'Baal'.

17 For I will take away the names of Baalim out of her mouth, & they shall no more be remembered by their names.

18 And in that day will I make a cove- nant for them, with the wilde beasts, and with the fowles of the heauen, & with that that creepeth vpon the earth: and I will breake the bow, and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto me for euer: pea, I will marrie thee vnto me in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto me in faithfulness, & thou shalt know I am the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the coigne, and the wine, and the oyle, and they shall heare Israel.

23 And I will sow her vnto me in flax, & I will haue mercie vpon her, that was not pittie, and I will say to them which were not my people, 'Thou art my people.' And they shall say, 'Thou art my God.'

CHAP. III.

1 The Lewes shall cast off their idolatrie. 2 Af- terward they shall returne to the Lord.

1 Then said the Lord to me, 'Goe pet, & loue a woman (beloued of her hus- band, and was an harlot) according to the loue of the Lord towards the chil- dren of Israel: pet they looked to other gods, and I loued the wine bottles.'

2 So I bought her to me for fifteen pieces of siluer, and for an homer of barlie and an halfe homer of barlie.

3 And I sayde vnto her, 'Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be to thee.'

4 For the children of Israel shall remaine many dayes without a king, & without a prince, and without an offering, and without an image, & without an Ephod and without Teraphim.

5 Afterwardes shall the children of Israel conuert, & seke the Lord their God, and Dauid their king, & they shall feare the Lord, and his goodnes in the latter dayes.

greatnesse of my loue, should haue abused me & not bene vnder dutie: for fifteen pieces of siluer were but halfe the price of a flauie, Exod. 21. 32. d I will trie thee a long time as in thy wil- dowhood whether thou wilt be mine or no. e Meaning, not only all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue pollicie nor religion, and their idoles also wherein they put their confidence, should be destroyed. g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psalme 72. 17.

CHAP. IIIII.

A complaint against the people, and the Priests of Israel.

I Griefe

f That is, mine husband, know- ing that I am ioyned to thee by an inuoluble couenant.

g That is, my master: which name was appli- ed to their gods. h No idolatrie shall once come into their mouth but they shall serue me purely according to my worde.

x Meaning, that he will so bleste them, that all creatures shall fauour them.

y With a cove- nant that neuer shall be broken.

z Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. Rom. 9. 25. 1. pet. 2. 12.

a Herein the Prophet repre- sented the peo- ple of God, which loved his Church before he called her, & did not with- draw the same when shee gaue her selfe to idols.

b That is, gae themselves wholly to pleasures, and could not take vp, as they that are gauen to drunkenness.

c Yet I loved her and paid a smal portion for her, least she perceyuing the

greatnesse of my loue, should haue abused me & not bene vnder dutie: for fifteen pieces of siluer were but halfe the price of a flauie, Exod. 21. 32. d I will trie thee a long time as in thy wil- dowhood whether thou wilt be mine or no. e Meaning, not only all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue pollicie nor religion, and their idoles also wherein they put their confidence, should be destroyed. g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psalme 72. 17.

1 To wit, after king Ieroboams commandement, and did not rather follow God.

m In steade of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

indgement, because he willingly walked after the ¹ commandement.

12 Therefore wilt I be unto Ephraim as a mothe, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sicknesse, and Iudah his wounde, then went Ephraim unto Asihur, a sent unto king ⁿ Iared: yet could he not speake pou, nor cure pou of your wound.

14 For I will be unto Ephraim as a lyon, & as a Lyons whelpie to the house of Iudah: I euen I will poyse, and go away: I will take away, and none shal rescue it.

15 I will goe, and returne to my place, till they acknowledge their faulte, and seke mee: in their affliction they will seke me diligently.

CHAP. VI.

1 Affliction conserth a man to turne to God. 9 The wickednesse of the Priests.

1 Come, & let vs ^a returne to the Lord: for he hath spoiled, and he will heale vs: he hath wounded vs, and he will binde vs up.

2 After two daies wilt he reuise vs, and in the thirde day he will capse vs by, and we shall liue in his sight.

3 Then shal we haue knowlege, and indeuour our selues to knowe the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shal I doe vnto thee? Iudah, haue I shal I intreate thee: for pour goodnes is as a morning cloude, & as the morning dewe it goeth away.

5 Therefore haue I ^a cut downe by the Prophetes: I haue sene them by the woide of my mouth, & ^a the iudgements were as the light that goeth forth.

6 For I desired ^a mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like sinners haue transgressed the couenant: there haue they trespassed against me.

8 ^a Gilcad is a citie of them that woike iniquitie, and is polluted with blood.

9 And as theiues waite for a man, so the company of Wickedes murder in the way by consent: for they woike mischief.

10 I haue sene villanie in the house of Israel: there is the whoyedome of Ephraim: Israel is defiled.

11 Pea, Iudah hath set a ^a plant for thy, whyles I will retaine the captiuitie of my people.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, & the loue of their neighbour with outwarde sacrifice. g That is, like light and weake persons. h Which was the place where the Priests dwelt. i That is, doeth imitate thine idolatrie, & hath taken grasse of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 12 Of their punishment.

1 When I woulde haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednes of Samaria: for they haue belied salp:

and ^a the thafe cometh in, and the robbet spoyleth without.

2 And they consider not in their heartes, that I remember all their wickednes: now their owne inuentions haue deler them about: they are in my sight.

3 They make the ^b king glad wth their wickednes, and the princes with their impietie: they are all adulterers, and as a bery open heate by the baker, which cracketh from rapsing by, and from kneading the dough until it be leauened.

4 This is the ^c day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to strangers.

5 For they haue made reddie their heart like an ouen whiles they lie in wait: their baker sleepeth at the night: in the morning it burneth as a flame of fire.

6 They are all hore as an ouen, and haue deuoured their indiges: all their kinges are fallen: there is none among them that calleth vnto me.

7 Ephraim hath ^d mist him selfe among the people. Ephraim is as a cake on the hearth not turned.

8 Strangers haue denoured his strength, and he knoweth it not: pea, a grap beares are here & there vpon him, yet he knoweth not.

9 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.

10 Ephraim also is like a doue decremed, without ^e heart: they call to Egypt: they go to Asihur.

11 But when they shal goe, I will spread my nette vpon them, and drawe their downe as the fowles of the heauen: I will chastise them as their ^f congregation hath heard.

12 Who vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

13 And they haue not crept vnto me with their heartes, wher they howled vnto their beds: they assemble theiuelus for coine and wine, and they rebel against me.

14 Though I haue bound, & strengthened their arme, yet do they imagine mischief against me.

15 They returne, but not to the most high: they are like a deceitfull bow: their princes shal fall by the sword, for the rage of their tongues: this shal be their derision in the land of Egypt.

whether it is better to cleane onely to God, or to seeke the helpe of man. i According to my curies made to the whole congregation of Israel. k That is, diuers times relescemed them, and deliuered them from death. l When they were in affliction and cryed out for poine, they sought not vnto me for helpe. m They only seeke their owne commoditie and wealth, and passe not for me their God. n Because they boast of their owne strength, and passe not what they speake against me & my seruants. Phil. 2. 4

CHAP. VIII.

The destruction of Iudah and Israel, because of their idolatrie.

a God encourage
h Proph
h figure the
the coming
of the enemy
against Iſrael,
which was once
the people of
God.

b They ſhall cry
like hypocrites,
but not from the
heart, as their
deceit declare.

c That is, Iero-
boam, by whom
they fought
their owne li-
berty, and not
to obey my will.

d That is, vp-
right iudgement
and godly life.

e Meaning, the
calfe was inven-
ted by them-
ſelves, & of their
fathers in the
wilderneſſe.

f Showing that
their religion
hath but a ſhew,
and is ſelfe is
but vanity.

g They neuer
ceale but runne
to and fro to
ſeeke helpe.

h That is, for the
tribute which
the king and the
princes ſhall lay
vpon thee which
means; Lord
victor, to bring
them to repen-
tance.

i Thus the ido-
lators count the
worde of God
a ſtrange in-
reſpect of their
owne inventions.

a For though
all other people
ſhould eſcape,
yet thou ſhalt be
punished.

b Thou haſt
committed ido-
latrie in hope of
reward, and to
haue thy barnes
filled, Jer. 44. 17.

c As an harlot that had rather live by playing the whore then to bee
interceded of her owne husband. d These outward things that
they ſecked ſhall be taken from thee. e All their doings both
touching policie and religion ſhall be rectified as things polluted.

Some as an eagle againſt the houſe of
the Lord, becauſe they haue transgreſ-
ſed my covenant, and treſpaſſed againſt
my lawe.

Iſrael ſhall cry vnto me, O my God, we
know thee.

Iſrael hath caſt off ſomething that is good:
the enemy ſhall purſue him.

They haue let by a king, but not by me:
they haue made princes, and I knewe it
not: of their ſiluer and their golde haue
they made them idoles: therefore ſhall
they be deſtroyed.

The calfe, & Samaria, hath caſt thee off:
mine anger is kindled againſt them: how
long will they be without innocencie!

For it came enen for Iſrael: the workes
man made it, therefore it is not God: but
the calfe of Samaria ſhall be broken in
pieces.

For they haue ſoluen the winde, and
they ſhall reape the whirlwinde: it hath
no ſtalke: the budde ſhall bring forth no
meales: if ſo be it dying forth, the ſtrangers
ſhall denoure it.

Iſrael to denounce, nowe ſhall they be
among the Gentiles as a veſſell wherein
is no pleaſure.

For they are gone by to Aſhur: they are
as a wilde aſſe alone by himſelfe: Ephai-
m hath hired louers.

Yet though they haue hired among the
nations, nowe will I gather them, and
they ſhall ſorrow a little, for the burden of
the king, and the princes.

Becauſe Ephaiim hath made many al-
tars to ſinne, his altars ſhall be ſinne.

I haue written to them the great things
of my lawe: but they were counted as a
ſtrange thing.

Theſe ſacrifices fleſh for the ſacrifices of
wine offerings, and eate it: but the Lord
accepteth them not: now will he remem-
ber their iniquitie, and viſite their ſinnes:
they ſhall returne to Egypt.

For Iſrael hath forgotten his maker,
and buſied himſelfe in temples, and Iudah hath
increaſed ſtrong cities: but I will ſend a
fire vpon his cities, and it ſhall denoure
the palaces thereof.

Saying that they offer it to the Lord, but he
accepteth no ſervice, which he himſelfe hath not appointed.

C H A P. I X.

Of the hunger and captiuitie of Iſrael.

Reioyce not, O Iſrael for ſop, as o-
ther people: for thou haſt gone a
whoring from thy God: thou haſt
loued a reward vpon every come floore.

The haue, and the womeneſſe ſhall not
ſee them, & the new wine ſhall faile in her.

They will not dwell in the Iordans land,
but Ephaiim will returne to Egypt, and
they will eate vncleane things in Aſhur.

They ſhall not offer wine to the Lord,

neither ſhall theſe ſacrifices be pleaſant
vnto him: but they ſhall be vnto them as
the bread of mourners: all that eat there-
of, ſhall be polluted: for the bread for
their ſoules ſhall not come into the houſe
of the Lord.

What will he doe then in the ſolemn
day, & in the day of the feaſt of the Lord?

For ſo, they are gone from deſtruction:
but Egypt ſhall gather them vp, & Ephai-
m ſhall burie them: the nettles ſhall poſ-
ſeſſe the pleaſant places of their ſiluer, and
the thorne ſhall be in their tabernacles.

The dayes of viſitation are come: the
dayes of recompence are come: Iſrael
ſhall knowe it: the prophet is a ſoule: the
ſpiritual man is mad, for the multitude
of thine iniquitie: therefore the hatred is
great.

The watchman of Ephaiim ſhould be
wary vnto God: but the prophet is the ſnare
of a ſouler in all his wayes, and hated in
the houſe of his God.

They are deſperet: they are corrupt
as in the dayes of Gibeah: therefore he
will remember their iniquitie, he will vi-
ſite their ſinnes.

I found Iſrael like graves in the wild-
erneſſe: I ſaw pour fathers as the fiſt
ripe in the figge tree at her fiſt time: but
they went to Baal-Peor, and ſeparated
themſelves vnto that ſhame, and their
abominations were according to their
loners.

Ephaiim their glory ſhall ſle away like
a bird: from the birth, and from the
wombe, and from the conception.

Though they bring up their children,
yet I will deſpise them from being men:
yea, wo to them, when I depart from them.

Ephaiim, as I ſaw, is as a tree: in Ty-
rus planted in a cottage: but Ephaiim
ſhall bring forth his children to the muſe-
ther.

Lord, giue them: what wilt thou giue
them? giue them a barren wombe and
dry breaſts.

All their wickedneſſe is in Gilgal: for
there do I hate them: for the wickedneſſe
of their inventions, I will caſt them out
of mine houſe: I will loue them no more:
all their princes are rebels.

Ephaiim is ſmitten, their roote is dried
by: they can bring no fruit: yea, though
they bring forth, yet will I ſlay enen the
beareſt of their bodyes.

God will caſt them away, becauſe
they did not obey him: and they ſhall
wander among the nations,

ſundry meanes, & ſo conſume them by little and little. o As they
kept tender plants in their houſes in Tyrus to preſerue the from
the colde ayre of the ſea, ſo was Ephraim at the fiſt vnto me, but
nowe I will giue him to the ſlaughter. p The Prophet ſeeing the
great plagues of God toward Ephraim, prayeth to God to make
them barren rather then that this great ſlaughter ſhould come
vpon their children. q The chiefe cauſe of their deſtruction is,
that they commit idolatrie, and corrupt my religion in Gilgal.

C H A P. X.

Againſt Iſrael and Iudah. 14 His deſtruction
for the ſame.

W b. iiii.

1. Iſrael.

The meat of-
ſting which they
offred for them-
ſelves.

When the Lord
ſhall take away
all the occaſions
of ſeruing him,
which ſhall be the
moſt grievous
poynt of your
captiuitie, when
you ſhall ſee
your ſelues cut
off from God.

Though they
thinke to eſcape
by fleeing the
deſtruction that
is at hand, yet
ſhall they be de-
ſtroyed in the
place whither
they flee for
ſuccour.

Then they
ſhall knowe that
they were de-
luded by them
who challenged
to themſelves
to be their Pro-
phets & ſpiri-
tuel men.

The Prophets
duty is to bring
men to God,
and not to be a
ſnare to pull
them from God.

k This people is
ſo rooted in
their wickedneſſe,
that Gibeah
which was like
to Sodom, was
neuer more cor-
rupt, Iud. 19. 23.

l Meaning, that
he ſo eſteemed
them and deli-
ted in them.

m They were as
abominable vnto
me, as their
loners the idols.

n Signifying, if
God would de-
ſtroy their chil-
dren by theſe

a Whereof though 3 grapes were gathered, yet euer as it gathered newe strength, it increased newe wickednesse, so that 3 correctio which should haue brought them to obedience, did but vtter their stubbornesse.

b As they were riche and had abundance.

c To wit, from God.

d The day shall come that God shall take away their king and then they shall feeble the fruit of their finnes, and howthey trusted in him in vaine.

e In promising to be faithful toward God.

f Thus their integrity & fidelitie which they pretended, was nothing but bitterness & griefe.

g When the calfe shalbe carried away.

h Chemarims were certaine idolatrous priestes, which did weare black apparell in their sacrifices, & cryed with a loude voyce, which superstition Eliah derided, 1 King. 18. 27. reade 2 King. 23. 5.

i This he speaketh in contempt of Beth-el, reade Chap 4. 15.

12. 19. Luke 23. 30. reade 2. 16 & 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.

l To wit, to fight, or the Israelites were not moued by their exaple to cease from their finnes.

m Because they are so desperate, I will delight to destroy them.

n That is, where they haue gathered all their strength together.

o That is, pleasure, as in plowing is labour & paine.

p I will lay my yoke upon her fatte necke.

q Reade Jeremie 4. 4.

r That is, Shalmanassar in destruction of that citie spared neither kinde nor age.

1 Israel is an empty vine, yet hath it brought forth fruit unto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the goodness of their lande they haue made false images.

2 Their heart is deubred: now shall they be founde faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no king because we feared not the Lord: and what should a king do to vs?

4 They haue spoken wordes, swearing falsely in making a covenant: thus iudgement groweth as woiuewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare, because of the calfe of Beth-anen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioiced on it for the glasse thereof, because it is departed from it.

6 It shall be also brought to Ashtur, for a present vnto king Iared: Ephraim shall reuice thame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the founte vpon the water.

8 The high places also of Ashtur shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, & they shall say to the mountaines, Come vs, & to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire, that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as a heifer used to deile in the thing: but I will passe by her a fatte necke: I will make Ephraim to ride: Judah shall plowe, and Iacob shall drake his clothes.

12 Solue to pour selues in righteousness: reape after the measure of mercie: byrake by pour fallowes ground: for it is time to sowe the Lord, till he come and raine righteousness vpon you.

13 But pou haue plowed wickednesse: ye haue reaped iniquitie: pou haue eaten the fruit of spes: because thou diddest trust in thine owne wayes, & in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-

arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Ashtur do vnto you, because of your malicious wickednes: in a morning shall the king of Ashtur be destroyed.

C H A P. XL

1 The benefites of the Lord tawed & Israel. 5 Their ingratitude against him.

1 When Israel was a childe, then I loved him, and called my name out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes of a man, euen with bands of iour, and I was to them as he that taketh off the yoke from their iawes, and I lap the meate vnto them.

5 He that no more returne into the land of Egypt: but Ashtur shall be his king, because they refused to conuert.

6 And the sower shall fall on his citter, & shall consume his barres, and denoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though they called them to remembrance, yet none at all would craite him.

8 I knowe shall I gine thee by, Ephraim: how that I deliuer thee, Israel: howe that I make thee, as a Admah: howe that I set thee, as a Reboum: mine heart is turned within me: my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not enter into the citie.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparrowe out of Egypt, and as a dove out of the lande of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

13 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

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19 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

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35 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

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37 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

38 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

39 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

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42 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

43 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

44 Ephraim compasseth mee about with lies, and the house of Israel with deceipt: but Judah per ruleth with God, and is faithful with the Saints.

d Seeing God 3 He took his brother by the heels in the
did thus preferre 4 wombe, and by his strength he had 4 pos
Isaack over his la- 5 wer with God,
ther, Iudas in 6 And had 4 power over the Angel, and
gradus 7 as the more to be 8 pincalled: he wept and prayed vnto him:
e abhorred. 9 he founde him in Beth-el, and there he
e Reade Gene. 10 spake with vs,
11-12 11 Pea, the Loyde God of Isosles, the Loyde is
12 God founde 12 himselfe his memoriall.
Isaack as he lay 13 Therefore turne thou to thy God: keepe
sleeping in Beth- 14 merrie and iudgement, and hope still in
el, Gen. 28, 12. & 15 thy God.
16 so spake with 16 He is 4 Canaan: the balances of deccite
him there, that 17 are in his hand: he loueth to oppresse.
the trine of char 18 And Ephraim saide, Notwithstanding
speech appertei- 19 I am rich, I haue founde me out riches
ned to whole 20 in all my labours: they shall finde none
body of the peo- 21 iniquitie in me, that were wickednes.
ple, whereof we 22 Though I am the Loyde thy God, from
are. 23 the land of Egypt, yet will I make thee
24 to dwell in the tabernacles, as in the
25 daies of the iolenne feast.
26 I haue also spoken by the Prophetes,
27 and I haue multiplied visions, and used
28 similitudes by the ministration of the Pro-
29 phetes,
30 Is there 4 iniquitie in Gilead? surely
31 they are bannite: they sacrifice bullockes
32 in Gilgal, and their altars are as heapes
33 in the furrowes of the fildes.
34 And Isaack fled into the countrey of
35 Ham, and Israel serued for a wife, and
36 for a wife he kept sheepe.
37 And by a 4 Prophet the Loyde brought
38 Israel out of Egypt, and by a Prophet
39 was he reserved.
40 But Ephraim smothered him with his
41 places: therefore shall his blood be pow-
42 red vpon him, and his rejoyce shall his
43 Loyd reward him.
44 I will bring thee againe to dwell in rentes as in the feast of the Taberna-
45 cle, which thou dost nowe contemne. k The people thought
46 that no man durst haue spoken against Gilead that holy place,
47 and yet the Prophet sayeth, that all their religion was but vanitie.
48 If you boast of your riches and nobilitie, yee seeme to reproche
49 your father who was a poore fugitive and seruant m Meaning,
50 Moses, whereby appeareth, that whatsoever they haue, it cometh
51 of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

a He sheweth 1 W hen Ephraim spake, there was
the excellencie, 2 trembling: he 4 exalted himselfe
& auarice that 3 in Israel, but hee hath sinned in
this time had a 4 Baal, and is dead.
b He made a 5 And now they sinne moze and moze, and
king in his tribe. 6 haue made them molten images of their
c The Ephra- 7 sinner, and idoles according to their owne
imies are not far 8 vnderstanding: they were alle the worke
from destruc- 9 of the crafts men: they lay one to another
tion and haue lost 10 whiles they sacrifice a 4 man, let them
their autoritie. 11 kisse the calues.
d The false pro- 12 Therefore they shall bee as the morning
phets perswaded 13 cloude, and as the morning dewe 4 pas-
the idolaters to 14 serf away, as 4 chaffe that is burnt with
offer their chil- 15 a whilewind out of the fildes, and as the
dren after the ex- 16 smoke that goeth out of the chimney.
ample of Abra- 17
ham, and he sheweth howe they would exhort one another to the
same, and to kisse & worship these calues which were their idoles.

4 Yet I am the Loyde thy God: from the 5
land of Egypt, and thou shalt knowe no 6
God but me: for there is no saviour be- 7
side me. 8 I did knowe thee in the wilderness, in the
land of drought. 9 As in their pastures, so were they filled:
they were filled, and their heart was ex- 10
alted: therefore haue they forgotten me. 11
And I will be vnto them as a very lion, 12
and as a leopard in the way of Ashur. 13
I will meete them, as a beare that is rob- 14
bed of her whippers, and I will breake the 15
hall of their heart, & there will I deuoure 16
them like a lion: the wilde beall shall teare 17
them. 18 O Israel, one 4 hath destroyed thee, but in
me is thine helpe. 19 I am: where is thy king, that shoulde
helpe thee in all thy cities? & thy iudges, 20
of whome thou saydest, Come me a king, 21
and princes? 22 I gaue thee a king in mine anger, and I
tooke him away in my wrath. 23 The iniquitie of Ephraim is 4 bound by:
his sinne is hid. 24 The souldiers of a traunailing woman
shall come vpon him: he is an vnwise 25
sonne, euen would he not stand still at the 26
time, euen at the 4 breaking forth of the 27
children. 28 I will redekme them from the power of
the graue: I will deliuer them from death: 29
O death, I will be thy death: O graue, I 30
will bee thy destruction: 4 repentance is 31
hid from mine eyes. 32 Though he growe vp among his brethren,
an East winde shall come, euen the winde 33
of the Loyde shall come vp from the winde 34
berneisse, and due by his vaine, and his 35
fountaine shall be dried vp: he shall fowle 36
the treasure of all pleasant vessels. 37
CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Is-
rael to turne to God, who requirith prayse and
thanks.

1 Samaria shall be desolate: for shee hath 2
rebelled against her God: they shall 3
fall by the sword: their infants shall be 4
dashed in pieces, and their women with 5
childe shall be ript. 6 O Israel, 4 returne vnto the Loyde thy
God: for thou hast fallen by thine iniqui- 7
tie. 8 Take vnto you woordes, and turne to the
Loyd, and say vnto him, 9 Take away all
declare by words iniquitie, and reuerie vs graciously: so will
we render the calues of our 4 lippes. 10 Ashur shall 4 not save vs, neither will he
we ride vpon horses, neither will we lay 11
any moze to the woike of our handes, Ye 12
are our gods: 4 for in thee the fatherlesse 13
findeeth mercie. 14 I will heale their rebellion: I will lone
them freely: for myne anger is turned as 15
away from him. 16 I will be as the dewe vnto Israel: hee
shall growe as the lillie and fasten his 17
d We will leaue off all vaine confidence and pride. e He do-
clareth how redy God is to receiue them that do repent.

e He calleth 1 them to repen-
tance, and re- 2 prooueth their
ingratitude. 3 f Thy destruc-
tion is certaine, 4 and my benefices
toward thee de- 5 clare that it
commeth not of 6 me: therefore
thine owne ma- 7 lice, idolatry &
vaine confidence 8 in men must
needes be the 9 cause thereof,
g I am all one, 10 Iames 1, 17.
h It is surely 11 layd vp to be
punished, as 12 Iere 17.1.
i But would 13e come out of the
wombe, that is, 14 out of this dan-
ger wherein he 15 is, and not care
to be rifeled. 16 k Meaning, that
no power shall 17 resist God when
he will deliuer 18 his, but euen in
death will he 19 giue them life.
l Because they 20 will not turne to
me, I will not 21 change my pur-
pose. 22

f Who sooner
ioyne themselves
to this people,
shall be blessed.

roots, as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

8 They that dwell under his shadow, shall returne: they shall revive as the hyacinth, and flourish as the vine; the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe

any more with idols? I haue heard God thereof, and looked vpon him: I am like a graine of fire: vpon me is the fruit of the tree.

10 Who is wise, and he shall understand these things: and prudent, and he shall knowe them: for the waves of the Loyde are righteous, and the mist shall walke in them: but the wicked shall fall therein.

Ioel.

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to a more hardnes of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, & proceede from the heart because they had grievously offended God. And so doing, he promitteth that God will be mercifull, and not forget his covenant that he made with their fathers: but will sende his Christ who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A propheticall against the Iewes. 2 He exhorteth the people to prayer and fasting, for the miserie that was at hand.

3 He worde of the Loyde that came to Ioel the sonne of Phethuel.

4 Heare ye this, O Elders, & hearken ye all inhabitants of the lande, whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

5 Tell you your children of it, and let your children shewe to their children, and their children to another generation.

6 That which is left of p palmers woyme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker woyme eaten, and the residue of the canker woyme hath the caterpillar eaten.

7 Awake ye drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

8 Behold, a nation cometh vpon my land, mightie, & without number, whose teeth are like the teeth of a lion, and he hath the talues of a great lion.

9 He maketh my vine waste, and pulleth off the barks of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

10 He poureth like a virgin girded with sackcloth for the husband of her youth.

11 The meate offering, and the drinke offering to cut off from the house of the Loyde: the priests the Loyds ministers mourne.

12 The felde is wasted: the lande mourneth: for the coyne is destroyed: & the newe wine is dried up, and the ople is decayed.

13 We be ashamed, O husbandmen: howle, O ye vine dressers for the winter, and for the barley, because the harner of the felde is perished.

14 The vine is dried up, and the figge tree is decayed: the pomegranate tree and the palm tree, and the apple tree, even all the trees of the felde are withered: surely

the hope is withered away from the sonnes of men.

15 O woe your selues & lament, ye priests: howle ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

16 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the lande into the house of the Loyde your God, & cry vnto the Loyde.

17 Alas for the day, for the day of the Loyde is at hand, and it cometh as a destruction from the Almighty.

18 Is not the meate cut off before our eyes? and is not the gladness from the house of our God?

19 The seed is rotten under their clods: the garners are destroyed: the barnes are broken downe, for the coyne is withered.

20 How did the beasts mourne: the herds of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

21 O Loyde, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt up all the trees of the felde.

22 The beasts of the felde crie also vnto thee: for the riuers of waters are dried up, and the fire hath deuoured the pastures of the wilderness.

CHAP. II.

He prophesieth of the coming and crueltie of their enemies. 13 An exhortation to moue them to contrite. 18 The loue of God toward his people.

1 Blowe the trumpet in Zion, & shout in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Loyde is come: for it is at hand.

2 A day of darkness, and of blacknesse, a day of cloudes, and obscuritie, as the morning spied vpon the mountaines, so and trouble is there: a great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the last of many generations.

3 A fire denoureth before him, and behinde him a flame burneth vp: the lande is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of hoyses, and like the hoysen men, so shall they runne.

5 Like the noise of charrets in the toppes of the mountaynes shall they leape, like the noise of a flame of fire that denoureth the stubble, and as a nightie people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknesse.

7 They shall runne like the strong men, and go vp to the wall like men of warre, & euery man shall go forward in his waies, and they shall not flap in their paths.

8 Neither shall one trust another, but euery one that walk in his path: and when they fall vpon the swoorde, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the boules, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall be darke, and the starres shall withhold their shining.

11 And the Lord shall utter his voyce before his host: for his host is very great: for he is strong that doeth his woordes: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sape, turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And in your heart, & not pour clothes: and tume vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindnes, and repeneth him of the euill.

14 Who knoweth, if he will returne and repent and leaue a blessing behind him, even a meate offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the children, & those that sucke the breasts: let the hydecome go forth of his chamber, and the hyde out of her hyde chamber.

17 Let the priests, the ministers of the Lord worke betwix the porch and the altar, and let them say, Spare thy people, O Lord, & giue not thine heritage into reproche that the heathen shoulde rule ouer them. Wherefore shouldest thou say among the people, Where is their God?

18 Then will the Lord be ielous ouer his land and spare his people.

19 Yea, the Lord will answer & say vnto his people, Beholde, I will send pou coyre, and twine, and oyle, and pou shall be satisfied therewith: and I will no more make pou a reproche among the heathen.

20 But I will remoue farre off from pou

the Assyrien army, and I will visite him into a lande, barren and desolate with his Syrians, your enemies toward the sea, and his end to mics.

21 The vniuersall sea, & his smoke shall come vp, and his corruption shall ascend, because he sea, or Persian hath exalted him selfe to do this.

22 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

23 Be not afraid, ye dealers of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figtree and the vine doe giue their foyle.

24 We glad then, ye children of Zion, and reioyce in the Lord your God: for he hath giuen pou the raine of righteousness, and he will cause to come downe pou the raine, even the first raine, & the latter raine in the first moneth.

25 And the barnes shall be full of wheat, and the vyeses shall abound with wine and oyle.

26 And I will render pou as piers that the grasshopper hath eaten, the cater wouine, & the caterpillar and the palmer wouine, in great host which I sent among pou.

27 So pou shall eate, and be satisfied and praise the name of the Lord your God, that hath dealt maruailously with pou: and my people shall neuer be ashamed.

28 For I shall also knowe, that I am in the midst of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

29 And afterward will I poure out my Spirit vnto all flesh: and your sonnes & your daughters shall prophete: your old men shall dreame dreames, and your young men shall see visions.

30 And also vpon the seruantes, and vpon the maides in those dayes will I poure out my Spirit.

31 And I will shewe wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

32 The sunne shall be turned into darkness, and the moone into blood, before the great and terrible day of the Lord come.

33 But whosoever shall call on the name of the Lord, shall be saved: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath sayd, and in the remnant, whome the Lord shall call.

should not looke for continuall quiernes in this world and yet in all these troubles he would perseuer them, The order of nature shall seeme to be changed for the horrible afflictions that shall be in the worlde, Isa 13. 10. Ezek. 32. 7. chap. 3. 15. math. 24. 29. u Gods iudgements are for the destruction of the iudels, & to moue the Golly to call vpon the name of God: who will giue them saluation, x Meaning hereby the Gentiles, Rom. 10. 13

CHAP. III.

Of the iudgement of God against the enemies of his a While I shall deliuer my church,

1 I shall beshold in those daies and in that which I shall deliuer the captiuitie of Iudah and Ierusalem, of the Gentiles.

2 I will also gather all nations, and will bring them downe into the valley of that beareth great victory of Iehoshaphat, when as God wout mans help destroyed the enemies, 2. Chron. 20. 26. also he hath respect to this worde Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge his enemies of his Church as he did there,

Iehosaphat

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bethath-aurim: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

6 Thus saierh the Lord, For thine transgressions of Moab, and for foure, I will not turne to it, because they caried away prisoners the whole captiuitie to shut the vp in Edom.

7 Therefore will I sende a fire vpon the walles of Moab, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aihelon, and him that holdeth the scepter from Aihelon, and turne mine hande to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 I thus saith the Lord, For thine transgressions of Cyprus, and for foure, I will not turne to it, because they shut h whole captiuitie in Edom, and haue not redeemed the brotherly covenant.

10 Therefore will I sende a fire vpon the walles of Cyprus, and it shall deuoure the palaces thereof.

11 I thus saith the Lord, For thine transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pitie, and his anger spoiled him euermore, a his wrath watched him alway.

12 Therefore will I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 I thus saith the Lord, For thine transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue ript vp h women with childe of Seilah, that they might enlarge their boyer.

14 Therefore will I kindle a fire in the wall of Kabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a trumpet in the day of the whirlewinde.

15 And their king shall goe into captiuitie, hee and his princes together, saierh the Lord.

CHAP. II.

Against Moab, Judah, and Israel.

1 Thus saith the Lord, For thine transgressions of Moab, and for foure, I will not turne to it, because it burne the bones of h king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sounde of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 I thus saith the Lord, For thine transgressions of Judah, and for foure, I will not turne to it, because they haue cast away the lawe of the Lord, and haue not kept his commandments, and their lies

caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Judah, and it shall deuoure the palaces of Ierusalem.

6 I thus saith the Lord, For thine transgressions of Israel, and for foure, I will not turne to it, because they sold h righteous for silver, and the poore for thores.

7 They gaue ouer the head of the poore in the buik of the eare, and peruert the wapes of the iurke: and a man and his father will goe in to a maide to dishonour mine holy name.

8 And they lye downe vpon clothes layde to pledge by euery altar: a they binke the wine of the condemned in the house of their God.

9 Yet destroyed I h Amorite before them, whose height was like the height of the cedars, and he was strong as the oke: notwithstanding I destroyed his fruite from above, and his roote from beneath, sacrificing, and

10 Also I brought you vp from the lande of Egypt, and led you fourtie paces this altar, they may rouse the wilbernesse, to possesse the lande of the Amorite.

11 And I raised vp of pour somes for Moab, and of pour poungurs for Moab, rites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to binke, and commanded the Prophets, saying, Prophecie not.

13 Beholde, I am perssed vnder you as a cart is perssed that is full of heaues.

14 Therefore the right that perish from the swift, and the strong shall not strengthen h his force, neither shall the mightie saue his life.

15 Moab hee that handleth the bowe, shall stande, and he that is swift of foot, shall not escape, neither shall he that rideth the boyle, saue his life.

16 And hee that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

my benefites and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. k You haue wearied me with your finnes, Isa. 1. 14. l None shall bee deliuered by any means.

CHAP. III.

Against the house of Israel of ingratitude. 11 For the which God will pu with them.

1 Hence this woide that the Lord pronounced against you, O children of Israel, euen against the whole familie which I brought vp from the lande of Egypt, saying,

2 You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they bee agreed?

4 Will a lion roare in the forest, when he hath no pray? or will a lions whelp cry guideth and moueth him, which is called h agree-

ment betweene God and his Prophets. e Will God threaten by his Prophets, except there be some great occasion?

c. If he spare not Judah vnto who

his promises were made,

much more he will not spare this degenerate kingdom.

d. They esteemed most vile the bribes more then mens liues.

e. When they haue spoyled him and throwe him to y ground, they gaue for his life.

f. Thinking by these ceremonies, that is, by sacrifices, and

being nere mine altar, they may excuse all their other wicked-

ness.

g. They spoyled others and offered thereof vnto God, thinking,

that he will dispence with the, when he is made partaker of their iniquitie.

h. The destru-

ction of their enemies, and

his mercie to haue them, he should haue caused their hearts to melt for loue towards him.

i. Ye continued

to be disobedient to me, and ye did not hearken to my voice, saith the Lord.

k. You haue wearied me with your finnes, Isa. 1. 14.

l. None shall bee deliuered by any means.

a. I haue onely chosen you to be mine among all other people, & yet you haue forsaken me.

b. Hereby the Prophet signifieth h he speake-

theth not of him selfe, but as God guideth and moueth him, which

is called h agreement betweene God and his Prophets. e. Will God threaten by his Prophets, except there be some great occasion?

d Can any thing come without Gods providence? e Shall his threatenings be in vain? f Shall the Prophets threaten Gods judgments and the people not be afraid? g Doth any aduersitie come without Gods appointment? *Isa. 45. 7.* h God dealeth not with the Israelites as hee doth with other people: for hee euer warneth them before of his plagues by his Prophets. i Because y people euer murmured against the Prophets, he sheweth y Gods Spirit moued them so to speak as they did. k He calleth the strangers, as the Philistines & Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltye and oppression. l The fruites of their crueltye & theft appeareth by their great riches, which they haue in their houses. m When the lyon hath faciate his hunger, the shephearder findeth a legge or a tippie of an eare, to shewe that the sheepe haue bene woned. n Where they thought to haue had a sure holde, and to haue bene in safetie.

1 Can any thing come without Gods providence? e Shall his threatenings be in vain? f Shall the Prophets threaten Gods judgments and the people not be afraid? g Doth any aduersitie come without Gods appointment? *Isa. 45. 7.* h God dealeth not with the Israelites as hee doth with other people: for hee euer warneth them before of his plagues by his Prophets. i Because y people euer murmured against the Prophets, he sheweth y Gods Spirit moued them so to speak as they did. k He calleth the strangers, as the Philistines & Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltye and oppression. l The fruites of their crueltye & theft appeareth by their great riches, which they haue in their houses. m When the lyon hath faciate his hunger, the shephearder findeth a legge or a tippie of an eare, to shewe that the sheepe haue bene woned. n Where they thought to haue had a sure holde, and to haue bene in safetie.

CHAP. III.

Against the gouernours of Samaria.

a Thus he calleth y princes & gouernours, which being ouerwhelmed with y great abundance of Gods benefites, forgate God, & therefore he calleth them by the name of beastes and not of men. b They incourage such as haue authoritie ouer y people, to poule them, in so y they may haue profit by it. c He alludeth to fishers which catch fish by hookes & thornes. d He speaketh this in contempt of them which reformed to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.

1 H Eare this worde, ye kine of Basan that are in the mountaine of Samaria, which oppress the poore, and destroy the iustice, and then say to their masters, y Bazing and let vs drinke. 2 The Lord God hath swayne by his holines, that lo, y daies shall come vpon you, y he will take you away with y thornes, and pour posteritie with fish hookes. 3 And ye shall go out at the breaches euery kowe forwarde: and ye shall cast your selues out of the palace, saith the Lord. 4 Come to Beth-el, and transgresse: to haue authoritie ouer y people, to poule them, in so y they may haue profit by it. c He alludeth to fishers which catch fish by hookes & thornes. d He speaketh this in contempt of them which reformed to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.

Basan, and multiplie transgression, and bring your sacrifices in the morning, and pour tithes after the y peres. 5 And offer a thanksgiving of leauen, publicly and vproclaime the free offerings for this slieth you. 6 And therefore haue I giuen you y cleanness of teeth in all your cities, and scarcenes of bread in all your places, ye haue pee not returned vnto me, saith the Lord. 7 And also I haue withholden the rayne from you, when there were yet tithes y moneths to y harvest, & I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one piece was rained vpon, and the piece whereupon it rained not, withered. 8 So two or three cities wandied vnto one cite to drinke water, but they were not satisfied: ye haue pee not returned vnto me, saith the Lord. 9 I haue smitten you with blasting & mildew: your great gardens and your vineyardes, & your figge trees, and your olive trees did y palmer woynie decaure: ye haue pee not returned vnto me, saith the Lord. 10 Perillence haue I sent among you, after the manner of Egypt: your pong mir haue I flaine with the sword, and haue taken away your holies: & I haue made the stinke of your tentes to come by euery into your nostrils: ye haue pee not returned vnto me, saith the Lord. 11 I haue overthiowen you, as God ouerthiowen Sodom and Gomorah: and ye were as a fire brand pluckt out of the burning: ye haue pee not returned vnto me, saith the Lord. 12 Therefore, thus will I doe vnto the, O Israel: and because I will doe this vnto the, prepare to meete the God, O Israel. 13 For loe, hee y foymeth the mountaines, and createth the winde, and declarerth vnto man what is his thought: which maketh the morning darkenesse, & walketh vpon the hie places of the earth, the Lord God of hostes is his name.

CHAP. V.

Alamentation for the captiuitie of Israel.

1 H Eare ye this worde, which I lift by you, euen a lamentation of the house of Israel. 2 The virgine Israel is fallen, and shal no more rise: she is left vpon her lande, and there is none to raise her vp. 3 For thus saith the Lord God, The cite which went out by a thousand, shall leaue forth by an hundred, & that which went forth by an hundred, shall leaue reme to the house of Israel. 4 For thus saith the Lord vnto the house of Israel, I haue pe me, and ye shall lue. 5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall go into captiuitie, & Beth-el shall come to nought. 6 Seeke the Lord, and ye shall lue, leaue ye breakes faue them.

e Reade Deut. 14. 28. f As Leuit. 23. 10. g You only drinke in the countie in the countie. h That is, lacke of bread and meate. i I stande y raine till the fruites of the earth were destroyed with drought, & ye you would me consider it to me to me by repentance. k They could not finde water. l Your yongh, where they had bene. m You would most all commed, and a first fully premed. n Turne to him by repentance. o He so collecteth the because they so boalled of the felices, or because they were past to wantonnesse and decauence. b Meaning that the tenth part should scarce be faued. c In their places they worshipped newe idoles, which afferent ferued for the true honour of God: therefore he sayeth that these shall not be faue them.

byeake out like fire in þe house of Ioseph
and denounce it, & there be none to quench
it in Beth-el.

7 **T**herfore iudgement to twynewood,
and lease off righteousnes in the earth.

8 **H**e maketh Aleiabdes, and Dion, and
þe turneth the shadowe of death into the
mornynge, and þee maketh the day darke
as nyght: þe calleth the waters of the sea,
and powreth them out vpon the open
earth: the Lord is his name.

9 **H**e strengtheneth the destreper against
the mightie: and the destreper þat come
against the foyleste.

10 **T**hep haue hated him þat rebuked
in the gate: and thep abhoyred him that
spakeþt upright.

11 **F**oalmuch then as þou treabing is
vpon the poore, and se take from him
burdenis of yghat, þe haue built houses
of hewen ston, but þe shall not dwell in
the: þe haue planted pleasant vineyards,
but þe shall not drynke wine of them.

12 **F**o I know þour manifold trasgressi-
ons, and þour mightie synnes: thep afflicte
the mil, thep take rewardes, and thep op-
presse the poore in the gate.

13 **T**herfore the prudent shall kepe silence
in that tyme, for it is an euill tyme.

14 **H**ekke good and not euill, that þe may
line: and the Lorde God of hostes shalbe
with þou, as þou haue spoken.

15 **E**ate the euill, and loue the good, and es-
tablish the iudgement in the gate: it may be
that the Lord God of hostes will be miero-
cisful vnto the remnant of Ioseph.

16 **T**herfore the Lorde God of hostes, the
Lord sayeth thus, spourning shall be in
all streetes: and thep shall lap in all the
hewen, alas, alas: and thep shall call the
husbandman to lamentation, and such
as can mourne, to mourning.

17 **A**nd in all the viues shall be lamentati-
on: for I will passe through the, sayeth
the Lorde.

18 **W**o vnto þou, that drisest þe day of the
Lorde: what haue þou to doe with it: the
day of the Lord is darkenesse & not light.

19 **A**s if a man did fle from a lion, and a
beare met him: or went into the house,
and leaneþ his hand on the wall, and a
serpent bit him.

20 **S**hall not the day of the Lord be dark-
nes, and not light: euen darkenes and not
light in it?

21 **I** hate and abhoyre þour feast dayes,
and I will not smelle in þour solenne as-
semblies.

22 **T**hough þee offer me burnt offerings
and meate offerings, I will not accept
them: neither will I regard the peace
offerings of þour fat beastes.

23 **T**ake thou away from me the multis-
tude of thy songs: for I will not heare the
melodie of thy vioules.

24 **A**nd let iudgement rine downe as wa-
ters, & righteousnes as a mightie riuier.

25 **W**here þe offered vnto me sacrifices and
offerings in the wilderness fourtie yeres,
of house of Israel?

26 **B**ut þou haue boyned a Siccity þour

ding, and thus þour thylages; and the
statte of þour gods, which þee made to
þour selues.

27 **T**herfore will I cause þou to goe into
captiuitie beyonde Damalcus, sayeth the
Lord, whose name is the Lord of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

Wo to them that are at ease in Si-
on and trust in the mountaine of
Sannaria, which were famous
at the beginning of the nations: and the
house of Israel came to them.

2 **G**oe þou vnto Calneh, and see: and from
thence go þou to Hamath the great: then
goe downe to Gath of the Philistines:
be thep better then thep kingdomes? of
the boyder of their land greater then þour
boyder.

3 **B**e that put farre awaie the euill day,
and appoche to the seate of iniquitie?

4 **T**hep lie vpon beds of puoyle, and stretch
themselves vpon their beds, and eate the
labours of the flocke, and the salture out of
the stall.

5 **T**hep sing to the founde of the viole: thep
inuent to themselves instruments of mus-
icke like Dauid.

6 **T**hep drynke wine in bowles, and anoint
their selues with the chiefe oymntures,
but no man is to saye the affliction of
Ioseph.

7 **T**herfore now shall thep goe captiue
with the first that goe captiue, and the
foylewe of them þe stretched themselves, is
at hand.

8 **T**he Lord God hath swome by himselfe,
sayeth the Lord God of hostes, I abhoyre
the excellencie of Iacob, and hate his
palaces: therefore will I deliuer vp the ci-
tie with all that is therein.

9 **A**nd if there remaine terme men in one
house, thep shall die.

10 **A**nd his vncle & shall take him by and
burne him to cary out the bones out of
the house, & shall lap vnto him, that is by
the fleshes of the house, Is there yet any
with thee? And he shall say, none. Then
shall he say, holde thy tongue: for thou
may not remember the name of þe Lord.

11 **F**o beholde, the Lord commandeth, and
þee will smite the great house with byas-
ches, and the little house with clefts.

12 **S**hall hoyses runne vpon the rocke?
or will one plowe there with oxe? for þe
haue turned iudgement into gall, and the

a The Prophet
threateneth the
welthe, which
regarded not
Gods plagues
nor menaces by
his Prophets.

b These two
cities were fa-
mous by their
fust inhabitants
the Canaanites
& secing before
time they did
nothing auail
them that were
there borne,

c why shoulde you
looke that they
shoulde saue you
which were
brought in to
dwell in other
mens possessions?

d If God haue
destroyed cities
of excellent thes
in three diuers
kingdomes, as in
Babylon, Syria,
and of the Philis-
tines, and hath
brought their
wide borders in-
to a greater
streightnes, then
yours yet are,

e thinke you to be
better or to es-
cape?

f Ye that conti-
nue still in your
wickednesse and
thinke that gods
plagues are not
at hand, burge
your selues to all
idleness, wanton-
nes and riot.

g As he caused
diuers kindes of
instruments to
be made to serue

Gods glorie, so these did contend to inuent as many to serue their
wanton affections & lusts.

h They pried not their brether, when
of now many were slayne & caried away captiue.

i Some read,
the ioy of them þe stretch the selues, shall depart.

k Here Iere.
51.14. i That is, the riches & pompe.

l The destruction shall be
so great, that none shall almost be left to burie the dead: & there-
fore they shall burne them at home, to cary out the burne ashes w
more ease.

m That is, to some neighbour, & dwelleth round about.

n They shall be so astonished at this destruction, that they shall
boast no more of the Name of God, & that they are his people:

o but they shall be dumme when they heare Gods Name, & abhorre
it, as they that are desperate or reprobate.

p He copareth them
to barren rockes whereupon it is in vaine to bestowe labour: shew-
ing that Gods benefices can haue no place among them.

fruite

i For the idolaters did vie to become by their idols: which here be called their sinne, as the Papists yet doe by theirs. k That is, the common maner of worshiping, and the seruice or religion there vied.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Ierusalem. 11 The restoring of the Church.

a Which was at Ierusalem: for he appeared not in the holocaust place of Israel. b Both i chiefs of them and also the common people. c He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shall be enemies to destroy them. d He declareth the wonderfull power of God, by the making of the heauens & the Elements, that it is not possible for man to escape his iudgements when he punisheth.

2 And though they digge into the hell, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe. 3 And though they hide their selues in the toppes of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottomes of the sea, thence will I commaund the serpent, and he shall bite them.

4 And though they goe into captiuitie befoe their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mines eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholp like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, & hath layde the foundation of his globe of elements in the earth: he calleth the waters of the sea, & pouereth them out vpon the open earth: the Lorde is his name.

7 Hee pe not as the Ethiopians vnto me, blacke Mores? yet haue I bestowed vpon you greater benefites.

8 Children of Israel, saith the Lorde, haue not I brought vp Israel out of the lande of Egypt? and the Philistines from Caphtor, and Aram from Kir?

9 Beholde, the eyes of the Lorde God, are vpon the sinnersfull kingdome, and I will destroy it cleane out of the earth. Neuer thelesse I will not utterly destroy the house of Iacob, saith the Lorde.

10 For so, I will commaund & I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

11 But all the sinners of my people shall die by the sworde, which say, The euill shall not come, nor haften for vs.

12 In that day will I raise vp the tabernacle of Dauid, that is fallen downe, and shoulde perish in close vpon the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

13 That they may possesse the remnant of Sed, and restore Edom, and of all the heathen, because by him the spiri-mp name is called vpon them, saith the Lorde, that doeth this.

14 Behold, the dayes come, saith the Lorde, that the plowman shall i touche the very enemy-mower, and the treader of grapes him, as were the that soweth seede: and the mountaines Edomites and shall be dioppe swete wine, and all the hills shall melt.

15 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit the, and they shall plant vineyards, & dylike the wine thereof: they shall also make gardens, and eate the fruits of them.

16 And I will plant them vpon their lads, & they shall no more be pulled vp againe out of their lande, which I haue giuen them, saith the Lorde thy God.

is ripe, another shoulde followe, and every one in course, Leuit 26.5. m Reade Iocel 3.18. n The accomplishment here- of is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

THE ARGUMENT.

The Idumeans, which came of Esau, were mortal enemies alway to the Israelites, which came of Iacob, and therefore did not onely vex them continually with sundrie kindes of cruelty, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroy their aduersaries, which did so sore vex them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

1 The vision of Obadiah. Thus saith the Lorde God against Edom, We haue heard a rumour from the Lorde, and an ambassador is sent among the heathen: arise, and let vs rise vp against her to battel.

2 Behold, I haue made thee final among the heathen: thou art utterly despised.

3 Thus the heathen encourage themselves to rise against Edom.

4 The pride of thine heart hath deceined thee: thou that dwellest in the cleftes of the rocks, whose habitation is high, that sayest, I will not be moued, for I haue said, I will not be brought downe to the ground.

5 Though thou exalt thy selfe as the eagle, & shalt make thy nest among the stars, thence will I bring thee downe, saith the Lorde.

6 Come thence to thee o robbers by night of world. d God will so destroy them, he will leave none, though they come, when they come, take but til they haue ynough, and they that gather grapes euer leave some behinde them, Iere. 49.9.

Y. i. night?

f Reade Iere. 47.4.

g Though he destroy the rebellious multitude, yet he will euer reuerse the remnant his Church to call vpon his Name.

h Meaning, that none of his nakle of Dauid, that is fallen downe, and shoulde perish in close vpon the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

i I will send the Messiah promised, and restore Edom, and of all the heathen, because by him the spiri-mp name is called vpon them, saith the Lorde, that doeth this.

k Meaning, that the plowman shall i touche the very enemy-mower, and the treader of grapes him, as were the that soweth seede: and the mountaines Edomites and shall be dioppe swete wine, and all the hills shall melt.

l Signifying, that they shalbe great plentie of all things, so that when one kinde of fruite

e Which despised self all others in the: thou that dwellest in the cleftes of the rocks, whose habitation is high, that sayest, I will not be moued, for I haue said, I will not be brought downe to the ground.

f Art shut vp a- make thy nest among the stars, thence will I bring thee downe, saith the Lorde. g Separate his the o robbers by night of world.

a God hath certainly reuiled to his Prophets that he will raise vp the heathen to destroy the Idumeans, where- of the rumor is now published, Iere. 49.14. b Thus the heathen encourage themselves to rise against Edom.

e They in whom thou diddest trust, for to have helpe & friendship of them, shalbe thine enemies and destroy thee.
 f That is, thy familiar friends & guests haue by secret practises destroyed thee.
 g He sheweth the cause why the Edomites were so sharply punished: not because they were enemies to his Church, whome now I comforteth by punishing their enemies.
 h When Nebuchadnezzar came against Ierusalem, thou ioyndst with him, and haddest part of his spoile, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldst haue pitied & holpen thy brother.
 i When Lord

night: how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leave some grapes?
 6 How are the things of Esau sought vp, and his treasures searched?
 7 All the men of thy confederacie: haue diuen thee to the borders: the men that were at peace with thee, haue decemed thee, & persecuted thee: they that eat thy bread, haue layde a wound vnder thee: there is none vnderstanding in him.
 8 Shall not I in that day, sayth the Lord, enen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?
 9 And thy strong men, O Teman, shall bee afraide, because eury one of the mount of Esau shalbe cut off by slaughter.
 10 For thy crueltie against thy brother Iacob, thine shame shall couer thee, and thou shalt be cut off for euer.
 11 When thou stoodst on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lottes vpon Ierusalem, enen thou wast as one of them.
 12 But thou shouldst not haue beholpen the day of thy brother, in the day that hee was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken vponely in the day of affliction.
 13 Thou shouldst not haue entered into the gate of my people in the day of their destruction, neither shouldst thou haue once looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.
 14 Neither shouldst thou haue stand in their former dignitie, and gaue them to be caried into captiuitie.

the crosse waies to cut off them, that should escape, neither shouldst thou haue shut up the remnant thereof in the day of affliction.

15 For the day of the Lords is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue drunk vpon mine holp Pountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallowe vp, and they shall be as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holp, and the house of Iacob shall possess their possession.

18 And the house of Iacob shalbe as a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kinde in them and deuoure them, and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they that possesse the South side of the mount of Esau, and the plaine of the Philistines: and they that possesse the fieldes of Ephraim, & the fieldes of Samaria, and Benjamin shall haue Ierusalem.

20 And the captiuitie of this holle of the children of Israel, which were among the Canaanites, shall possesse vnto Asraphath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall save, shall come by mount Zion, and the kingdome shalbe the Lordes.

heires and lordes of all things by him which is their head. By the Canaanites the Iewes meane the Dutchmen, and by Asraphath, France, and by Sepharad, Spaine. ¶ Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lorde and head of this kingdome.

Ionah.

THE ARGUMENT.

When Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to go, and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because he had appointed, that they which were of the heathen should conuert by the mightie power of his worde, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lorde for so many Prophets and so diligent preaching. He prophesied vnder Iosh, and Ieroboam, as a King. 14. 25.

CHAP. I.

3 Ionah fledde when hee was sent to preach, 4 A tempest ariseth, and he is cast into the sea for his disobedience.

I The word of the Lord came also vnto Ionah the sonne of Amittai, saying, Arise, and go to Nineueh.

¶ After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, hee had visions in Babylon, Ezek. 1. 1. b For seeing the great oblation of the Israelites, he sent his prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe cite of the Assyrians.

uch, that a great cite, & a great citie: for as for their wickednes to come vp before me. write, according in circuit. But Ionah rose vp to a ride vnto Tarshish from the presence of the Lord, and about eight and went downe to Tapho: and he found a fourtie mile, and ship going to Tarshish: so he payed the had a thousand & five hundred towres, & at this time there were an hundred and twenty thousand children therein. Chap. 4. 1. d Whereby he declared his weakness, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him, y he should nothing at all profite there, seeing he had done so little good among his owne people. Chap. 4. 2. e Which was the reason port to take shipping thither, called also Ioppe.

f From that wa-
gion wherein
to God had cal-
led him, and
wherein hee
would have af-
flicted him,
g As one that
would have cast
off this care and
solicitude bylee-
king rest and
quietnesse.
h As they had
called on their
idols which
declared that
idolaters have
no say nor cer-
tainor, but in
their troubles
seeker they can
not tell to who.
i Which decla-
reth that the
matter was in
great extre-
mie and doing,
which thing
was Gods moti-
on in them for
the trial of the
owke: and this
may not be done
but in matters
of great impor-
tance.
k This decla-
reth that the
very wicked in
their needlines
flee vnto God
for helpe, and
also that they
are touched
with a certaine
fear to shelde
mans blood,
whereas they
know no ma-
nifest signe of
wickednesse.
l They were
touched with
a certaine re-
pentance of
their past, and be-
gan to worship
the true God by
whom they saw
themselves so
wonderfully de-
livered: but this was done for feare & not of a pure heart & affec-
tion, neither according to Gods worde. m Thus the Lorde would
chastise his Prophet with a most terrible spectacle of death, and
hereby also confirmed him of his fauour and support in this his
charge which was inioyned him.

CHAP. II.

1 *Jonah is in the fishes belly. 2 His prayer. 10 He is deliuered.*

1 **T**hen *Jonah* prayed vnto the Lorde a Being nowe
his God b out of the fishes belly, swallowed vp
2 And *God*, I cryed in mine affliction vnto of death, & see-
to the Lorde, and he heard mee: out of the ing no remedie
belly b of hell cryed I, and thou heardest to escape, his
my voyce. lyth brail out
3 For thou haddest cast me into the bot- vnto the Lorde,
tome in the mids of the sea, and the floods knowing that
compassed me about: all thy surges, and out of the very
and all thy waues passed ouer me. hell he was able
4 Then I sayde, I am c cast away out of to deliuer him.
thy sight: yet wilt I looke againe toward b For he was
thyne holy Temple. dead in the fishes
5 The waters compassed me about vnto by as in a
the soule: the depth closed me round as graue or place
about, and the waues were wapt about of darkenesse.
mine head. c This declared
6 I went downe to the bottome of the what his prayer
mountaines: the earth with her barres was, and how he
was about mee for euill, yet hast thou laboured be-
brought vp my d life from the pitte, d twene hope
Lorde my God. and despayre,
7 When my soule fainted within me, I res considering the
membered the Lorde: and my prayer came egle of his
vnto thee, into thyne holy Temple. vocation, and
8 They that waite vpon thyng e vnto Gods iudgements
forsake their owne i mercie, for the same: but
9 But I will sacrifice vnto thee with the yet in the ende
voyce of thanksgiving, and wilt say that sayth gate the
that I haue vowed: saluatio is of thy Lorde. victorie.
10 And the Lorde spake vnto the fish, and d Thou hast de-
it cast out *Jonah* vpon the drye land, liuened me from
the fish, and all these dangers, as it were raising me from death to life: e
f They that depend vpon any thing saue on God alone. f They
refuse their owne felicitie, and that goodnesse which they should
eue receiue of God.

CHAP. III.

1 *Jonah is sent againe to Ninueh. 5 The repre-
tance of the king of Ninueh.*

1 **A**d the word of the Lorde came vnto a This is a great
2 *Jonah* the second time, saying, declaration of
3 Arise, go vnto Ninueh: that great Gods mercie, y
citie, and preach vnto it the preaching, he receiue
which I bid thee. he receiue
4 So *Jonah* arose and went to Ninueh him againe and
and according to the word of the Lorde: now he sendeth him
Ninueh was a b great and excellent ci- forth as his
tie of thre dayes iourney. Prophet, which
5 And *Jonah* began to enter into the citie had before
a dayes c iourney, and he cryed, and said, shewed so great
6 Yet fourtie dayes, and Ninueh shall bee infirmite.
ouerthrowen. b Read Cha. i. 2.
7 So the people of Ninueh d beleried c He went for-
God, and proclaimed a fast, and put on ward one day in
sackcloth from the greatest of them euen the citie, and
to the least of them. preached, and so
8 For woide came vnto the king of Nine- he continued
ueh, and he rose from his throne, and hee til the citie was
layde his robe from him, & couered him conuered.
with sackcloth, and sate in ashes. d For he de-
9 And he proclaimed & said throug his red that he was
Ninueh, (by d counsell of the king and his a Prophet sent
nobles) saying, Let neither man, nor to them from
beast, bullock nor sheepe taste any thing, God to denounce
neither feede nor drinke water. his iudgements
10 But let man and beast ynt on sackes against them.
e Not that the
dumme beastes had sinned or could repent, but that by their ex-
ample man might bee admonished, considering that for his sinne
the anger of God hanged ouer all creatures.

f He willed, that the men should earnestly call vnto God for mercy.
g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience, hee doubted whether God would shewe them mercie.
h That is, the frutes of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophete.
i Reade Ierem. 18.8.

cloth, and I cried mightily vnto God: yea, let euery man turne from his euil way, & from his wickednesse that is in their hands.
9 Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?
10 And God sawe their workes that they turned from their euil wayes: and God repented of the euil he had said he would do vnto them, & he did it not.

CHAP. III.

The great goodness of God toward his creatures.

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached, should be blasphemed.
b Reade Chap. 1.3.
c Thus he prayed of griefe, fearing lest Gods name by this forgiveness might bee blasphemed, as though he sent his Prophetes forth to denounce his iudgements in vaine.
d Wilt thou be iudge when I do things for my glory, and when I do not?

Therefore it displeased a Ionah exceedingly, and he was angry.
And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee vnto Tarshish: for I knewe that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euil.
3 Therefore now, O Lord, take, I beseeche thee, my life: from mee: for it is better for me to die then to liue.
4 Then said the Lord, Dost thou well to be angry?
5 As though he sent his Prophetes forth to denounce his iudgements in vaine.
d Wilt thou be iudge when I do things for my glory, and when I do not?

So Ionah went out of the citie and late on the East side of the citie, & there made him a boote, and late vnder it in the shadow: till he might see what shoulde be done in the citie.
6 And the Lord God prepared a gourd, & made it to come vp ouer Ionah, that it might be a shadow ouer his head, & belittle him from his griefe. So Ionah was exceeding glad of the gourd.
7 But God prepared a worme when the morning rose the next day, and it smote the gourd, that it withered.
8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to die, and said, It is better for me to dye, then to liue.
9 And God smote vnto Ionah, Dost thou well to be angry for a gourd? And he said, I do well to be angry vnto the death.
10 Then said the Lord, Thou hast had pittie on the gourd for which thou hast not laboured, neyther madest it growe, which came vp in a night, and perished in a night.
11 And shoulde I not spare Ninineh that great citie, wherein are five score thousand persons, that I cannot discern to God, betwene their right hands, and their left hands, and also much cattell?
12 Wherein would pittie himselfe and this people, and would refrain God to shewe his compassion to so many thousand people.
1 Meaning, that they were children and simple.

Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lorde, concerning Iudah and Israel, at the least thirtie yeeres: at what time Isaiah prophesied. Hee declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatrie. And to this ende he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophetes, & the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisteth Ahab, & all his false prophetes, as 1 king. 22.8. but another of the same name.

CHAP. I.

The destruction of Iudah and Israel because of their idolatrie.

a Some in Mes-siah a citie of Iudah.
b Because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he stimulated them to gods iudgements: taking all creatures, and God him selfe to witness, that the preaching of his Prophets, which they haue abused, shall be reuenged.
c Meaning hereby that God will come to iudgment against the strong cities and holdes.

1 The word of the Lord, that came vnto Micah the Bethlethite in the daies of Iotham, Ahaz, & Hezekiah kings of Iudah, which he sawe concerning Samaria & Jerusalem.
2 Heare, O all ye people: hearken thou, O earth, and all that therein is, and let the Lord be witnesse against you, euen the Lord from his holie Temple.
3 For behold, the Lord cometh out of his place, & will come: downe, & treade vpon the hye places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as ware before the fire, and as the waters that are powred downeward.
5 For the wickednes of Iacob is all this, and for the sinnes of the house of Israel: what is the wickednesse of Iacob? Is not Samaria? and which are the hye places of Iudah? Is not Jerusalem?
6 Therefore I will make Samaria as an heape of the field, and for the planting of a vinegarde, and I will cause the stones thereof to rumble downe into the valley, and I will discouer the foundations thereof.
7 And all the graven images thereof shall be broken, and all the gyfts thereof shall be euil practises, and thought that their idoles had enricht them therewith for their seruice vnto them, burnt.

1 The gains that came by their idols, shall be counted as a thing of naught: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

2 Least the Philistines our enemies rejoice at our destruction, i Which was a dire secret to Jerusalem, Jeru. xl. 22, these called Ophrah, and signified dust: therefore he willeth them to mourn, and route themselves in the dust, for their dustie cite.

3 Their were slain whereby Iemie should pisse in he came to Iudah, 1 He shall none depart before he hath overcome you, and so you shall pay for his trying.

4 For Babylonek had shut vp Jerusalem, that they could not fend to succour them. n To flee away: for Saneherib laide fire first to that cite, and remained therein when he sent his captaines, and armie against Jerusalem. o Thou first receyvedst the idolatrie of Ieroboaum, and so didst infect Jerusalem. p Thou shalt brybe the Philistines thy neighbours, who they shall decieve thee, as well as they of Jerusalem. q He prophecieth against his owne cite, and because it signified an heritage, he saith that God would sende an heire to possesse it. r For so they thought themselves for the strength of their cite.

burst with the fyre, & all the doores thereof of will I destroy: for he gathered it of the type of an harlot, and they shall returne s to the wages of an harlot.

8 Therefore I will mourne and howle: I will go without clothes, & naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come unto the gate of my people, unto Jerusalem.

10 Declare ye it not at Gath, neither weep ye: for the house of Ephraim roule thy selfe in the dust.

11 Thou that dwellest at Shaphir, go together naked with shame: he that dwelleth at Raanan, shall not come forth in the mourning of Beth-el: the enemy shall receive of you for his standing.

12 For the inhabitant of Sparoth wept for good, but will come from the joye unto the gate of Jerusalem.

13 O thou inhabitant of Achish, bynde the chariot to the beasts: of pyce: the beginning of the shame to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presentes to Spaheth: Gath: the houses of Achish shall be as a lie to the kings of Israel.

15 Yet will I bring an hepe unto thee, O inhabitant of Sparoth, he shall come unto Buzian, the glory of Israel.

16 Make thee bald: and shane thy for thy delicate children: enlarge thy baldnesse as the eagle, for they are gone into captivity from thee.

17 For Babylonek had shut vp Jerusalem, that they could not fend to succour them. n To flee away: for Saneherib laide fire first to that cite, and remained therein when he sent his captaines, and armie against Jerusalem. o Thou first receyvedst the idolatrie of Ieroboaum, and so didst infect Jerusalem. p Thou shalt brybe the Philistines thy neighbours, who they shall decieve thee, as well as they of Jerusalem. q He prophecieth against his owne cite, and because it signified an heritage, he saith that God would sende an heire to possesse it. r For so they thought themselves for the strength of their cite.

CHAP. II.

1 Threatning against the wanton and deintie people, 6 They would teach the Prophets to preach.

1 W unto the, that imagine misquitie, & worke wickednes vps on their beddes: when the morning in light they practise it because their hande hath power.

2 And they cover fildes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, even man and his heritage.

3 Therefore thus saith the Lord, Behold, against this familie have I devised a plague, wherout ye shall not plucke your neckes, and ye shall not go so proudly, for this time is euill.

4 In that day shall they take by a parable against you, and lament with a dolefull lamentation, and saye, We be utterly wasted: he hath changed the portion of my people: howe hath he taken it away to resioie it unto one? he hath deuinded

our fildes.

5 Therefore thou shalt haue none that shall call a coser by lot in the Congregation of the Lord.

6 They that prophesied, prophesie prenot. They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iacob, is the Spirit of the Lord shone? are these his workes? are not my wayes good vnto him? that walketh by right?

8 But he that was better day my people, is risen vp on the other side, as against an enemy: they spole the beautiful garment from the that passe by peaceably, as though they returned fro the warre.

9 The women of my people haue pee call out from their pleasant houses, and from their children haue pe taken away my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a voyce destruction.

11 If a man walke in the Spirit, and would speake softly, saying, I will prophesie vnto thee of wine, and of strong drinke, hee shall euen bee the prophete of this people.

12 I will surely gather the wholly, & time. Iacob: I will surely gather p remnant of Israel: I will put them together as the sheepe of Bozrah, even as the flocke in the muddes of their folde: the oxies shall be full of butyre of the morn.

13 The breaker vp shall come by despite: they shall breake out, and passe mics, by the gate, & go out by it, and their king shall go before them, and the joye shall be vpon their heades.

as it were, part of his glory. 1 Jerusalem shall not be your safeguard: but the cause of your destruction. m That is, how himselfe to be a Prophet. n He sheweth what prophets they desire in that is, in flatterers, which tel them pleasant tales, and speake of their commodities. o To destroy thee. p The enemy shall breake their gates and walles, and leade them into Caldea, q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrants of princes and false prophets.

1 Ad I sayde, Heare, I sayd pou, O heads of Iacob, and pe princes of the house of Israel: shoulde not ye know i iudgement?

2 But they hate the good, and lone the euill: they plucke off their skinned from them, and their flesh from their bones.

3 And they rate also the flesh of my people, and flap of their skinned from them, and they brake their bones, and choppe them in peeces, as for the pot, and as flesh within the caldron.

4 Then shall they cry vnto the Lord, but he will not heare them: hee will euen hide their face from them at that time, des ther, but because they haue done wickedly in their teeth them to wolves, lions, & most cruel beasts. e That is, whē I shall visite their wickednes: for though I heare i godly before they cry, Isa 65. 24, yet I will not heare thes though they cry, Isa. 1. 15, ezek 8. 1, ier. 23. 3, 1 pet. 3. 11, 12.

5 That thing is lawful, both to gouerne my people angir, & also to discharge your owne conscience. b The Prophet condemneth the wicked gouernours, not onely of couetousnes, but also of theft and murder, but because they haue done wickedly in their teeth them to wolves, lions, & most cruel beasts. e That is, whē I shall visite their wickednes: for though I heare i godly before they cry, Isa 65. 24, yet I will not heare thes though they cry, Isa. 1. 15, ezek 8. 1, ier. 23. 3, 1 pet. 3. 11, 12.

d They deuoure
all their subtiltie,
and then flatter
them, promising
that all shall goe
well; but if one
restraineth from
their bellies, the
they inuent all
wayes to mis-
chief.

e As you haue
loued to walke
in darkenesse, &
to propheticie
lies, so God shall
reward you with
grosse blindness,
& ignorance, so
that when all
others shall see
the bright bea-
mes of Gods gra-
ces, ye shall as
blind men grope
as in the night.
f Woe God shall
discouer them to
the world, they
shall be afraid to
speake: for all
shall know that
they were but
false prophetes,
and did belie the
word of God.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing howe God
both gaue him giftes, habilitie and knowledge to discern be-
tweene good, and euill, and also constancie to reprove the finnes
of the people, and not to flatter them. h They build them houses
by briberie, which he calleth blood and iniquitie. i They will
say, that they are the people of God, and abuse his name, as a pre-
tence to cloke their hypocrisie. k Reade Ieremiah 16. 18.

CHAP. IIII.

a When Christ
shall come, and
the Temple shall
be destroyed.
b Reade Isa. 2. 2.
c He sheweth
that there is no
true Church but
where as y^e peo-
ple are taught by
Gods pure word.
d By his correc-
tions & chaen-
ings he will
bring the people
into subiection
which are in the
vtmost corners
of the world.
e They shall ab-
staine from all
euil doing, and
exerce them
selues in godli-
nes and in well
doing to others.
f Reade Iai. 2. 4.

1 Of the kingdom of Christ, & felicitie of his Church.
2 We in the last dayes it shall come
bro yasse, that the mountaine of the
house of the Lord shall be prepared
in the toppe of the mountaines, and it
shall bee exalted above the hills, and
people shall flowe vnto it.

3 And hee shall iudge among many peo-
ple, and rebuke mightie nations a farre
off, and they shall bryake their swoydes
into mattocks, and their speares into
sickles: nation shall not lift vp a sworde
against nation, neither shall they learne
to fight any more.

4 But they shall sit euery man vnder his
vine, and vnder his figge tree, and none
shall make them afraid: for the mouth of
the Lord of hostes hath spoken it,

5 For all people will walke & euery one
in the name of his God, and wee will
walke in the name of the Lord our God,
of God euery euery.

6 At the same day, sayth the Lord, will I
gather her that hath beene banished, and
I will gather her that hath beene cast out,
and shee shall be as it was in the day
that shee was afflicted.

7 And I will make her that hath beene
banished, and shee shall be as it was in the
day that shee was afflicted, and shee shall
be as it was in the day that shee was
afflicted, and shee shall be as it was in
the day that shee was afflicted.

8 And thou, O tower of the flocke, the
strong holde of the daughter Zion, vnto
thee shall it come, & thou shalt be
ruined, and kingdome shall come to
the daughter Jerusalem.

9 Nowe why dost thou cry out with la-
mentation? is there no king in thee? is
thy counsell perished? for thou hast
taken thee, as a woman in traualle.

10 Sowoe and mourne, O daughter
Zion, like a woman in traualle: for thou
shalt thou goe forth of the citie, and dwell
in the field, and thou shalt goe into Babel,
there shalt thou bee deliuered: there the
Lord shall redeeme thee from the hand
of thine enemies.

11 Nowe also many nations are gathered
against thee, saying, Zion shall bee con-
demned, & our eye shall looke vpon Zion.

12 But they knowe not the thoughts
of the Lord: they vnderstande not his
counsell, for he shall gather them as the
sheafe in the barn.

13 Arise, and thresh, O daughter Zion: for
I will make thee home pson, and I will
make thee house by house, and thou shalt
bryake in pieces many people: and I will
consecrate their riches vnto the Lord, and
their substance vnto ruler of the whole
world.

king nor counsell. m He sheweth that the saith ought not
to measure Gods indignementes by the draggies and threatenings
of the wicked, but thereby are admonished to lift vp their hearts
to God to call for deliuerance. n God giueth his Church this vic-
torie so oft as hee ouercometh their enemies: but the accomplish-
ment hereof shall be at the last coming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie
of Beth-leem.

1 Nowe assemble thy garisons, O daughter
of garisons: hee hath nether them of
laped siege against us: they shall the danger
smite the iudge of Israel with a rodde
vpon the cheek.

2 And thou Beth-leem Ephrathah art these con-
fessions, little to be among the thousandes of
Judah, yet out of thee shall bee come
forasmuch as thou shalt bee ruler in Ierusalem
as thou shalt bee ruler in Ierusalem.

her garisons to trouble others, the Lord would neuer cause
garisons to vex her, and that her Rulers should be as firmes
as the face most contentuously. b For so the Iewes desired
their country, that for euery shoulde there was a chief ca-
ptaine: and because Beth-leem was not able to make a chief ca-
pitaine, hee calleth it little, but yet God will raise vp his captaine and
venerour thereint, and thus it is not the least by reason of this
necesse, as Mat. 2. 6.

and all the manner of the house of Iſhab, and ye walke in their counſels, that I ſhould make thee waſte, and the inhabitants thereof an hiſſing: therefore ye ſhall beare the reſpoſe of my people.

CHAP. VII.

- 1 A complaint for the ſmall number of the righteous.
4 The wickednes of thoſe times. 14 The proſperitie of the Church.

a The Prophet taketh vpon him the perſon of the earth, which complained that all her fruites are gone, ſo that none is left: that is, if there is no godly man remaining: for all are giuen to crueltie & deceit, ſo that none ſpareth his owne brother.

b He ſheweth the prince, the iudge, & the rich man are linked together, all to doe euil and to cloke the doings one of another. c That is, the rich man that is able to giue money, abſteineth from no wickednes nor iniurie. d Theſe men agree among theſe ſcels and conſpire with one conſent to doe euil.

e They that are of moſt eſtimation & are counted moſt honeſt among them, are but thornes and bryers to prick.

f Meaning, of the Prophets & gouernours. g The Prophet ſheweth that the only remedie for the godly in deſperate euils, is to flee vnto God for ſuccour. h This is ſpoken in perſon of the Church, which calleth the malignant Church her enemy.

Wid is mee, for I am as a ſonne in gathering, & as the grapes of the vintage: there is no cluster to eate: my ſoule deſired the firſt ripe fruites.

2 The good man is periſhed out of the earth, & there is none righteous among men: they all lye in waite for blood: euery man hunteth his brother with a net.

3 To make good ſay & euill of their handes, the prince aſked, and the iudge iudgeth for a rewarde: therefore the great man hee ſpeaketh out the corruption of his ſoule: ſo they way lay it vp.

4 The beſt of them is as a byper, and the moſt righteous of them is tharper then a thorne hedge: the dape of the watchmen and the viſitation cometh: then ſhall be their confuſion.

5 Truſt ye not in a friende, neyther put ye confidence in a counſeller: keepe the doyes of thy mouth from her that ſpeeth in thy boſome.

6 For the ſonne rentlieth the father: the daughter reſteth vp againſt the mother: the daughter in lawe againſt her mother in lawe, and a mans enemies are the men of his owne houſe.

7 Therefore I will looke vnto the Lord: I will waite for God my ſauour: my God will heare me.

8 Keiope not againſt me, mine enemies: though I fall, I ſhall ariſe: when I ſhall lie in darkeneſſe, the Lord ſhall be a light vnto me.

9 I will beare the wrath of the Lord becauſe I haue ſinned againſt him, vntill he plead my cauſe, & execute iudgement for me: then will he bring me forth to the light, and I ſhall ſee his righteousnes.

10 Then ſhall hee that is myne enemy, ſhall

looke vpon it, and ſhame ſhall couer her, which ſaid vnto me, Where is the Lord thy God? mine eyes ſhall beholde her: himſelfe a deſpoile ſhall hee be troden downe as the ſerue of his miſſe of the ſtreets.

11 This is the dape, that thy walles ſhall deſtroyer of his be built: this day ſhall thine ſacre away be the decre.

12 In this day alſo they ſhall come vnto thee from Aſhur, and from the ſtrong cities, and from the ſtrong holdes euen vnto the riuer, and from ſea to ſea, and from mountaine to mountaine.

13 Notwithſtanding, the lande ſhall be ſolate becauſe of them that dwell therein, & for the fruites of their inventions.

14 Feede the people with the rod, the ſtocke of thine heritage (which dwell ſo ſolitarie in the wood) as in the middeſ of theyr holdes, Carmel: let them feede in Baſhan and Gilead, as in olde time.

15 According to the daſes of the conſuming out of the lande of Egypt, will I ſhewe vnto him marvellous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall lap their hande vpon their mouth: their eares ſhall be deeke.

17 They ſhall like the duſt like a ſerpent: they ſhall moue out of their holes like wyomes: they ſhall be afraid of the Lord thy God, and ſhall feare becauſe of thee.

18 Who is a God like vnto thee, that takeſt away iniquitie, and paſſeſt by the tranſgreſſion of the remnant of his heritage? He retrieth not his wrath for ever, becauſe mercie pleaſeth him.

19 Hee will turne againe, and haue compaſſion vpon vs: he will ſubdue our iniquities, and caſt all their finnes into the bottome of the ſea.

20 Thou wilt performe thy truth to Jacob, & mercie to Abraham: as thou ſhalt ſwoyne vnto our fathers in olde time.

be beneficiall vnto them as in time paſt. o God promiſeth to be fauourable to his people as he had bin aforetime. p They ſhall be as dumme men and dare bragge no more. q They ſhall be ſtoniſhed, and aſtaye to heare men ſpeake, leaſt they ſhall heare of their deſtruction. r They ſhall fall far on the ground for feare. ſ As though hee woulde not ſee it, but woulde ſee it. t Meaning, of his elect. u The Church is aſſured, that God will declare in effect the truth of his mercie all promiſed, which he had made of olde to Abraham, and to all that ſhould appoynt the promes by faith.

Nahum.

THE ARGUMENT.

As they of Nineueh ſhewed themſelues prompt and ready to receyue the worde of God at Iohns preaching, and ſo turned to the Lord by repentance: ſo after a certaine time rather giuing themſelues to worldly meanes to increaſe their dominion, then ſeeking to continue in the feare of God, and trade wherein they had begonne, they caſt off the care of religion, and returned to their vomite, and provoked Gods iuſt iudgement againſt them, in aſſaſſinating his people. Therefore their citie Nineueh was deſtroyed, and Meroch-baladan King of Babel (or as ſome thinke Nebuchad-nezzar) enioyed the Empire of the Aſſyrians. But becauſe God hath continually care of his Church, he ſtirreth vp his Prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he prophesied about the time of Hezekiah and not in the time of Manaſſeh his ſonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the delin-
quency of Israel.

a Neale 11a.

13. b The vision or

revelation, which

God commanded

Nabum to write

concerning the

Nineueh.

c That is, borne

in a poore vil-

lage in the tribe

d Meaning of

his glory.

e With his he is

but angry for a

time, but his an-

ger never allow-

eth toward the

apostate, for a

time he defer it.

f These wicked

Gods mercy an

occasion to lime,

but the Prophet

wilth them to

confider his

force and iustice.

g If all creatures

be as Gods com-

mandement

and none is able

to resist his

wrath, shall man

flatter himselfe

and drinke by

any means to

escape when he

provoketh his

God to anger?

h Left the faith-

ful should be dis-

couraged by

fearing the po-

wer of God, he

flattereth them

i That he mer-

cytaine vnto

them, & that he

hath care over

them.

i Signifying, that

God will suddenly

destroy Nineueh,

and the Assyrians

in such sorte, as

they shall ly in

perpetuall dark-

ness, and neuer

recoer their

strength againe.

k He sheweth that

the enterprys of

the Assyrians

against Iudah

and the Church,

were against

God, and there-

1 **I** **Y** **E** **burden of Nineueh.**

The booke of the vision of

Nabum the **E** **M** **elchite.**

God is **4** **elous,** & the Lord

reneweth: the Lord renews

geth: rise **4** **Lord** **5** of anger,

the Lord will take vengeance on his ad-

versaries, and he reuerently wrath for his

enemies.

3 The Lord is slow to anger, but he is great

in power, & will not surely cleare the wicked:

the Lord hath his wap in the whirls

winde, and in the storme, and the cloudes

are the dust of his feete.

4 He rebuketh the sea, and dyeth it, & he

dyeth up all the riuers: Babylon was wa-

sted and Carmel, and the flower of Liba-

non is wasted.

5 The mountaines tremble for him, and

the hills melt, and the earth is burnt at

his sight, yea, the world, and all that

dwell therein.

6 Who can stand before his wrath? of

who can abide in the fiercenesse of his

wrath? his wrath is powred out like fire,

and the rockes are broken by him.

7 The Lord is good: & as a strong hold in

the day of trouble, and he knoweth them

that trust in him.

8 But passing ouer as with a flood, hee

will utterly destroy the place thereof, &

darkenesse shall pursue his enemies.

9 What do ye imagine against the Lord?

he will make an utter destruction: afflic-

tion shall not rise by the second time.

10 For he shall come as unto thornes

folden one in another, and as unto thyn-

hardes in their bynnenes: they shalbe

denoued as stubble full of thornes.

11 There is commeth one out of thee that

imagineth euill against the Lord, euen a

wicked counsellour.

12 Thus saith the Lord, Though they

be quiet, and also many, yet thus shall

they be cut off when he shall passe by:

though I haue afflicted they, I will af-

flict thee no more.

13 For nowe I will breake his yoke from

thee, and will burst thy bondes in sunder.

14 And the Lord hath giuen a comma-

ndement concerning they, that no more

of thy name be sowne: out of the house
of thy gods will I cut off the grauen, and
the molten image: I will make it thy
grave for thee, for thou art vile.

15 Beholde upon mountains the face
of him that declareth, and publisheth
peace: O Iudah, keepe thy solemn
feasts, performe thy vowes: for the wit-
nesse shall no more passe through thee: he
is utterly cut off.

the Iewes shoulde enioye by the death of Saneherib.

CHAP. II.

He describeth the victories of the Chaldeans against the
Assyrians.

1 **T**he destroyer is come before thee
face: keepe the munition: looke to
the wap: make thy loppes strong:
increase thy strength mightily.

2 For the Lord hath turned away the
glory of Iacob, as the glory of Israel:
for the empties haue emptied them out,
and marred their vine branches.

3 The shilde of his mightie men is made
red: the baliant men are in feare: the
charetes shalbe as in the fire and flames in
the day of his preparation, and the
firre trees shall tremble.

4 The charetes shall rage in the streets: they
shall runne to and fro in the hie wapen:
they shall seeme like lampes: they shall
shoothe like the lightning.

5 He shall remember his strong men: they
shall stumble as they goe: they shall make
haste to the walles thereof, and the defence
shalbe prepared.

6 The gates of the river shall be opened,
and the palace shall melt.

7 And Gizzab the Queene shalbe led away
captive, and her maydes shall leade her
as with the voice of doves, flitting vpon
their beakles.

8 But Nineueh is as of olde like a poole
of water: yet they shal flee away. Stand,
stand, shall they cry: but none shall looke
backe.

9 By people of the flurr, people the golde:
for there is none end of the store, & glorie
of all the pleakant vessels.

10 She is enuie and vopde and waste,
and the heart melteth, and the knees
smite together, & sorrowe is in all loppes,
the faces of them all gather blacknesse.

11 Where is the dwelling of the lions, & the
the pasture of the lions whelpes? where
the lion, & the lionesse walked, and the
lions whelp, and none made them afraid.

12 The lion did teare in pieces prongh for
his whelpes, & voyced for his lionesse,
and filled his holes with pray, and his
dennes with foyple.

that Nineueh is so ancient that it can neuer perishe, & is as a fish-
poole, whose waters they that walke on the bankes can not touch
but they shalbe scattered, and shall not looke backe though men
would call them. h God commandeth the enemies to spoile Ni-
neueh, and promisseth them infinite riches and treasures. i That
is, Nineueh, and the men thereof shalbe after this sort. k Reade
Joel. 3. 6. l Meaning, Nineueh, whose inhabitants were cruel
like the lions, and giuen to all oppression, and spared no violence
or tyrannie to provide for their wives and children.

m That is, as
soone as my
wrath beginneth
to kindle.
n Signifying the
heralds, which
were accustomed
to proclaim war. Some read of thy gum reech,
wherewith Nineveh was wont to bruse the bones of the poore.

13 Beholde, I come vnto thee, sayeth the
Lord of hostes, and I will burne her cha-
re in the smoke, and the sword shall de-
uoure thy pong spous, & I will cut off thy
people from the earth, & the voyce of thy
messengers shall no more be heard.

C H A P. III.

1 Of the fall of Nineveh, & No power can escape the
hand of God.

1 **B**loody citie, it is all full of lyes, and
robber: the pray departeth not:
2 The people of a whip, & the people
of the mooring of the wheelles, & the beas-
ting of the horses, and the leaping of the
charets,

3 The horseman lieth by both the bright
sword, and the glittering spear, & a mul-
titude is slain, & the dead bodies are ma-
ny: there is none end of their coyses: they
stumble vpon their coyses,

4 Because of the multitude of the fornications
of the harlot that is beautiful, and
is a mistresse of witchcraft, and selleth the
people through her whoordome, and the
nations through her witchcraftes.

Behold, I come vpon thee, saith the Lord
of hostes, & will discouer thy shirts vpon
thy face, & will shewe the nations thy fil-
thines, and the kingdomes thy shame.

And I will cast slith vpon thee, and make
the vile, & will set thee as a galing stocke.

7 And it shall come to passe, that all they
that looke vpon thee, shall see from thee
and say, Nineveh is destroyed, who will
haue pittie vpon her? where shall I see
comforters for thee?

8 Art thou better then ^d Mo, which was full
of people? that lay in the rivers, and had
the waters round about it: whose ditch
was the sea, & her wall was from the sea?

9 Ethiopia and Egypt were her strength,

and there was none end: But and Lubim
were ^e her helpers.

10 Per was shee caried away, & went into
captiuitie: her pong childre also were da-
shed in pieces at the head of all straters:
and they cast lots for her noble men, & all
her mightie men were bound in chains.
11 Wilt thou shalt be drunken: thou shalt
hide thy selfe, & shalt seeke helpe because
of the enemie.

12 All thy strong cities shall be like figge-
trees with the first ripe figs: for if they be
shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are wo-
men: the gates of thy land shall be opened
vnto thine enemies, and the fire shall de-
uoure thy battres.

14 Drawe thee waters for the siege: fortifie
thy strong holdes: goe into the clay, and
temper the mortar: make strong buicks.

15 There shall the fire deuoure thee: the
sword shall cut thee off: it shall eate thee
by like the locusts, though thou be multi-
plied like the locusts, & multiplied like
the grasshopper.

16 Thou hast multiplied thy marchantes
about the starres of heauen: the locust
spoyleth and speth away.

17 Thy princes are as the grasshoppers, &
thy captaiues as the great grasshoppers: they
which remaine in the hedges in the colde then-
day: but when the sunne ariseth, they flee
away & their place is not knowne where
they are.

18 Thy shepherdes doe sleepe, & sing f Thy prison-
ers of Affliction: thy strong men lie downe: thy counsellers
people is scattered vpon the mountaines,
and no man gathereth them.

19 There is no healing of thy wound: thy
plague is grievous: all that heare the
bruite of thee, shall clap the handes ouer
thee: for vpon ^e whome hath not thy ma-
lice passed continually?

Habakkuk.

THE ARGVMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the mi-
serable oppression of the godly, which endure all kind of affliction & cruelty, and yet can see
none end. Therefore he had this reuelation shewed him of God, that the Caldeans should
come and take them away captiues, so that they could looke for none end of their troubles as yet,
because of their stubbornnes & rebellio against the Lord. And lest the godly should despair, seeing
this horrible confusion, he comforteth the by this that God will punish the Caldeans their enemies,
when their pride and crackle shall be at height: wherefore he exhortheth the faithful to patience by
his owne example, & sheweth them a forme of prayer, wherewith they should comfort themselves.

C H A P. I.

2 A complaint against the wicked that persecute the
iust.

1 **W**ho is hee bird, which Habakkuk
the prophet did see.

2 Lord, howe long shall I
cry, and thou wilt not heare?
euen crye out vnto thee: for
violence, and thou wilt not
helpe!

3 Why dost thou shewe me iniquitie, and
cause me to behold fowle: for spying, and
violence are before me: and there are
that raise by strife and contention,

4 Therefore the law is dissolved, & iudges
ment doth neuer goe forth: for the wicked
doth compass about ^e righteous: they
foe & wrong iudgement pcedeth.

5 Behold among the heathen, and regard,
& wonder, & marueile: for I will worke
a worke in your dayes: & ye will not be-
leeue it, though it be tolde you.

6 For lo, I raise by the Caldeans, that bit-
ter and furious nation, which shall goe by:
on the heady of the lande to possesse
dwelling places, that are not theirs,

not now beleue the strang plagues which are at hande.

a It neuer cea-
seth to spoyle
and robbe.

b He sheweth
how the Calde-
ans shall haile, &
how couragious
their horses shall
be in beating
the ground whe
they come a-
gainst the As-
syrians.

c He compareth
Nineveh to an
harlot, which by
her beaute and
soblitie enticeth
yong men, and
bringeth them
to destruction.

d Meaning, A-
lexandria, which
was in league
with so many
nations, and yet
was now destru-
ed.

a The Prophet
complaineth vn-
to God & bewail-
eth that among
the Iewes is left
none equiue nor
brotherly loue:
but in stead here-
of reigneth cru-
elty, theft, con-
tention & strife.

^a Or thine.

^e Signifying that
Gods iudgements
should suddenly
destroy the As-
syrians, as these
vermines are
with raine: the
change of wea-
ther.

^e Meaning, the
people, so whom
Allyrium had
not done harme.

b To suppose
him if any should
shewe him selfe
zealous of Gods
cause.

c Because the
iudges which
should redresse
this excess are
as euill as ^d the
refractory
Asyritians
past you would
not beleue the
wordes, so that
ye

a They themselves shall your iudges in this cause, & somewhat more they will control them. **7** They are terrible and fearful: their indignation and their dignity shall proceed of themselves.

8 Their horses also are swifter then the leopards, & are more fierce then the wolues in the evening: & their bowmen are many: & their bowmen shall come from farre: they shall lie as the eagle halting to meate.

9 They come all to spoile: before their face shall be an Eastwinde, and they shall gather the captiuitie, as the sand.

10 And they shall mocke the kings, and the princes shall be a scoyne vnto them: they shall deride euery strong holde: for they shall gather dust, and take it.

11 Then shall they take a courage, & transgres and do wickedly, imputing this their power vnto their god.

12 We not thou of olde, & Ioye my God, mine holpe one: we shall not die: & Ioye, thou hast ordeined them for iudgement, and & God, thou hast established them for correction.

13 Thou art of pure eyes, & canst not see euil: thou canst not behold wickednes: wherefore dost thou looke vpon the transgressors, & holdest thy tongue when the wicked denioureth the iust, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

15 They take vp all with the angle: they catche it in their net, and gather it in their pame, wherof they reioyce & are glab.

16 Therefore they sacrifice vnto their net, & burne incense vnto their pame, because by them their portion is fatte and their meate plenteous.

17 Shall they therefore stretch out their net & not spare continually to slay nations? the small, and the Caldeans destroy all the world. **m** Meaning, that the enemies flatter them selves, and glory in their own force, power, and wit. **n** Meaning, that they should not,

CHAP. II.

2 A vision, & Against pride, courtoisies, drunkennes, and idolatrie.

1 I will renouice mine ouerjudgement, and onely depende on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations.

2 And the Ioye answered me, & said, Write the vision, & make it plaine vpon tables, that he may runne & what readeth it.

3 For the vision is pet for an appointed time, but at the last it shall speake, & not lye: though it tarie, waite: for it shall surely come, and shall not lye.

4 Beholde, hee that lieth by himselfe, his minde is not bright in him, but the iust shall lye by his faith,

5 Pea, in deed the proud man is as he that which contained the destruction of his enemy, & the comfort of his Church, which thing though God execute not according to mans lusty affections: yet if iudice of both is certaine at this time appointed.

6 To trust in himselfe or in any worldly thing, is neuer to be quiet: let if only rest is to stay vpon God by faith, Rom. 1. 7 gal. 3. 11. heb. 10. 38. e He compareth proud & couetous men to a drunken drinke that is without reason & sense, who God will punish, & make him a laughing stocke to all the world: & this he speakes for the comfort of the iust, and against the Caldeans,

transgresseth by wine: therefore shall hee not endure, because he hath enlarged his desire as the hel, & is as death, & can not be satisfied, but gathereth vnto him all nations, and heareth vnto him al people.

6 Shall not all these take vp a parrable against him, and a taunting pauerb against him, and say, Wo, hee that increaseth that which is not his? how long? and hee that laberth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall burre thee: and awake, that shall stirre thee: and thou shalt be their pray?

8 Because thou hast spoiled many nations, al the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

9 Wo, hee that conuerteth an euil courtoisnes to his house, that he may per his nest on fire, to escape from the power of euil.

10 Thou hast consulted shame to thine owne house by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall cry out of the wall, and the beamie out of the timber shall answer it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Beholde, is it not of the Lord of hostes that the people shall labour in the verpe fire: the people shall reuen wearie themselves for verpe banitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Wo vnto him that gineth his neighbours drinke: thou iopnest thine heare, and makest him drunken also, that thou mayest see their ymities.

16 Thou art filled with shame: for thyne drinke thou also, and be made naked: the city of the Lords right had hath turned vnto thee, and shameful spilling shall bee for thyne gloyp.

17 For the cruelty of Lebanon shall couer thee: so shall the spoyle of the beasts which made thee afraid, because of mens blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

18 What profiteth the image: for the maker thereof hath made it an image, & a rather of lyes, though hee that made it, trust therein, when hee maketh dumme idoles, the world.

19 Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise up, it shall teach thee: beholde, it is lapt cheth thus the King of Babylon, who as he was drunken with couetousnes and cruelty, so hee prouoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltye shall be executed against the people. He sheweth that the Babylonians gods could nothing auail them: for they were but blockes or stones, reade Ierem. 10. 8. **q** If thou wilt consider what it is, and how that it hath neyther breath nor life, but is a dead thing.

f Signifying, that all the world shall with the destruction of tyrants, & that by their oppression and couetousnes, they heape but vpon themselves more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his own house, when as hee thinketh to enrich himselfe by crueltye and oppression.

i The stones of the house shall cry, and say that they are builte of blood, and the wood shall answer and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appear, though roughal the world.

m He repro- beth thus the King of Babylon, who as he was drunken with couetousnes and crueltye, so hee prouoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltye shall be executed against the people. He sheweth that the Babylonians gods could nothing auail them: for they were but blockes or stones, reade Ierem. 10. 8. **q** If thou wilt consider what it is, and how that it hath neyther breath nor life, but is a dead thing.

ouer with golde and silver, and there is no
bready in it.
20 But the Loyde is in his holy Tem-
ple: let all the earth keepe silence befoze
him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet
for the ignorances.
2 O Lord, I haue heard thy voyce,
and was afraide: O Loyde, resume thy
work in the middes of the people, in the
middes of the perres make it knowne: in
wajath remember mercie.

3 God conuener from Teman, and the
holy one from mount Paran, Selah. His
glory conuerth the heauens, and the earth
is full of his ppyale,

4 And his bygnnes was as the light: he
had hoynes coming out of his handes,
and there was the hiding of his power.

5 Befoze him went the pestilence, and burn-
ing coales went forth befoze his feete.

6 Hee floode and measured the earth: hee
beheld and dissolved the nations, and the
euerlasting mountaines were broken, and
the ancient hills did bowe: his 'wapes
are euerlasting.

7 For his iniquitie I sawe the tentes of
Cushan, and the curraimes of the lande of
Assirian did tremble.

8 Was the Loyde angrie against the ri-
uers? or was thine anger against the
floodes? or was thy wajath against the sea,
that thou didest ride vpon thine hoyses?
thy charets byought saluation.

9 Thy k bow was manifestly reuiled, and
the othes of the tribes were a sure woꝝd,

a The Prophet instructed his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance,
b Thus the people were afraide when they heard Gods threatenings, & prayed.
c That is, the state of thy Church which is now ready to perishe, before it come to halfe a perfect age, which shoulde be vader Christ.
d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power that was iowned with his brightnesse, which was hid to the rest of the worlde, but was reuiled in mount Sinai to his people, Psal. 31. 16.
f Signifying that God had wonderful meanes, and euer had a marueilous power when hee woulde deliuer his Church.
g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 21.
h Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies and deliuer his Church.
i And so diddest vse al the elements as instruments for the destruction of thine enemies.
k That is, thy power.
l For he had not onely made a covenant with Abraham, but reuiled it with his posteritie.

Selah thou didest cleane the earth with
rivers.

10 The mountaines salue thee, and thou a He aluidd
trembled: the straine of the water pale to the read
sed by: the deepe made a noise, and lift up london, which
his hand on his

11 The sunne & moone stood still in their
habitation: at a light of thine arrows showed signes
they went, & at the bright shinning of the
speares.

12 Thou trodest down the land in anger, & by lifting vp
didest thely the heathen in displeasure.

13 Thou wentest forth for the saluation
of the people: euen for saluation with
thyne: Anointed: thou hast wounded by According to
the head of the house of the wicked, and thy commande-
discoveredst the foundations vnto the ment the foun-
necke, Selah.

14 Thou didest strike thojow with his
owne stanes the heads of his villages: they
came out as a whirlewinde to scats
ter me: their reioycing was as to denounce
the poore secretly.

15 Thou didest walke in the sea with thine
hoyses vpon the heape of great waters.

16 When I heard, my belile trembled:
my lippes shooke at the voyce: rotten-
nesse entred into my bones, and I trem-
bled in my selfe, that I might rest in
the day of trouble: for when hee come
meth by vnto the people, he shall des-
trop them.

17 For the figge tree shal not flourish, neys
ther shal fruite bee in the vines: the la-
bour of the olive shal faile, and the fields
shall yeilde no meate: the sheepe shal be
cutt off from the foibe, and there shalbe no
bullocke in the stalles.

18 But I will reioyce in the Loyde: I will
sing in the God of my saluation.

19 The Loyde God is my strength: hee will
make me forte like a hindes feete: & hee will
make mee to walke vpon my pie places.
To the chiefe finger on Sargimoth.

Gods iudgements. u He sheweth that the faithful can neuer have
true rest, except they feele before the weight of Gods iudgements.
x That is, the enemy: but the godly shalbe quiet, knowing that
all things shall turne to good vnto them. y He declared what
in standeth the comfort and ioye of the faithful, though they be
neuer so great afflictions prepared. z The chiefe finger was
the instrument of musike shall haue occasion to praise God for
this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee
denounceth the great iudgement of God, which was at hande, shewing that their country
shoulde be vterly destroyed, and they caried away captiues by the Babylonians. Yet for the
comfort of the faithfull hee prophecied of Gods vengeance against their enemies, as the Philistines,
Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as
the wicked shoulde be punished for their finnes and transgressions: so hee exhorted the godly to
patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham:
therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they
shoulde be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatri.

1 **I** **E** worde of the Lojbe, which came unto Zephaniah the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of ^a Josiah, the sonne of ^b Ammon king of Iudah,

2 I will surely destroy all things from off the land, saith the Lojd.

3 I will destroy man and beast: I will destroy the fowles of the heaven, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lojd.

4 I will also stretch out mine hande upon Iudah, and upon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the ^c Chemarims with the priests,

5 And them that worship the hoste of heaven upon the house tops, and them that worshippe and swear by the Lojbe, and swear by ^d Malcham,

6 And them that are turned backe from the Lojbe, and those that have not sought the Lojd, nor inquired for him.

7 We will at the presence of the Lojd God: for the day of the Lojd is at hande: for the Lojd hath prepared a sacrifice, and hath sanctified his ghesites.

8 And it shalbe in the day of the Lojbs sacrifice, that I will visite the princes and the kings children, and all such as are clothed with ^e strange apparell.

9 In the same day also will I visite all those that ^f dance upon ^g thejsholde so proudly, which fly their masters houses by cruelty and deceit.

10 And in that day, saith the Lojbe, there shall be a noise, and crye from the ^h filhe gate, and an howling from the seconde gate, and a great destruction from the hills.

11 I will visite the inhabitants of the lowe place: for ⁱ the companie of the marchants is destroyed: all they that beare silver, are cut off.

12 And at that time will I search Ierusalem with ^j lightes, and visite the men that are froten: in their dreges, and sap in their heartes. The Lojbe will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: ^k they shall also build houses, but not inhabite them, and

they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lojbe is nere: it is nere, and hasteth greatly, even the voyce of the day of the Lojbe: ^l the strong man k shall cry there bitterly.

15 ^m That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes and blacknes, God.

16 A day of the trumpet and alarme ⁿ against the strong cities, & against the high towres.

17 And I will bying distresse upon men, that they shall walke like blinde men, because they haue sinned against the Lojbe, and their blood shall be powred out as dust, and their flesh as the dongs.

18 ^o Neither their silver nor their golde shall be able to deliuer them in the day of the Lojbes wrath, but the ^p whole lande shall be deuoured by the fire of his ielousie: for he shall make euen a speedy ride bance of all them that dwell in the lande.

CHAP. II.

He mouth to returne to God, & prophesying destruction against the Philistines, Moabites and others.

1 **G**ather ^a pour selues, euen gather ye together, O nation not worshippinge them to repentance, & willerth

2 Before the decree come forth, and ye be as chaffe that passeth in a day, & before ^b p into themselves fierce wrath of the Lojd come upon you, & gather them- selues together, come upon you.

3 ^c Dreke ye the Lojbe all the mecke of the earth, which ^d haue wrought his iudges chaffe. ment: seeke righteousness, seeke lowlinesse, if so be that ye may be hid in the day of the Lojbs wrath.

4 For ^e Azbath shall be forsaken, and Ashkelon desolate: they shall burne out ^f Ashdod at the noone day, and Ekron shall be rooted by.

5 ^g Doe unto the inhabitants of the sea coast: the nation of the Cherethims, the sword of the Lojd is against you: ^h Canaan the land of the Philistines, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings, and the Philistines cottages for shepheards and sheper- and other nati-

7 And that coast shall be for the ⁱ remnant ons. of the house of Iudah, to feede therreys ^j d That is, Galilee: in the houses of Ashkelon shall they lye: by these as- lodge toward night: for the Lojbe their lions he mea- God shall visite them, and turne awaye neth the people their captiuitie.

8 I haue heard the reproche of Moab, to the Iewes and the rebukes of the children of Ammon, whereby they despised my pees friendshipde ple, and ^k magnified them selues against their borders.

9 Therefore, as ^l I line, saith the Lojbe of he calleth them hostes, the God of Israel, surely Moab Canaanites whom the Iord appointed to be layne. ^m He sheweth why God would destroy their enemies, because their country might be a resting place for his Church. ⁿ These nations presumed to take from the Iewes that country which the Lord had given them.

haille

a Not that God was angry with these humane creatures, but because man was so wicked heretofore cause they were created. God maketh them to take part of the punishment with him.
b Which were no order of superstitious priests appointed to minister in the service of Baal, and were in his peculiar chapels, reade 2 King. 23. 5. Hosea. 10. 5.
c He alludeth to their idle Moloch, which was forbidden, Lev. 10. 2. yet they called him their king and made him as a god: therefore he here noteth them that will bow by they worship God, and yet will follow by idoles, and serve them: which halting is here condemned, as Ezek. 30. 30. 1. King. 12. 13.
d Meaning, the countries, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.
e He meaneth the seruantes of the rulers which inuade other mens houses, and reioyce and leape forioyce when they can get any pray to please their master withall.
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the marchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardened in their wickednes. Dou. 28. 30. 2. 1. 1. 1.

They that trusted in their owne strength and contemned and the Prophets of God.
Ezek. 7. 26.
chap. 3. 8.
Iere. 30. 7. iud. 2. 11. 2. 1. 1. 1.

shal be as Sodom, & the children of Ammon as Gomorrah, even the breeding of nettles and salt pits and a perpetual desolation: & residue of my people shall spoile them, and the remnant of my people shall possess them.

10 This shall they haue for their pride, because they haue reproched, and magnified them selves against the Lord of hostes people.

11 The Lord wil be terrible vnto them: for he wil consume all the gods of the earth, and euery man that worshippeth him from his place, even all the ples of the heathen.

12 Ye Moabians also shall bee shame by my sword with them.

13 And he wil stretch out his hand against the mount, and destroy Bethur, and will make Iherusalem desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beasts of the nations, and the pelicans, and the owle shall abide in the upper postes of it: the voice of birds shall sing in the windows, and desolations shall be vpon the postes: for the cedars are vnconquered.

15 This is the reioicing heart that dwelt careless, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beasts: euery one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the governors of Iherusalem, & Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

1 **W**oe to her that is filthy & polluted, to the robbing citie.

2 She heard not his voice: she refused correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring lions: her iudges are as wolues in the evening, which leane not the bones till the morowe.

4 Her prophets are light, and wicked persons: her priestes haue polluted the Sanctuary: they haue wrested the Law.

5 The wicked Lord is in the middes thereof: he will doe none iniquitie: euery morning doeth he bying his iudgement to light, he saileth not: but the wicked wil not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I sayd, Surely thou wilt feare me: thou wilt receiue instruction: so they dwelling should be not be destroyed howe soeuer I

visited them, but they rose early & corrupted all their workes.

8 Therefore I waite vpon me, saith the Lord, vntill the day that I rise up to the pray: for I am determined to gather the nations, and that I will assemble the Kingdomes to powre vpon them mine indignation, even all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes wherein thou hast transgressed against mee: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more bee pious of mine holie Mountaine.

12 Then will I leane in the middes of the humble and poore people: and they shall trust in the name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes: neither shall a time of Iherusalem be found in their mouth: for they shall be fedde, and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be reioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Iherusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, euen the Lord is in the middes of thee: thou shalt see no more euill.

16 In that day it shall be sayde to Iherusalem, feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie, he will saue, he will reioyce over thee with ioy: he will quiet him selfe in his loue: he will reioyceouer thee with ioy.

18 After a certaine time will I gather thee that were of thee, and them that haue the reioyce for thee.

19 Beholde, at that time I will brylle all that afflict thee, and I will saue her that hateth thee, & gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bying you againe, and then will I gather you: for I will set you a name and praise among all the people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

And because of their religion. p I will deliuer Iherusalem now is afflicted, as Micah 4. 6. q As among the Assyrians and Caldeans which did mocke them and put them to shame.

g When he shall deliuer his people and destroy their enemies & iherusalem, his glory shall shine throughout all the world,

h Reade Isa.

34. 11.

i Meaning, Ni-neueh, which reioicing so much of her strength and prosperitie, should be thus made waste, and Gods people deliuered.

a That is, Iherusalem.

Eccl. 22. 3. 5. 27.

Mich. 3. 11.

Habak. 1. 8.

b They are so grieued y they eate vp bones and all.

c The wicked thus boasted y God was euer among them, but the Prophet answered that that can not excuse their wickednes: for God will not beare w their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that y Lewes should haue learned to feare God,

Haggai.

THE ARGUMENT.

When the time of the seventy yeres captiuitie prophecied by Ieremiah, was expired, God rayled vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, so far as much as the Lord wil finish the worke that he hath begonne, and sende Christ whome he hath promised, and by whome they should attaine to perfit joy and glory.

CHAP. I.

The time of the prophesie of Haggai, 8 An exhortation to build the Temple againe.



In the second pere of King Darius, in þe first moneth, the first day of the moneth, came the word of the Lorde (by the ministration of þe Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

1 Thus speaketh the Lorde of hostes, saying, This people say, The time is not yet come, that the Lordes house should be builded.

2 Then came the word of the Lorde by the ministration of the Prophet Haggai, saying, Is it time for your felices to dwell in your ayled houses, and this house lie waste?

3 Now therefore thus saith the Lorde of hostes, Consider your own wayes in your heartes.

4 Ye haue soluen much, & bring in little: ye eate, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: & see that earnestly wages, putteth the wages into a broken bagge.

5 Thus saith the Lorde of hostes, Consider your owne wayes in your heartes.

6 Goe vnto the mountaine: and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lorde.

7 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow vpon it. And why, saith the Lorde of hostes? Because of mine house that is waste, and ye runne euery man vnto his owne house.

8 Therefore the heauen ouer you stayed it selfe from drue, and the earth stayed her fruite.

9 And I called for a drought vpon the land, and vpon the mountaines, and vpon the come, and vpon the wine, and vpon the oile, vpon all that the ground brings

forth: both vpon men and vpon cattell, and vpon all the labour of the handes.

10 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lorde their God, (as the Lorde their God had sent him) then the people did feare before the Lorde.

11 Then spake Haggai the Lords messenger in þe Lordes message vnto the people, saying, I am with you, saith the Lorde.

12 And the Lorde stirred vp the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lorde of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

1 In the foure and twentieth daye of the first moneth, in the second pere of King Darius,

2 In the seventh moneth, in the one and twentieth day of the moneth, came the word of the Lorde by the ministration of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this house in her first glory, and how do pen see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lorde, and be of good courage, saith Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lorde, and do it: for I am with you, saith the Lorde of hostes.

6 According to the word that I councelled with you, when ye came out of Egypt: so my spirit shall remaine among you, saith the Lorde.

7 For thus saith the Lorde of hostes, & yet Temple so glorious as the first, and the earth, and the sea, & the vpr land, should be renewed.

k This declared that God was the author of þe doctrine, & that he was but the minister, as Exodus 14. 31. Iudg. 7. 20 Acts. 1. 5. 8.

l Which declareth ymen are vnapt & dull to serue the Lord, neither can they obey his worde or his messengers before God reforme their heartes and giue the newe spirits, Iohn. 6. 44.

a For the people, according to Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets

ment the spiritual Temple, the church of Christ

b That is, glorious in building the Temple. **c** He exhorteth them to patience though they see not as yet this

ould be accomplished in Christ by whome all things should be renewed.

d Meaning, Christ whom all ought to looke for and desire: for by desire, he may signifie all precious things, as riches & such like. e Therefore when he came time commeth, he can make all treasures of the world to serve his purpose: but the glory of this second Temple doeth not stand in material things, neither can be built. f Meaning, all spiritual blessings & felicitie purchased by Christ, Phil. 4. 7. g That is, the flesh of the sacrifices: whereby he signifieth that thing, which of itself is good, can not make another thing for and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt those things and make them detestable vnto God, which els are good and godly. h Consider howe God did plague you with famine afore you began to buld the Temple.

8 And I will moue all nations, and the desire of all nations shall come, and I will sit in this house with glorie, sayth the Lord of hostes.
9 These silver is mine, and the gold is mine, sayth the Lord of hostes.
10 The glorie of this last house shall be greater then the first, sayth the Lord of hostes: and in this place will I giue peace, sayth the Lord of hostes.
11 In the foure and twentieth day of the ninth month, in the seconde yeere of Darius, came the woide of the Lord vnto the Prophet Haggai, saying,
12 Thus sayth the Lord of hostes, Aske nowe the Priests concerning the lawe and say,
13 If one beare a holp fleshe in the skirt of his garment, and with his skirt do touch the bread, or the portage, or the wine, or oyle, or any meate, shall it be holp? and the Priests answered and sayd, No.
14 Then sayd Haggai, if a polluted person touch any of these, shall it be vncleane? And the Priests answered and sayd, It shall be vncleane.
15 Then answered Haggai, and sayd, So is this people, and so is this nation before me, sayth the Lord: and so are all the woikes of their hands and that which they offer here, is vncleane.
16 And nowe, I pray you, consider in your mindes: from this day, and afore, even

afore a stone was layed vpon a stone in the Temple of the Lord:
17 Before these things were, when one came to an heape of twentie measures, there were but ten: when one came to p wine they began to pisse for to draw out fiftie vessels out of the pisse, there were but twentie.
18 I smote you with blasting and with mildew, & with paille in all the labours of your hands: yet you turned not to me, albeit as yet I saith the Lord.
19 Consider I pray you, in your mindes, from this day & afore from the foure & twentieth day of the ninth month, euen from the day the foundation of the house was layd: consider it in your mindes.
20 Is the seed sate in the barn: as yet the vine, and the figtree, & the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.
21 And againe the woide of the Lord came vnto Haggai in the foure and twentieth day of the month, saying,
22 Speake to Zerubbabel the pyncer of Iudah, and say, I will shake the heavens and the earth,
23 And I will ouerthrowe the throne of kingdomes, & I will destroy the strength of the kingdomes of the heathen, and I will ouerthrow the charers, and those that ride in them, and the horse and the riders shall come downe, enter one by the swoyd of his brother.
24 In that day, sayth the Lord of hostes, will I take thee, O Zerubbabel my servant, the sonne of Shealtiel, sayth the Lord, and will make thee as a signet: for I haue chosen thee, sayth the Lord of hostes, most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGUMENT.

Two moneths after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so fore punished their fathers: and yet comforteth them, if they wil repent vnfeignedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful should haue, from death and sinne by Christ. But because they still remayned in their wickednesse, and coldnes to see forth Gods glorie, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, if they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eschue the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

a Whowas the sonne of Hysai-pis.

b This was not that Zechariah, whereof is mention, 1. Chro. 24. 20 but had the same name, and is called the sonne of Berechiah, as he was, because hee came of these progenitors, as of Iosia cr Berechiah and Iddo.

IN the eight moneth of the seconde yeere of Darius, came the woide of the Lord vnto Zechariah, the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.
3 Therefore sape thou vnto them, Thus sayth the Lord of hostes, Turne ye vnto me, sayth the Lord of hostes, and I will turne vnto you, sayth the Lord of hostes.
4 Be ye not as your fathers, vnto whom I done, whom I punished, & let your fruites declare, that you are Gods people and that he hath wrought in you by his Spirit and word: for else man hath no power to returne to God, he must conuert him, as Ierem. 31. 18. Iamen. 5. 31. 22. 1. and 45. 21.

pen.

k Ye are so deare unto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8.

l Upon the heaven your enemies.

m They shall be your servants as you have bene theirs.

n This must necessarily be vnderstand of Christ, who being God equall with his Father, was sent as he was Mediator to dwell in his Church, and to gouerne them.

pon, toucheth the apple of his eye, 9 For beholde, I will lift vp mine hande vpon them: and they shall be a people to those that serued them, and ye shall know, that the Lord of hostes hath sent me. 10 Reioyce, and be glad, O daughter Zion: for lo, I come, and will dwell in the middes of thee, sayth the Lord. 11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee. 12 And the Lord shall inherite Iudah his portion in the holy land, and shall chooseth Jerusalem againe. 13 Let all flesh be still before the Lord: for he is rapied by out of his holy place.

CHAP. III.

A prophetic of Christ and of his kingdom.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the fowls have not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6. 12.

c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: & here he sheweth himselfe to bee the continuall preserver of his Church.

d Meaning, that Iehoshua was wonderfully pre-

served in the captiuitie, and nowe Satan sought to afflicke and trouble him when he was doing his office. e In respect of the glorious garments, and precious stones that the Priestles did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should bee made excellent when Christ shall make the full restitution of his Church. f He sheweth of what apparell he speaketh, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the rayment the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and I here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church as thy predecessours haue had. i Whereby he meaneth to haue the whole charge and ministration of the Church.

1 And he shewed me Iehoshua the high priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan: The Lord reuivou thee, O Satan: reuue the Lord that hath chosen Jerusalem, reuivou thee. Is not this a bande taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And hee answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment. And I said, Let them s let a faire diadem be vpon his head. So they let a sayre diademe vpon his head, and clothed him with garments, & the Angel of the Lord stood by.

5 And the Angel of the Lord testified vnto Iehoshua, saying,

6 Thus sayth the Lord of hostes, If thou wilt walke in my ways, and keepe my watche, then shalt also iudge mine house, and shalt also keepe my courts,

and I will giue thee place among the high priests.

8 Heare now, O Iehoshua the high Priest, thou and thy brethren that sit before thee: for they are monstrous persons: but beholde, I will bring forth the man Branch my servant.

9 For lo the stone that I haue layde before Iehoshua: vpon one stone shall be seven eyes: beholde, I will cut out the grasse thereof, sayth the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, sayth the Lord of hostes, shall ye call euery man his neighbour vnsure: yee vine, and vnder the figge tree.

Christ, who did so humble himselfe, that not onely he became the servant of God, but also the servant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 12. 1. ier. 23. 5. & 33. 14. 15. h He sheweth that the ministers cannot buye, before e God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto others, & that all ought to becke light at him, Chap. 4. 10. o This is, I will make it perfect in all poyntes, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their finnes no more. q Ye shall then lue in peace and quietnes, that is, in the kingdom of Christ, Isa. 2. 3. micah 4. 4. hag. 2. 10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

1 And the Angel that talked with me, came againe & waked me, as a man that is rapied out of his sleepe.

2 And said vnto me, What seest thou? & I said, I haue looked, & beholde, a candlestick all of golde with a bowle vpon the top of it, and his seven lampes there in, & seven pipes to the lampes, which were vpon the top thereof.

3 And two olive trees one it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and sayde vnto mee, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto mee, saying, This is the word of the Lord vnto Zerubbabel, saying, Further by an armie noy strength, but by my spirit, sayth the Lord of hostes.

7 Who art thou? & great mountaine, sayth Zerubbabel: thou shalt be a plaine, though he had no helpe of man.

e Who was a figure of Christ, & therefore this doctrine was directed to all the Church who are his body and members. f He sheweth y Gods power only is sufficient to prelerue his Church, though he vse not mans help thereunto. g He copareth the power of aduersaries to a great mountaine, who thought y Iewes nothing in respect of the, & would haue hindered Zerubbabel, who represented Christ, whom y enemies daily labour to let in y building of a spirituall Temple, but all in vaine. h Though the enemies shall flay this building, yet Zerubbabel shall lay y highest stone thereof, bringing it to perfection. i yal y godly shall reioyce, & pray vnto God that he would continue his grace and fauour toward the Temple thereof.

g Meaning, the Prophet, that I an Christ sent away father for the building, and perfection of my spiritual Temple.

h Signifying, that all were discouraged as the small and poore beginnings of the Temple.

i Whereby he signifieth the summer & line, that is, that Zerubbabel which represented

Christ, should go forward with his building to the joy and comfort of the godly, though I worlde be against him,

and though his for a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seven eyes: meaning a continuall providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his work.

l Which were euer greene and full of oyle, so that all they poured forth oyle into the lampes: signifying, that God will continually maintaine and preserve his Church, & indue it with abundance and perfection of graces.

CHAP. V.

1 The vision of a flying booke, signifying the curse of them, and such as abuse the name of God.

2 By the vision of the measure v signified the bringing of Iudaht afflictions into Babylon.

3 When I turned me, & lifted vp mine eyes and looked, and beholde, a flying booke.

4 And he sayde vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

5 Then said he vnto me, This is the curse that goeth forth from the whole earth: for every one that sweareth, shall be cut off aswell on this side, as on that: and every one that sweareth, shall be cut off aswell on this side, as on that.

6 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my name: and it shall remaigne in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

7 Then the Angell that talked with me, went forth, and sayde vnto mee, Lift vp nowe thine eyes, and see what is this that goeth forth.

8 And I said, What is it? And he said, This is an Epyah that goeth forth. He sayde

thereof, with shoutings, crying, Grace, grace vnto it.

9 Moreover, the voyde of the Lord came vnto me, saying,

10 The hands of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, & thou shalt know that the Lord of hostes hath sent me vnto you.

11 For who hath despised the daye of the Lord? shall they not see that I will come, and shall see the stone of mine in the hande of Zerubbabel? these seven are the eyes of the Lord, which see thow the whole worlde.

12 Then answered I, and sayde vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

13 And I spake moreouer, and sayde vnto him, What be these two olive byan:es, which thow two golden pipes empye themselves into the golde?

14 And he answered me, and said, Knowest thou not what these be? And I sayd, No, my Lord.

15 Then said he, These are the two olive byan:es, that stand with the ruler of the whole earth.

16 And though his for a while be discouraged, because they see not things pleasant to the eye.

17 That is, God hath seven eyes: meaning a continuall providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his work.

18 Which were euer greene and full of oyle, so that all they poured forth oyle into the lampes: signifying, that God will continually maintaine and preserve his Church, & indue it with abundance and perfection of graces.

19 The vision of a flying booke, signifying the curse of them, and such as abuse the name of God.

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24 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my name: and it shall remaigne in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

25 Then the Angell that talked with me, went forth, and sayde vnto mee, Lift vp nowe thine eyes, and see what is this that goeth forth.

26 And I said, What is it? And he said, This is an Epyah that goeth forth. He sayde

moreouer, This is the sight of them, that is, all the through all the earth.

27 And behold, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Epyah.

28 And he sayd, This is wickednesse, and he cast it into the middes of the Epyah, and he call the weight of lead vpon the mouth thereof.

29 Then lift I vp mine eyes, and looked: and beholde, there came out two measures, and the winde was in their wings (for which they had wings like wings of a fowle) senteth iniquitie, and they lift by the Epyah betwene the earth and the heauen.

30 Then sayde I to the Angell that talked with me, Whether do these beate the Epyah?

31 And he sayde vnto me, To buyde it an against Iewes house in the land of Shinar, and it shalbe to tempe them, established and set there vpon her olme as he had in time past, but that

God would shut vp iniquitie in a measure as in a prison.

32 Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.

33 To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the four charrets he describeth the four min:sters.

1 Again, I turned and lift vp mine eyes, and looked: and beholde, there came four charrets out from betwene two mountaines, & the mountaines were mountaines of basse.

2 In the first charet were red horses, and in the second charet blacke horses, and in the third charet white horses, and in the fourth charet, horses of diuers colours, and reddish.

3 Then I answered and said vnto the Angell that talked with me, What are these, my Lord?

4 And the Angell answered, and sayd vnto me, These are the four spirits of the heauen, which goe forth from standing with the Lord of all the earth.

5 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the South countrey.

6 And the reddish went out, and required to goe, and passe through the waye, and he said, Goe passe through the waye, so they went thorowout the waye.

7 Then cryed he vpon me, and spake vnto me, saying, Behold, these that go toward

10 Signifying that they had endured great afflictions vnder the B. ylonians.

11 These represented their state vnder the Persians which restored them to liberty.

12 Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Ninuech and Babylon, and other their enemies.

13 Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the worlde.

14 That is, towards Egypt and other countreys thereabout.

15 That is, they of diuers colour, which aske leave, to signifye that Satan hath no power to hurt or alldid

all God giue him, Job. 1. 12.

P. ii.

the

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall per olde men and olde women, dwell in the streets of Ierusalem, and euery man with his staffe in his hande for verp age.

5 And the streetes of the citie shalbe full of babes and gurlcs, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant of this people in the dayes, shoulde it therfore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bryng them, and they shall dwell in the middes of Ierusalem, and they shall be my people, and I will be their God in truth and in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the daye, that the foundation of the house of the Lord of hostes was layde, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for a beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not increate the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the prauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, so house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked me unto wrath, saith the Lord of hostes, and repented not.

15 So againe haue I determined in these dayes, to do well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake ye euery man the truth vnto his neighbour: execute indgement truly and vprightly in your gates.

17 And let none of you imagine evil in your heartes against his neighbour, and loue no false othe: for all these are things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the first, and the fast of the seventh, and the fast

of the tenth, shall be to the house of Iudah daye and gladnesse, and prosperous be their festiues: they shalbe loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Woe is it us go to pray before the Lord, and seke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of nations, euen take hold of the skirt of him that is a Jew, and saye, We will go with you: for we haue heard, that God is with you.

that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which shoulde be in the kingdome of Christ. *I. 12. 2. 3. 4. 5.*

CHAP. IX.

The threatening of the Gentiles, 9 The coming of Christ.

1 The burden of the word of the Lord in the lande of Iudayah: and Balaamius shall be his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyne also and Sidon, though they be verp wise.

3 For Tyne did build her selfe a strong hold, and heaped up silver as the dust, and golde as the mire of the streetes.

4 Beholde, the Lord will pouer her, and he will visite her: power in the Sea, and he shall be denoured with fire.

5 Bithkelon shall see it, and feare, and Azzah also shall be verp sorrowful, and Ekron: for her countenance shall be albaned, and the king shall perishe from Azzah, and Bithkelon shall not be inhabited.

6 And the stranger shall dwell in Bithkelon, and I will cut off the pride of the plague.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but he that remaineth, enen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Jebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them.

of Tyne thinketh themselves invincible by reason of the Sea, that compasseth them rounde about, yet they shall not escape Gods iudgements. g Meaning, that all shoulde be destroyed save a very few, that shoulde remaine as strangers. h He promyseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Jebusites had bene destroyed, so shoulde Ekron & all the Philistines. k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaries, be they neuer so cruell, or assemble their power neuer so often.

k Which fast was appoynted when the citie was besieged, & was the first fast of these four: & here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to thewe signes of heaviness: for God will send them joy & gladnesse. l He declareth the great reule

a Whereby he meaneth Syria. b Gods anger shall abide vpon their chiefe city, and not spare so much as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus, meaning that Hamath or Antiochia should be vnder the same roade and plague. e He secretly sheweth the cause of their destruction, because they deceiued allover by their craft & subtiltie, which they cloaked with this name of wisdom. f Though they

1 That is, God hath nowe scene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, he
hath righteous-
nes & saluation
in himselfe for
the vse & com-
moditie of his
Church.

n Which declar-
eth that they
shoulde not
looke for such a
King as should
be glorious in y^e
eyes of man, but
should be poore.
& yet in himselfe
haue all power
to deliuer his: &
this is meant of
Christ, as Matt.
23. 5.

o No power of
man or creature
shalbe able to
let this kingdome
of Christ, and
he shal peace-
ably gouerne
them by his
worde.

p That is, from
the red sea, to
the sea called
Syriacum : and
by these places
which the Iewes
knew, he meant
an infinite space
and compass o

uer the whole worlde. q That is, from Euphrates. r Meaning, Ierusalem or the Church, which is faued by the blood of Christ, wherof the blood of the sacrifices was a figure, and is here called the cōuenant of the Church, because God made it with his Church, and left it with them for the loue that hee bare vnto them. s God thought that hee will deliuer his Church out of all

them. i God intendeth that he will deliver his Church out of all dangers, feeke they neuer so great. t That is, into the holie lande where the citie and the Temple are, where God will defende you. u Meaning, the faithfull, which seemed to be in danger of their enemies on every side, and yet liued in hope that God would restore them to libertie. x That is, double benefices, and prosperitie in respect of that which your fathers enioyed from Dauids time to the cartijie. v I will make Iudah and E-

phraim, that is my whole Church, victorious against all enemies, which he here meaneth by the Grecians. 2. He promisseth, that the Iewes shall destroy their enemies and haue abundance, and exesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperance, but to sobriety, and a thankfull remembrance of Gods great liberallitie. 3. The faithfull shall be preferred, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

any more: for nowe I haue I seene with mine eyes.

9. Keiope greatly, O daughter Zion:
shoute for ioy, O daughter Ierusalem:
beholde, thy King commeth vnto thee:
he is iust and saued himselfe, pcoze and
riding vpon an^a asse, and vpon a colt the
foale of an asse.

IO And I will cut off the chariots from
Ephraim, and the horse from Jerusalem;
the bowe of the battell shall be broken, and
he shall speake peace vnto the heathen,
and his dominion shall be from sea vnto
sea, and from the ⁹ River to the ende of
the land.

11 Thou also shalt bee saued through the blood of thy covenant. I haue loosed thy prisoners out of the pitte wherein is no water.

12 Turne pou to the strong hold, ye prisoners of hope: euen to day do I declare, that I will render the double unto thee.

13 For Iudah haue I bent as a bowe for mee: Ephraims hand haue I filled, and I haue rapted by thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a grante sworde.

14 And the Lord shall be scene over them,
and his arrow shall go forth as the lighte-
ning: and the Lord God shall blowe the
trumpet, and shall come forth with the
whirlewindes of the South.

15 The Lorde of hostes shall defende them,
and they shall deuoure them, * and sub
due them with sling stones, and they shall
drinke, & make a noisc as thow we wine,
and they shall be filled like bowles, and as
the hornes of the altar.

16 And the Lorde their God shall deliuer
them in that day as the flocke of his people:
for they shall be as the stones of the
crowne lifted up vpon his land.

17 For howe great is his goodnesse! and
howe great is his beantie! come shall
make the pong men cheerefull, and newe
wine the mardre.

2 The vanities of idolatry. 3 The Lord promises to visit and comfort the house of Israel.

Aſke pon of the 4. loyde rapne in the
time of the latter rapne : ſo ſhall the
loyde make white cloudes, and giue
pon ſhowes of rapne, and to euerp one
graffe in the ſelde.

2 Surely the idoles haue spoken vanitie,
and the soothsayers haue scene a lye, and
the dreamers haue tolde a vaine thing:
they comfort in vayne: therefore they
were awas as theyre: they were troubled,
because there was no theyheard.

3 The wrath was kindled against the shep-
herds, and I did visite the ⁴ goates: but
the Lord of hostes wil visite his flocke the
house of Iudah, and will make them as
his beaustfull hoafe in the battell.

4 But of him shall the corner come forth: will give them
out of him the naple, out of him the bowe abundance.
of banel, & out of him euerys appoynter b He calleth in
of tribune also.

5 And theſe ſhalbe as ſtrong mighty men, which
 treade downe their enemies in the myde of
 the ſtreets in the battell, & theſe ſhal fight,
 becauſe the Lord is with them, and the ru-
 ders on hoſtes ſhalbe confounded.

6 And I will strengthen the house of Ju- their idols and
dah, and I will preferre the house of Jo: forerers who
seph, and I will bring them againe, for I ever deceyved
pittie them: and they shalbe as though I them.
had not cast them off: for I am the Lord
their God, and will heare them. 4 Thatinge
Jews were

7 And they of Ephraim shall be as a grant, ^{capitule.}
and their heart shall reioyce as thyngh ^{d Meaning, de}
wyne: yea, their chyldren shall set it, and be ^{cruell psones}
glad: & their heart shall reioyce in y Lord, ^{which did op}
8 I will: hysse for them, and gather them: ^{preffe the pson}
for I haue redeemed them: and they shall ^{theepe, &c.}

9 And I will ^know them among the people, and they shall remember me in farre countreys: and they shal live with their children and ^lturne againe.

10 I wil bring them againe also out of the lande of Egypt, and gather them out of Athur : and I will bring them into the lande of Gilead, and Libanon, and place shall not be found for them.

11 And he shall go into the sea with affliction, & shall smite the waves in the sea, & all the depths of the river shall dry up: and the pride of Libhur shall be cast downe, & the keeper of Egypt shall depart away.
12 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

g Over their enemies. h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Whereby he declareth the power of God, who needeth no great preparation when he wil deliuer his: for with a becke or huffe he can cal them

from all places suddenly. k Though they shall yet be scattered
and seeme to be lost, yet it shalbe profitable vnto them for that
they shall come to the knowledge of my Name, w^hich was ac-
complished vnder the Gospell, among w^home it was first preached
Not that they should returne into their countrie, but be gath-
red and ioyned in one faith by the doctrine of the Gospell. In the
alludeth to the deliuerance of the people out of Egypt, w^here as
the Angel smote the floods and riuers.

C H A P. XI.

1 The destruction of the Temple. 4 The care of the justfull is committed to Christ. 7 A grievous vision against Jerusalem and Judah.

1 O wendest thou, O Lebanon, and the fire shall devour thee cedars: thoue, three trees: for the cedar is fallen, because all the mighty are destroyed: thoue pine, O ones of Bashan, for ye defended yourself is cut downe.

3 There is the voice of the howling of the shepheard: for their flock is destroyed: the voice of the roaring of lions: for the pride of Jordan is destroyed.

4 Thus saith the Lord my God, feede the sheepe of the slaughter.

5 They that possess them, slay them: and slaine not: they that sell them, say, Blessed be the Lord: for I am rich, and their owne shepheardes spare them not.

6 Surely I will no more spare those that dwell in land, saith the Lord: but I will deliver the men euery one into his neighbours hand, & into the hand of his king: and they shall slaine the land, and out of their hands I will not deliver them.

7 For I feede the sheepe of slaughter, euen the voice of the flocke, and I toke vnto me two statutes: the one I called Beantie, and the other I called Bandes, and I feede the sheepe.

8 As the shepheardes also I cut off in one moneth, and my soule loathed them, and their soule abhorred me.

9 Then saide I, I will not feede you: that that dieth, let it die: that that perishest, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I toke up staffe, euen Beantie, & I haile it, that I might disannull my covenant, which I had made with all people.

11 And it was broken in that day: and so the voice of the sheepe that waited vpon me, knewe that it was the voice of the Lord.

12 And I spake vnto them, If ye thinke it good, giue me my wages: & if no, leaue off: so they weighed for my wages thirtie pieces of silver.

13 And the Lord said vnto me, Cast it vnto the porter: a goodly price, that I was

name of God in their mouthes, though in their life & doings they deny God, attributing their gaine to Gods blessing, which cometh of the spoyle of their brethren. h. I will cause one to destroy another. i. Their gouernours shall execute euery one them. k. That is, I small remnant, whom he thought worthy to shew mercy vnto. l. God sheweth his great benefices toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautiful order of gouernment, neither continue in the bandes of brotherly vnice, and therefore be broken both the one and the other. Some reade, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed. m. Whereby he sheweth his care and diligence that he would suffer them to haue no euill rules, because they should consider his great loue. n. Meaning the people, because they would not acknowledge these great benefices of God. o. He sheweth their least part euery profit by Gods iudgements. p. Besides their ingratitude God accuseth them of malice and wickednes, which did not only forget his benefice, but esteemed the as things of nought.

q. Shewing that it was too litle to paye his wages, which could scarce suffice to make a fewe tiles for to couer the Temple.

valued at of them. And I toke the thirtie pieces of silver, and cast them to the porter in the house of the Lord.

14 Then saide I vnto other staffe, euen the Bandes, that I might disannull the covenant betweene Judah and Israel.

15 And the Lord spake vnto me, Take to thee yet the instruments of a smithy they heard.

16 For loe, I will rappe by a shepheard in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambe, nor heale that that is hurt, nor seeke that that standeth by: but he shall eate the flesh of the fatted, and reare their clawes in pierces.

17 And I toke shepheard that leaueth his flocke: the sword shall be vpon his arme, and vpon his right eye. His arme shall be cleane dyed by, and his right eye shall be waterly darkened.

he signifieth strength, as he doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

C H A P. XII.

Of the destruction and building againe of Jerusalem.

1 The burden of the voyce of the Lord vpon Israel, saith the Lord, which neglected Gods benefice in delirion of the earth, and sojourned the spirit of man within him.

2 Beholde, I will make Jerusalem a cup of poison vnto all the people round about: and also with Judah will be he, in dunge against Jerusalem.

3 And in that day will I make Jerusalem an haire stone for all people: all that hit it, shall be rone, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite euery house with slaughter, & his ruder with madnesse, & I will open mine eyes vpon the house of Judah, and will smite euery house of the people with blindness.

5 And the voyces of Judah shall lape in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the printers of Judah like coles of fire among the wood, and like a fire brande in the sheaf, & they shall deuoure all the people round about on the right hand, and on the left: and Jerusalem shall be inhabited againe in her owne place, euen in Jerusalem.

7 The Lord also shall preferre the tents of Judah, as aforetime: therefore the glorie of the house of David shall not be as the glorie of the inhabitants of Jerusalem against Judah.

8 In that day shall the Lord defende the inhabitants of Jerusalem, and he that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angell of the Lord before them.

9 And in that day will I take to destroy all the nations that come against Jerusalem.

10 And I will power vpon the house of David.

Signifying, that they should haue a certaine kinde of regiment, and outwarde shewe of gouernment: but in effect it should be nothing: for they should be as wolues, and deuouring beastes in stead of shep- And is in health and sound.

By the arme he signifieth strength, as he doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

That is, the ten tribes, which neglected Gods benefice in delirion of the earth, and sojourned the spirit of man within him. in captiuitie, then to returne home, wha God called them. Jerusalem shall be defended against all her enemies: so shall Judah defend all enemies.

Euery captaine that had many vnder him afore, shall nowe thinke that the small power of Jerusalem shall be sufficient to defende the against all enemies, because the Lord is among them. The people which are now as it were disposed by the fields, and lye open to their enemies, shall be preferred by my power, then if they were vnder their Kings, (which is meant by the house of David) or in their defended citie.

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Waters of life.

signifying that
there shall be
great troubles in
the Church, and
that the time
hereof is in the
Latter handles,
yet at length
(which is here
ment by the eue-
ning) God would
send comfort.
That is, the spi-
ritual graces of
God, which
should ever con-
tinue in most a-
balance.
All idolatrie
and superstition
shall be aboli-
shed, and there
shall be one God,
one faith, and
one religion.
This new Je-
rusalem shall be
seen through al
the world, and
shall excell the
first in excellen-
ce, wealth and
graces.
In God will not
only raye vp
warre without,
but sedition at
home to try the
to be holy, and
oppress him.

the Lord) & nepper day nor night, but a-
bout the evening time it shall be light.

8 And in that daye shall there waters of
life go out from Jerusalem, halfe of them
towards the East sea, and halfe of them
towards the breemost sea, and shall be
in summer and winter.

9 And the Lord shall be King our all the
earth: in that daye shall there be one Lord,
and his name shall be one.

10 All the land shall be turned as a plaine
from Seba to Chimmon, towards the
South of Jerusalem, and it shall be lifted
up, and inhabited in her place: from
Beniamin gate vnto the place of the
first gate, vnto the corner gate, and from
the towne of Chananiah, vnto the kinges
wine presses.

11 And men shall dwell in it, and there shall
be no more destruction, but Jerusalem
shall be safely inhabited.

12 And this shall be the plague, wherewith
the Lord will smite all people, that haue
sought against Jerusalem: their flesh shall
consume away, though they stand vpon
their sette, and their eyes shall consume
in their holes, and their tongue shall con-
sume in their mouth.

13 But in that daye as a great tumult of the
Lord shall be among them, and euery one
shall take as the hande of his neyghbour,
and his hande shall rise vp against the
hand of his neyghbour.

14 And Judah shall fight also against Jeru-
salem, as the arme of al the beasts: and

Chapter.

gathered rounde about, with a golde and
silver, and great abundance of apparell.
15 Per this shall be the plague of the hoise,
of the mule, of the camell, and of the asse,
and of all the beasts that be in the tents
as this plague.

16 But it shall come to passe that euery one
that is left of all the nations, which came
against Jerusalem, shall go vp from peere
to peere to worship the King the Lord of
hostes, as to keepe the feast of Tabernacles.

17 And who so will not come vp of all the
families of the earth vnto Jerusalem to
worship the King the Lord of hostes, euen
vpon them shall come no rayne.

18 And if the familie of Egypt go not vp,
and come not, it shall not rayne vpon the.
This shall be the plague wherewith the Lord
will smite al the heathen, that come not vp
to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt,
and the punishment of all the nations
that come not vp to keepe the feast of Ta-
bernacles.

20 In that daye shall there be written vpon
the hydes of the hoise, The holiness
vnto the Lord, and the peace in the hoise
shall be like the bowles besyde the
altar.

21 Yea, euery pot in Jerusalem and Ju-
dah shall holp vnto the Lord of hostes,
and all theyr that sacrifice, shall come and
take of them, as sette therein: and in that
daye there shall be no more the Cana-
nite in the house of the Lord of hostes.

o The enemies
are riche, and
therefore shall
not come for a
pray, but to de-
stroy and shed
blood.
As the men
should be de-
stroyed, verse 12.
By the Egyp-
tians, which
were greatest e-
nemies to true
religion, he mea-
neth all the
Gentiles.
Signifying, that
to what seruite
they were put
now (whether to
labour, or to
serue in warre)
they were nowe
holy, because y
Lord had sancti-
fied them.
As precious
the one as the
other, because
they shall be
sanctified.
But all shall be
pure and cleane,
and there shall
neither be hypo-
crite, or any that
shall corrupt the
true seruice of
God.

Malachi.

THE ARGVMENT.

THIS Prophet was one of the three, which God rayed vp for the comfort of his Church after
the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either
a token of gods wrath, or an admonition that they should with more seruent desires looke
for the coming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chief-
ly he reproveth the Priestes for their euertoulesse, and for that they serued God after their owne
fantasies, and not according to the precept of his worde. He also noteth certaine peculiar finnes,
which were then among them, as marrying of idolatrous and many wites, murmuring against God,
impatience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God
would not forger his promes made vnto their fathers, but would send Christ his messenger, in whom
the covenant should be accomplished, whose coming should be terrible to the wicked, and bring
all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priestes.

Ye are burdened with the woide of
the Lord to Israel by the mis-
derite of Malachi.

I haue loned you, sayeth
the Lord: yet ye say, Where
in hast thou loned vs? Was
not Esau Iacob's brother, sayeth the
Lord: yet I loned Iacob.

3 And I hated Esau, I made his mount-
ains waste, and his heritage a wilder-
nes for dragons.

4 Though Esau say, We are impouri-
shed, but we will returne and builde the
desolate places. yet sayeth the Lord of
hostes, they shall builde, but I will des-
troy it, and they shall call them, The
bojers of wickednesse, and the people,
with whom the Lord is angry for euer.
5 And your eyes shall see it, and ye shall
say, The Lord will be magnified vpon the
bojers of Israel.

6 As some honoureth his father, and a ser-
uant his master. If then I be a father,
where is mine honour? And if I be a master,
where is my feare, sayeth the
Lord of hostes vnto you. 4 And Priestes,
their grosse hy-
pocricie, which
would not see
their faultes, but
blinde guides,

nes for dragons.

4 Though Esau say, We are impouri-
shed, but we will returne and builde the
desolate places. yet sayeth the Lord of
hostes, they shall builde, but I will des-
troy it, and they shall call them, The
bojers of wickednesse, and the people,
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5 And your eyes shall see it, and ye shall
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6 As some honoureth his father, and a ser-
uant his master. If then I be a father,
where is mine honour? And if I be a master,
where is my feare, sayeth the
Lord of hostes vnto you. 4 And Priestes,
their grosse hy-
pocricie, which
would not see
their faultes, but
blinde guides,

most impudently couered them, and so were
7 Pe

a Read Ith. 1. 1. 1.
b Which decla-
reth their great
increased that
did not acknow-
ledge this loue,
which was so e-
uident, in that
he chose Abra-
ham from out
of all the world,
and next chose Iacob the younger brother of whom
they came, and left Esau the elder. c For besides that the signes
of mine hatred appeared euen when he was made seruant vnto his
younger brother, being yet in his mothers belly, and also afterwarde
in that he was put from his birthright, yet euen now before your
eyes the signes hereof are euident, in that that his country lyeth
waste, and he shall neuer returne to inhabit it, whereas ye my
people, whose the enemy hated more the them, are by my grace
and loue toward you deliuered, read Rom. 9. 13.

If ye receive all
maile offerings
for your owne
greedinesse, and
do not examine
whether they be
according to my
law or no,
g Not that they
sayd thus, but by
their doings they
declared no
lesse.

h You make it
no fault: where-
by he condem-
neth them; that
thinke it suffici-
ent to serve God
partly as he hath
commanded,
and partly after
mans fantasie,
and so come not
to that purenesse
of religion,
which he requi-
reth, and there-
fore in reproche
he sheweth them
that a mortall
man would not
be content to be
so served.

i He derideth
the Priests who
bare the people
in hand, that
they prayed for
them, and shew-
eth that they
were the occa-
sion, that these
evils came upon
the people.

k Will God consider your office and stare, seeing
you are so covetous and wicked? l Because the Levites who
kept the doores, did not trye whether the sacrifices that came in,
were according to the Lawe, God wisteth that they would rather
shut the doores, then to receive such as were not perfect. m God
sheweth that their ingratitude, and neglect of his true service shall
be the cause of the calling of the Gentiles; and here the Prophet
that was under the Lawe, framed his wordes to the capacitee of the
people, and by the altar and sacrifice he meaneth the spiritual ser-
vice of God; which should bee vnder the Gospell, when an ende
should be made to all these legall ceremonies by Christes onely
sacrifice. n Both the Priests and the people were infected with
this error, that they passed not what was offered: for they thought
that God was aswell content with the leane as with the fatted: but
in the meane season they shewed not that obedience to God,
which he required, and so committed both impietie, & also shew-
ed their contempt of God, and countenance. o The Priests
and people were both wearie with serving God, and passed not
what manner of sacrifice and service they gave to God, for that
which was least profitable was thought good enough for the Lord.
p That is, hath abilitye to serve the Lord according to his word,
and yet will serve him according to his covetous mnde.

7. **Pe offer:** bulcaine bread upon mine al-
tar, and pou the wheymen haue we pollute
ed thee: In that ye sape the table of the
holines not to be regarded.

8 And if ye offer the blinde for sacrifice, it
is not euill: and if ye offer the lame
and sicke, it is not euill: offer it nowe vn-
to the p^rince: will he be content with
thee, or accept the person, sayth the Lorde
of hostes?

9 And nowe, I praye you, I praye before
God, that he may haue mercie vpon vs:
this hath bene by your meanes: will he
regarde your persons, sayth the Lorde
of hostes?

10 Who is there enen among you, that
would shut the doores, and kinde not fire
on mine altar in vayne? I haue no plea-
sure in you, sayth the Lorde of hostes, ne-
ther will I accept an offering at your hand.

11 For from the rising of the Sunne vnto
the going downe of the same, in p^raise
is great among the Gentiles, and in eu-
ery place incense shall be offered vnto my
Name, a pure offering: for my Name
is great among the heathen, sayth the
Lorde of hostes.

12 But ye haue polluted it, in that ye sape,
the Table of the Lorde is polluted, and
the fruite thereof, euen his meate is not
to be regarded.

13 Ye sayd also, Beholde, it is a wearines,
and ye haue sinned at it, sayth the Lorde
of hostes, and ye offered that which was
foine, and the lame, and the sicke: thus ye
offered an offering: should I accept this
of your hand, sayth the Lorde?

14 But curbed be the decepter, which hath
in his flocke a male, and bogeth, and
sacrificeth vnto the Lorde a corrupt thing:
for I am a great King, sayth the Lorde of
hostes, and my Name is terrible among
the heathen.

1 And nowe, O ye Priests, this com-
mandment is for you.

2 If ye will not heare it, nor consider
it in your heart, to giue glosp vnto my
Name, sayth the Lorde of hostes, I will
enueil a curse vpon you, and will curse
your blessings: yea, I haue cursed thym
already, because ye doe not consider it in
your heart.

3 Beholde, I will conu^rt your saide, c
and cast downe vpon your faces, euen
the doing of your seruice fraines, and
you shall be like vnto it.

4 And ye shall knowe, that I haue sent
this com^rmandment vnto you, that my
covenant, which I made to Is^rael, might
stand, sayth the Lorde of hostes.

5 My covenant was with him of life and
peace, and I gaue him feare, and he
feared mee, and was asfraid before my
Name.

6 The lawe of trust was in his mouth,
and there was no iniquitie found in his
lips: he walked with me in peace and
equitie, and did turne many away from
iniquitie.

7 For the Priests' lips should keepe
knowledge, and they should seeke the
lawe at his mouth: for he is the mes-
senger of the Lorde of hostes.

8 But ye are gone out of the way: ye haue
caused many to fall by the Lawe: ye haue
broken the covenant of Is^rael, sayth the
Lorde of hostes.

9 Therefore haue I also made you to be
despised, and vile before all the people, be-
cause ye kept not my wayes, but haue
bene partiall in the Lawe.

10 Haue we not all a one father? hath not
one God made vs? why doe we trans-
gresse euery one against his brother, and
breake the covenant of a one fathers?

11 Judah hath transgressed, and an abo-
mination is committed in Is^rael and in
Ierusalem: for Judah hath desired the
daughters of the Lorde, which he loued, & hath
married the daughter of a strange god.

12 The Lorde will cut off the man that doeth
this: both the master and the seruant out
of the Tabernacle of Is^rael, and him
that offereth an offering vnto the Lorde
of hostes.

13 And this haue ye done againe, and con-
uerred the altar of the Lorde with weaues,
with wapping and with mourning:

Leui a certaine lawe to serve me. i He served me
my glory with all humilitie and submissioⁿ. k He sheweth
that the Priest ought to haue knowledge to instruct other in the
word of the Lorde. l He is as the treasure house of Gods word,
and ought to giue to euery one according to their needfullie, and
not to relesene it for himselfe. In shewing, that whosoever doeth
not declare Gods will, is not his messenger, and Priest. m The
Prophet accuseth the ingratitude of the Iewes towards God and
man: for seeing they were all borne of one father Abrah^a, & God
had elected the to be his holy people, they ought neither to offend
God nor their brethren. n Whereby they had bound them selfe
to God to be an holy people. p They haue ioyned themselves in
marriage with them y are of another religion. q That is, Priests.

1 Ye cause the people to lament, because that God doeth not
regarde their sacrifices, so that they seeme to sacrifice in vaine.

CHAP. II.

Threatning against the Priests being seducers of
the people.

a This is another
style, whereof he
saith them, i
is they brake
the lawes of
marriage.

b As for one halfe
of thy selfe.
c She that was
joynted to thee
by a solemn co-
nemat, & by the
inocanon of
Gods Name.

d Did not God
make wil & wo-
man as one flesh
and not many?
e By his power &
verue he could
hau made ma-
ny women for
one man.

f Such as should be borne in lawfull & moderate marriage wherein
is no excess of lusts. *g* A Cōtēne your felues within your bounds,
be sober in minde, & bridle your affections. *h* Not if he doeth
alwaies duoremeit, but of f two faults he sheweth, which is y lesse.
i He thinketh it sufficient to keepe his wife still, albeit he take o-
thers, & so as if he couereth his fault. *j* Ye murmured against
God, because he heard not you asfoone as ye called. *k* In thin-
king that God fauoured the wicked, and hath no respect to them
that serue him. *l* Thus they blasphemed God in condemning his
power & iustice, because he iudged not according to their falsities.

CHAP. IIII.

1 Of the messenger of the Lord John Baptist, and of
Christes life.

Behold, I will send my messenger, and
he shall prepare the way before me: &
the Lord whom ye seek, shall suddenly
come to his Temple: euen the messenger
of the covenant whom ye desire: be-
hold, he shall come, saith the Lord of hostes.
2 But who may abide the day of his
coming? and who shall endure, when
he appeareth? for he is like a purging
fire, and like fullers sope.

3 And he shall sitte downe to trie and fine
the sinner: he shall euen fine the sonnes of
Leui, and purifie them as golde and sil-
uer, that they may bring offerings vnto
the Lord in righteousness.

4 Then shall the offerings of Iudah & Je-
rusalem be acceptable vnto the Lord, as
in olden time and in the yeres afore.

5 And I will come nere to you to iudge-
ment, & I will be a swift witness against
the faithles, & against the adulterers,
& against false swearers, & against those
that wrongfully keepe back the hirelings
wages, and vex the widow & the father-
lesse, and oppresse the stranger, and feare
not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye
sonnes of Iacob I are not consumed.

a This is meant
of John Baptist,
i Christ expo-
ndit, Lu. 7. 37.
b Meaning Mel-
chish, as pfa. 40. 1,
7. dan. 9. 17, 25.
c That is, Christ
by whose the
covenant was
made & ratified,
who is called the
Angel or messen-
ger of the cove-
nant, because he
recoileth vs to
his Father: & is
Lord or King,
because he hath
the gouernement
of this Church.

d He sheweth y
the hypocrites
which will be
much for y Lords
coming, will not
abide when he
draweth neerer:
for he will con-
sume them, and

purge his and make them cleane. *e* He beginneth at the Priests,
that they might be lights & shine vnto others. *f* They murmured
against God, because they saw not his helpe euer present to defend
them: & therefore he accuseth them of ingratitude, & sheweth that
in that they are not daily consumed, it is a token, that he doth still
defend them, and so his mercie toward them neuer changeth.

From the dayes of your fathers, ye are
gone away from mine obdiances, and
haue not kept them: I returne vnto me,
I will returne vnto you, saith the Lord of
hostes: but ye sayd, Wherewith shall we re-
turne?

8 Will a man spoile his gods? yet haue
ye spoiled me: but ye say, Wherewith haue
we spoiled thee? In riches, & offerings.
9 Ye are curied with a curie: for ye haue
spoiled me, euen this whole nation.

10 Whyng ye all the xpsnes vnto the stones
house that there may bee meate in mine
house, & pnone me now herewith, saith
the Lord of hostes, If I will not open the
windows of heauen vnto you, & poure
you out a blessing without measure.

11 And I will rebuke y denouer for your
sakes, and he shall not destroy the fruit of
your ground, neither shall pour vnto me
barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed:
for ye shall be a pleasant land, saith the
Lord of hostes.

13 Your wordes haue bene sount against
me, saith the Lord: yet ye say, What
haue we spoken against thee?

14 Ye haue sayd, It is in vaine to serue
God: and what profit is it that we haue
kept his commandement, & that we wal-
ked humbly before the Lord of hostes?

15 Therefore will count the yowde blessed:
euen they that worke wickednesse are set
vp, and they that tempt God, yea, they
are deliuered.

16 Then spake they that feared the Lord,
euery one to his neighbour, and the Lord
brake and heard it, and a booke of
remembrance was written, before him
for them that feared the Lord, and that
thought vpon his Name.

17 And they shalbe to me, saith the Lord
of hostes, in that daye that I shall doe
this, for a flock, and I will spare them,
as a man spareth his owne sonne that
serueth him.

18 Then sal you returne, and discern betwene
the righteous & wicked, betwene
him that serueth God, & him that serueth
him not.

from dangers. *o* After these aduersiones of the Prophet some
were liuely touched, & incurged others to feare God. *p* Both
because the thing was strange, that some turned to God in that
great & vniuersal corruption, & also that this might be an ex-
ample of Gods mercies to all penitent sinners. *q* When I shall re-
store my Church according to my promise, they shall be as mine
owne proper goods. *r* That is, forgiue their sinnes, and gouerne
them with my Spirit.

CHAP. IIII.

The day of the Lords, before the which Elias should
come.

Behold, the day cometh that
shall burne as an oven, and all the
fleshe shall stubble, & the day that cometh,
shall burne them vp, saith the Lord of
hostes, and shall leaue them, neither roote
nor branch.

2 But vnto you that feare my Name shall
I send him for the restauration of his Church,

g Read Zeche-
13. 3. 6. 8. 10.
h There was one
of the heathen
barbarous, that
wil defraide the
gods of their heu-
or, or deale de-
ceitfully with
them.

i Wherby the
seruice of God
should haue bin
maintained, and
the Priests, and
the poore relie-
ued.

k Not hauing
respect howe
much ye neede,
but I will giue
you in all abun-
dance: so that ye
shall lacke place
to put my bless-
ings in.

l Meaning, the
caterpillar, and
whatsoever de-
stroyeth corne
and fruites.

m The Prophet
condemned them
of double blas-
phemy against
God: first in that
they sayd that
God had no re-
spect to them
that serued him,
& next that the
wicked were his
more in his fa-
uour than the
godly.

n They are not
onely preferred
to honour, but
also deliuered

He propheci-
eth of Gods
iudgements a-
gainst the wic-
ked, who would
not receiue
Christ, when
as God should

• **b** Meaning Christ who w his wings or beames of his grace shoulde lighte & confort his Church, Eph. 5.14. & he is called the sunne of righteousness, because in himselfe he hath al perfection, & also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteousness, cleanseth vs from the filth of this world, & reformeth vs to the image of God. **c** Ye shalbe set at libertie & increase in the ioy of the Spirit, 2. Cor. 3.17. **d** Because the time was come, the Jewes should be destitute of Prophetes vntill the time of Christ, because they shoulde with more seruent mindes desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, & also be armed against all tentations.

nant, which I commanded vnto him in e. This Good Joye for all Israel with the statutes and expounded of intgements. **Beholde, I will sende you • Elijah the Prophet before the coming of the great who both for and • fearefull day of the Lord.** **And he shall • turne the heart of the far restoring of fathers to the children, and the heart of the lighon is apply children to their fathers, least I come compared to • and smite the earth with cursing.**

true for the wicked, so doeth it waken the godly & call them to repentance. **g** He sheweth wherein Iohns office shoulde stand in the turning of men to God & ioyning the father & children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Isak and Iacob. **h** The second poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

The ende of the Prophets.



APOCRYPHA.

THE ARGUMENT.

THeſe bookes that ſollow in order after the Prophets vnto the New Teſtament, are called APOCRYPHA, that is, bookes, which were not receiued by a common conſent to be read and expounded publickly in the Church, neither yet ſerued to proue any poynne of Chriſtian religion, ſave in ſmuch as they had the conſent of the other Scriptures called Canonick to confirme the ſame, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the advancement and furtherance of the knowledge of the hiltorie, and for the inſtruction of godly maners: which bookes declare that at all times God had an eſpeciall care of his Church, and leſt them not vnterly deſtitute of teachers and meanes to confirme them in the hope of the promiſed Meſſiah, and alſo witneſſe that thoſe calamities that God ſent to his Church, were according to his providence, who had both ſo threatened by his Prophetes, and ſo brought it to paſſe for the deſtruction of their enemies, and for the tryall of his children.

1. Eſdras.

CHAP. I.

1 *Ieſai appointeth Priests, and keepeth the Paſſeouer.*
7 *Offerings for the Priests and the people.* 11 *The order of the Levites.* 23 *The upright life of Ieſai.* 25 *His death and the occasion thereof,* and the lamentation for him. 34 *Ioſachaz, appointed king.* 53 *The destruction of Ierusalem.*

1 **A**ND Ieſai kept the Paſſeouer to his Royde in Ierusalem, and offered the Paſſeouer in þ fourteenth day of the firſt moneth,

2 And appointed þ Priests according to their dayly courses, being clothed with long garments in the Temple of the Royde.

3 And he ſpoke to the Levites the holy ministers of Iſrael, that they ſhoulde ſanctifie themſelves to the Royde, to ſer the holy Ark of the Royde in the Houſe, which Salomon the ſonne of King Dauid had built.

4 And ſaid, Ye ſhall no moze beare the Arke vpon your ſhoulders: nowe therfore ſerue the Royde pour God, and take the charge of his people of Iſrael, & prepare according to pour families and tribes,

5 After the writing of Dauid king of Iſrael, and according to the maiestie of Salomon his ſonne, & ſtand in the temple (according to the order of the dignitie of pour fathers the Levites) which were appointed beſore pour brethren the children of Iſrael.

6 Offer in order the Paſſeouer, and make ready the ſacrifices for pour brethren, and keepe the Paſſeouer after the Roydes com mandement giuen to Moſes.

7 And Ieſai gave to the people that was preſent, thirte thouſand ſambes and kids with thye thouſand calves.

8 Theſe were giuen of the kings poſſeſſions according to the promiſe, to the people, and to the Priests, and to the Levites. They gave Helkias & Zacharias & Sprins the gouernours of the Temple, to the Priests for the Paſſeouer two thouſande ſixe hundred ſhepe, and thye hundredeth calves.

9 Furthermore, Iechonias, and Samaias, and Athanael his brethren, and Sabias, and Chelcias, and Joſai captaiues gave

to the Levites for the Paſſeouer ſixe thouſand ſhepe, and ſeven hundredeth calves.

10 And when theſe thinges were done, the Priests and the Levites ſtoode in order, hauing unleavened bread according to the tribes.

11 And after the order of the dignitie of their fathers, beſore the people to offer to the Royde, as it is written in the bookes of Moſes: and thus they did in the mooring.

12 And they roſted the Paſſeouer with fire as appertained, & they ſod their offerings with perfumes in caldrons and pottes.

13 And ſet it beſore all them that were of the people, and afterwarde they prepared for themſelves, and for the Priests their byes then the ſonnes of Aaron.

14 For the Priests offered the fat vnto the evening, and the Levites did make ready for themſelves, and for the Priests their brethren the ſonnes of Aaron.

15 And the holy ſingers, the ſonnes of Aſaph, were in their orders, according to the appointed ordinares of Dauid, to wit, Aſaph, and Harias, & Cedunus, which was of the kings appointment.

16 And the porters were at every gate, ſo that it was not lawfull, that any ſhoulde paſſe his ordinarie watche: for their byes then the Levites made ready for them.

17 And in that day thoſe thinges which appertained to the ſacrifice of the Royde, were accompliſhed, that they might offer the Paſſeouer.

18 And offer ſacrifices vpon the altar of the Royde, according to the commandement of King Ieſai.

19 So the childre of Iſrael, which were preſent at that time, kept the Paſſeouer, & the feaſt of unleavened bread ſeven dayes.

20 And there was not ſuch a Paſſeouer kept in Iſrael ſince the time of Samuel the Prophete.

21 And all the kings of Iſrael did not offer ſuch a Paſſeouer, as did Ieſai, and the Priests, and the Levites, & the Levites, and all Iſrael, which were ſound to remaine in Ierusalem.

22 In the eighteenth yere of þ reigne of Ieſai was this Paſſeouer kept.

23 The woakes of Iosias were bypight bes
foze his Loyd with a heart full of godlinesse.

24 And concerning the thinges which came
to passe in his time, they are wrytten bes
foze, to wit, of those that sinned and did wice
keely against the Loyd, aboute euery nation
and kingdome, and grieved him with vniuersi-
table thinges, so that the woakes of the Loyd
sloode by against Israel.

25 ¶ Nowe after all these actes of Iosias,
it came to passe that when Pharaos king of
Egypt came to moone warre at Carchas-
mis vpon Euphiates, Iosias went out as
gainst him.

26 But the King of Egypt sent to him, say-
ing, What haue I to doe with thee, O king
of Iudea?

27 I am not sent of the Loyde God against
thee: but my warre is vpon Euphiates, and
nowe the Loyde is with mee, and the
Loyde hasteneth me forward: depart from
me, and be not against the Loyd.

28 But Iosias woulde not turne backe his
chariot: but my warre is vpon Euphiates, and
nowe the Loyde is with mee, and the
Loyde hasteneth me forward: depart from
me, and be not against the Loyd.

29 But he set himselfe in battell array against
him in the field of Megiddo, and the Phari-
sians came downe to King Iosias.

30 And the King said to his seruantes, Con-
uey me out of the battell, for I am very
weake. And by & by his seruantes brought
him out of the battell.

31 So he gate up on his second chariot, & be-
ing come againe to Ierusalem hee changed
his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed,
yea, Jeremias the Prophet did lament for
Iosias, & the gouernours and their wiues
did lament him vnto this daye: and this
was ordeined in al the kynghed of Israel, to
be done continually.

33 But these thinges are wrytten in the booke
of the Royes of the kings of Iudea, & euery
one of his actes that Iosias did, & his glorie,
and his knowledge in the law of the Loyde,
and the thinges which he did besoze, & the
thinges nowe rehearsed are registred in the
booke of the Kings of Israel and Iudea.

34 Then the people of the nation tooke Joachaz
the sonne of Iosias, and made him king in
steade of his father Iosias, when hee was
thre and twentie yere olde.

35 And he reigned in Iudea and in Ierusa-
lem thre monethes: for the king of Egypt
deposed him from reigning in Ierusalem.

36 He tarred also the people of an hundred
talents of silver, and one talent of golde.

37 And the king of Egypt made Joachim his
brother king of Iudea and Ierusalem.

38 And he bounde Joachaz and his gouer-
nours: but when hee had taken Taraces
his brother, he led him away into Egypt.

39 Twentie and fower yere olde was Joachim,
when he reigned in Iudea and Ierusalem,
and hee did euill in the sight of the Loyd.

40 Wherefore against him came by Nabu-
chodonosor king of Babilon, who whē he
had bound him with a chayne of byasse, led
him away into Babilon.

41 Then Nabuchodonosor took of the holp

bricks of the Loyd, and caried them away,
and set them in his Temple at Babilon.

42 But all his actes, and his piospation,
and his reproch are wrytten in the booke
of the Chronicles of the Kings.

43 And Joachim his sonne reigned for him:
and when he was made king, hee was eigh-
tene yere olde.

44 And he reigned thre monethes, and thre
dayes in Ierusalem, and hee did euill in the
sight of the Loyd.

45 ¶ So a yere after Nabuchodonosor sent
and brought him to Babilon with the ho-
ly vessels of the Loyd.

46 And he made Sedecias king of Iudea &
Ierusalem, when hee was one and twentie
yere olde, and he reigned eleuen yeres.

47 And hee did euill in the sight of the Loyde,
neither did hee feare the woakes spoken by *Im. 31. 11*
Jeremias the Prophet from the mouth of
the Loyd.

48 For after that hee was sworne to King
Nabuchodonosor, hee swore himselfe by
the name of the Loyd and set away, & hard-
ned his necke & his heart, and transgressed
the lawes of the Loyd God of Israel.

49 Also the gouernours of the people, & the
Priestes committed many thinges against
the lawes, and passed al the pollutions of
al nations, and polluted the Temple of the
Loyd, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent
his messenger to call them backe, because
hee spared them and his owne Ceteruacke.

51 But they derided his messenger, & in the
day that the Loyd spake vnto them, they
mocked his Prophets.

52 So that hee, being moued to anger against
his people for their great wickednes, com-
manded the kings of the Chaldeans to in-
uade them.

53 These killed their pong men in the sword
round about their holy Temple, neither did
they spare pong man nor maiden, neither
olde man, nor childe among them.

54 But hee deliuered them al into their hands,
and all the holy vessels of the Loyde, both
great and small, & the vessels of the Arke
of God: and theyooke, and caried away
the kings treasures vnto Babilon.

55 And then set fire in the house of the Loyd,
and brake down the walles of Ierusalem,
and burnt their towres with fire.

56 They consumed also al the precious thinges
thereof, & brought them to nought, & thot
that were left by the sword, they caried away
vnto Babilon.

57 And they were seruantes to him, & to his
chidren til the Persians reigned to fulfill
the word of the Loyd by the mouth of Jeremias, *Im. 25. 11*

58 And that the land might enjoy her Sab-
baths all the time, that it was desolate, till
seuentie yeres were accomplished.

CHAP. II.

¶ Cyrus gaue leave to the Iewes to returne. 10. He sent
the holy vessels. 13. The names of them that re-
turned. 16. Their aduersaries did let their building, and
the Kings letters for the same.

¶ In the first yere of the reigne of Cyrus king of the Persians, to fulfill the woake of the Loyd by the mouth of Jeremias,

Or, by war-
shipping, sensu-
ble creatur.
2. Chro. 35.
20.

2. Kjn. 23. 30.
2. Chro. 36. 1.

10.
11.
12.

13.
14.
15.

2 The Joye rayled by the Spirit of Cygnus King of the Persians, and he made proclamation throughout all his kingdom, even by expresse letters,

3 Saying, Thus saith Cygnus King of the Persians, The Joye of Israel, even the most high Joye, hath made me King over the whole world,

4 And he hath commanded me to build him an house in Jerusalem, which is in Judea,

5 If there be any the Joye of son of his people, let the Joye, and his Joye be with him, and let him goe up to Jerusalem, which is in Judea, and build the house of the Joye of Israel: he is the Joye which dwelleth in Jerusalem.

6 All thep then that dwell in places round about, those, I say, that are in his place, let them helpe him with golde and silver,

7 With giftes, with houses and cattell, and other things, which I haile brought, according to the vowes, into the Temple of the Joye, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Judea, and of the tribe of Benjamin, & the Priests and Levites, and all whose minde the Joye had moued to goe up, and build an house to the Joye in Jerusalem.

9 And those that were about them, helpe them in all things with silver and gold, houses and cattell, and with diuers vowes of many whose minde were stirred by.

10 Also king Cygnus brought out a holp vessels of the Joye, which Nabuchodonosor had carped out of Jerusalem, and had consecrated them in the Temple of his idoles.

11 Nowe when Cygnus king of the Persians had brought them out, he deliuered them to Githidates his treasurer,

12 To whome they were giuen to Abassar the gouernour of Judea.

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of silver for the sacrifices, nine and twentie vials, of gold thirty, and of silver two thousand, foure hundred and ten, and a thousand other vessels,

14 So all the vessels of gold and silver, which then caried away, were five thousand, foure hundred, three score and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babilon to Jerusalem.

16 ¶ But in the time of Artaxerxes King of the Persians, Belshazzar, and Githidates, and Cabellus, and Kathumus, and Belettrinus, and Semellus the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwell in Judea and Jerusalem, TO THE KING ARTAXERXES OVR LORD,

17 The seruants, Kathumus the writer of things that come to passe, and Semellus the secretarie, and the rest of their counsell, and the Iudges which are in Coelospia and Phenice.

18 Be it nowe therefore knowne to our lord the King, that the Jewes which came by Campan, are come to vs into Jerusalem,

that rebellious and wicked citie, and build the market places, and make by the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forwarde, we thought it not meete to passe over such a thing,

21 But to declare it to our lord the King, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwayes rebel, and did trouble both kings and cities,

23 And that the Jewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Nowe therefore, O lord the King, we declare it, that if this citie be built, and the walles thereof repaired, thou shalt haue no more passage into Coelospia, nor Phenice,

25 ¶ Then the king wrote againe to Kathumus, that wrote the things that came to passe, and to Belettrinus, and to Semellus the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Spia and Phenice, these things that followe.

26 I haue read the epistle, which ye sent to me: therefore I commanded, that it should be sought out, & it was found, that this citie hath alwayes persecuted against kings,

27 And that the men thereof were giuen to rebellion and warres, & howe that mightie kings and fierce haue reigned in Jerusalem, which tooke tribute of Coelospia, & Phenice.

28 Now therefore I haue commanded to those that these men to build up the citie, and that it be taken heere that no more be done.

29 And that those wicked things, which should moue the King, goe not forward.

30 Then when Kathumus, and Semellus the secretarie and the rest, which were ioyned with them, had read the things, which King Artaxerxes had written, they moored their tents with speede to Jerusalem with horses and men in aray.

31 And began to let them which build, so that the building of the Temple in Jerusalem ceased vnto the second yeere of the reigne of Darius King of the Persians.

CHAP. III.

1 The fall of Darius. 16 The three wise men.

Nowe when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundred and thirtie and twentie provinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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the garde, keepers of the Kings body, saide one to another,

5 Let euery one of vs speake a sentence, and he that shall ouercome, and whole sentence that appeare wisser then the others, Darius the King shall giue him great gifts, & great things in token of victorie,

6 As to weare purple, & to drinke in golde, and to sleepe in golde, and a chariot with byldes of golde, an head rype of fine linnen, and a chaine about his necke,

7 And he that sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And saide, when the King rose, they would giue him the writing, and whole sentence the King and the thir Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed,

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but truely ouercommeth all things.

13 And when the King rose, they rooke the writings, and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the counsils,

15 And saide him downe in the Counsell, and the writing was read before them.

16 Then he saide, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he saide vnto them, Declare vnto vs the writings. So the first bega, which had spoken of the strength of wine,

18 And saide on this maner, O ye men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bonde man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioye and gladnesse, so that one remembereth no maner of sorow, nor dette.

21 It maketh euery heart rich, so that one remembereth neither King nor gouernour, & causeth to speake all things by "talents."

22 When men haue drunke, they haue no minde to loue either friends or birthren, and a hile after they diuoe out swoydes.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compellereth to do such things? and he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 23 Of the strength of women.

34. Of the strength of truely, which sentence is approved, 47 And his petition granted.

1 Then the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the King is yet greater: for he ruleth al

things, and is Lord of them, so that they do all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he sende them out against the enemies, they goe and breake downe mountaines & walles and towres,

5 They kill and are killed, and doe not passe the commandment of the King: if they ouercome, they bring all to the King, alowed the peoples as all other things,

6 And those also which goe not to warre and battell, but til the earth: for when they haue sowne it againe, they reape it, and bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the mirae while hee sitteth downe, he eateth, & drinketh and sleeperh.

11 For these keepe him round about: neither can any one go and doe his owne business, neither are they disobedient vnto him.

12 O ye men, howe should not the King be strongest, seeing he is thus obeyed! So he helde his tongue.

13 Then the third which had spoken of women and of the truely (this was Roxobabel) began to speake,

14 O ye men, neither the mightie King, nor many men, nor wine is strongest: who thin ruleth them? of hath dominion ouer them? are they not women?

15 Women haue borne the King, and adde the people which beare rule by sea & by land.

16 Euen of them were they borne, and they nourished them: which plamed the vmes, of which the wine is made,

17 They also make mens garments & make men honourable, neither can men be with out woman.

18 And if they haue gathered together golde and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Doe they not leaue all those things & gine themselves wholy vnto her, and gaze, and gaze vpon her, and all men desire her more then golde or siluer, or any precious thing?

20 A man leaueh his owne father which hath nourished him, & his owne countrey, and is ioynded with his wife.

21 And for the woman he leaueh his life, and neither remembereth father nor mother nor countrey.

22 Therefore by this ye may knowe that the women beare rule ouer pon: doe ye not labour and trauell, and gine and bring all to the women?

23 Yea, a man taketh his sworde and goeth forth to kill and to strale, and to laie vpon the sea, and vpon riuers,

24 And he seeth a lion and goeth in darkness, and when hee hath stolen, ransomed and spoiled, hee bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 *Yea, many have runne mad for women, and haue bene seruantes for them.*

27 *Many also haue perished and haue erred and thined for women,*

28 *Howe therefore doe you not desire more is not the king great in his power? doe not all regions feare to touch him?*

29 *Yet I sawe him, and he came, the kings concubine, the daughter of the famous Bactarus, sitting on the right hand of the king.*

30 *And shee took the crowne off the kings head, and put it vpon her owne, and strooke the king with her left hand.*

31 *Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that hee might be reconciled with her.*

32 *Howe then, O pre men, are not women more strong, seeing they do thus?*

33 *¶ Then the kinge and the Princes locked one vpon another, and hee began to speake of the truth.*

34 *¶ O pre men, are not women stronger? great is the earth, and the heauen is he, and the sunne is twise in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.*

35 *Is not he great that maketh these things? therefore the truth is greater and stronger then all.*

36 *All the earth calleth for truth, and the heauen blesteth it: and all thinges are shaken & tremble, neither is there any vniuersall thinge with it.*

37 *The wine is wicked, the king is wicked, women are wicked, and all the children of men are wicked, & all their wicked workes are such, and there is no trueth in them, and they perishe in their iniquitie.*

38 *But trueth doeth abide, and is stronge for ever, and liueth & reigneth for ever & ever.*

39 *With her there is no receiving of persones nor difference: but shee doeth þ things which are iust, & abstermeth from vniuersall and wicked thinges, and all men saunse her workes.*

40 *Neither is there any vniuersall thing in her iudgement, and shee is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.*

41 *So he ceased to speake, and then all þ people cryed & sayde, Trueth is great and strongest.*

42 *Then the king saide vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, & shalt be called my cousin.*

43 *¶ Then he saide to the king, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookst the kingdome,*

44 *And to sende againe all the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vowe to cutte off Babylon, and vowed to sende them thither.*

45 *Thou also hast vowed to builde the Temple, which the Idumeans burnt when Iudreas destroyed by the Chaldeans.*

46 *And now, I bid the king, this is þ which I desire and require of thee: & this is ð magificence, which I require of thee: I require*

therefore that thou wouldest accomplishe the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 *Their king Sarius rising vp, kissed him, and wrote him letters to all the lieutenants and lieutenantes, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went by to builde Jerusalem.*

48 *And he wrote letters to all the lieutenants in Coelosyria, & Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Jerusalem; and builde the citie with him.*

49 *And hee wrote for all the Iewes, which went by out of his kingdome vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doyes,*

50 *And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they helde,*

51 *And that euery peere there should be giuen for the building of the Temple twentie talents vntill it were built.*

52 *And to maintaine the burnt offerings by on the altar euery day (as they had a commandement to offer seuentie) other ten talents euery peere,*

53 *And that all they which went from Babylon to builde the citie, should haue libertie, aswell they as their posteritie, and all the Priests that went away.*

54 *He wrote also touching the charges, & the Priestes garment, wherein they should minister.*

55 *And he wrote that they should giue the Levites their charges vntill the house were finished, and Jerusalem built.*

56 *Also he wrote that they should graunt pensions and wages to them that kept the citie.*

57 *And hee sent awaye all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to do, he also commanded to doe it, and to sende to Jerusalem.*

58 *And when the pounge man was gone forth, he lift vp his face to heauen towards Jerusalem, and gaue thanks to the Kinge of heauen,*

59 *Saying, of thee is the victorie, and of thee is wisdom, and of thee is gloie, and I am thy seruant.*

60 *Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.*

61 *¶ So heooke the letters, & went out and came to Babylon, and tolde all his brethren.*

62 *And then blessed the God of their fathers, because he had giuen them freedom and libertie.*

63 *To goe by & to builde Jerusalem, and the Temple, where his name is renowned, and they reioiced with instruments of musicks and ioie, seuen daies.*

CHAP. V.

I The number of them that returned from the captiuitie.

42. Their vowes and sacrifices, 54. The Temple is begun to be built, 66. Their enemies would craftily reioice with them.

37 Neither coulde they shewe their families
nor their stocke howe they were of Israel,
the sonnes of Laban, the sonne of Ban,
the sonnes of Jacoban, five hundredth fiftie
and two.

38 And of the Priestes those which exercised
the office of Priestes, & were not found, the
sonnes of Bedia, the sonnes of Necos, the
sonnes of Adonis, which had taken for wife
Angia, one of the daughters of Berzelaius,
39 And was called after his name: and when
the description of the kindred of these men
had bene sought in the register, and coulde
not be found, they were set apart from the
office of Priestes.

40 For Necemias and Atharias sayde to
them, that they should not be partakers of
the holy things, till there arose an hye Priest
clothed with doctrine and truth.

41 So all they of Israel, from their of twelue
yeere old, & litle children, were foure thousand
besides men seruants, and women ser-
uants, two thousand, three hundredth & fiftie.

42 Their seruants and hand maides were
seven thousand, three hundredth, fourty and
seven: the singing men and women, two
hundredth, fourty and five.

43 Camels, foure hundredth, thirtie and five:
and hoes, seven hundredth, thirtie and six:
mules, two hundredth, fourty and five:
besides that bare the yoke, five thousande,
five hundredth, twentie and five.

44 And there were of the gouernours after
their families, which when they were come
to the Temple in Ierusalem, bowed to build
the house in his owne place according to
their power.

45 And to giue to the treasure of the workes,
a thousand pound in golde, and five thou-
sand pound in silver, and an hundred priestes
by garments.

46 And the Priestes and the Levites and
the people dwelt in Ierusalem and in the
countrey, and the holy singers and the por-
ters and all Israel in their villages.

47 ¶ But when the seventh moneth was
nere, and when the children of Israel were
euery one at home, they were all gathered
together with one accord into an open place
of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his
brethren the Priestes, with Zorobabel the
sonne of Salathiel and his brethren, rising
up, made ready an altar of the God of Israel.

49 To offer burnt offerings vpon it, according
as it is written in the booke of Moses the
man of God.

50 Whither also there were gathered against
them of all nations of the lande: but they
blessed an altar in his owne place, although
all the nations of the lande were their ene-
mies and vexed them, and they offered sacri-
fices according to the season, and burnt of-
ferings to the Lord, morning and evening.

51 They kept also the feast of Tabernacles,
as it is ordained in the Law, and offered sa-
crifices euery day, as was requisite.

52 And afterward, the continuall oblations
and offerings of the Sabbaths and of the
newe moneths and of all holy feastes.

53 ¶ And all they which had made anp voto

to God, began to offer sacrifice vnto God in
the first day of the seventh month, although
the Temple of God was not yet build.

54 They gaue also money to the masons and
to the workemen, and meat and drinke with
gladnesse.

55 And charrets to the Hydomans & to those
of Cyprus to bring cedar wood out of Liba-
nus, which shoulde be brought by flotes to
the haven of Ioppe, according to the com-
mandement giue vnto them by Cyprus king
of Persia.

56 And in the second yeere & second moneth
came into the Temple of God in Ierusalem
Zorobabel the sonne of Salathiel, & Iesus
the sonne of Iosedec, and their brethren, and
the priestes and Levites, and all they that
came out of captiuitie into Ierusalem.

57 And layde the foundation of the house of
God in the first day of the seconde moneth
of the second yeere, after their returne into
Iudea and Ierusalem.

58 And they appointed the Levites from
twentie yeere old ouer the workes of the Lord,
& Iesus & his sonne, & his brethren, and his
brother Gabniel, and the sonnes of Gabia-
don with the sonnes of Ioda, the sonne of
Yeliadun, with their sonnes and brethren,
even all the Levites with one accord did
followe after the woorage, calling vpon the
workes in the house of God: thus the workes
men built the temple of the Lord.

59 And the Priestes doode clothed with their
long garments, with muscical instruments
and trumpets, and the Levites the sonnes of
Naphy with cymbales,

60 Singing and blessing the Lord, according
to the ordinance of Dauid King of Israel.

61 And they sung with loude voyce songs to
the praise of the Lord, because his mercie and
and gloie is for euer in all Israel.

62 Then all the people blew trumpets, and
cried with loude voyce, praising the Lord
for the raising up of the house of the Lord.

63 Also some of the Priestes & Levites, and
chefe men, to wit, the Ancients which had
sene the former house,

64 Came to see the building of this with wee-
ping and great crying, & many with trum-
pets, and they cried with loude voyce,

65 So that the people could not heare the trum-
pets, because of the weeping of the people:
yet there was a great multitude that blew
trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes
of Iuda and Benjamin heard it, they came
to know what people of trumpets it was.

67 And they knewe that they of the captiuitie
built the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel,
and Iesus, and the chiefe of the families,
sayd vnto them, Let vs build also with you.

69 For we obeye your Lord, as you do, and
sacrifice vnto him since the dayes of Asa
sareth king of the Assyrians, which brought
vs hither.

70 ¶ Then Zorobabel, and Iesus, & the chiefe
of the families of Israel sayde to them, It
doeth not appertaine to vs, and to you to
build an house to the Lord our God.

71 For we alone will build it to the Lord God
of

Or, Asa
sareth, king of
Assyria.

Ezra. 4. 3, 4

of Iſrael, as it becometh vs, and as * Eſrus the king of the Perſians ſaith vs.

72 When the people of the land made them ſingly that were in Iudea, & letted them to build the worke, and by their ambuſements and ſeditious and conſpiracies hindered the building of the building,

73 All the time of king Cypus life: ſo that they were let from the building two ſcore, vntill the reigne of Darius.

C H A P. V I.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſines would let them. 7. His Epistle to Darius. 23 The kings answer to the contrary.

Ezra. 5. 1.
Nehem. 1. 1.

1 **B**ut in the ſecond peece of the reigne of Darius, Aggeus and Zacharias the ſonne of Aſodo the Prophets prophesied to the Jewes, euen vnto them that were in Iudea and Ieruſalem, in the name of the Lord God of Iſrael, which they called "yſb. 2 Then Toſobabel ſonne of Salathiel, and Jeſus the ſonne of Joſedec ſtood vp, and began to builde the houſe of the Lord, which is in Ieruſalem, the Prophets of the Lord being with them, and helping them.

3 In that time Siſines the gouernour of Syria, and Phenicie, and Sathabouſances with his companions came vnto them,

4 And ſaide vnto them, By whole commandement build you this houſe and this building, and enterpriſe all theſe other things? and who are the builders, that enterpriſe ſuch things?

5 But the Ancients of the Jewes had grace of the Lord, after that hee had viſited the captiuitie,

6 That they were not letted to builde, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.

7 ¶ The copie of the Epistle, which hee did write and ſend to Darius, Siſines gouernour of Syria and Phenicie, and Sathabouſances, and their companions, presidents in Syria and Phenicie, ſalute king Darius.

8 It may pleaſe the king our maſter plainly to vnderſtande, that when we came to the countrey of Iudea, and entered into the city of Ieruſalem, we found in the cite of Ieruſalem the Ancients of the Jewes that were of the captiuitie,

9 Building an houſe to the Lord, great & new of hewen ſtones, & of great pyce, & the timber all ready layd vpon the walles.

10 And theſe woorkes are done with great ſpede, pea, and the worke hath good ſucceſſe in their hands, ſo that it will be finiſhed with all glorie and diligence.

11 Then we asked them Ancients, ſaying, By whole commandement, builde you this houſe, & lay the foundation of theſe woorkes?

12 We asked them theſe things to the intent to notiſie them to thee, & to write to thee the men that gouerned it: therefore we demaunded the names of the gouernours in writing.

13 But they answered, ſaying, Wee are the ſeruants of the Lord, which hath created the heauen and the earth.

14 And * this houſe was built by many peeres agoe by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers, propoking God

to wrath, ſetied againſt the Lord of Iſrael, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the houſe and burnt it, and carped the people captiue to Babylon.

17 But in the firſt peece of the reigne of Cypus ouer the countrey of Babylon, king Cypus wrote that this houſe ſhoulde be built by,

18 And the holp veſſels of golde and of ſilver, which Nabuchodonosor had carped out of the houſe at Ieruſalem, and had dedicated them in his owne temple. Cypus the king tooke out of the Temple at Babylon, and they were giuen to Toſobabel, and to Sathabouſances ruler.

19 And a commandement was giuen vnto him, that he ſhoulde carpe away thoſe veſſels, and put them in the Temple at Ieruſalem, and that this Temple of the Lord ſhoulde be built in this place.

20 Then the ſame Sathabouſances, being come hither, layed the foundations of the houſe of the Lord at Ieruſalem, and ſince that time till now, it is in building, and is not finiſhed.

21 Now therefore if it pleaſe the king, let it be ſought by in the kings libraries concerning Cypus.

22 And if it be found that the building of the houſe of the Lord at Ieruſalem, hath bene done by the conſent of king Cypus, and it ſeeme good to the Lord our king, let him make vs anſwere concerning theſe things.

23 Then king Darius commanded to ſearch in the kings libraries, that were in Babylon, and there was found in Ecbatane, which is a towne in a region of Media, a place where ſuch things were layd by for memoire.

24 In the firſt peece of the reigne of Cypus, king Cypus commanded the houſe of the Lord at Ieruſalem to be builded, where they did ſacrifice with the continual fire.

25 Of the which the height ſhoulde be of three ſcore cubites, the breadth of three ſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrey, and that the coſte ſhoulde be payed out of the houſe of king Cypus.

26 And that the holp veſſels of the houſe of the Lord, as well thoſe of golde as of ſilver, which Nabuchodonosor had carped out of the houſe in Ieruſalem, and brought into Babylon, ſhoulde be reſtozed to the houſe, which is in Ieruſalem, and ſet in the place where they were afore.

27 Alſo hee commanded that Siſines gouernour of Syria and Phenicie, and Sathabouſances, and their companions, and thoſe which were conſtitute capitaines in Syria and Phenicie, ſhoulde take hede to reſtaine from that place, and to ſuffer Toſobabel the ſeruant of the Lord, and gouernour of Iudea, and the elders of the Jewes to builde that houſe of the Lord in that place.

28 And I alſo haue commanded to builde it cleane by againe, & that they be diligent to helpe them of the captiuitie of the Jewes, till the houſe of the Lord be finiſhed.

29 And that ſome part of the tribute of Cy-

1. King. 6. 2.

1. King. 6. 2.

1. King. 6. 2.

2 Greekes, vpon them.

Iofia and Ithenice should be diligently gine to these men for sacrifice unto the Lord, and to Zojobabel the gouernour, for bulles, rammes, and lambes:

30 Also rogne, and salt, & wine, and oyle continually euery pēre without faile, as the Priestes, which are in Iherusalem shall testifie to be spent euery day,

31 That offerings may be made to the hie God for the king, and his children, and that they may pray for their liues.

32 Furthermore he commaunded that whoso euer should transgresse any thing aforesayen or written: or derogate any thing thereof, that a tree should be taken out of his possession: and he be hanged thereon, & that his gods should be the kinges.

33 And therefore let the Lord whose name is there called upon, bestow euery king and nation, which stretcheth out his hand to hinder or do nill to that house of the Lord which is in Iherusalem.

34 * I Darius the king haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1 *Sofonias and his companions followe the kinges commandment, and helpe the Leuites to build the Temple, & the time that it was built. 10. They keepe the Passouer.*

1 **T**hen Darius the gouernour of Egipt Iofia and Ithenice, & Bathabouzan, & their companions, obeying king Darius commaundement,

2 Assisted diligently the holy workes, working with the ancients and gouernours of the Sanctuary.

3 And the holy workes prospered by Aggeus and Zacharias the Prophetes which prophesied.

4 So they finished all thinges by the commandment of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kinges of the Persians.

5 Thus the holy house was finished in the thirte and twentieth day of the moneth Adar in the fift pēre of Darius king of the Persians.

6 And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the thinges written in the booke of Esopias.

7 And they offered for the dedication of the temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priestes and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Esopias, and also the porters in euery gate.

10 And the children of Israel offered a Passouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priestes and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites

were sanctified together.

12 And they offered the Passouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept a feast of unleaured bread seauen daies, crying out before the Lord,

15 Because he had turned the counsell of the king of the Assyrians towardes them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 *Esdra cometh from Babylon to Iherusalem. 10. The copie of the commission, giuen by Artaxerxes. 29. Esdra giueth thanks to the Lord. 32. The number of the heades of the people that came with him. 36. His prayer and confession.*

1 **A**nd after these thinges whē Artaxerxes king of the Persians reigned, Esdras the sonne of Baraias, the sonne of Esdras, the sonne of Helcias, the sonne of Salu,

2 The sonne of Sador, the sonne of Achitob, the sonne of Amarias, the sonne of Esdras, the sonne of Immeroth, the sonne of Zaratias, the sonne of Sanaas, the sonne of Boccaas, the sonne of Abisum, the sonne of Phineas, the sonne of Elcasar, the sonne of Aaron was the hie Priest.

3 Thus Esdras went out of Babylon, and was a scribe well taught in the law of Moses, giuen by the Lord God of Israel.

4 Also the king gaue him great honour, and he founde grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes & Leuites, and of the holy singers, & of the porters, and of the ministers of the Temple vnto Iherusalem,

6 In the seventh pēre of the reigne of king Artaxerxes, and in the fift moneth: this was the seventh pēre of the king (for they went out of Babylon in the first day of the first moneth,

7 And came to Iherusalem according as the Lord gaue them speche in their iourney)

8 For Esdras had gotten great knowledg, so that he would let nothing passe that was in the lawe of the Lord, and in the commandementes, and he taught all Israel all the ordinance and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the lawe of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & reader of the lawe of the Lord, Salutation.

11 For as much as I consider thinges within, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priestes and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellors.

13 That they may vnto the thinges that are

gard against our enemies,

51 Because we had saide to the king, that the power of our Loyde should be with them that fought him, to direct them in all things:

52 Therefore we prayd our Loyde againe, according to these things, whom we founde fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, * Elebias and Sallanias, and with them ten of their brethren.

54 And I weighed the silver and the gold, and the holy vessels of the House of our Loyd, which the king and his counsellors, and his ymmes, and all Israel had giuen.

55 And I weighed them, six hundred & fiftie talents of silver, and silver vessels of an hundred talents, & an hundred talents of gold,

56 And twentie golden basins, & twelue vessels of brass, of fine brass shining like gold.

57 And I sayde to them, You are also holy to the Loyde, and the vessels are holy, and the golde, and the silver is a vowe to the Loyd of our fathers.

58 Watch and keepe them, till that you giue the to the heads of the families of the Priests, and Levites, and captains of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Levites tooke the silver and the golde, & the vessels, and caried them to Jerusalem to the Temple of the Loyd.

60 And we departed from the flood Euphrates, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Loyde with vs: and the Loyde deliuered vs from the beginning of our iourney from all enemies. So we came to Jerusalem.

61 And these dayes being past there, in the fourth day the silver that was weighed, and the golde was deliuered in the house of our Loyde to * Sparnath the Priest, the sonne of Jouri,

62 And with him to Eleazar the sonne of the Priests: and there were with them, Josabab the sonne of Jezus, and * Jotham sonne of Sabsbanus, Levites: all was deliuered the by mumber and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Loyde God of Israel, euen twelue bulles for all Israel, rammes four score and sixtine,

65 Lambes threescore & twelue, twelue goates for saluation, all in sacrifice to the Loyd.

66 And they presented the commandements of the king to the kings stewards, and to the gouernours of Mesopotamia & Phenice, who honoured the people, & the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Priests and the Levites, and the Levites haue not separated from them the strange people of the lande,

68 For the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Hittites, and Jebusites, and Moabites, and Egyptians, and Ioumeans.

69 For they haue dwelt with their dangh-

ters, both they and their sonnes, and the house of the lande, with the strange people of the lande, and the gouernours & rulers haue bene partakers of their wickednes from the beginning of the thing.

70 And alcome as I had heard these things, I rent my clothes, and the holy garment, and I pulled the heare off mine head, and off my beards, and sate me downe sorrowfull and very sad.

71 Then also all they that were moued with the word of the Loyd God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the evening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine handes to the Loyd,

73 And sayde, * O Loyde, I am ashamed, and confounded before thy face.

74 For our finnes are increased about our heads, and our ignorances are sited by reason.

75 Yea, men from the time of our fathers we are in great sinne vnto this day.

76 For our finnes therefore, and our fathers, we with our brethren, with our Kings and Priests haue bene giuen vp to the kings of the earth, to the sword, & to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy bene, O Loyde, that there should be left vs a roote, & name in the place of thine holinesse!

78 And that thou shouldst reuile to vs a light in the house of the Loyde our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Loyd, and rapse by them that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Loyd, what shall we say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruantes the Prophets, saying,

82 * Because the lande, which ye goe to inhabit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse.

83 Therefore now ye shall not sowe their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eate the good things of the lande, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked woordes, and for our great finnes: yet, O Loyde, thou hast forborne our finnes,

86 And hast giuen vs such a roote: but we as gaue haue turned backe to transgress thy lawe, and to mixe vs with the uncleannesse of the people of the lande.

87 Righteist thou not bee angry with vs to destroy vs, so that thou shouldst neither

Ezra. 9. 6.

Deut. 7. 1.

2. 3. 1111. leave

Esdras 10.1.

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Esdras 10.6.

keane vs rote, noj lide, noj name?
 83 But, O Loyde of Israel, thou art true: for
 there is a rote left, even unto this day.
 89 Beholde, wee are now before thee with
 our iniquities, neyther can wee endure be-
 sojethed for their thyns.
 90 ¶ And as * Esdras prayed and confessed
 and wept, & lay upon the ground before the
 temple, a very great multitude was gath-
 red unto him out of Jerusalem of men and
 women, and pong chyliden: for there was
 great lamentation among the multitude.
 91 Then Jechonias the sonne of * Jeel of the
 sonnes of Israel, crying out sayd, O Esdras,
 wee have sinned against the Loyde God: wee
 have taken in marriage strange women of
 the nations of the land.
 92 And nowe all Israel is doubtfull: therefore
 let vs make an othe concerning this to the
 Loyd to put away all our wyues, which are
 strangers, with their chyliden.
 93 If it seeme good to the, and to all them
 that obey the lawe of the Loyde, rise up and
 put it in execution.
 94 For to the doeth it apperteyne, and wee
 are with thee to make the strong.
 95 Then Esdras arose, & made all the chiefe of
 the families of the * Priestes and Levites of
 al Israel to sweare, that they would do thus:
 and they swore.

CHAP. IX.

7 After Esdras had read the lawe for the strange wyues,
 10 They promys to put them away.
 1 Then * Esdras rose from the court of the
 Temple, and went to the chamber of
 Joannan the sonne of Chabib.
 2 And being lodged there, he did eate no bread
 nor drinke water, but mourned for the great
 iniquities of the multitude.
 3 And there was a proclamation in all Ju-
 dea and Jerusalem, to all them that were
 of the captivitee, that they shoulde be gath-
 red to Jerusalem.
 4 And that all they which shoulde not mete
 there within two or thre dayes, according
 to the ordinance of the Elders, which bare
 rule, shoulde have their cattell confiscate to
 the Temple, and bee cast out from among
 them of the captivitee.
 5 Then all they which were of the tribe of Ju-
 da & Benjamin, came together within thre
 dayes into Jerusalem: this was the ninth
 moneth, and twentieth day of the moneth.
 6 And all the multitude late in the broade
 place of the Temple shakynge, because of the
 extreme winter.
 7 Then Esdras arose and sayde to them, We
 have sinned: for we have married strange
 wyues, so that we have augmented þ sinnes
 of Israel.
 8 Nowe therefore confesse and glorify þ Loyd
 God of our fathers,
 9 And doe his will, and separate your selves
 from the people of the lande, and from the
 strange wyues.
 10 Then all the multitude cryed out and sayd
 with a loud voyce, We will doe so as thou
 hast sayd.
 11 But because the multitude is great, and
 the time is winter, so that we can not stand
 without, and the woolye is not of one day

noj of two, seeing that many of us have sinned
 in this matter.

12 Let the chiefe men of the multitude, and
 all they which have strange wyues of our
 families, carrie:
 13 And let the * Priestes and iudges come
 out of all places at the day appoynted, till
 they have appealed the warty of the Loyde
 againt vs for this matter.
 14 Then Jonathas * Helaes sonne, and * Eze-
 cias sonne of * Jecan were appoynted con-
 sidering these things, and * Josolam & Sab-
 battens did helpe them.
 15 And they which were of the captivitee, did
 after all these things.
 16 Esdras the Priest also chose him certaine
 men, chiefe of their families, all by name: and
 they late together in the first day of the tenth
 moneth to examine this matter.
 17 And they made an ende of the things per-
 taining to them that had married strange
 wyues in the first day of the first moneth.
 18 And there were founde of the Priestes,
 which had married strange wyues,
 19 Of the sonnes of * Jelus, the sonne of * Joses-
 der, and of his byethen, * Parhelas, and * E-
 leazar, and * Josibus, and * Jonadan.
 20 Who also gave their handes to cast out
 their wyues, and offered a ramme for their res-
 conciliation in their purgation.
 21 And of the sonnes of * Emmer, * Ananias,
 and * Zabbas, and * Cane, and * Samuels,
 and * Hieriel, and * Azarias.
 22 And of the sonnes of * * Phasit, * Elionas,
 * Gallas, * Enielus, and * Harhanai, and
 * Dridius, and * Tallas.
 23 And of the Levites, * Jozababus, and * Ses-
 mis, and * Colius, who was called * Calitas,
 and * Parheus, and * Doudas, and * Jonas.
 24 Of the holy fingers, * Eliazarus, * Wac-
 churus.
 25 Of the postres, * Ballinnus, & * Tolbays.
 26 Of them of Israel, of the sonnes of * Pho-
 rus, * Hiermas, and * Eddias, and * Drichias,
 and * Paclus, and * Eleazar, and * Abibas, and
 * Banaias.
 27 Of þ sonnes of * Ela, * Patthanias, * Zacha-
 rias, and * Hierielas, and * Hierimoth, and
 * Medias.
 28 And of the sonnes of * Lamothe, * Eliadas,
 * Eufinnus, * Dionias, * Jacurmoth, and * Sabas-
 tins, and * Sardus.
 29 Of the sonnes of * Bedai, * Joannes, and
 * Ananias, and * Josabad, and * Emathas.
 30 Of the sonnes of * * Pami, * Olanus, * Pami-
 chus, * Jedaia, * Jaltibus, * Jafael, and * Jeru-
 moth.
 31 And of the sonnes of * Abdi, * Paathus, * Poo-
 las, * Laccunus, & * Halbus, & * Patthanias, &
 * Beschel, and * Salunus, and * Banaleas.
 32 And of the sonnes of * Amas, * Elionas, and
 * Meas, and * Drichias, and * Sabbris, and * Si-
 mon a Cholanite.
 33 And of the sonnes of * Alom, * Altaneus, and
 * Paathias, and * Samaias, * Cyphalat, and
 * Panalles, and * Demer.
 34 And of the sonnes of * * Pami, * Jeremias,
 * Phondis, * Dnatrus, * Inel, * Pami, & * Pa-
 lias, and * Anos, * Karaballon, and * Enali-
 bus, and * Pammimatanais, * Elidias,
 * Wamis, * Eliath, * Dantis, * Drilemas, * Natpa,
 * Mias, * Euron.

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Angels foode.

- Num. 20. 11. 20 * When pe were thirſtie, bid not I cleane the ſtone, and waters did flowe out to ſatiſſie pou: from the heate I couered pou with the leaues of the trees,
- 1fa. 5. 4. 21 And I gaue pou fat countreyes: I caſt out the Canaanites, the Hheretites, and Philistines beſore pou: * what ſhall I doe moze ſoy pou, ſaith the Lord?
- Exod. 5. 23. 22 Thus ſaith the almighty Lord, * When pe were in the wildernes at the bitter waters, being a thirſt, and blaſpheming my Name,
- 23 I gaue pou not ſire ſoy the blaſphemies, but caſt a tree into the water, and made the river ſweete,
- Exod. 32. 8. 24 What ſhall I do vnto the, O Jacob: thou * Iuda wouldeſt not obey: I will turne mee to other nations, and vnto thoſe will I giue my name, that they may keepe my Lawes,
- 25 Seeing pe haue forſaken me, I will alſo forſake pou: when pe aſke mercy of mee, I will not haue pittie vpon pou,
- 1fa. 1. 15. 26 * When pe call vpon me, I will not heare pou: ſoy pe haue deſied pou handes with blood, and pour ſecte are ſwift to commit murder,
- 27 Although pe haue not forſaken me, but poue owne ſelues, ſaith the Lord.
- 28 Thus ſaith the almighty Loide, Vaine I not played pou, as a father his ſonnes, and as a mother her daughters, and as a nurce her pong babes,
- 29 That pe woulde be my people, as I am pour God, and that pe woulde be my childre, as I am pour father?
- Mat. 23. 37. 30 * I gathered you together as an henne gaſt hererh her chickens vnder her wings: but now what ſhall I doe vnto pou?, I will caſt pou out from my ſight,
- 1fa. 1. 13. 31 * When pou bing giſtes vnto me, I will turne my ſace from pou: ſoy pour ſolemne feaſt dayes, pour newe moones, and pour circumciſions haue I forſaken,
- 32 I ſent vnto pou my ſervants & Prophets, whom pe haue taken and ſlaine, and toyme their bodies in pieces, whoſe blood I will reuenge, ſaith the Lord.
- 33 Thus ſaith the almighty Lord, Pour houſe ſhall be deſolate: I will caſt pou out as the wilde doerh the ſtubble,
- 34 Pour children ſhal not haue generation: ſoy they haue deſpised my commandement, and done the thing that I hate, beſore me,
- 35 Pour houſes will I giue vnto a people to come, who ſhall beleue mee though they heare me not, and they, vnto whome I neuer belued miracle, ſhall doe the things that I commaunde them.
- 36 Though they ſee no Prophets, yet ſhall they hate their iniquities,
- 37 I will declare the grace that I will doe ſoy the people to come, whoſe children reioyce in gladneſſe, and though they haue not ſeene me with bodily eyes, yet in heart they beleue the things that I ſay,
- 38 Nowe therefore brother, beholde what great gloire, & ſee the people that come from the Eaſt,
- 39 Vnto whom I will giue ſoy leaders, Abiaſham, Iſaac, Jacob, Deſas, Amos, Michras, Joel, Abdias, Jonas,

40 Naum, Nabarne, Sophonias, Aggeus, Zacharias, and Malachias (which is called alſo the * meſſenger of the Loide.)

CHAP. II.

The Synagogue ſendeth ſauls with her owne children. 18
The Gentiles are called.

- 1 Thus ſaith & Lord, I brought this people out of bondage: I gaue them alſo my commandements by my ſervants the Prophets, whom they would not heare, but deſpised my counſels,
- 2 The mother that bare them, ſapeth vnto them, Doe pou away, O children: ſoy I am a widowe and forſaken,
- 3 I brought pou up with gladneſſe, but with ſorrowe and heauineſſe haue I loſt pou: ſoy pe haue ſinned againſt the Lord your God, & done the thing that diſpleaſeth him,
- 4 But what ſhall I nowe doe vnto pou? I am a widow and forſaken go pe, O my children, and aſke mercy of the Lord,
- 5 And the, O Father, I call ſoy a witneſſe ſoy the mother of theſe children, which woulde not keepe my covenant,
- 6 That thou bing them to conſuſion, & their mother to a ſpoile, that their kindred be not continued,
- 7 Let their names be ſcattered among the heathen: let them be put out of the earth, ſoy they haue deſpised my covenant,
- 8 Doe vnto the, Aſſur: ſoy thou hideſt the righteous in there: O wicked people, trinit her * what I did vnto Sodo & Gomorrah,
- 9 Whoſe land is mixed with cloudes of pitch and heapes of aſhes: ſo will I do vnto them, that beare me not, ſaith the almighty Loide,
- 10 I Thus ſaith the Loide vnto Eſaias, Tell my people, that I will giue them the kingdome of Ieruſalem, which I would haue giuen vnto Iſrael,
- 11 And I will get me gloze by them, and giue them the euerlaſting tabernacles, which I had prepared ſoy thoſe,
- 12 They ſhall haue as will the tree of life, ſineling of opunt: they ſhall neither labour nor be wearp,
- 13 Doe pe, and pe ſhal receive it: vray that the time, which is long, may be ſhortened: the kingdome is alreedy prepared ſoy pou: watch,
- 14 Take heauen and earth to witneſſe: ſoy I haue aboliſhed the euil, and created the good: ſoy I ſine, ſaith the Lord,
- 15 Mother, embrace thy children, & bing them vp w gladneſſe: make their ſeete as ſaſt as a pillar: ſoy I haue choſen thee, ſaith the Lord,
- 16 And thoſe that be dead, will I raiſe vp from their places, & bing them out of the graues: ſoy I haue known my name in Iſrael,
- 17 Feare not, thou mother of the children: ſoy I haue choſen thee, ſapeth the Lord,
- 18 I will ſende thee my ſervants Eſaie and Ieremie to helpe thee, by whoſe counſell I haue ſanctified and prepared ſoy thee ewelue trees laden with diuers fruites,
- 19 And as many fountaines, flowing with milke & hony, & ſeuene mightie mountaines, whereupon there grow roſes & lilies, wherby I will fill thy children with ioy,
- 20 Execute iuſtice ſoy the widowe: iudge the cauſe of the fatherleſſe: giue to the poore: deſend the fatherleſſe: clothe the naked.

Tab. 1. 17.

Tab. 1. 17.

21 Heale the wounded, and sicke: laugh not a
laine man to scorn: defend the creeple, a let
the blind come into the light of my clemens.
22 keepe the old and the pong that are with
in thy walles.
23 * Wherefore thou findest the dead, take
them and burie them, and I will give thee
the first place in my resurrection.
24 Abide still, O my people, and rest: for thy
quietnes shall come.
25 Nourish thy childzen, O thou good nurse:
nourish their teete.
26 None of the seruants that I haue giuen
thee, shall perish: for I will seeke them from
among thy number.
27 Be not wearie: for when the day of trou-
ble & heauensse cometh, other shall weepe
and be sorrowfull, but thou shalt be mery, and
haue abundance.
28 The heathen shall enue thee, and shall doe
nothing aganist thee, saith the Lord.
29 Shine handes shall couer thee, so that thy
childzen shall not see hell.
30 Be ioyfull, O thou mother, with thy chil-
dren: for I will beuere thee, saith the Lord.
31 Remember thy childzen that sleepe: for I
will bring them out of the sides of the earth,
and will shew mercie vnto them: for I am
mercifull, saith the Lord Almighty.
32 Embrace thy childzen, vntill I come and
shew mercie vnto them: for my fountaines
runne ouer, and my grace shall not faile.
33 I Elias receiued a charge of the Lord
vpon the mount Horeb, that I should goe
vnto them of Israel, but when I came to
them, they cast me off, and despised the com-
mandement of the Lord.
34 And therefore I sape vnto you, O pe hea-
ren, that heare and vnderstand, Waite for
your thepheard, who shall giue you euer-
lasting rest: for he is neere at hand, that shall
come in the ende of the world.
35 Be reddie to the reuward of the kingdome:
for the eueralting light shall shine vpon you
for euermore.
36 Flee the shadowe of this world: receiue
the top of your gloyp: I testifie my Sauour
openly.
37 Receiue the gift that is giuen you, and be
glad, giuing thanks vnto him, that hath cal-
led you to the heauenly kingdome.
38 Arise, & stand vp, and behold the number of
those that are sealed for the feast of the Lord.
39 Which are departed from the shadowe of
the world, and haue receiued glorious gar-
ments of the Lord.
40 Take thy number, O Sion, and shut vp the
that are clothed in white, which haue fulfil-
led the lawe of the Lord.
41 The number of thy childzen whome thou
longest for, is fulfilled: beseech the power of
the Lord, that thy people which haue bene
called from the beginning, may be sanctified.
42 * I Elias saide vpon mount Sion a great
people whom I could not number, and they
all praised the Lord with songs.
43 And in the middes of them there was a
pong man higher in stature then the al, & vpon
euery one of their heades he set crownes,
and was higher then the others, which I
much maruelled at.

44 So I asked the Angel, and saide, Who are
these, my Lord?
45 Who answered, and said vnto me, These be
they that haue put off the moitali clothing,
and haue put on the immortall, and haue co-
fessed the name of God: now are they crow-
ned, and receiue the palmes.
46 Then said I vnto the Angel, What pong
man is it, that setteth crownes on them, and
giueth them the palmes in their handes?
47 And he answered, and said vnto me, It is
the Sonne of God, whome they haue con-
fessed in the world. Then beganne I greatly to
commend them, that had stande so strongly
for the name of the Lord.
48 Then the Angel said vnto me, Goe thy way,
and tell my people, what, & how great won-
ders of the Lord God thou hast seene.

C H A P. I I I.

4 The wonderous workes, which God did for the people,
are recited. 31 Esdras marvelleth that God suffereth
the Babylonians to haue rule ouer his people, which yet
are sinners also.

I In the thirtieth peere after the fall of the
cite, as I was at Babylon, I lay trou-
bled vpon my bed, and my thoughts came
by to mine heart,

2 Because I saw the desolation of Sion, and
the wealth of them that dwelt at Babylon.

3 So my spirit was sore mooued, so that I
began to speake fearefull wordes to the most
high, and said,

4 O Lord, Lord, thou spakest at the beginning
when thou alone plantedst the earth, and ga-
uest commandement vnto the people,

5 * And a body vnto Adam, without soule, Gen. 2. 7.
who was also the workmanship of thine
handes, and hast breathed in him the breath
of life, so that he liued before thee.

6 And leddest him into Paradise, which thy
right hande had planted, or encre the earth
brought forth.

7 Euen then thou gauest him commandement
to loue thy way: but he transgressed it, and
immediatly thou appointedst death to him
and his generation, of whom came nations,
tribes, people, and kindreds out of number.

8 * And euery people walked after their owne
will, & did wonderfull things before thee, and
despised thy commandements.

9 * But at the time appointed, thou broughtest
the flood vpon those that dwelt in the
world, and destroyedst them,

10 So that by the flood, that came to euery
one of them, which came by death vnto Ad.

11 Yet thou leuest one, euen * Noe, with his
household, of whom came all righteous men,

12 And when they that dwelt vpon the earth,
began to multiply, and the number of chil-
dren, people, & many nations were increased,

13 thou beganst to be more vngodly then first.
14 Nowe when they liued wickedly before
thee, thou diddest choose thee a man from
among them, whose name was * Abraham.

15 Whom thou lovedst, and vnto whom ones
thou shewedst thy will.

16 And madest an eueralting conenant with
him, promising him that thou wouldest ne-
uer forsake his seede.

17 * And vnto him thou gauest Isaac, * vnto
Isaac also thou gauest Jacob & Esau, * and
biddest rem. 9. 13.

* Or, went
forward.

Gen. 6. 12.

Gen. 7. 10.

1. Pet. 3. 20.

Gen. 11. 3.

Gen. 17. 5.

Gen. 21. 2, 3.

Gen. 25. 25, 26

* and Mal. 1. 2, 3.

biddest rem. 9. 13.

didest thoue Jacob, and cast off Eſau, and so I Jacob became a great multitude.

*Exod. 19. 1.
deut. 4. 10.*

17 And wpe ſledeſt his ſeede out of Egypt, & thou broughtest them vp to mount Sina,
18 And includeſt the heauens and bowedſt downe the earth, & diddeſt moue the ground, and cauſe the depths to ſhake, and diddeſt aſtoniſh the world.

19 And the gloſſe went theſe foure gates of fire, with earthquake, winde and colde, that thou mighteſt giue the lawe vnto the ſeede of Jacob, and that which the generati- on of Iſrael ſhould diligently obſerue.

20 Yet lookeſt thou not away from them the wicked heart, that the law might bring forth fruit in them.

Gen. 3. 6.

21 For Adam firſt hauing a wicked heart, was overcome and vanquiſhed, and all theſe that are bozne of him.

22 Thus remayned weakeneſſe iopned with the lawe in the hearts of the people, with the wickedneſſe of the roote: ſo that the good de- parted away, and the euill abode ſtill.

1. Sam. 16. 13

23 So the times paſſed away, and the peeres were brought to an ende, * till thou diddeſt caſte theſe by a ſeruant called Dauid.

*2. Sam. 5. 1.
and 7. 5, 13.*

24 * Whome thou commandeſt to builde a citie vnto thy name, to call vpon theſe rites in with incenſe and ſacrifice.

25 When this was done many peeres, the in- habitants ſoſooke theſe,

26 Following the waies of Adam and all his generation: for theſe alſo had a wicked heart.

27 Therefore thou gaueſt thy citie ouer into the hands of thine enemies.

28 But doe theſe that dwell at Babylon, any better, that theſe ſhould haue the dominion of Sion?

29 For when I came thither, and ſawe theſe wicked deedes without number (for this is the thirtieth peere that I ſee many treſpaſ- ſing) I was diſcouraged,

30 For I ſawe, how thou ſuffereſt them that ſinne, and ſpareſt the wicked doers, where- as thou haſt deſtroyed thine owne people, & preſerued thine enemies, and thou haſt not ſhewed it.

31 I can not perceine howe this cometh to paſſe. Are the deedes of Babylon better then theſe of Sion?

32 Or is there any other people that knoweth theſe thinges Iſrael: or what generation hath ſo beleued thy teſtimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there throughout the heathens, and I ſee them ſlothy, and thinke not vpon thy commandements.

34 Weigh thou theſe our wickednes now in the balance, and theſe alſo that dwell in the world, and no mention of thee ſhall be found but in Iſrael.

35 Or when is it that theſe that dwell on the earth, haue not ſinned in thy ſight: or what people hath ſo kept thy commandements?

36 Thou ſhalt ſurely ſaie that Iſrael by name hath kept thy preceptes, but not the heathen.

CHAP. IIII.

2 The Angell reſpoundeth Eſdras, becauſe he ſeemed to en- ter into the profound iudgements of God.

And the Angell that was ſent vnto me, whoſe name was Uriel, answered,
And ſaid, Thine heart hath taken too much vpon it in this world, & thou thinkeſt to comprehend the waies of the world.

3 Then answered I, Yea, my Lord. And he an- ſwered me, and ſaid, I am ſent to ſhewe thee theſe waies, and to ſet forth theſe ſimili- tudes befoze thee,

4 Wherefoze if thou canſt declare me one, I will ſhewe thee alſo the way, that thou deſi- reſt to ſee, & I will ſhewe thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my Lord. Then ſapde he vnto me, Goe thy way: weigh me the weight of the fire, or meaſure me the blaſt of the winde, or call me againe the day that is paſt.

6 Then answered I, and ſapde, What man is he, that can do that, which thou requireſt me, concerning theſe things?

7 And he ſaide vnto me, If I ſhould aſke theſe howe deepe dwellings are in the winds of the ſea, or howe great ſpyngs are in the begi- ning of the depth, or howe great ſpyngs are in the ſtretching out of the heauen, or which are the borders of Paradiſe,

8 Peradventure thou wouldeſt ſap vnto me, I neuer went downe to the deepe, nor pet to the hel, neither did I euer climbe vp to heauē,

9 But now haue I aſked thee but of fire and winde, and of the day, whereby thou haſt paſſed, & from the which things thou canſt not be ſeparated, and pet canſt thou giue me none anſwere of them.

10 He ſaide mozeouer vnto me, Thine owne thinges, and ſuch as are growen by waie theſe, canſt thou not knowe:

11 How ſhould thy beſell then be able to com- prehend the waies of the world, & now out- wardly in the corrupt world, to vnderſtande the corruption, that is euident in my ſight?

12 Then ſaid I vnto him, It were better that we were not at all, then that we ſhould liue in wickednes, & to ſuffer, and not to knowe wherefoze.

13 And he answered me, and ſaide, * I came to a fozeſt in the plaine where the trees helde a counſell,

14 And ſaide, Come, let vs go fight againſt the ſea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the ſeaooke counſell and ſaide, Come, let vs goe up and fight a- gainſt the trees of the wood, that we may get another countrie for vs.

16 But the purpoſe of the wood was vaine: for the fire came and conſumed it.

17 Likewise alſo the purpoſe of the floods of the ſea: for the ſand ſtood by & ſtopped them.

18 If thou were iudge betwene theſe two, to whome wouldeſt thou iuſtifie: or of whome wouldeſt thou condemne?

19 I answered and ſapde, Verily it is a fooliſh purpoſe, that theſe both haue deuised: for the ground is appointed for the wood, and the ſea hath his place to beare his floods.

20 Then answered he me, and ſaid, Thou haſt giuen a right iudgement: but why iudgeſt thou not thy ſelfe alſo?

21 For like as the ground is appointed for the

*Exod. 19. 1.
deut. 4. 10.*

*Ind. 9. l.
2. Sam. 5. 1.*

the wood, and the sea for his foodes, so * they that dwell vpon earth, can vnderstande nothing, but that which is vpon earth: & they that are in the heauens, the thinges that are aboue the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine private thinges, but of such as we daily meddle withall, namely, wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loved, is giuen ouer to wicked nations, & why the lawe of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grasshoppers, and our life is a vper feare, and we are not thought worthy to obtaine mercie.

25 But what wilt thou do to his shame, which is called vpon ouer vs? Of these thinges haue I asked thee question.

26 Then answered he me, and said, The more thou searchest, the more thou shalt maruile: for the world hasterly shall to passe away,

27 And can not comprehend the thinges, that are promised to the righteous in time to come: for this world is full of vnrightheousnesse and weaknesse.

28 But to declare thee the thinges wherof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill nowe that is sowne, be not turned vpon downe, and if the place where the euill is sowne, passe not away, then can not the thing come, that is sowne with good.

30 For the come of euill seede hath bene sowne in the heart of Mann from the beginning, and how much vngodlines hath be brought by vnto this time? And howe much shall be bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednesse the come of euill seede bringeth forth.

32 And when the stalkes shall be cut downe, which are without number, howe great an harvest must be prepared.

33 Then I answered, and said, Howe & when shall these thinges come to passe? wherefore are our peeres sene and euill?

34 And he answered me, saying, Hast not to be aboue the most high: for thou labourst in vaine to be aboue him, though thou endeavour neuer so much.

35 Did not the soules also of the righteous aske question of these thinges in their chambers, saying, Howe long shall I thus hope? and when cometh the fruite of my barne and our wages?

36 And vpon this Ieremie the Archangel answered, and said, When the number of the seedes is filled in pou: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be vnder of spoken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of

the sinne of them that dwell vpon earth.

40 So he answered me, and saide, goe, and aske a woman with child, when the hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then saide I, No, Lord, she can not. And he saide vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with child, hasteth to escape the necessitie of the trauell, so doe these places haile to deliuer those thinges that are committed vnto them.

43 That which thou desiredst to see, shall be shewed thee from the beginning.

44 Then answered I, and saide, If I haue found grace in thy sight, and if it be possible, and if I be meete thereto,

45 Shewe me whether there be more to come then to past, of more thinges past then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he saide vnto me, Stande on the right side, & I will expound thee this by example.

48 So I stood, and beholde, a hote burning ouen passed befoze me: and when the flame was gone by, I looked, and beholde, a smoke had the vpper hand.

49 After this there passed befoze me a watry cloude, and sent downe much raine with a storme: and when the storme raine was past, the dyoppes came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the dyops, and as fire exceedeth the smoke, so the position that is past, hath the vpper hand. And the dyoppes and the smoke were much.

51 Then I played, and said, What I line, thinkest thou vntill that time? Or what shall come to passe in those dayes?

52 He answered me, and saide, Of the tokens wherof thou askest me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I do not knowe it.

CHAP. V.

In the latter times truth shall be hid. 10 Vnrightheousnesse and all wickednesse shall reigne in the world. 23 Israel is reuelled, & God deliuereth them. 35 God doeth all thing in season.

Notwithstanding concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shall be taken in a great murther, and the war of the trued shall be hid, and the lande shall be barren from faith,

2 And * iniquitie shall be increased more then thou hast sene now, or hast heard in time past. Mat. 24. 12.

3 And it shall come to passe, that one shall see in foote, and thou shalt see the land desolate, which nowe reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the third trumpet, that the same shall suddenly shine againe in the night, and the spoone three times a day.

5 Blood shall dyoppe out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall ruse, of whome they hope not that dwell vpon earth, and the soules shall change place.

- 7 And the sea of Sodom shall cast out fish, and make a people in the night, which many shall not know, but they shall all heare the voyce thereof.
- 8 There shall be a confusion in many places, and the fire shall oft breake forth, & the wilde beastes shall change their places, & many women shall beare monsters,
- 9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.
- 10 It shall be sought of many, and yet not be found: then shall unrighteousnesse & voluptuousnesse haue the upper hand vpon earth.
- 11 One lande also shall aske another, and say, Is righteous iustice gone thowow thee? And it shall say, No.
- 12 At the same time shall men hope, but not obtaine: they shall labour, but their enterpryses shall not prosper.
- 13 To shewe thee such tokens I haue leane, and if thou wilt pray againe, and weepe as now, and fast seven dayes, thou shalt heare yet greater things then the se.
- 14 ¶ Then I awaked, and a fearfulness went thowow all my body, and my minde was feeble and fainte.
- 15 But the Angell that was come to talke with me, held me, comforted me, and set me vp vpon my feete.
- 16 And in the second night, Salarhiel the captaine of the people came vnto me, saying, Where hast thou bene? And why is thy countenance so beaute?
- 17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?
- 18 Up then and eate, and forlake vs not, as the they heard that leaust his stocke in the hands of the cruel women.
- 19 The saide I vnto him, So thy waies from me, and couie not nere me: and when hee heard it, he went from me.
- 20 And I fasted seven dayes, mourning and weeping, as whiel the Angel had commaunded me.
- 21 And after seven dayes the thoughtes of mine heart were very grievous vnto me as gaine.
- 22 And I had a desire to reason againe, and I beganne to talke with the most High as gaine.
- 23 And saide, O Loyde, Loyde: of euery foresse of the earth, and of all the trees thereof thou hast chosen thee one onely vinepard.
- 24 And of all landes of the woilde thou hast chosen thee one pitte, and of all the flowers of the ground thou hast chosen thee one lile.
- 25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Sion vnto thy selfe.
- 26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one sheepe.
- 27 And among all the multitude of people thou hast gorten thee one people, and vnto this people whome thou touchest, thou gauest a law, that is proued of all.
- 28 And now, O Loyde, why hast thou giuen this our people oner vnto many? and vpon one roote thou hast set others, and hast scattered thine onely people among many.
- 29 They tread the downe which haue wither, and the promises, and belenus not thy truth in omies.
- 30 And if thou biddest so much hate thy people, they shoulde haue bene punished with thine owne hands.
- 31 ¶ Now when I had spoken these wordes, the Angell that came to me the night afore, was sent vnto me,
- 32 And saide vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.
- 33 And I sayde, Speake on, my Loyde. Then sayde he vnto me, Thou art soze berred and troubled for Israels sake. Louest thou them better, then he doeth that made them?
- 34 And I said, No, Loyde: but of very sorowe haue I spoken: for my retires paine me & uery houre, while I labour to comprehend the way of the most High, and to seke out part of his iudgement.
- 35 And hee sayde vnto mee, Thou canst not. And I sayde, Wherefore, Loyde, wherefore was I bozne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Jacob, and the griefe of the stocke of Israel.
- 36 And he saide vnto me, Number vnto me things that are not yet come, or gather me the byops that are scattered, or make me the withered flowres greene againe.
- 37 Open me the places that are closed, and bring me forth the windes that are shut vp therein: shewe me the image of a voyce, and then will I declare thee the thing, that thou askest and laboured to knowe.
- 38 And I sayde, O Loyde, Loyde, who can knowe these things, but he that hath not his dwelling with men?
- 39 But I that am ignorant, howe can I speake of these things, wherof thou askest me?
- 40 Then saide he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.
- 41 Then I sayde, Beholde, O Loyde, the last things are present vnto thee, and what shall they doe that haue bene before me, or we that be now, or they that that shall come after vs?
- 42 And he saide vnto me, I will compare my iudgement vnto a ring: as there is no slackenesse of the last, so is there no slackenesse of the first.
- 43 Then I answered, and sayde, Coudest thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shewe thy iudgement the sooner?
- 44 Then answered he me, The creature sayde he, can not preuent the creator, neither can the woilde holde them at once, that shall be created therein.
- 45 And he saide, As thou hast taught thy servant, that thou, which giuest strength to all, hast giuen life at once to all the woike created by thee, and hast sustained it, so might I

notes also contains all men at once.
 46 And he said unto me, like the wounde of a woman, and say unto her, why must thou haue time before thou bringest forth? requite her: to bring forth ere at once.
 47 And I said, surely she can not, but by distance of time.
 48 Then said he unto me, so haue I denided the number of the earth by times when seeds is sown vpon it.
 49 For as a pining child begetteth not that that belongeth to the aged, so haue I ordered the time which I haue created.
 50 I asked againe, and sayde, seeing thou hast now shewed me the way, I will proceed to speake before thee: for my mother, whom thou hast tolde me to poynt, sheweth the nere vnto age?
 51 He answered me, and sayd, like a woman that traualleth, and she will tell thee.
 52 Saye vnto her, Wherefore are not they (whome thou hast now brought forth) like those that were before thee, but lesse of stature?
 53 And hee shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombes faile.
 54 Consider now thy selfe, howe that thou art lesse of stature, then those that were before you.
 55 And to are they that come after you, lesse then you, as the creatures which now begin to be old, and haue passed ouer the strength of youth.
 56 Then sayde I, Ioyde, I beseech thee, if I haue found fauour in thy sight, shew the seruant, by whome dost thou governe thy workmanship?
 CHAP. VI.
 God hath foretold all things in his secret vntil, and is answered thee, and hath created them for his children.
 The secret of the age is come.
 1 And he said vnto me, In the beginning when the round world was made, and before the boyders of the world were set, and before the wendes betwe one against another:
 2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layed:
 3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:
 4 Before the heightes of the aire were lifted vp, before the measures of heavens were named, before the chunnels in Zion were bore:
 5 Before the pient piers were sought out, before the affections of the that nowe shine, were turned away, and they that haue laied by the treasure of faith, were sealed,
 6 Then did I purpoe these things, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.
 7 Then answered I, and sayde, What shall be the vision of times? or when shall be the end of the age, and the beginning of it that followeth?

8 And he said vnto me, From Abraham began Isaac, when Jacob and Esau were borne of him, Jacobs hande helde first the peak of Esau.
 9 For Esau is the ende of this world, & Jacob is the beginning of it that followeth.
 10 The hand of man is to fetter the heale and the hande, other thing: Esau, alke thou not.
 11 I answered then, and sayde, O Ioyde, Ioyde, if I haue found fauour in thy sight,
 12 I beseech thee, make an ende to shewe thy seruant thy tokens, wherof thou shewedst me part the last night.
 13 So he answered me, and sayde, Stande by vpon thy feet, and heare a night sounding voyce.
 14 There shall come as an earthquake, but the place where thou standest, shall not be moued.
 15 And therefore when he speaketh, be not as feare: for of the ende shall be the woodyd, and of the foundation of the earth shall it be vnderstand.
 16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the ende.
 17 And when I had heard it, I stood vpon my feet, and hearkened; and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters:
 18 And it said, behold, the dayes come, that I will come and inquire of them that dwell vpon the earth.
 19 And when I began to inquire of them, who by their vngiftedness haue hurt others, and when the affliction of Sion shall be fulfilled,
 20 And the world, that shall banish away, shall be sealed, then will I shew these signes: the bookes that be opened before the heauen, and they shall see all it together.
 21 And the children of a peere olde shall speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall see that are rapied by.
 22 Then suddenly shall the sown places appeare as the widowen, & the full storghouses shall suddenly be found empty.
 23 And the trumpet shall sound, and alle they that heare it, shall be suddenly afraid.
 24 At that time shall friends fight with friends, as with enemies, and the earth shall feare with them: the spijges of the welles shall stand still, and in the pones they shall not runne.
 25 Whosoever remaineth from all these things that I haue tolde thee, shall be saved and see my saluation, and the ende of our world.
 26 And the men that are receined, shall see it: they that haue not called dearely from their birth, and the heart of the inhabitants, shall be changed, and turned to another meaning.
 27 For evil shall be put out, and deuite shall be quenched.
 28 But faith shall flourish: corruption shall be overcome, and the truth which hath bene so long without fruit, shall come forth.
 29 And

29. And when he talked with me, behold, I looked a little upon him before I spoke.
 30. And these words saide he unto me, I am come to shewe thee the time of the night to come.
 31. If thou wilt stay againe, I will shewe thee more things, & greater then these, which I have heard in the day.
 32. For the voyce is heard before the highest: surely the mightie hath seene thy righteous dealing: hee hath seene also thy chastitie, which thou hast kept since thy youth.
 33. Therefore hath he sent mee to shewe thee all these things, & to say vnto thee, See of good comfort, and feare not.
 34. And haile not in the vaine consideration of the first times, nor make hast to the latter times.
 35. And after this I wept againe & fasted seue daies in like manner, that I might fulfill the thre weekes, which he had appointed me.
 36. And in the eight night was mine heart vered within me againe, and I began to speake before the most High.
 37. For my spirit was greatly set on fire, and my soule was in desire.
 38. And I said, O Lord, thou spakest expressly in the first creation (even the first day) and commandedst that the heauen and the earth should be made, and the wayes followed thy word.
 39. And then was there the spirit, & the darkness was on euerie side with silence: there was no mans voyce as yet created of thee.
 40. Then commandedst thou a bright light to come forth out of the treasures, & it might giue light to the woike.
 41. Upon the second day thou createdst the heauens aye, and commandedst it, that going betweene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.
 42. Upon the third day thou commandedst, that the waters should be gathered together in the lowest part of the earth: the parties diddest thou drye, & kept them to the intent that of these things shouldest thou be called true, being seruant of God and ruled.
 43. As soone as thy word went forth, & woike was incontinently made.
 44. For immediately great and innumerable fruite did spring up, and many diuers pleasures for the tast, & flowres of vchangeable colour, & odours of a most wonderful smell, and these things were created the third day.
 45. * Upon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the Starres.
 46. And gauest them a charge, to do seruice vnto man that was for to be made.
 47. And vpon the fift day thou saidst vnto the seventh parte * where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.
 48. For the domine waters, and without life brought forth liuing things at the commandment of God, & the nations might praise thy wonderful woikes.
 49. Then diddest thou prepare two liuing things: the one thou calledst Behemoth, &

the other thou calledst Leviathan.
 50. And diddest separate the one from the other: for the seventh part, where the water was gathered, could not holde them.
 51. Vnto Behemoth thou gauest one part, which was bared by the third day, that he should dwell in the same place, wherein are a thousand hilles.
 52. But vnto Leviathan thou gauest the seventh parte, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.
 53. Vpon the sixte day thou gauest commandment vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.
 54. And besides this Adam, whome thou madest Lord ouer all the woikes which thou hast created, of him came wee all, and the people also, whome thou hast chosen.
 55. Tell this haue I spoken before thee, O Lord, because thou hast created the woikes for our sakes.
 56. As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but he like vnto spittle, and hast compared their riches vnto a dreg that saileth from a vessel.
 57. And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, & to deuoure vs.
 58. And we the people whome thou hast called the first borne, the only begotten, and thy seruient sonne, are giuen into their hands.
 59. If the world then be created for our sakes, why haue we not the inheritance that cometh in possession: as how long shall we suffer these things?

CHAP. VII.

VVithout tribulation none can come to felicitie. 13 God aduertise all in time. 28 The coming and death of Christ. 33 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fall in Adam. 59 The true life. 65 The mercies and goodnesse of God.

1. And when I had made an ende of these words, there was sent vnto me an angel, which had bene sent downe to me the night before.
 2. And he saide vnto me, My brother, I haue the wordes that I am come to tell thee.
 3. And I said, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.
 4. But presuppose that the entrance thereof were narrow, and like the rivers,
 5. Who could goe into the sea to looke vpon it, and to rule it? If he went not throught the narrow, how could he come into the head?
 6. There is also another thing: a cite is builded, and set vpon a byade fild, and is full of all good things:
 7. The entrance thereof is narrowe and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,
 8. And there is but one path betwene them, men betwixt the fire and the water, so that there coulde but one man goe there.
 9. If this cite were giue vnto a man for an inheritance, if he neuer went thout a path before it, how could he receive his inheritance?

Gen. 1. 1.

Gen. 1. 14.

Gen. 1. 14, 15
Gen. 1. 19.

Gen. 1. 20.

Job. 40.

10 And I sayd, It is so, sayd. Then sayd he,
 11 What is the portion of Israel?
 12 I sayd, For their sakes haue I made the
 13 lawes: and when Adam transgressed my
 14 statutes, then came death vnto all men.
 15 When were the entrance of the lawe
 16 made narrow, full of lawes and statutes:
 17 there are but fewe and small, and full of lawes,
 18 and very painfull.
 19 For the entrance of these lawes were
 20 made and sure, and brought in most of fruit.
 21 If then they that are living, and are not
 22 entered in the straight and narrow way,
 23 they cannot attaine to those things: are they
 24 who then disquieted thou thy selfe, seeing
 25 thou art corruptible? And why art thou
 26 mouch, seeing thou art incorruptible?
 27 And why hast thou not considered in
 28 the world the things to come, rather then them
 29 that are present?
 30 Then sayd I, O sayd, sayd, * seeing thou
 31 hast ordeined in the lawe, that the righte-
 32 ous should be inherite these things, and that
 33 the vngodly should perill.
 34 Should the righteous suffer straightnes in
 35 hoping for large things? yet they that haue
 36 been vngodly and suffered straitnes, shall not
 37 see the large things.
 38 Then he saide vnto me, There is no lodge-
 39 ment with God, and there is none more
 40 with then the most High.
 41 For many perill in this life, because they
 42 despise the lawe of God that is appointed.
 43 For God hath diligently admonished such
 44 as came, so oft as they came, what they
 45 should do to haue life, and what they should
 46 observe, to auoide punishment.
 47 Nevertheless, they were not obedient vnto
 48 him, but spake against him, and imagined
 49 damnable things.
 50 And decried themselves by their wicked
 51 doers, and denied the power of the most
 52 High, and regarded not his waies.
 53 But they despised his lawe, and refused
 54 his promises: they haue vnfaithfully dyo-
 55 uen his ordinances, and haue not persou-
 56 red his woordes.
 57 And therefore, I sayd, vnto the emptye are
 58 empty things, and to the full, full things.
 59 Wherefore, the time shall come, that these
 60 tokens which I haue tolde the, shall come
 61 to passe, and the vyde shall appeare, and the
 62 shall come forth, and be seene that now is
 63 vnder the earth.
 64 And whosoever shall escape these ends, he
 65 shall see my wonders.
 66 For my sonne Iesus shall appeare with
 67 those that be with him, & they that remaine,
 68 shall reioice with him foure hundred peeres.
 69 After these same peeres shall my sonne
 70 Christ die, and all men that haue life.
 71 And the world shall be turned into the olde
 72 silence for seven dayes, as in the foye iudge-
 73 ments, so that no man shall remaine.
 74 But after seven dayes, the world that is
 75 set a sleepe, shall be raised up: and that shall
 76 be, that is corrupt.
 77 Then the earth shall restore those, that haue
 78 slept in her, and so shall the dust those that
 79 dwell therein in silence, and the secret pla-
 80 ces shall deliuer the soules that were con-

mitted into them. It shall be said, as it was
 33. And the world shall be restored, as it was
 34. And the world shall be restored, as it was
 35. And the world shall be restored, as it was
 36. And the world shall be restored, as it was
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Gen. 18. 33

Exo. 32. 31. 8

2. Sam. 24. 17

2. Cor. 12. 14

1. K. 18. 17

21. 6. 18.

43. 45.

2. K. 19. 15

2. K. 19. 15

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Woe faces be blacker than ſinners.

64 For while the land, we did not remember when we did bring her into, that we should suffer after death.

65 Then answered he me, and ſayde, This is the manner of theſe dayes, why man, that is borne in the earth, ſhall ſight.

66 That if hee be overcome, he ſhould ſuffer as thou haſt ſaide: but if hee get the victory, he ſhould receive the thing that I ſaid.

Deut. 30. 19.

67 For this is the life, whereof God ſhake into the people while he lieth ſleeping, of hile the life that thou ſayeſt this.

68 Afterwards, they ſhewed him that they theſe the Prophets after him, ſay ſure alſo which have ſaid unto them,

69 That heauenly ſhould not ſo be to their deſtruction, as hope ſhould come unto them, to whome ſalvation is perſeuered.

70 I answered then and ſayde, I knowe, Lord, that the moſt high is called merciful, in that he hath mercy upon them, which are not yet come to that woyle.

71 And that he hath pitie on thoſe that walke in his Lawe,

Rom. 1. 4.

72 And that he is patient: for he long ſuffereth thoſe that have ſinned as his creatures,

73 And that he is liberrall: for he will give as much as needeth,

74 And that he is of great mercie: for he overcommeth in mercie thoſe that are patient, & that are paſt, and them which are to come.

75 For if he were not abundant in his mercie, the world could not continue, nor they that have the poſſeſſion thereof.

76 He pardoneth alſo: for if he gave not of his goodneſſe, that they, which have done evil might be relieved from their wickedneſſe, & then ſhould part of men ſhould not remaine alive.

77 And if hee, being iudge, forgaue not thoſe that hee healed with his woyle, and took away the multitude of ſinnes,

78 There ſhould peradventure be very few left in an unnumerable multitude.

CHAP. VIII.

1 The number of the godly is ſmall. 6 The workes of God are excellent. 20 Eſdras prayes for him and for his people. 39 The promiſe of ſalvation to the iuſt. 55 The deſtruction of the unjuſt.

1 **A**nd he answered me, ſaying, The moſt high made this world for man, but for woyle to come for few.

2 I will tell thee a ſimilitude, O Eſdras. As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much earthely matter to make pots, but ſitteth buſt that golde cometh of, ſo is it with the woyle of this world.

Mat. 26. 26.

3 * There be many created, but few ſhall be ſaved.

4 Then answered I, and ſaide, then ſwallow by the wit, O my ſoule, and devour unbelſtanding.

5 For thou haſt promiſed to heare, and thou wilt prophetic: for thou haſt no longer ſpace, but the life given thee.

6 O Lord, if thou ſuffer not thy ſervant, that we may increaſe thee, that thou mayeſt give ſeede unto our heart, and prepare our unbelſtanding, that there may come fruite of it, whereof every one which is corrupt, may

live, who can be ſimile for man?

7 For thou art alone, & we all are one together in the hands of thy hands, as thou haſt ſaide.

8 For when the body is ſhadowed now in the woyle, and thou haſt given it members, the creature is preſerved by fire and water, and the woyle created by thee, they ſuffer one member of the creature, which is ſhadowed in it.

9 But the thing that contineth, and that which is in it, ſhall both be preſerved, and which thing is come, & woyle, being ſhadowed, delivereth the things that grow in it.

10 For thou haſt commanded the members, even the beaſtes, to give milke unto ſ beasts appointed to the beaſtes,

11 That the things, which are created, may be nourished for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it by with thy righteouſneſſe, nouriſh it in thy Lawe, and reſtoreſt it with thy iudgment.

13 Thou ſayeſt it as thy creature, and giveſt it life as thy woyle.

14 Being then that thou deſtroyeſt him, which woyle to great labours is ſhadowed, it is a ſeale thing to appoint by thy commandement, that the things alſo which are made, might be deſtroyed.

15 Nowheretofore, O Lord, I will ſpeak (as touching men in general thou haſt rather woyle) but concerning thy people, ſay whole ſake I am ſay.

16 And for thy inheritance, for whoſe cauſe I mourne: for Iſrael, for whoſe I am ſad, and for Jacob, for whoſe ſake I am grieved.

17 For them will I praye beſore thee, ſhall for my ſelfe, as for them: for I ſee our ſaueth that dwell in the land.

18 But I have heard the ſudden coming of the iudge, which is to come.

19 Therefore heare my voice, and underſtand my woyle, which I will ſpeak beſore thee. The beginning of the woyle of Eſdras, beſore he was taken up:

20 O Lord, that liueſt for ever, which deſpoſeſt from above that which is below, and in the ayre,

21 Whoſe thyne is inestimable, and his glorie incomprehenſible, beſore whom the poſt of the Angels ſtand with trembling,

22 Whoſe keeping is turned in wine and fire, whoſe woyle is true, & ſayings ſeek ſaith, whoſe commandement is ſtrong, and government terrible.

23 Whoſe looke diſteth by the depths, and whoſe maketh the mountains to melt as wax as the thing beareth witness,

24 Heare the prayer of thy ſervant, & receive into thine care the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will answer.

26 Look not upon the ſinnes of thy people, rather then thy faithful ſervants.

27 Have not reſpect unto the wicked deeds of men, rather then to them that have thy ſinnes in afflictions.

28 Think not upon thoſe that have walked ſainedly beſore thee, but remember them that reuerence thy will,

29 Let it not be thy will to destroy them which
have lived like beasts, but looke upon them
that have cleary taught thy lawe.
30 Take not displeasure with them, which
appeare worse then beasts, but love them,
that alway put their trust in thy righteous-
nesse and gloie.
31 For we and our fathers haue all the same
sickenesse: but because of us that are sinners,
thou shalt be called mercifull.
32 If therefore thou wilt haue mercy vpon
vs, thou shalt be called mercifull towards
vs which haue no workes of righteousness.
33 For the righteous, which haue labored by
many good workes, let them receiue the re-
ward of their owne deedes.
34 But what is man, that thou shouldest
take displeasure at him? or what is this
mortall generation, that thou shouldest be so
griued towards it?
35 For verily there is no man among them
that be boyne, but he hath done wickedly,
nor any that doeth confesse this, which hath
not done amiss.
36 For in this, O Lord, thy righteousness and
thy goodnesse shall be praised, if thou be mer-
cifull vnto the, which haue not the substance
of good workes.
37 Then answered he me, and sayde, Some
things hast thou spoken aright, and accor-
ding vnto thy wordes it shall be.
38 For I will not verily consider the workes
of them, before the death, before the iudge-
ment, before destruction:
39 But I will reioyce in the wordes of the
righteous, and I will remember the pilgri-
mage, the saluation & the rewards that they
shall haue.
40 Likewise I haue spoken now, so shall it come
to pass.
41 For as the husbandman soweth much seede
vpon the ground, and planteth many trees,
so yet alway the thinge is sowne, cometh
not vp in tyme, neyther yet doeth all that is
planted, take roote: so neyther shall they all
that are brought into the world, be saved.
42 I answered then and sayd, If I haue found
grace, let me speake.
43 Like as the husbandman (as he perissheth,
if it come not vp, and receiue not rayne in
due season, as if it be destroyed with too much
rayne:
44 So perissheth man, which is created with
thine handes, and thou art called his pater-
ne, because he is created to thine image,
so whose sake thou hast made all things, and
turned him vnto the husbandmans seede.
45 Be not wroth with vs, O Lord, but spare
the people, and haue mercy vpon thine in-
heritance: for thou wilt be mercifull vnto thy
creature.
46 Then answered he me, & saide, The things
meint are for thy present, and the things to
come for such as be to come.
47 For thou art farre off, that thou shouldest
loue my creature about me: but I haue oft
times visited here, vnto thee and vnto it,
according to thy magnificence.
48 To this also art thou mercifull, before
they are judged.
49 In that thou hast punished thy selfe, as

it becommeth thee, and hast not iudged thy
selfe worthy to looke thy selfe greatly among
the righteous.

50 For many miseries & calamities remaine
for them that shall live in the latter tyme, be-
cause they shall walke in great vyde.

51 But learne thou for thy selfe, and seeke out
the gloie for such as be like thee.

52 For vnto pou is Paradise opened: the tree
of life is planted: the tyme to come is prepa-
red, plenteousnesse made ready: the cite is
builded, and rest is prepared, perfite goodnes
and absolute wisdom.

53 The roote of euill is lealed by from pou: the
weaknes and moth is destroyed from pou,
and into hell sleeth corruption to be foggote.

54 Joyowes are banished away, and in the
end is shewed the treasure of immortallitie.

55 Therefore aske thou no more questions: be-
cerning the multitude of them that perish.

56 For when they had libertie, they despised
the most High: they contemned his lawe
and forsooke his wordes.

57 Moreover, they haue troben downe his
righteous,

58 *Saying in their heart, that there was no
God, though they knewe that they shoulde
die.

59 For as the thing that I haue spoken of, is
made ready for pou: so is thirt and payne
prepared for them: for God woulde not that
man shoulde perish:

60 But they, after as they were created, haue
desied the name of him that made them, and
are vnthankfull vnto him, which prepared
life for them.

61 Therefore my iudgment is now at hand.

62 These things haue I not shewed vnto all
men, but vnto thee, and to a fewe like the:
then I answered, and sayde,

63 Beholde now, O Lord: thou hast shewed
me the many wonders, which thou art de-
termined to doe in the last tyme, but in what
tyme, thou hast not shewed me.

CHAP. IX.

1 All things in this world haue a beginning and an ende.
2 Torment for the wicked after this life. 3 The
number of the wicked is more then of the good. 4 The
lesse magnitude. 5 Therefore they perishe. 6 The
vision of a woman lamenting.

1 I answered me then, and sayde, When
I was the tyme with it selfe, & when thou
kest that one part of the tokens come
to passe which I haue tolde thee before,

2 Then shalt thou vnderstande, that it is the
tyme whererin the most High will begin
to visite the world which he made.

3 Therefore when they shall see an earth-
quake in the world, and an vssion of the
people.

4 Then shalt thou vnderstande that the most
High spake of those things, from the daies
p were before thee, euen from the beginning.

5 For as all that is made in the world, hath
a beginning and an ende, & the end is manifest:

6 So the times also of the most High haue
beginnings in wonders and signes,
and ende in iudgement and visitation.

7 And surer yet that shall escape safe, & shall
be deliuered by his wordes, and by the faith
wherewith they haue beleued.

2 a n. ii.

8 Salve

- 8 Shall be persecuted from the last perils and shall see my salvation in my land: and touch in my borders: for I have kept his soul from the world.
- 9 Then shall they have pity of their wives, which now have abused me to weep: & they that have cast them out despitefully, shall dwell in papies.
- 10 For such as in their life have received benefits, and have not known me,
- 11 But have abhorred my lawe, while they were yet in libertie, and when they had got lease of amendment, and would not understand, but despised it,
- 12 They shall be taught it after death by paine.
- 13 And therefore be thou no more careless, to knowe howe the wordly shall be punished, but inquire howe the righteous shall be saved, and whose the wordly is, and for whom it is, and when.
- 14 Then answered I, and said,
- 15 I have also saped that which I sawe now: & will speake it hereafter, that there be no more of them which perish, then of them that shalbe saved.
- 16 As the seed is greater then a hyop.
- 17 And he answered me, saying. As the seld is, so is the seed: as the sowes be, so are the colours also: such as the woman is, such is the worke: & as the husbandman is, so is his husbandry: for it was the time of the world.
- 18 Surely when I spered the world, which was not yet made for them to dwell in that now live, no man spake against me.
- 19 For then every one obeyed, but now the manners of them are created in this world, that is made, are corrupted by a perpetuall seede, and by a lawe, whereof they can not ridde themselves.
- 20 As I considered the world, & beholds, there was perill, because of the devices, that were sprung up into it.
- 21 Yet when I sawe it, I spared it greatly, and have kept me one grape of the cluster, and a plant out of a great people.
- 22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I have dressed with great labour.
- 23 I sowed the seed, if thou wilt reape seven dapes more: but thou shalt not fall in them.
- 24 But shalt goe into a sayre seld, where no house is builded, and shalt eate onely of the sowes of the seld, & eat no flesh, nor drinke wine, but the sowes onely.
- 25 And pray unto the most high continually, that he will come, and take with thee.
- 26 As I went my way, as he had committed me into the seld, which is called the barth, and there I sate among the hollies, and did eate of the herbes of the seld, and the meate of the same sanctified me.
- 27 And after seven dapes, as I sate upon the grasse, and mine heart was vexed within me, as afore.
- 28 I opened my mouth, and began to eate before the most high, and to see.
- 29 As I sate, when thou wouldst have thy selfe unto vs, thou desiredst the selfe unto our fathers in the wilderness, in a place

- where no man dwelleth, in a barren place, when they came out of Egypt.
- 30 And suddenly spakest unto them, saying, Heare me, O Israel, and marke my wordes, thou seede of Jacob.
- 31 For behold, I sowe my lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for ever.
- 32 But our fathers, which received the lawe, kept it not, neyther observed thine ordinances, neyther did the fruite of the lawe appeare, neither could it, for it was thine.
- 33 For they that received it, perished because they kept not the thing that was sown in them.
- 34 And loe, it is a custome when the ground receiveth seede, as the sea a ship, as a vessel meate and drinke, if that perill wherein a thing is sown, as wherein any thing is put,
- 35 Likewise the thing that is sown, as is put therein, and the things that are receaved, must perish: so the things that are receaved, doe not remaine with vs: but in vs it cometh not so to passe.
- 36 For we that have received the lawe, perish in shame, and our heart also which receiveth it.
- 37 But the lawe perisheth not, but remaineth in his force.
- 38 I And when I spake these things in mine heart, I looked about me, and upon the right side, I sawe a woman, which mourned sore, and lamented with a loud voyce, and was grieved in heart, and rent her clothes, and she had ashes upon her head.
- 39 Then I left my thoughts, wherein I was occupied, and turned me unto her.
- 40 And saide unto her, Wherefore weepest thou? why art thou so sory in minde?
- 41 And she saide unto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrow: for I am sore vexed in my minde, and brought very lowe.
- 42 Then I said unto her, What apleth that tell me.
- 43 And she saide unto me, I thy servant have bene barren, and have had no child, having an husband thirte yeres.
- 44 And every houre, & every day these thirte yeres I pray to the most high day and night.
- 45 And after thirte yeres God heard me, thine handmaide, & looked upon my misery, considered my trouble, & gave me a sonne, and I was glad of him: so was mine husband also, and all they of my country, & we gave great honour unto the Almighty.
- 46 And I nourished him with great trouble.
- 47 So when he grew up, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeared unto him, continue together.

- 1 When my sonne went into his chamber, he fell downe, and died.
- 2 Then we all observed the lightes, and with us in our chambers rose up to count out the lightes.
- 3 I rested until the second day at night.
- 4 And when they had all left off to count out, I thought that I should be quiet, then I rose up by night, and seld, and am come into this seld.

Chap. 8. 3.
mat. 20. 16.

Exod. 19. 9.
and 24. 3.
dent. 4. 13.

Exod. 31. 36.

Chap. 10. 44.

saide as thou saidst.

4 And as yet purposed to returne into the cite, but to remaine here, & neuer to see my kinne, but continually to mourne and fast, until I die.

5 Then left I my purpose wherein I was, & came to her angrily, and sadde.

6 Thou foolish woman about all other, least thou hast not hearkned, and wast commonly vnto vs?

7 For thou our mother is all woeful and is sore afflicted, and mourneth extremely.

8 Bring to be all now in heauennes, & make our mowes (for we be all sorrowfull) as thou saiest for one sinner?

9 Denynde the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that growe vpon her.

10 For from the beginning all men are bozne of her, and other shall come, & depoyde, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Wilt thou bidde thou rather mourne, the that hath so great a multitude, as thou which art lone but for one?

12 But if thou wouldest say vnto mee, Why mournings is not like the mourninge of the earth? for I haue lost þ fruites of my wombe, which I brought forth with heauinesse, and bare with sorowes.

13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came.

14 Then say I vnto the, As thou hast bozne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboureth her.

15 Nowe therefore withholde thy sorowes in thy life, and beare constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in mine, thou shalt be comforted therein.

17 Goe thy wepe then into the cite to thine husband.

18 & Then she saide vnto me, I will not, I will not goe into the cite, but here wil I die.

19 So I continued to speake moze with her, & saide.

20 Do not so, but be comforted: for holwe man saies hath sion? What of good comforts because of the sorowes of Ierusalem.

21 For thou seest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed:

22 Our Sanctuary sainteth, and the song ceaseth, & our myrris is banished away, and the light of our candlestick is quenched, and the Arche of our covenant is taken away, & our holy things are defiled, and the name that is called vpon our vs, is almost dishonoured, and our children are put to shame, and our Whettes are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues ransomed, and our righteous men spoiled, and our children destroyed, & our yong men are brought in bonds, & our strong men are become weak.

23 And, which is the greater of all, sion the hole hath lost her worship: for she is deliuered into the hands of them that hate her.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes, that the slaughter may be mercede fall vnto thee, and that the most high may giue thee rest and ease from thy labour.

25 And whil I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraid of her and wiled what it might be.

26 And behold, immediately she cast out a great voyce, very fearfull, so that the earth shooke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto me no more: but there was a curie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voyce, & saide,

28 Where is Thiel the Angell? which came to me at the first: for he hath caused me to come into many and depe considerations, & mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And loe, I lap as one drab, and mine vnderstanding was altered, and he took me by the right hand and comforted me, and set me vpon my feet, and said vnto me,

31 What apleth thee? and wher is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sope?

32 And I saide, Because thou hast forsaken me, and I haue done according vnto thy wordes: I went into the field, and there haue I sene things, and se that I am not able to expell.

33 Then saide he vnto me, Stand by manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my lord, & forsake me not, lest I die through rashnesse.

35 For I haue sene that I knowe not, and beare that I do not knowe,

36 As is mine vnderstanding deceived, as doth my minde, being haunte, erre?

37 As we therefore I desired thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, & said, Heare me, & I wil informe thee, and tel thee wherefore thou art afraid: for the most high hath reueiled mann secretes things vnto thee.

39 He hath sene thy good purpose, that thou art soile continually for thy people, & maketh great lamentation for sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litte while ago.

41 Thou sawest a woman mourning, and thou beganest to comforte her:

42 But now seest thou the like of þ woman no more, but there appeared vnto thee a citie builded,

43 And where as theretoe the of the death of her sone, this is the solution.

44 This woman, which thou sawest, (she is sion: and where as she tobe the (turne she which then seest now as a citie builded)

45 And as touching that she saide vnto thee, that she was barren thirrie yeres, this was concerning that, there was enen thirrie yeres wherein there was no offering offered in her.

46 But after thirrie yeres, Salomon baptizeth

It a. in.

the

Chap. 4.

Chap. 5. 20.

- the citie, and offered offerings: then bare the
 47 And where as ſhe tolde that that ſhe nou-
 riſhed him with labour, that was the inha-
 biring of Jeruſalem.
- 48 But whereas ſhe tolde the ſonne, as
 his chaine was, ſhe ſaid when ſhe came
 into her chamber, that is ſhe ſhall that is come
 to Jeruſalem.
- 49 And when thou ſawest her like one that
 mourned for her ſonne, thou beganneſt to
 comfort her: of theſe things, which haue
 chaunced, theſe are to be opened vnto the.
- 50 For nowe the moſt high ſeeth, that thou
 art ſoyern in the minde, and becauſe thou liſt
 freſt with all thine heart for her, he ſheweth
 thee the clearnes of her glory, & the fairnes
 of her beautie.
- 51 And therefore I bade thee remaine in the
 ſeide where no houſe was built.
- 52 For I knewe that the moſt high woulde
 ſhewe theſe things vnto thee.
- 53 Therefore I commanded thee to goe into
 the ſeide, where no foundation nor building
 is.
- 54 For the woeke of mans building can not
 ſtand in that place where the citie of the moſt
 high ſhould be ſhewed.
- 55 And therefore feare not, neyther let thine
 heart be aſtrayd, but go in, and ſee the beau-
 tie and greatneſſe of the building as much as
 thou art able to ſee with thine eyes.
- 56 And after this ſhalt thou heare, as much
 as thine eares may comprehend.
- 57 For thou art bleſſed above many, and art
 called with the moſt high among the ſeue,
- 58 But to morrowe at night thou ſhalt re-
 maine here.
- 59 And the moſt high ſhall ſhewe thee viſions
 of high things, which the moſt high wil do
 vnto them that dwell vpon earth, in the
 laſt dayes. So I kept the ſame night and
 another, as he had commanded me.
- CHAP. XI.
- 1 The viſion of an eagle coming forth of the ſea, and of
 her feathers. 2 Of a lyon coming out of the foreſt.
- 1 Then ſawe I a dreame, and beholde, there
 came vp from the ſea an eagle, which had
 twelue feathered winges, and thre
 heades.
- 2 And I ſawe, & beholde ſhe ſpread her winges
 ouer all the earth, and all the windes of the
 ayre blew vpon her, and gathered them-
 ſelues.
- 3 And I behelde, and out of her feathers grew
 out other contrary feathers, and they be-
 came lile feathers and ſmall.
- 4 But her head remained ſtill, and the head
 in the middes was greater then the other
 heades, yet reſted it with them.
- 5 Whereafter, I ſawe that the eagle ſetle
 both his feathers, and reigned vpon earth, and
 ouer them that dwell therein.
- 6 And I ſawe that all things vnder heauen
 were ſubiect vnto her, and no man ſpake a-
 gainſt her, nor not one creature vpon earth.
- 7 I ſawe alſo that the eagle ſtoode vpon her
 clawes, and ſpake to her feathers, ſaying,
- 8 Waite me all together: ſeepe euery one in
 his owne place, and watch by courſe.
- 9 But let the heades be preferred for the laſt.
- 10 neuertheleſſe, I ſawe that the voyce went
 not out of her heades, but from the middes
 of her bodie.
- 11 Then I numbred her contrary feathers, &
 beholde, there were egipt of them.
- 12 And I looked, and beholde, vpon the right
 ſide there aroſe one feather, and reigned ouer
 all the earth.
- 13 And when it had reigned, the end of it came,
 and the place thereof appeared no more. So
 the next ſtoode by, and reigned: it continu-
 ed a long time.
- 14 And when it had reigned, the ende of it
 came alſo, and as the firſt, ſo it appeared no
 more.
- 15 Then there came a voyce vnto it, and ſa-
 pe, Heare thou that haſt kept the earth ſo long:
 this I ſay vnto thee, beſore thou beganneſt to
 appeare no more.
- 17 There ſhall none after thee attaine vnto the
 time, neither to the half thereof.
- 18 Then aroſe the third and reigned as the
 other afore, and it appeared no more alſo.
- 19 So came it to all the others one after
 other, ſo that euery one reigned, and then ap-
 peared no more.
- 20 Then I looked, and beholde, in proceſſe of
 time the feathers that followed, ſtoode vpon
 the right ſide, that they might rule alſo, and
 ſome of them ruled, but within a while they
 appeared no more.
- 21 For ſome of the were let by, but ruled not.
- 22 After this I looked, and beholde, the
 twelue feathers appeared no more, nor the
 two winges.
- 23 And there was no more vpon the eagles
 body, but two heades remained, and ſix winges.
- 24 Then ſawe I alſo that two winges deinde
 them ſelues from the ſide, and remained vnder
 the head, that was vpon the right ſide: for
 the ſoules continued in their place.
- 25 So I looked, and beholde, the undertwinges
 thought to ſet by themſelues, and to haue the
 rule.
- 26 Then was there one let by, but ſhortly it ap-
 peared no more.
- 27 And the ſeconde were ſoner gone then the
 firſt.
- 28 Then I beheld, and ſo, the two that rema-
 ned, thought alſo in themſelues to reigne.
- 29 And when they ſo thought, beholde, there
 awoke one of the heades that were at reſt,
 which was in the middes: for that was
 greater then the two.
- 30 And then I ſawe, that the two heades were
 loqued therewith.
- 31 And beholde, the head was turned with the
 that were with it, and did eat by the two vnder-
 winges that would haue reigned.
- 32 But this head put the whole earth in feare,
 and bare rule vnto it, ouer all thole that dwell
 vpon earth with much labour, and it had the
 gouernance of the worldes, more then all the
 winges that had bene.
- 33 After this I looked, and beholde, the head
 that was in the middes, ſuddenly appeared
 no more, as did the winges.
- 34 But the two heades remained, which alſo
 ruled the whole vpon earth, & ouer thole that
 dwell therein.
- 35 And I behelde, and ſo, the head vpon the
 right

might be denouced it that was vpon the left
 35. ¶ Then I heard a voyce which sayde vnto
 me, Come before this, & consider the thing
 that thou seest.
 36. So I saue, and beholde, as it were a lion
 that roareth, running hastily out of the
 wood: and I saue that he leue out a mans
 voyce into the Eagle, and spake, and sayde,
 37. Feare thou. I will talke with thee, and the
 most High shall say vnto thee.
 38. Art not thou þ that of the foure beasts re-
 mainest, wch I made to reigne in my world,
 that by then the ende of times might come.
 39. And the fourth is comē, & hath overcome
 all the beasts that were past, and hath power
 ouer the world with great feartfulness, and
 ouer the whole compass of the earth with
 most wicked oppression, and that dwelleth
 so long time in all the world with desire.
 40. For thou hast not iudged the world with
 truth.
 41. Seeing þ hast troubled þ meke, thou hast
 hurt the peaceable, & thou hast toued spers,
 and destroyed the dwellings of them that
 brought forth fruite, and hast cast downe the
 bulwarks of such as did thee no harme.
 42. Therefore is thy wrongfull dealing come
 up vnto the most High, and thy pride vnto
 the Highste.
 43. The most High also hath looked vpon the
 yownde times, and beholde, they are ended,
 and their abominations are fulfilled.
 44. Therefore appeare no more, thou Eagle,
 nor thine horrible winges, nor thy wicked
 feathers, nor thy malicious heads, and thy
 wicked claws, nor all thy vaine body.
 45. That al the earth may be refreshed, & come
 againe, as one deliuered from thy violence,
 and that the map hope for thy iudgement &
 mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

1. **A**nd when the Lion spake these wordes
 to the Eagle, I saue,
 2. And beholde, the head that had þ vps-
 per hand, appeared no more, neither vpd the
 foure wings appeare any more, & came to it,
 and set vp themselves to reigne, whose king-
 dome was small and full of vproyes.
 3. And I saue, and beholde, they appeared no
 more, and the whole body of the Eagle was
 burnt, so that the earth was in great feare.
 ¶ Then I awaked out of þ trouble & traunce
 of my minde, and from the great feare, and
 saide vnto my spirit,
 4. Doe, this hast thou done vnto me in þ thou
 searchest out the waies of the most High.
 5. Doe, per am I wearie in my minde, and very
 weak in my spirit, and little strength is there
 in me, for the great feare that I receiued this
 night.
 6. Therefore now will I beseech þ most High
 that he will comfort me vnto the ende.
 7. And I saide, O Lord, sayd, if I haue founde
 grace before thy sight, and if I am iustified
 with thee before many other, and if my pray-
 er in deede be come vp before thy face,
 8. Comfort me, and shewe me thy seruant the
 interpretation and difference of this horrible
 sight, that thou inapest perfectly com-

foye my soule,
 9. Seeing thou hast iudged mee worthy to
 shewe me the last times.
 10. ¶ Then he said vnto me, This is the inter-
 pretation of this vision.
 11. The eagle, whom thou sawest come vp from
 the sea, is the * kingdom which was scene, Dan. 7.
 in the vision of thy brother Daniel.
 12. But it was not expounded vnto him: there-
 fore now I declare it vnto thee.
 13. Beholde, the dapes come, that there shall
 rise vp a kingdom vpon the earth, and it
 shall bee feared aboue all kingdoms that
 were before it.
 14. In it shall twelue kings reigne one after an
 other.
 15. Whereof the seconde shall begin to reigne,
 and shall haue moie time then the twelue.
 16. And this do þ twelue wings signifye which
 thou sawest.
 17. As for the voyce that thou hearest speake,
 & that thou sawest not go out from þ heads,
 but fro the middes of the body thereof, this
 is the interpretation,
 18. That after the time of that kingdom there
 shall arise great strife, and it shalbe in danger
 to fall, but it shall not then fall, but shal be re-
 stoyed againe to his beginning.
 19. Concerning the eight vnderwings, which
 thou sawest hang vnto her winges, this is
 the interpretation,
 20. In him shall arise eight kings, whose time
 shalbe but small, and their peres short, & two
 of them shall perishe.
 21. But when the midde time cometh, there
 shalbe foure kept a time, whyles his time be-
 ginneth to come, that it may be ended, but
 two shalbe kept vnto the ende.
 22. And whereas thou sawest thy heads re-
 ring, this is the interpretation,
 23. In his last dapes shall the most High rapie
 vp these kingdoms, and shall call agayne
 many things into them, and they shall haue
 the dominion of the earth.
 24. And of those that dwel therein, with much
 griefe aboue all those that were before them:
 therefore are they called the heades of the
 Eagle.
 25. For they shall accomplish his wickednesse,
 and shall finish his last ende.
 26. And whereas thou sawest that the great
 head appeared no more, it signifyeth that one
 of them shall die vpon his bed, and yet with
 payne.
 27. For the two that remaine, the sword shall
 denoure them.
 28. For the sword of the one shall denoure the
 other: but at the last shall he fall by the sword
 himselfe.
 29. And whereas þ sawest two vnderwings,
 that went off toward the head, which was
 on the right side, this is the interpretation,
 30. These are they whom the most High hath
 welterned for their ende, whose kingdom is
 litle, and full of trouble as thou sawest.
 31. And the Lion whom thou sawest rising by
 out of the wood and roaring, and speaking
 vnto the Eagle, and rebuking her for her vni-
 righteousness with all the wordes that thou
 hast heard,
 32. This is the vnde which the most High
 hath

hath kept for them, and for their wickedness
unto the ende, and he shall reprove them, and
cast beside them their scories.

33 For he shall let them alive in the iudgement,
and shall rebuke them and correct them.

34 For he will deliver the residue of my peo-
ple by affliction, which are preferred upon
my borders, & he shall make the ioyful, untill
the coming of a day of iudgement, whereof
I have spoken unto thee from the beginning.

35 This is the meaning that thou sawest, and
these are the interpretations.

36 Thou onely hast bene more to knowe this
secret of the most High.

37 Therefore write all these things that thou
hast sene in a booke, and hide them.

38 And teache them the wile of the people,
whose heartes thou knowest map compes-
sion and kepe these secretes.

39 But waite thou here yet seven dayes mor,
that it may be shewed thee what so euer it
pleaseth the most High to declare unto thee:
and with that he went his way.

40 And when all the people perceived, that
the seven dayes were past, and I not come
again into the cite, they gathered them all
together, from the least unto the most, and
came unto me, and spake unto me, saying,

41 What have we offended thee, or what evil
have we done against thee, that thou forsake
st us, and sitest in this place?

42 For of all the people thou onely art left us
as a grape of the vine, and as a candle in a
darke place, and as an haire of thy plecter
used from the tempest.

43 Are not the evils which are come unto us,
sufficient?

44 If thou then forsake us, howe much bet-
ter had it bene for us, & we had bene burnt
also as Sion was burnt?

45 For we are no better then they that dyed
there: and they wept with a loud voice.
Then answered I them, and sayde,

46 Be of good comfort, O Israel, and be not
heavie, thou house of Jacob.

47 For the most High hath you in remem-
brance, and the Almighty hath not forgotte
you in temptation.

48 As for me I have not forsaken you, neither
am I departed from you, but am come into
this place to piap for the desolation of Sion,
that I might seeke mercie for the lowe estate
of your sanctuarie.

49 And now go your way home euery man, &
after these dayes will I come unto you.

50 So the people went their way into the ci-
tie, as I commanded them:

51 But I remained still in the felde seven
dayes, as he had commanded me, and dyd
eate onely of the flowes of the felde, and had
my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a winde coming forth of the sea, 3 VVhich
became a man. 5 His properties and power against his
enemies. 21 The declaration of this vision.

1 And after the seven dayes I dreamed a
dreame by night.

2 And behold, there arose a winde from
the sea, and it moued all the waues thereof.

3 And I looked, & beholde, there was a nightie
man in the thousands of heauen: and when

he turned his countenance to looke, all the
things trembled that were sene vnder him.

4 And when a voyce went out of his mouth,
all the burnes heard his voyce, as a peare
saileth when it saileth the fire.

5 After these things I sawe, and beholde, there
was gathered together a multitude of men
out of number, from the four windes of the
heauen, to fight against the man that came
out from the sea.

6 And I looked, and beholde, he graued him
selfe a great mountaine, and slew up vpon it.

7 But I would haue sene the countrey of
place wherout the hill was grauen, and I
could not.

8 I sawe after these things, and beholde, all
they which came to fight against him, were
sore afraid, and yet they burnt fight.

9 Nevertheless, when he sawe the fiercenesse
of the multitude that came, he lifted not up
his hand: for he sene no sword, nor any in-
strument of warre.

10 But onely, as I sawe, he sent out of his
mouth as it had bene a blast of fire, and out
of his tongue he cast out sparkes and stormes.

11 And they were all mist together, even this
blast of fire, the winde of the floure, and the
great storme, and fell with violence vpon the
multitude which was prepared to fight, and
burnt them by all, so that of the innumera-
ble multitude there was nothing sene, but
onely dust and smell of smoke. When I saw
this, I was afraid.

12 Afterwards sawe I the same man come
downe from the mountaine, and calling vnto
him another peaceable multitude.

13 And there came many vnto him, some in
ioyful countenance, and some with sad: some
of them were bounde, and some brought of
them that were offered: and I was sicke
through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these won-
ders from the beginning, and hast counted
me worthy to see me in prayer.

15 Shewe me now therefore the interpreta-
tion of this dreame.

16 For thus I consider in mine understand-
ing, Wo vnto them that haue left in those
dayes, and much more wo vnto them that
are not left behinde.

17 For they that were not left, were in heaui-
nesse.

18 Now understand I the things that are laide
by in the latter dayes, which shall come both
vnto them, & to those that are left behinde.

19 Therefore are they come into great perils &
many necessities, as these dayes declare.

20 Yet is it easier, that he that is in danger,
should fall into these, and forseeke the things
to come hereafter, then to passe alway as a
cloud out of the world.

21 I Then answered he me, and sayde, The
interpretation of the vision which I shew thee,
and I will open to thee the thing that thou
hast required.

22 Whereas thou hast spoken of them that
are left behinde, this is the interpretation,

23 He that shall beare the danger in that time,
he shall kepe him selfe. They that be fallen
into danger, are such as haue wooken and sayd

saies toward the most high.

- 24 Know therefore, that they which be left behind, are more blessed then they that be dead.
- 25 These are the meanings of the vision, whereas thou sawest a man coming up from the mides of the sea.
- 26 The same is he whom the most high hath kept a great season, who by his owne self shall deliver his creature, and he shall order them that are left behind.
- 27 And whereas thou sawest that out of his mouth there came as a blast of fire, & flame,
- 28 And that he neither held sword nor weapon, but that by his strength he destroyed the whole multitude, that came to fight against him, this is the interpretation,
- 29 Behold, the dayes come that the most high will begin to deliver them that are upon the earth.
- 30 And he shall astonish the heartes of them that dwell upon the earth:
- 31 And one shall prepare to fight against another, cite against cite, and place against place, & nation against nation, & realme against realme.
- 32 When this cometh to passe, then shall the tokens come, that I shewed thee before, and then shall my people be rescued, whom thou sawest go up as a man.
- 33 And when all the people hear his voice, every man shall in their owne land leave the hatred that they have one against another.
- 34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.
- 35 But he shall stand upon the top of mount Sion.
- 36 And Sion shall come, and shall be shined to all, being gathered and numbered, as thou sawest the hill growen foorth without any daubes.
- 37 And this my people shall counte the wicked intentions of those nations, which for their wicked life are fallen into the tempest.
- 38 And men counten to come to Sion, whereby they shall be comforted: and without any labour will he destroy them, even by the lawe, which is compared unto the fire.
- 39 And whereas thou sawest that he gathered another peaceable people unto him,
- 40 Those are the ten tribes which were carried away captives out of their owne lande, in the time of Sennacherib, whom Salsanassar king of the Assyrians tooke captive, and carried them beyond the river: so were they brought into another land.
- 41 But they tooke this counsel to the selves, that they would leave the multitude of the heathen, and goe forth into a further countrey, where never mankinde dwelt,
- 42 That they might there keepe their statutes, which they never kept in their owne land.
- 43 And they entred in at the narrow passages of the river Euphrates.
- 44 For the most high then shewed them signes, and shewed the things of the flood till they were passed over.
- 45 For thowise of the countrey there was a great journey, even of a yere and a halfe, and the same region is called Belacethy.

- 46 Then dwelt they there until the latter time: and when they came forth againe,
- 47 The most high then shewed them the springs of the river againe, that they might goe thence: therefore dwelt they in the multitude peaceable.
- 48 But they that be left behind of the people, are those that be found within the borders.
- 49 Some when he destroyed the multitude of the nations that are gathered together, he shall overcome the people that remaine.
- 50 And then shall my people great wonders and signes see.
- 51 Then saide I, O Lord, say, how many wonders thou hast I see the man continually up from the mides of the sea.
- 52 And he said unto me, No thou canst neither seeke out, nor knowe these things, that are in the deepe of the sea, lo come thou upon earth see my holme, at that time when I will give it in the time of that day.
- 53 This is the interpretation of the vision which thou sawest, and whereby thou shalt be lightened.
- 54 For thou hast forsaken thine owne land, and applied thy diligence unto mine, and sought it.
- 55 The life hath thou ordered in wisdom, and hast called understanding to thy rescue.
- 56 Therefore saide I, I would that the captives with thee might see: and after that other dayes I will shewe other things unto thee, and will declare unto thee great and wonderous things.
- 57 Then went I fowth unto the field, glorifying and praising the most high for the wonders which he did in time.
- 58 Which he wondereth, and such things as come in their lawell: and there I sawe other dayes.

CHAP. XLIII.

- Howe God appeared to Moses in the bush, to shew him his will. 15 The latter times which shall come. 29 The ingratitude of Israel. 35 The resurrection and judgement.
- 1 Upon the thirde day I sawe under an oke, and beheld, there came foorth a voice unto me out of the bush, & saide, Elias, Elias.
- 2 And I sayd, Here am I, Lord, and stood by upon my feet.
- 3 Then said he unto me, * In the bush I revealed my selfe, and spake unto thy people, who my people served in Egypt:
- 4 And I sent him, and led my people out of Egypt, and brought him upon the mount Sinai, & I held him with me a long season.
- 5 And I told him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,
- 6 These words shalt thou declare, and these shalt thou doe.
- 7 And now I say unto thee, that thou lay by in thine heart signes that I have shewed, and the meanings that thou hast seene, & the interpretations which thou hast heard.
- 8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, untill the times be ended.
- 9 For the world hath lost his pouty, and the times

Mat. 24. 7.

Exod. 17. 3.

Exod. 14. 31.
Mat. 24. 16.

10. 12.

times beginne to worne older.

10 For the wayde, is shadowed into shadowe parts, and can partes of it are gone already, and halfe of the new heart.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore let thine house in order, and reforme the people, & comfort such of them, as be in trouble, & woe, remoune & conception.

13 Let goe from thee the burden of woe, and put off now the weary nature.

14 And let aside thy most grievous thoughts, and haile thee to depart from their cruelties.

15 For greater evils then those, which thou hast sente now, shall they commit.

16 For the weaker that the woide is by reason of age, the more shall the evils be increased upon them that dwell therein.

17 For the truth is fled farre away, and there are at hande: for none haileth the wisdom to come, that thou hast sente.

18 & Then answered I, and said before thee,

19 Behold, & I sayd, I will goe as thou hast commaunded mee, and reforme the people, which are present: but they shall be boyne afterwarde, who shall admonish them.

20 Thus the woide is set in darkenesse, and they that dwell therein, are without light.

21 For the Lawe is burnt, therefore no man knoweth the things, which are done of thee, or the woikes that shall be done.

22 But if I have found grace before thee, send the holp of thine hande unto me, and I will write all that hath bene done in the woide since the beginning, which was written in thy lawe, that men may see the path, and that they which dwell in the latter dayes, may know.

23 And he answered me, saying, Goe, and gather the people, and say unto them, that they seeke thee not for fourty dayes.

24 But prepare thee many booke tables, and take with thee these five, Seara, Dabja, Seremia, & Camis, and Misel, which are ready to write swifely.

25 And come hither, and I will light a candle of understanding in thine heart, which shall not be put out, till the things be performed, which thou shalt begin to write.

26 And then shalt thou declare some things openly unto the perfite men, and some things shall thou thewe secretly unto the wise: to increase thou shalt thou beginne to write.

27 Then went I forth, as he commaunded me, and gathered all the people together, & sayde,

28 Heare these wordes, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered.

30 And received the Lawe of life, which they kept not, which ye also have transgressed after them.

31 Then was the lande, even the land of Sion parted among you by lot: but your fathers and ye also have done unrighteously, and have not kept the wayes, which the most high commaunded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore it is so, that ye will labour your owne understanding, & reforme your heart, ye shall be kept alive, and after death shall ye obtaine mercy.

35 For after death shall the iudgement come, when we shall live againe: and then shall the names of the righteous be manifest, & the woikes of the vngodly shall be declared.

36 Let no man therefore cause name unto me, nor seek me these fourty dayes.

37 So I tooke the five men, as he commaunded me, and we went into the field, and remained there.

38 The next day, beholde, a vopce called me, saying, Efdas, open thy mouth, and drinke that I give thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and when I had drunk it, mine heart had understanding, and wisdom grew in my brest: for my spirit was strengthened in me in meroie.

41 And my mouth was opened, and shut no more.

42 The most high gave understanding unto the five men, that they might see the rhyones of the iudg, which they understode not.

43 But in the night they did eat bread, but I spake by day, & held not my tongue by night.

44 In fourty dayes, they wrote two hundred and foure bookes.

45 And when the fourty dayes were fulfilled, the most high spake, saying, The first that thou hast written, publish openly, that the most high and I may be made knowne.

46 But keepe the seculent last, that thou mayest give them to the wise among the people.

47 For in them is the verie of understanding, and the fountaine of wisdom, and the fount of knowledge: and I did so.

C H A P. XV.

The prophet of Efdas is certaine. 5 The evils that shall come on the world. 9 The Lords will avenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment upon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warre upon the whole earth. 33 God is the rememer of his elect.

BEhold, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, sayeth the Lord: And cause them to be written in a letter: for they are faithful and true.

2 Fear not the imaginations against thee: let not the unfaithfulness of the speakers trouble thee, that spake against thee.

3 For every unfaithfull shall die in his unfaithfulness.

4 Beholde, sayeth the Lord, I will bring plagues upon all the world, the sword, famine, death, and destruction.

5 Because iniquitie hath fully polluted all the earth, & their wicked woikes are fulfilled.

7 Therefore, sayeth the Lord, I will hold my tongue no more for their wickedness, (they doe vngodly) neither will I suffer them in the things, that they do wickedly.

8 Behold,

- 49 I will sende plagues vpon thee, with holie
pests, pannes, and famines, and the sword,
and pestilence, to waste thine houses with
destruction and death.
- 50 And the glass of the golden shalbe dyed
by, as a stone when the pestilence shall be
sent vpon thee.
- 51 Thou shalt be like as a pome hille that is
plagued and beaten of women, so that the
nights and the towers shall not be able to
rescue thee.
- 52 Would I thus hate thee, saith the Lord.
- 53 If I haddeit not, alwaye stans my choise,
exalting the stroke of thine handes, and laid
ouer their heads, when thou wast quier.
- 54 Yet for thy beauty of thy countenance.
- 55 The rewards of thy wisdom shall be in
thy bolome: therefore shall thou receive a
reward.
- 56 As thou hast bene vnto my choise, saith
the Lord, so will God doe vnto thee, and will
deliuer thee vnto the plague.
- 57 And thy chynem shall be of hunger, and
thou shalt fall by the sword, and thy cities
shall be broken downe, and all thy men shall
fall by the sword in the field.
- 58 And they that be in the mountaine shall
die of hunger, and eate their owne flesh, and
drinke their owne blood for want of bread &
spirit of water.
- 59 And thou, as with apple, shalt come thow
the sea, and receive plagues againe.
- 60 In the passage they shall cast downe the
stone cities, and shall close out one part of the
lands, and consume the portion of thy glass,
and shall retorne to her that was desolate.
- 61 When thou shalt be cast downe, thou shalt
be to them as a snail, and they shall be to
thee as fire.
- 62 And they shall destroy thee, and thy cities,
thy lands, and thy monuments: all the
trees and all the fruitfull trees shall they
burne with fire.
- 63 Thy children shall they carry away cap-
tine, and shall smale thy substance, & marre
the beauty of thy face.

C H A P. XVI.

- 1 Against Babylon, Asia, and Egypt and Syria. 16. 38
Of the cast that shall come vpon the world, with admo-
nition howe to gouerne them selves in affliction. 5. 1. To
acknowledge their sinnes, and to returne them selves to
the Lord. 5. 5. Vnto the righte promission and comfort
to be returned.
- 1 **W** ILL to thee, Babylon and Asia: two to
thee, Egypt and Syria.
- 2 Verbe thou, sines with sacke and
heare cloth, and moue poue children, and
be sad: for poue destruction is at hand.
- 3 He sword is sent vnto poue, and who will
turne backe: a fire is sent among poue, and
who will quench it.
- 4 Plagues are sent vnto poue, and who can
dime them away.
- 5 As a man by me away an hunger, as
on in the wood: of quene the fire on sub-
siste when it hath once begunne to burne:
maye one turne againe the arrowe, that is
shot of a strong archer.
- 6 The vengeance will sende the plagues, and
who can by me them away: the fire is gone
though in his way, and who can quench it.

- 7 Hee shall cast lightnings, and who shall not
fear: he shall thunder, and who shall not be
afraid.
- 8 The Lord shall open, and who shall not
close: he shall open in waters at his pleasure:
the earth quaketh, and the foundation thereof:
the sea ariseth by his waves from the deep, &
the waves thereof are troubled, & the moun-
tains thereof, before the Lord, and the glory of his
power.
- 9 For strong is his right hand, that deneth
the bowe: his arrows that be thowert, are
sharp, and shall not misse, when they begin
to be shot: and the endes of the world.
- 10 Behold, the plagues are sent, and shall not
turne againe, all they come by me.
- 11 The fire is kindled, and shall not be put out,
till it consume the foundatioun of the earth.
- 12 As an arrowe which is shot of a strong arch-
er, returneth not backward, so the plagues
that shall be sent vpon earth, shall not turne
again.
- 13 Who is me, who is me: who will deliuer me
in those dayes.
- 14 The beginning of sorowes is great mourning:
the beginning of famine, and great
dearth: the beginning of warres, and the
yolours shall seare: the beginning of milis,
& all shall tremble. What shall I do in these
things, when the plagues come.
- 15 The holie, famine, and plague, and trouble,
and anguish are sent as scourges for amend-
ment: and they shall not turne backe.
- 16 But for all these things, they will not turne
from their wickednesse, nor be alwaye mind-
full of the scourges.
- 17 Behold, I will sende thee to good cheape
vpon earth, & they shall thinke them felis:
to be in good case: but then shall a rule be
sent vnto earth, when the sword, the famine,
and great confusion.
- 18 For me, of them that dwell vpon earth,
shall perill with famine, and the other that
are in the sea, shall the sword destroy.
- 19 And the dead shall be cast out as dung, and
there shall be no man to comfort them: for
the earth shall be wastid, and the ciues shall
be cast downe.
- 20 There shall be no man left to till the earth,
and to sowe it: the trees shall giue fruit, but
who shall gather them.
- 21 The grapes shall be ripe, but who shall
reade them: for all places shall be desolate,
so that one man shall desire to see another, or
to heare his voyce.
- 22 For of one cite there shall be ten left, & two
of a field, which shall be the remaine in the
thicke woods, and in the cleftes of rocks.
- 23 As when there remaine chace of foure or
fives in the place where vines grow, as a
mong other trees.
- 24 As as when a vineyard is gathered, there
are left some grapes of them that diligently
sought through the vineyard.
- 25 So in those dayes there shall be three or
four left by them that search their houses
with the sword.
- 26 And the earth shall be left waste, and the
fields thereof shall waie old, and her waters
and all her paths shall grow full of thornes,
because no man shall trauele there through.

27 The virgin shall mourne, hauing no bydes
groomes: the women shall make lamenta-
tion, hauing no husbands: their daughters
shall mourne, hauing no helpers.

28 In the warres shall their bydegroomes be
deserted, and their husbands shall perishe
with famine.

29 But ye seruants of the Lorde, heare these
things, and marke them.

30 Beholde, the woide of the Lorde, receiue it:
heere not the goddess of whome the Lorde
speakeh: beholde, the plagues shal come,
and are not slacke.

31 As a traouailing woman which in the ninth
moneth bringeth forth her sonne, when the
houre of birth is come, two or three houres
afore the paines come vpon her body, and
when the childe cometh to the birth, they
say not a word:

32 So shall not the plagues be slacke to come
vpon the earth, and the woide shall mourne,
and sorowes shall come vpon it on euery
side.

33 O my people, heare my woide: make you
ready to the battell, and in the troubles be
euen as strangers vpon earth.

34 Ye that selleth, let him be as he that sleeth
his wape: and hee that buyeth, as one that
will lose.

35 Who so occupieth merchandise, as he that
winneth not: and he that buildeth, as hee
that shall not dwell therein:

36 Ye that soweth, as one that shall not reape:
he that cutteth the vine, as he that shall not
gather the grapes:

37 They that marry, as they that shall get no
children: and they that marry not, so as the
widowes.

38 Therefore they that labour, labour in
vaine.

39 For strangers shall reape their fruites, and
spolie their goods, and ouertrowe their
houses, and take their children captiue: for
in captiuitie and famine shall they get their
children.

40 And they that occupie their merchandise
with conetousnesse, the more they deere their
cities, their houses, their possessions, & their
owne persons.

41 So much more will I be angry agaynst
them for their sinnes, saith the Lorde.

42 As a whooe enuieus an honest and vertu-
ous woman.

43 So shall righteousnesse hate iniquitie, when
he bracheth her selfe, & shall accuse her open-
ly, when he shall come that shall byde the
anoy of all sinne vpon earth.

44 And therefore be ye not like them, noy
to the woies thereof: for of euer it be long,
iniquitie shall be taken away out of the earth,
and righteousnesse shall reigne among you.

45 Let not the inner lap, that be hath not sin-
ned: for coales of fire shall burne vpon his
head, which saith, I haue not sinned before
the Lorde God and his shoo.

46 Beholde, the Lorde: knoweth all the
thoughtes of men, their imaginations, their
conceits, and their heartes.

47 For as soon as he sayeth, Let the earth be
made, it was made: let the heauen be made,
and it was created.

48 As his word were the floures established,
and he knoweth the number of them.

49 He searcheth the depth, and the treasures
thereof: he hath measured the sea, and what
it containeth.

50 He hath put the sea in the middes of the
waters, and with his woide hath he hangd
the earth vpon the waters.

51 He speaketh out the heauen like a bature:
vpon the waters hath he founded it.

52 In the desert hath he made springes of wa-
ter, and pooles vpon the top of the moun-
taines, to poure out floudes from the high
rockes to water the earth.

53 He made man, and put his heart in the
niddes of the body, and gaue him breath,
life and understanding.

54 And the Spirite of the Almighty God,
which made all thinges, and hath searched
all the hid thinges in the secrets of the earth.

55 He knoweth your inuentions, and what
ye imagine in your heart when ye sinne and
would hide your sinnes.

56 Therefore hath the Lorde searched & sought
out all your workes, and will put you all to
shame.

57 And when your sinnes are brought forth
before me, ye shalbe comforted, and your
owne sinnes shall stand as pont accusers in
that day.

58 What will ye doe, O howe will ye hide
your sinnes before God and his Angles?

59 Beholde, God him selfe is the Judge:
feare him: cease from your sinnes, and for-
get your iniquities, and ineede no more
from henceforth with them: so shall God
redeem you forth, and deliuer you from all
trouble.

60 For behold, the heate of a great multitude
is kindled agaynst you, and they shall take a
wey certaine of you, and shall slay you for
meate to the idoles.

61 And they that consent vnto them, shall be
had in derision, and in reproche, and troden
vnder foot.

62 For in euery place and cities that are here,
there shalbe great insurrection agaynst those
that feare the Lorde.

63 They shalbe like madde men: they shall
spare none: they shall spolie, and waite such
as yet feare the Lorde.

64 For they then shall waite and spolie their
goods, and cast them out of their houses.

65 Then shall the cry of my chosen appeare,
as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lorde:
Beholde, the dayes of trouble are at hande,
but I will deliuer you from them: be not
ye afraid: doubt not, for God is your
captaine.

67 Who so keepeth my commandments
and precepts, saith the Lorde God, let not
your sinnes weigh you downe, and let not
your iniquities lift them selues vp.

68 I doe vnto them that are bounde with
their sinnes, and couered with their iniqui-
ties, as a hedge is hedged in with bulles,
and the parth thereof couered with thornes,
whereby no man may passe: it is thus
vp, and is appointed to be deuoured with
fire.

Tobit.

CHAP. I.

1 Tobias' parentage. 3 His godliness. 6 His equitie. 8 His charity and piety. 23 He fleeth, and his goods are confiscated. 25 And after restored.

Tobias being captiue amongst the Assyrians, did not leaue the way of truth.

*Or, Salma-
nazar.*

2. King. 17. 3.

Tobias was mercifull.

The books of the wordes of Tobit sonne of Tobiel, the sonne of Ananias, the sonne of Abiel, the sonne of Gabael, of the seede of Israel, & of the tribe of Naphtalim,

2 Who in the time of *Enemessar*, King of the Assyrians was * led away captiue out of *Chalde*, which is at the right hand of that cite, which is called properly *Nephtalim*, in *Galilee* above *Nisr*.

3 *Tobit* haue walked all my life long in the way of truth and iustice, and I did many things liberally to the byethren, which were of my nation, and came with me to *Sinene* into the land of the Assyrians.

4 And when I was in mine owne countrey in the lande of *Israel*, being but young, all the tribe of *Nephtalim* my father fell from the house of *Jerusalem*, which was chosen out of all the tribes of *Israel*, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built up for all ages.

5 How all the tribes, which fell from *God*, pees, and my father *Nephtalim* house of seed to the heifer called *Baal*.

6 But *I* (as it was ordained to all *Israel* by an euertlasting decree) went alone often to *Jerusalem*, at the feastes, * bringing the first frutes, and the tenthes of beastes, with that which was first shorne, & offered them at the altar to the *Highpriests* the children of *Aaron*.

7 The first tenth part *I* gaue to the *Highpriests* the sonnes of *Aaron*, which ministered in *Jerusalem*: the other tenth part *I* sold, and came and bestowed it euery yeere at *Jerusalem*.

8 The third tenth part *I* gaue vnto them to whome it was meete, as *Deboia* my father's mother had commanded me: for my father left me as a pupil.

9 Furthermore when *I* was come to the age of a man, *I* married *Anna* of mine owne kinred, and of her *I* begate *Tobias*.

10 But when *I* was led captiue to *Sinene*, all my byethren, and those which were of my kinred, did eate of the * bread of the Gentiles.

11 But *I* kept my selfe from eating, because *I* remember *God* with all mine heart.

12 Therefore the most High gaue me grace and fauour before *Enemessar*, so that *I* was his purpoore.

13 And *I* went into *Media*, and *I* deliuered ten talents of silver to *Gabael* the brother of *Gabias* in the land of *Media*.

14 But when *Enemessar* was dead, *Sennacherib* his sonne reigned in his stead, whose state, because it was troubled, *I* could not go into *Media*.

15 But in the time of * *Enemessar*, *I* gaue many almes to my byethren, and gaue my bread to them which were hungry,

16 And my clothes to the naked: and if *I* sawe any of my kinred dead, or cast about

the walles of *Sinene*, *I* buried him. 18 And if the King *Sennacherib* had slain any, when he * was come and fledde from *Assur*, *I* buried them quietly (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certaine *Sineneite* had accused me to the King, because *I* did burye them, *I* hid my selfe: and because *I* knewe that *I* was sought to be slain, *I* withdrew me selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left me besides my wife *Anna*, and my sonne *Tobias*.

21 *Sennacherib* * within five and fiftie daies, two of his sonnes killed him, and they fled into the mountaines of *Arrarath*, and *Sarchedonius* his sonne reigned in his stead, who appointed out his fathers accomps, and ouer all his domesticall affayres, *Aschiacharius* my brother *Annels* sonne.

22 And when *Aschiacharius* had made a request for me, *I* came againe to *Sinene*: now *Aschiacharius* was cupbearer and keeper of the signet, and afterwards, and ouerlaue the accomps: so *Sarchedonius* appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

Tobit calleth his faithful to his table. 3 He leaueh the feast to burye the dead. 10 How he became blind. 13 His wife laboureth for her liuing. 14 She reprobeth him bitterly.

Now when *I* was come home againe, and my wife *Anna* was restored vnto me with my sonne *Tobias*, in the feast of *Wintercock*, which is the holy feast of the seven weekes, there was a great dinner prepared me, in the which *I* ate downe to eate.

2 And when *I* sawe abundance of meate, *I* said to my sonne, *Sor*, and bing what pouce bidst dinner me to erie thou shalt finde of our byethren those which which doeth remember *God*, and loe, *I* will feare *God* earp for thee.

3 But he came againe, & saide, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before *I* had tasted any meate, *I* went by, and brought him into mine house, vntill the going downe of the sunne.

5 Then *I* returned and walshed, and ate my meate in heavynesse.

6 Remembyng that prophete of * *Amos*, into his which had sayde, Your solemn feastes shall be turned into mourning, and your ioyes into weeping.

7 Therefore *I* wept, and after the going downe of the sunne *I* went & made a graue and buried him.

8 But my neighbours mocked me, and sayd, Doeth he not feare to die for this cause, who * fled away, and per loe, he burpeth the dead againe?

9 The same night also when *I* returned fro the buriall, and slept at the wall of mine house, because *I* was polluted, and hauing my face incouered,

10 And

He fledde from idoles. Exod. 22. 29. dent. 12. 6.

He married to wife *Anna*, which beareth to him *Tobiah*. *Numb.* 36. 7. *Gen.* 43. 32.

He founde grace in the sight of *Salmanazar*. *Or, Sonne.* *Or, in Regen.* *Or, in Regen.* *Or, in Regen.*

*Or, Salma-
nazar.* The charitie of *Tobias*.

Tobit reu-
neth.

He made
like for
a example
of his polle-
tion.

The wife
of *Tobit* la-
boureth for
his liuing.

The inno-
uence of
Tobit.

12. 17.

Dist. 31.
57.

Or, phyl-
logosy
an way
and tra-

There
checked
by
mail

Tobit is re-
baked of his
neighbours.
Chap. 12. 9.

10. And
this
thing

10 And I knowe not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warlike dongue into mine eyes, and a tubenelle came in mine eyes, and I went to the physicians, but they helped me not. Whoyrouer Schacharus did nourish me, untill I went into Helmais.

11 And my wife Anna did take womens waykes to doe.

12 And when they had sent them home to the owners, they payed the wages, and gave a kid.

13 Which when it was at mine house, I began to bleat. I saide unto her, from whence is this kid? is it not stolen? render it to the owners: for it is not lawfull to eate any thing that is stolen.

14 But she sayd, It was given for a gift more then the wages: but I did not beleue, I bad her to render it to the owners, & I did blush, because of her. Furthermore she sayde, Where are thine almes, & thy righteousnesse? behold, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguel's daughter, and the things that came unto her: 12 Her prayer heard. 29 The Angel Raphael sent.

1 Then I being sorrowfull, did weepe, & in my sorrowe prayed, saying,

2 O Lord, thou art iust, and al thy wayes and al thy wayes are mercie and trueth, and thou ingest trueth and iustity for ever.

3 Remember me, and looke on me, neither punish me according to my finnes, or mine ignorances of my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandmentes, wherefore thou hast deliuered us for a spoile, and unto captiuitie, & to death, and for a yonger of a reproche to all them among whom we are disperfed, and now thou hast man and iust causes.

5 To doe with me according to my finnes, and my fathers, because we haue not kept thy commandmentes, neither haue walked in trueth before thee.

6 Nowe therefore deale with me as seemeth best unto thee, and commande my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to be thine to live, because I haue heard false reproches, and am very sorrowfull: commande therefore that I may be dissolued out of this distresse, and goe into the everlasting place: turne not thy face away from me.

7 As it came to passe the same day, that in Eccliaie a cite of Media, Sarra the daughter of Raguel was also reproched by her fathers maides.

8 Because she had bene married to seven husbundes, whome Minodens the euill spirit had killed, before that they had iuen with her. Worth thou not knowest, sayde they, that thou hast strangled thine husbundes: thou hast had now seven husbundes, neither wast thou named after any of them.

9 Wherefore dost thou? beat us for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee epther sonne or daughter.

10 When he heard these thynges, she was ver-

ry sorrowfull, so that she thought to haue strangled her selfe. And she sayde, I am the onely daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the grave with sorrow.

11 Then they prayed toward the window and saide, We lifted art thou, O Lord my God, and thine holy and glorious name is blessed, and honorable for ever: let all thy wayes praise thee for ever.

12 And now, O Lord, I set mine eyes, and my face toward thee.

13 And say, Take me out of the earth, that I may heare no more any reproche.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man childe to bee his heire, neither any: were kinman or child borne of him, to whome I may kepe my selfe for a wife: my seven husbundes are now dead, and why should I live? But if it please not thee that I should die, commande to looke on me, and to pittie me that I doe no more heare reproche.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Minodens the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, & entered into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. II.

Precepts and exhortations of Tobit to his sonne.

1 In that day Tobit remembred * the siner, which he had deliuered to Gabael in Raguel a cite of Media.

2 And sayde with himselfe, I haue withed for death: wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

3 And when he had called him, he sayde, My sonne, after that I am dead, burie me, and despise not thy mother, but * honour her all the dayes of thy life, and do that which shall please her, and anger her not.

4 Remember, my sonne, howe many dangers she sustained when thou wast in her wombe. The mother is to be reuerenced.

5 And when she dyeth, burie her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne: or to transgresse the commandmentes of God. Doe by night all thy life long, and be in our followe not the wayes of unrighteousnesse: heares, for if thou deale trueth, thy doings shall prosperously succede to thee, and to all them which live iustly.

7 Give * almes of thy substance: and when thou givest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 * Give almes according to thy substance: if thou haue but a litle, be not afraid to giue a litle almes.

Sarra prayeth and saith, that she may be deliuered from shame.

The innocencie of Sarra, Her chastitie.

Greeke says brother.

The prayers of Tobit, & Sarra are heard both at a time.

Chap. 1. 14

Tobits exhortation to his sonne, when he should die. The mother is to be reuerenced.

Exod. 20. 12. Eccl. 7. 37. God must be in our followe not the wayes of unrighteousnesse: heares, for if thou deale trueth, thy doings shall prosperously succede to thee, and to all them which live iustly. Ps. 3. 9. Eccl. 4. 5. & 14. 13. Luke 14. 13. Eccl. 35. 10.

9 For thou hast by a good store for thy selfe
 against the day of needfullnes.
 Ecclesi. 29. 13
 10 Because that almes dooeth deliuer from
 death, & suffereth not to come into darkness.
 11 For almes is a good gifte before the face
 of him that seeth it.
 Admonitic.
 12 Beware of all whoredome, my sonne, and
 13 Take not a wife of the seede of thy fathers,
 for take not a strange woman to wife, which
 is not of thy fathers stocke: for wee are the
 children of the Prophets. Now, Abraham,
 Isaac and Jacob are our fathers from the
 beginning. Remember, my sonne, that they
 married wives of their owne kindred, and
 were blessed in their children, and their seede
 shall inherite the land.
 Pride.
 13 Nowe therefore, my sonne, love thy bre-
 thren, and despise not in thine heart thy bre-
 thren, the sonnes and daughters of thy peo-
 ple, in not taking a wife of them: for in pride
 is destruction, and much trouble, & in fierce-
 nesse is scaritie and great pouertie: for
 14 Herkenesse is the mother of famine.
 14 Let not þ wages of any man, which hath
 wrought for thee, carrie with thee, but give
 him it out of hand: for if thou serue God, he
 will also pay thee: be circumspect, my sonne,
 in all things that thou doest, and be well in-
 structed in all thy conuersation.
 15 Doe that to no man which thou hatest:
 drinke not wine to make thee drunken, ney-
 ther let drunkennesse goe with thee in thy
 iourney.
 16 Goe of thy bread to the hungry, & of thy
 garments to them that are naked, and of all
 thine abundance give almes, and let not
 thine eye be enuious, when þ ginest almes.
 17 Avenge out thy bread on the buriall of the
 iust, but give nothing to the wicked.
 18 Aske counsell alway of the wise, & despise
 nor any counsell that is profitable.
 19 Bless the Lord God alway, and beseech
 him that thy waies may be made straight,
 and that all thy purposes and counsels may
 prosper: for every nation hath not counsell:
 but the Lord giveth all good things, and he
 humblyeth whome he will, as he will: knowe
 therefore, my sonne, remember my command-
 ments, neyther let them at any time bee
 put out of thy minde.
 20 Furthermoze I signifie this to thee, that
 I delivered ten talents to Gabael the sonne
 of Gabyas at Ragas in Media.
 21 And feare not, my sonne, for as much as we
 are made poore: for thou hast many things,
 if thou feare God, and flee from all sinne, and
 do þ thing which is acceptable vnto him.
 C H A P. V.
 1 Tobias sent to Ragas, 4 He meeteth with the Angel
 Raphael, which did conduct him.
 Tobias sent
 by his father
 to Ragas, se-
 keth a com-
 panion, and
 meeteth w
 Raphael,
 whom he
 bringeth to
 his father.
 2 But howe can I requite the silver, seeing I
 know him not?
 3 Then he gave him the handwritting, & said
 vnto him, Seeketh a man, which may goe
 with thee, whither I see him, and I will give
 him wages, and goe and receive the money.
 4 Therefore when he was gone to seeke a
 man, he found Raphael the Angel.

But he knew not, and said vnto him, Whom
 I go with thee into the land of Media? and
 knowest thou those places well?
 6 To whom the Angel said, I will go with
 thee: for I have remained with our brother
 Gabael.
 7 Then Tobias said to him, Tarry for me, till
 I tell my father.
 8 Then he said vnto him, Goe, and tarry not:
 so he went in a layde to his father, & saide,
 I have found one, which will goe with me.
 Then he said, Call him vnto me, that I may
 knowe of what tribe he is, and whether he
 be faithfull to goe with thee.
 9 So he called him, and he came in, and the
 father asked one another.
 10 Then Tobias said vnto him, Brother, shewe
 me of what tribe and familie thou art.
 11 To whom he said, Dooest thou seeke a stocke
 of familie, or an hired man to goe with thy
 sonne? Then Tobias said vnto him, I would
 knowe, brother, thy kindred and thy name.
 12 Then he saide, I am of the kindred of Na-
 rias and Ananias the great, and of thy
 brethren.
 13 Then Tobias said, Thou art welcome, bro-
 ther: be not nowe angry with me, because I
 haue enquired to knowe thy kindred, and thy
 familie: for thou art my brother of an ho-
 nest and good stocke: for I knowe Ananias
 and Jonathan, sonnes of that great Sa-
 maias: for we went together to Ierusalem
 to worship, and offered the first borne, and the
 tenthes of the fruites, and they were not de-
 ceived with the error of our brethren: my
 brother, thou art of a great stocke.
 14 Tell me, what wages shall I give
 thee? wilt thou a great a day and things ne-
 cessarie, as to mine owne sonne?
 15 Yea, moreover if ye returne last, I will
 adde some thing to the wages.
 16 So they agreed. Then saide he to Tobias,
 Prepare thy selfe for the iourney, and goe
 you on Gods name. And when his sonne
 had prepared all things for the iourney, his
 father saide, Goe thou with this man, and
 God which dwelleth in heauen, prosper
 your iourney, and the Angel of God keepe
 you companie. So they went forth both
 and departed, and the dogge of the young
 man with them.
 17 But Anna his mother wept, and saide to
 Tobias, Whom hast thou sent away our sonne?
 is he not the staffe of our hande to minister
 vnto vs?
 18 Would to God we had not laped money
 vpon money, but that it had bene cast away
 in respect of our sonne.
 19 For that which God hath giuen vs to live
 with, doeth suffice vs.
 20 Then saide Tobias, Be not carefull, my fa-
 ther: he shall returne in safetie, and thine eyes
 shall see him.
 21 For the good Angel doeth keepe him com-
 panie, and his iourney shall be prosperous,
 and he shall returne last.
 22 Then he made an ende of weeping.
 C H A P. VI.
 1 Tobias delivered from the fish, 7 Raphael sheweth
 him certaine medicines, 10 He conducteth him to-
 ward Sarra.

As as they went on their journey, they came at night to the Red Sea, and there abode.

2 And when the young man was awake himself, he understood one of the things, and would have dreamed more.

3 Then the young man said unto him, What the thing is, which thou hast dreamed, and what it signifies.

4 To whom the Angel said, Cut the fish, and take the heart, and the liver, and the gall, and put them by himself.

5 So the young man did as the Angel commanded him: and when they had cooked a fish, they ate it then they both went on their way, till they came to Ecbatane.

6 Then the young man said to the Angel, Brother Sarras, what meaneth the heart, and the liver, and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, it is a sign of an evil spirit, trouble any, we must make a perfume of this before the man in the woman, and we shall be made free.

8 As for the gall, among a man's teeth, whiteness in his eyes, and he shall be healed.

9 And when they were come near to Ecbatane, the Angel said to the young man, Whosoever, to day we shall lodge with Raguel, who is the cousin: he also hath one only daughter, named Sarra: I will make for her that she may be given thee for a wife.

10 For to thee hath the spirit of her parents, saying, Your sons are the transgressors of her times.

11 And the maide is faire and wise: notes therefore hear me, I will speak to her father, that we may make the marriage, when we are returned from Raguel: for I knowe that Raguel cannot marrie her to another according to a law of Moyses: he should have a death, because the right doth rather appertaine to thee then to any other man.

12 Then the young man answered the Angel, I have heard, brother Sarras, that this maide hath been given to seven men, who all died in the marriage chamber.

13 And I am a onely begotten sonne of my father, & I am afraid, lest I goe into her, and die as the other before: for a wicked spirit troubleth her, which hurteth no body, but those which come into her: therefore I also feare lest I die, & bring my fathers name into this life because of me to be grasse to sow: for they have no other sonne to burye them.

14 Then the Angel said unto him, Dost thou not remember & perceive why the father gave thee, that thou shouldst marrie a wife of thine alone kindred? wherefore hear me, & my brother: for she shall be thy wife, neyther be thou careful of a evil spirit: for this same might shall she be given thee in marriage.

15 And when thou shalt goe into the marriage chamber, thou shalt take of a hore toles for perhumes, and make a perfume of the heart, and of the liver of the fish.

16 Which if the spirit doe smell, he will flee away, and never come againe any more: but when thou shalt come to her, rise up doly of you, and praye to God which is mercifull, who will have pittie on you, and save you:

feare not, for he is appointed unto thee, from the beginning, & thou shalt have her: & I will go with thee into the chamber, I suppose that thou shalt beate the thornier: now when Tobias had heard these things, he loved her, & his heart was effectually turned to her.

CHAP. VII.

As when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had lodged one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Edna my cousin?

3 And Raguel answered, Where are ye, my daughter? To whom they said, that they were of the wife of Asaphthalim, and of the captives that dwelt as slaves.

4 Then he said to them, Doe ye knowe Edna our kinsman? And they said, We knowe him: then said he, Is he in good health? And they said, He is both alive, and in good health: and Tobias said, He is my father.

5 Then Raguel wept, & kissed him, & wept, and blessed him, and said unto him, Thou art the sonne of an honest and good man: but when he heard that Tobias was blinde, he was sorrowfull and wept.

6 And likewise Edna his wife, and Sarra his daughter wept: therefore they drew him with a ready hand, and after that they had killed a ramme of the flocke, they set much meat on the table. Then said Tobias to Raguel, Brother Sarras, put forth those things wherof thou hast in the way, that this business may be dispatched.

7 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drink, and make merry.

8 For it is meete that thou shouldst marrie up daughter: nevertheless, I will beate with thee the truth.

9 I have given up daughter in marriage to seven men, who dyed that night when they came in unto her: nevertheless, be thou of a good courage and merry. But Tobias said, I will eat nothing here, until I be bring her hither, and marry her to me.

10 Raguel said to them, Marry her then according to the custome: for thou art her cousin, & he is thine. God which is mercifull, make this prosperous to you in all good things.

11 Then he called his daughter Sarra, and she came to her father, and he took her by Raguel the hande, and gave her for wife to Tobias, saying, Behold, take her after the lawe of Moyses, and leade her away to thy father: Sarra and he blessed them.

12 And called his wife Edna, and he took a ewe and wrote a contract, and sealed it.

13 Then they began to eat.

14 After, Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

15 Which when she had done, as he had bid den her, she brought her thither: then Sarra wept, & her mother wiped away her teares.

16 And said unto her, Be of good comfort, my daughter: the Lord of heaven and earth

25 b. l. 1.

Raguel and Tobias come to Raguel.

Tobias at Raguel's daughter to wife.

Num. 36. 8.

gins the top for this the sayrewe: he of good
comforte, my daughter.

CHAP. VIII.

Tobias awoke after the euill sleep. ¹ He prayeth to God
for his wife. ² Raguel cometh to him for his
soul in lawe. ³ Raguel prayeth the Lords.

1 And wher they had layed, they brought
Tobias in unto her.

Tobias fol-
loweth Ra-
phael's coun-
sel, as Chap.
6. 7.
Nor, vpmf.

2 And as he went, he remembered the
wordes of Raphael, and took colles for per-
fumes, and put the heart and liver of the
fish thereupon and made a perfume.

3 The which smell when the euill spirites had
smelled, he fled into the burning wastes of
Egypt, wherin the Angell bound.

4 And after that they were both shut in, Ra-
phael rose out of the bed, and said, Sister,
arise and let vs praye, that God would haue
pittie on vs.

Tobias
prayer.

5 Then beganne Tobias to say, Blessed art
God, O God of our fathers, and blessed is
thyng holy and glorious name forever; let
the heavens bless thee, and all the creatures.

Gen. 2. 7.
28. 22.

6 Thou hast said, I knowe, and gauest him a
wife to be by his helpe, and say: of them come
mankind: thou hast said, It is not good,
that a man should be alone: let vs make him
to be an ayde like unto himselfe.

7 And nowe, O Lord, I take not this my
selfe for fornication, but for thy glory: therefore
grant me mercie, that we may become as
one together.

8 And he said with him, Amen.

Raguel
thinking
Tobias was
dead, made
a graue for
him.

9 So they slept both that night, and Raguel
arose, and went and made a graue.

10 Saying, Is not he dead also?

11 But when Raguel was come into his
house,

12 He said to his wife, Edna, Sende one of
the maides, and let them see whether he be
alivie or not: that I may burye him, and make
him a grave.

13 So the maide opened the doore, and went
in, and found them both a sleepe.

14 And came forth, and tolde them that hee
was alivie.

Raguel
prayeth
God for
Tobias.

15 Then Raguel prayed God, and sayde, O
God, thou art worthy to be praised with al
praise, and help people: therefore let thy laus
praise thee in all thy creatures, and let all thine
Angels and thine elect praise thee forever.

16 Thou art to be praised, O Lord: for thou
hast made me to live, and that is not come to
me which I suspected: but thou hast deale
with us according to great mercie.

17 Thou art to be praised because thou hast
had mercie of two that were the onely be-
gotten children of their fathers: graunte
them mercie, O Lord, and finish their life in
health with us and mercie.

18 Then Raguel bade his seruantes to fill the
grave.

19 And hee kept the wedding feast foure or
fifte daies.

Raguel gi-
ueth halfe
of his goods
towards the
marriage of
his daughter
to Tobias.

20 For Raguel had said unto him by an orde,
that he should not depart before the four-
teene daies of the marriage were expired.

21 And then hee should take the halfe of his
goods, and returne in safety to his father,
and should haue the rest, when he & his wife
were dead.

1 Then Tobias called Raphael, and sayde
unto him,

2 Brother Raphael, I take with thee a ser-
uant and two camels, and goe to Raguel of
the Medes to whom I haue my wife, and
bring him to the wedding.

3 For Raguel hath sayde that I shall not
depart.

4 But my father commeth to the daye, and if
I tarry long, he will be wroth with me.

5 So Raphael went out and came to Raguel,
and gaue him his hande, with which he had brought
fourteene bagges which were filled with a good
thing to him.

6 And in the morning they went forth, both
together, and came to the wedding. And
Tobias began his wife with child.

Tobias came
for his son,
The Angell
goeth on
Tobias mel-
lage.

CHAP. IX.

Tobias and his wife tarry long for their sonne. ¹ Ra-
guel sendeth away Tobias and Sarra.

1 And Tobias his father counted euer
day, and when the dayes of the sonne
were expired, and they came not,

2 Tobias sayd, Are they not married? as is not
Sarra dead, & there is no man to giue him
the moneys?

3 Therefore he was very sorry.

4 Then his wife sayde to him, My sonne is
dead, saying he carreyeth and he beganne to
beweyle him, and crye.

5 And he care for nothing, my sonne, since
I haue lost thee the light of mine eyes.

6 To whome Tobias sayd, Hold the peace:
be not carefull, for he is alive.

7 But she sayd, Hold the peace, and decrie
my not: my sonne is dead, and he went out
euery day by the way, which then went
neither his horse, nor meate on the day time,
nor did continue whole nightes in bewailing
her sonne Tobias, until the fourteene daies
of the wedding were expired, which Raguel
had sayde, that he should tarry there. Then
Tobias sayd to Raguel, Let me go: for my
father & my mother looke no more to me.

8 But his father in lawe said unto him, Tarry
with me, and I will sende to thy father, and
they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my
father.

10 Then Raguel arose, and gaue him Sarra
his wife, and halfe his goods, as seruantes,
and cattell, and money.

11 And he blessed them, and sent them away,
saying, The God of heauen make you, my
children, to prosper before I die.

12 And he said to his daughter, Honour thy
father and thy mother in lawe, which are
thy parentes, that I may heare good
report of thee: and he kissed them. And he
so said to Tobias, the Loide of heauen re-
store thee, my deare brother, and graunt that
I maye see thy children of my daughter
Sarra, that I may reioyce before the Loide.

13 And now, I commit to thee my daugh-
ter, as a pledge: doe not intreat her euill.

Raguel si-
ueth Tobia-
as, and his
wife leaue
to depart.
Sarra is in-
structed by
her parentes.

CHAP. XI.

The returne of Tobias to his father. ¹ He receiue-
th Sarra. ² His father hath his sight restored
and prospereth the Lord.

I shall

The Angels
would to
him,

- 1 **A**fter these things Tobias went his way, praising God after he had given him a prosperous journey, and blessed Raguel and Anna his wife, and went on his way till he came nere to Ninive.
- 2 Then Raphael said to Tobias, thou mother, brother, howe thou biddest leave thy father.
- 3 Let us haste befoze thy wife, and prepare the house.
- 4 And take in thine hande the gail of the ass, and laye thy waye; and thy dogge followed them.
- 5 And when he was in the waye looking for her sonne,
- 6 He went to her the daye following; she said to his father, Behold, thy sonne cometh, and the man that went with him.
- 7 Then said Raphael, I knowe, Tobias, that thy father shall receive his sight.
- 8 Therefore I brought his eyes with the gail, and heing picked thereunto, he shall see, and make his business to fall awaye, and shall be whole.
- 9 Then Anna came forth, and fell on the necke of her sonne, and calde him with teares, saying, I have seene thee, my sonne, from hence forth thou shalt cometh to mee, and they went both gladly.
- 10 Tobias also went forth to meete the dogge, and called him, but his name was not knowne.
- 11 And when he hold of his father and smiteth of the gail on his fathers eyes, saying, Be of good hope, my father.
- 12 And when his eyes began to see, he subbed them.
- 13 And the whiteresse pilled awaye from the eyes of his eyes, and when he sawe his sonne he fell upon his necke.
- 14 And he was glad, and said, Blessed art thou, O Lord, and blest be thy name for ever, and blessed be all thy holie Angels.
- 15 For thou hast brought me and my wife to this on our feet, for before I sawe some Tobias: and his sonne, being glad went in, and tolde his father the great things that had cometh to pass in Media.
- 16 Then Tobias went out to meete his daughter in lawe, receiving and praising God to the gate of Ninive: they which sawe him, got, marvelling, because he had received his sight.
- 17 But Tobias testified befoze the all, that God had put life on him. And when he came nere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father: and there was great ioy among all his brethren which were at Ninive.
- 18 And Raphael and Raguel and Anna his wife were glad.
- 19 And Tobias marriage was kept seven dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasures that Raphael had done him. 2 The which he would accompanie. 3 Raphael sheweth that he is an Angel sent of God.

- 1 Then Tobias called his sonne Tobias, and said unto him, I praye, my sonne, was not for the man, which went with thee,

- and thou must give him money.
- 2 And he said unto him, O father, it shall not grieve me to give him halfe of those things which I have brought.
- 3 For he hath brought me againe to this in lawe, and hath made whole my wife, and hath brought me the money, and hath like wife healed thee.
- 4 Then the olde man sayde, It is due unto him.
- 5 So he called the Angel, and said unto him, Take halfe of all that he have brought, and goe away in lawe.
- 6 But he took them both apart, and sayde unto them, Praise God, and confesse him, and give him the glory, and praise him for the things which he hath done unto you befoze all them that live. It is good to praise God, and to exalt his name, and to shewe forth his eminent workes with honour: these things becometh to confesse him.
- 7 It is good to keepe close the secrets of a King, but it is honourable to reveale the workes of God: for that which is good, and no evil shall touch you.
- 8 Prayer is good with fasting, and almes, and righteousness. A litle with righteousnesse is better then much with unrighteousnesse: it is better to give almes then to lay up golde.
- 9 For almes both deliver from death, and doth purge all sinne. Those which exercise almes and righteousness shall be filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I will keepe close nothing fro you: nevertheless, I sayde it was good to keepe close the secrete of a King, but that it was honourable to reveale the workes of God.
- 12 Nowe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to minde you: praye befoze the Holy one, and when thou diddest bury the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise up, and leave thy dinner to bury the dead, thy good dede was not hid from me: but I was with thee.
- 14 And nowe God hath sent me to heale thee, and Sarra thy daughter in lawe.
- 15 I am Raphael, one of the seve holy Angels, which present the prayers of the Saints, and which go forth befoze his holy maieste.
- 16 Then they were both troubled, and fel byd their face: for they feared.
- 17 But he said unto them, Feare not, for I shall go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good will of our God: to preserve you in all ages.
- 19 All these dayes I byd appeare unto you, but I byd nept her rate nor drinke, but you sawe it in vision.
- 20 Nowe therefore give God thanks: for I go by to him I sent me: but write all things which are done, in a booke.
- 21 And when they rose, they sawe him no more.

He that will be acceptable to God, must be produced with contrition.

Gen. 28. 12 and 19. 3. ind. 23. 16.

25 b b. ii.

CHAP.

CHAP. XIII.

A shorte summe of Tobit, who ascribeth all to praise the Lord.

- 1 **T**hen Tobit wrote a paper of reioicing, and said, Blessed be God that trusty for ever, and blessed be his kingdom.
- 2 **F**or he doeth scourge, and hath pite: he leadeb to hell, and bringeth up, neptier is there any that can auoyde his hand.
- 3 **C**onfesse him before the Gentiles, & children of Israel: for he hath scattered pou among them.
- 4 **T**here declare his greatiess, and extoll him before all the living: for he is our Lorde and our God, and our father for ever.
- 5 **H**e hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome we are scattered.
- 6 **I**f pou turne to him with your whole heart, and with your whole minde, & heale bright: he before him, then will he turne vnto pou, & will not hide his face from pou, but he shall tell what he will doe with pou: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnes to a iustful nation. O ye sinners, turne and do iustice before him: who can tell if he will receiue pou to mercie, and haue pite on pou?
- 7 **I** will extoll my God, & my soule shall praise the king of heauen, and shall reioice in his greatiess.
- 8 **L**et all men speake, and let all praise him for his righteousness.
- 9 **O** Jerusalem the holy citie, he will scourge thee for thy childrens wickednes, but he will haue pite againe on the sonnes of righteous men.
- 10 **G**ive praise to the Lord dinely, & praise the euerlasting King, that his tabernacle may be builde in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and lone in thee for euer those that be miserable.
- 11 **M**any nations shall come from farre to the house of the Lord God, with giftes in their hands, euen giftes to the king of heauen: All generations shall praise thee, and giue signes of ioy.
- 12 **C**ursed are all they, which hate thee: but blessed are they for euer which loue thee.
- 13 **R**eioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.
- 14 **B**lessed are they, which loue thee: for they shall reioice in thy peace. Blessed are they, which haue bin ioyfull for all thy scourges: for then shall reioice for thee, when they shall see all thy glorie, & shall reioice for euer.
- 15 **L**et my soule blesse God the great King.
- 16 **F**or Jerusalem shall be builde with spires, and emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.
- 17 **A**nd the streets of Jerusalem shall be paved with bezell, and carbuncle, and stones of Asphit.
- 18 **A**nd all her streets shall say, *Blessed be*

**Or, Sapphir.
*Or, piasse
the Lord.*

and they shall praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

Lesson of Tobit in the morning. 15. Acceptacione in the laste session of the morning. 7. And the reioicing of Ierusalem and the Temple. 13. The death of Tobit, and his wife, 14. Tobit age and death.

- 1 **S**o Tobit made an ende of praising God.
- 2 **A**nd he was wight and fittie yeres olde, when he lost his sight, which was reioiced to him after eight yeres, and he gaue a kinde, and he continued to reioice the next day, and to praise him.
- 3 **A**nd when he was brayn aged, he called his sonne, and sixe of his sonnes sonnes, & came to him, & his sonne, & his children: (for he holde, I am aged, and am ready to departe out of this life).
- 4 **C**ome into the house of my sonne, for I thinke he leue those things, which I haue said: for he shalbe of mine, that is shall be as I haue said, and for a time yeare shall I be as I haue said, and that our brethren shalbe scattered in the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shalbe burned, and shalbe desolate for a time.
- 5 **B**ut againe God will haue pite on them, and bring them againe into the land where they shal be: because in the Temple, but not where the first, bright shewines of that age shall be led, which being finished, they shall reioice: from euery place out of captiuitie, and shall by Jerusalem gloriously, and the house of God shall be build in it for euer with a glorious building, as the prophets haue spoken thereof.
- 6 **A**nd all nations shall turne, & shall reioice God truly, and shall turne their wickednes.
- 7 **A**nd shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in euery, and diuine, shall reioice. And those also which shalbe iustice to our brethren.
- 8 **A**nd now, my sonne, depart out of mine, because that those things which I haue said, I haue said, shall surely come to passe.
- 9 **B**ut heepest thou the Law, and the commandments, and shewest thy selfe mercifull and iust, that I may go well with thee.
- 10 **A**nd now, my sonne, and the mother with me: but take no longer at mine, remember, my sonne, howe I haue handed Achabaz: that I might him up, howe out of light he brought him into darkness, & howe he rewarded him againe: for Achabaz was iust, but he was out of light: for he went downe into darkness, & was againe iust, and he was out of the house of death, which they had set for him, but I haue set him in the liue and verities.
- 11 **W**herefore now, my sonne, consider what almes doest, and howe righteousnes doest deliuer. When he had said these things, he gaue up the ghost in the bed, being an hundred and eight and fittie yeres olde, and he buried him honourable.
- 12 **A**nd when he was dead, he was buried with his father: but Tobias went with his wife, and children, to Bethanai to his

**That is, in
rejoice.*

**Or, his soule
failed him
in the bed.*

- guel his father in lawe.
 13 Where he became olde with honour, and he buried his father and mother in lawe honourably, and he inherited their subbitaries and Tobits his father.
 14 And he dyed at Ecbatane in Media, being

ing an hundred and seven and twentie yere olde.

- 15 But before he dyed, he heard of the destruction of Ninue, which was taken by Nabuchodonosor and Sennacherib, and before his death he rejoyced for Ninue.

Iudeth.

CHAP. I.

- 1 The building of Ecbatane. 2 Nabuchodonosor made warre against Arphaxad and overcame him. 13 He threateth them that would not helpe him.

In the twelfth yere of the reigne of Nabuchodonosor, who reigned in Ninue, the great cite in the dapes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles rounde about, of hewen stone, the cubites broad, and the cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites.

3 And made the towres thereof in the gates of it of an hundred cubites, and the breadth thereof in the foundation thyscore cubites.

4 And made the gates thereof, seven gates that were lifted up on his, seuentie cubites, and the breadth of them fourty cubites, for the going forth of his mightie armies, and for the setting in arap of his footemen.

5 Euen in those dapes, king Nabuchodonosor made warre with king Arphaxad in the great field, which is the helde in the coastes of Kagan.

6 Then came unto him all they that dwelt in the mountains, and all that dwelt by Euphrates and Egypt, and Hydaspes, & the countrey of Arioch the king of the Elimeans, & very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia: and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt upon the sea coast.

8 And to the people that are in Carmel, and Galaad, and the hies of Galile, and the great helde of Euphrat.

9 And to all that were in Hamaria, and the cities thereof, and beyned Iorden unto Jerusalem, and Betane, and Chelias, & Cedres, and the river of Egypt, and Taphnes, and Kameisse, and all the land of Gessen.

10 Unto one come to Canis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountains of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: for he was before them as one man: therefore they were awaie his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and swore by his thron and kingdom, that he would surely be avenged upon all those coastes of Cilicia and Damascus, and Egypt, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudra, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell arap with his power against king Arphaxad in the thirtieth yere, and he prevailed in his battell: for he overthrew al the power of Arphaxad, and all his howsemen, and all his charres.

14 And he waine his cities, and came unto Ecbatane, and toke the towres, & spoiled the riches thereof, and turned the beautie thereof into thashe.

15 He tooke also Arphaxad in the mountains of Kagan, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Ninue, both he and all his company with a very great multitude of men of warre, & there he passed the time, and banketed, both he, and his armie, an hundred and thient dapes.

CHAP. II.

- 1 Nabuchodonosor commanded presumptuously that all people should be brought in subjection. 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

And in the eighteenth yere, the two and thientyeth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

2 So he called unto him all his officers and all his nobles, and communicated with them his secret counsell, and he before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all these, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chief captaine, and which was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundred and thient thousande, and the number of howes with their riders, twelve thousande.

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.

- 7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my way against them, and will conuer the whole face of the earth with the sette of mine armie, and I will giue them as a spoile vnto them.
- 8 So that their wounded shall fill their valleys, and their rivers, and the flood shall overflowe, being filled with their dead.
- 9 And I will bring their captiuitie to the vtmost partes of all the earth.
- 10 Thou therefore shalt depart hence, & take by force me all their countrey: & if they peeuie vnto thee, thou shalt reuerse them for me vntill the day that I rebuke them.
- 11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoener thou goest.
- 12 For as I live, and the power of my kings doine, whatesoener I haue spoken, that will I do by mine hand.
- 13 And take thou heed that thou transgresse not any of the commandementes of thy loyde, but accomplish them fully, as I haue commaunded thee, and deferre not to do them.
- 14 ¶ Then Olofernes went forth from the presence of his loyd, and called all the gouernours, and capitaines, and officers of the armie of Assur.
- 15 And he mustred the chosen men for the battle, as his loyd had commaunded him, vnto an hundred and threentie thousand, & twelue thousand archers on horsebacke.
- 16 And he set them in aray according to the manner of setting a great armie in aray.
- 17 And he tooke camels and asses for their burdens a very great number, and sheepe, and oxen, and goates without number for their provision.
- 18 And vitaille for every man of the armie, and verp much golde and siluer out of the kings house.
- 19 Then he went forth and all his power, to goe beseye in the biage of King Nabuchodonosor, and to coner all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.
- 20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauell of the earth: for the multitude was without number.
- 21 And they went forth of Ainiene thre dayes iourney toward the countrey of Bectileth, and pitched from Bectileth nere the mountaine which is on the left hand of the vpper Cilicia.
- 22 Then he tooke all his armie, his footmen, and horsemen, and charrets, and went from thence into the mountaines.
- 23 And he desloped Iddub and Iud, & spoiled all the children of Asses, and the children of Imael, which were toward the wildernesses at the South of the Chelians.
- 24 Then he went our Euphrates, and went through Adelopotamia, and destroied all the cite cities that were vpon the river of Arbonai, vntill one come to the sea.
- 25 And hee tooke the borders of Cilicia, and destroied all that resisted him, and came to the borders of Tappeth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Spanian, and burnt by their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate harvest, and burnt by all their feldest, and destroied their rockes and the heards: hee robbed their cities, and spoiled their countrey, and smote all their pong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Hozan, and Hiscalon feared him greatly.

CHAP. III.

The people subied to Olofernes. 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

1 And they sent ambassadors to him with Smeilages of peace, saying,

2 Beholde, we are the seruantes of Nabuchodonosor the great King: we lie downe before thee: be vs as shalbe good in thy sight.

3 Beholde, our houses and all our places, and all our feldest of wheate, and our rockes, & our heards, and all our lodges and tabernacles lie before thy face: be them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruantes: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Ther came he downe toward the sea coast, both he and his armie, and set garisons in his cities, and tooke out of therein chosen men for the warre.

7 So they and all the countrey ranne about reuenced them, with crownes and hautes, & with timbels.

8 Perhee brake downe all their borders, and cut downe their woods: for it was inuolued him to destroie all the gods of the lands, that all nations should worshippe Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 Also he came against Edjarsion, nere vnto Judea, ouer against the great straits of Judea,

10 And hee pitched betwene Geda, and a cite of the Scythians, and there he tarped a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were affrayed and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should forsake themselves. 9 They cryed to the Lord, and humbled themselves before him.

1 Nowe the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Iudra, and the bests and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Berchoja, and Bethien, and Jericho, and to Choba, & Eschoja, and to the valley of Salen,

5 And tooke all the tops of hie mountaines, and walled the villages that were in them, & put in vitales for the provision of warre: for their felides were of late reaped.

6 Also Joacim the high Priest which was in those daies in Jerusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdojarion towards the open countrey nere to Dorhaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudra, and it was easie to let them that woulde come by, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded them with the Ancientes of all the people of Israel, which dwelt at Jerusalem.

9 Then crept every man of Israel to God with great fervencie, and their sonles with great affection.

10 Both they and their wives, and their children, and their cattell, and every stranger, & hiring, and their bought servants put sackcloth upon their lornes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes upon their heads, and shed out their sackcloth before the face of the Loyde: also they put sackcloth about the altar,

12 And crept to the God of Israel, all with one consent most earnestly, that he woulde not give their children for a pray, and their wives for a spoyle, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and unto derision to the heathen.

13 So God heard their prayers, and looked upon their affliction: for the people fasted many daies in all Iudra and Jerusalem before the Sanctuary of the Lord almightie.

14 And Joacim the hie Priest, and all the Priests that stood before the Loyde, & ministers into the Loyde, had their lornes girt with sackcloth, and offered the continuall burnt offering, with prayers & the fre gifts of the people,

15 And had alies on their imptres, and crept unto hie Loyde with all their power for grace, and that he woulde looke upon all the house of Israel.

CHAP. V.

Which the Ammonites death declares to Olofernes of the mercy of the Israelites.

1 Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaynes, and had walled all the topes of the hie hills, and had lapt imptrements in the champion countrey.

2 Wherewith he was very angry, & called all the yingnes of Moab, & hie captaines of Nin-

mon, and all the goviernours of the sea coast. And he sayde unto them, Behold me, & ye sonnes of Chanaan, who is this people that dwelleth in the mountaynes? and what are the cities that they inhabit? and what is the multitude of their armie? and where is in their strength and their power? and what king of captaine is rapied among them over their armie?

3 And why have they determined not to come to mete me, moys then all the inhabitants of the Wele?

4 Then * sayd Achioy the captaine of all the sonnes of Ninmon, Let my lord heare the word of the mouth of his servant, and I will declare unto the the truth concerning this people that dwell in these mountaynes, nere where thou remainest: and there shall no lie come out of the mouth of thy servant.

5 This people come of the stocks of hie Chaldeans.

6 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea.

7 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, & they fled into Mesopotamia, and sojourned there many daies.

8 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and silver, and with very much cattell.

9 But when a famine covered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their lineage.

10 Therefore the king of Egypt rose up against them, and used deceit against them, & brought them lowe with labouring in byrche, and made them slaves.

11 Then they crept unto their God, and he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

12 And * God dyed the red sea in their presence, and made them slaves.

13 And * brought them into mount Sina and Edes barne, and cast forth all that dwelt in the wilderness.

14 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Eslebon, and passing over Jordan, they inherited all the mountaynes.

15 And they * cast forth before them the Chanaanites, and the Hetherites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many daies.

16 And whyles they sined not before their God, they prospered, because the God that hated iniquitie, was with them.

17 But * when they departed from the way which he appointed them, they were despoiled in many battels after a wonderfull sort, * and were led captives into a land that was not theirs: and the Temple of their

23 b iiii.

Chas. 11. 7, 9.

Gen. 11. 31.

Gen. 12. 7.

Exod. 1. 8.

Exod. 12. 31, 32.

Exod. 14. 28.

Exod. 19. 2.

Josh. 12. 8.

Judg. 2. 13.

2. King. 23.

1. 12.

their

Eccl. 1. 1. 3.

their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come up from the scattering wheres in they were scattered, & have possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Show therefore, my loyde and gouernour, if there be any faulte in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe by, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my loyde passe by, least their loyde defend them, and their God be for them, And we become a reproche before all the world.

22 And when Achioz had finished these sayings, all the people, standing rounde about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Sphob, spake that he should kill him.

23 For, say they, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe by, O loyde Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians cry vnto the Lord.

1 And when the tumult of the men that were about the counsell, was ceased, Olofernes, the chiefe captayne of the armie of Assur, sayde vnto Achioz before all the people of the strangers, and before all the children of Sphob, and of them that were his reb of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayde that the people of Jerusalem is able to fight, because their God will defend them: and who is god but Nabuchodonosor?

3 He will send his power, & will destroy them from the face of the earth, & their God shall destroy them as one man: for they are not able to susteine the power of our horses.

4 For we will treade them under fote with them, and their mountaines shall be dynt with their blood, and their fieldes shall be filled with their dead bodies, and their footesteps shall not be able to stand before vs: but they shall vtterly perishe.

5 The king Nabuchodonosor, loyde of all the earth, hath sayd, euen he hath sayd, None of my wordes shall be in vaine.

6 And thou Achioz an hireling of Ammon, because thou hast spoken these wordes, in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of y people that is come out of Egypt.

7 And then shall the prync of mine armie, and the multitude of them that serue mee, passe through thy fieldes, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruantes shall cary thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not stirr, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind,

that they shall not be taken, let not thy confidence fail: I haue spoken it, and none of my wordes shall be in vaine.

10 Then commaunded Olofernes them concerning Achioz, that they should bring him to Bethulia, & deliuer him into the hands of the children of Israel.

11 So his seruantes tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppes of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen al the throtters with slings, & kept them from coming by, by casting stones against them.

13 But they went ynnuyl vnder the hill, and bound Achioz, and left him lying at the fote of the hill, and returned to their loyd.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him & brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes, Asias the sonne of Achia, of the tribe of Simeon, and Ephabys the sonne of Gorbaniel, and Pharis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth came together, and their women to the assembly: and they set Achioz in the middes of all their people. Then Asias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the prynces of Assur, and what sooner Olofernes had spoken vponderp against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercy on the basenes of our people, and bestowe this day the face of thole that are sanctified vnto thee.

20 Then they comforted Achioz, and praised him greatly.

21 And Asias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

1 The next day, Olofernes commaunded all his armie and all his people, which were come to take his part, that they should remooue their campes against Bethulia, and that they should take all the streites of the hill, & to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundred thousande and sixentp footemen, and twelue thousande horsemen, beside the baggage and other men that were asfote among them, a very great

Chap. 5. 5. 21.

great multitude.

3 And they camped in the plain nere unto Bethulia, by the fountaine, and they spied abroade toward Dothan unto Belhain, & in length of Bethulia unto Clamon, which is ouer against Elchoaelon.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, & said euery one to his neighbour, howe will they shut up all the whole earth: for neither the big mountaines, nor the hilles, nor the hills are able to abide their burden.

5 The euery one took his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his hosten in the sight of the children of Israel, which were in Bethulia.

7 And viewed the passages up to their citie, and came to the fountaines of their waters, and took them and let garrisons of men of warre ouer them, and remoued toward his people.

8 Then came unto him all the chiefe of the children of Elau, and all the gouernours of the people of Gubab, and all the captaynes of the sea coast, and said,

9 Let our captaine now heare a word, least an incommenience come in thine armie.

10 For this people of the children of Israel do not trust in their speeres, but in the height of the mountaines, wherein they dwell, because it is not eade to come up to the tops of their mountaines.

11 Howe therefore, my lord, fight not against them in battell arape, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the coastes, that consumeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia have their water therof: so shall thirst kill them, and they shall gine by their citie: and wee and our people will goe up to the toppes of the mountaines that are nere, and will campe vpon them, and wathe that none goe out of the citie.

14 So they and their wines, and their children shall be consumed with famine, and because the sword come against them, they shall be ouerthrowen in the streets where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Minimon departed, and with them five thousande of the Assyrians, and they pitched in a halley, and took the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Elau went by with the children of Minimon, and camped in the mountaines ouer against Dothan, and they sent some of them selues toward the South, and toward the East, ouer against Bebel, which is nere unto Elam, that is vpon the river Euphrat: and the rest of

the armie of the Assyrians camped in the field, and covered the whole land: for their tentes, and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed the about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots and horsemen, horse and thier dages: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptye, and they had not water prouough to drinke for one day: for they gaue the to drinke by measure.

22 Therefore their children swooned, & their wines and pong men failed for thirst, and fell downe in the streets of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Oslas, & to the chiefe of the citie, both yong men and women, and children, and cryed with a loud voyce, and sayd before all the Elders,

24 The Lord iudge betwene vs and them: *Exod. 32.* for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For we haue no helper: but God hath solde vs into their handes, that we should be chidden before them, and their will thier and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoole to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoole vnto them, then to die for thirst: for we will be his seruants that we may liue, & not see the death of our infants before our eyes, nor our wives, nor our children to die.

28 We take to witness against you the heauen and the earth, & our God & Lord of our fathers, which punisheth vs, according to our finnes, and the finnes of our fathers, that we lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cryed vnto the Lord God with a loude voyce.

30 Then said Oslas to them, Brethren, be of good courage: let vs waite yet fure dages, in the which space the Lord our God may turne his mercie toward vs: for he will not forsake vs in the ende.

31 And if these dages passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wines and their children into their houses, and they were very lowe brought in the citie.

CHAP. VII.

The parentage, life, and conuersation of Iudith. 11 She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but wayte vpon him for succour. 33 Her enterprise against the enemies.

- N**ow at that time, Iudeth heard these of, which was a daughter of Gerari the sonne of Asa, the sonne of Joseph, the sonne of Asiel, a sonne of Elcia, a sonne of Ananias, the sonne of Gedrois, the sonne of Kaphaius, the sonne of Hago, the sonne of Elui, the sonne of Eliab, the sonne of Asa, the sonne of Samael, the sonne of Saladabai, the sonne of Israel.
- And Spanalles was her husbande, of her stocke and kintred, who dyed in the darke darrest.
- For as he was diligent over them that bound sheaves in the felds, the becke came upon his head, and hee fell upon his bed, and dyed in the cite of Bethulia, and they buried him with his fathers in a field betwene Bethaim and Balaad.
- So Iudeth was in her house a widowe three yeeres and foure moneths.
- And she made her a tent upon her house, & put on sackcloth on her lapnes, and wore her widowes apparell.
- And she called all the dayes of her widowhood, saue the day before the Sabbath and the Sabbath, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.
- She was also of a goodly countenance and very beautiful to beholde: and her husbande Spanalles had left her golde and silver, and men servants, and many servants, and cattell, and possessions, wherewith she remained.
- And there was none that could bying an ewell report of her: for she feared God greatly.
- Now when she heard the evil wordes of the people against the gouernour, because they saynted for lacke of waters: for Iudeth had heard all the wordes that Asias had spoken unto them, and that hee had "sworne unto them to deliuer the cite vnto the Assyrians within foure dayes."
- That she sent her mayde, that had the gouernment of all things that shee had, to call Asias and Chabys and Charinis the assistants of the cite.
- And then came vnto her, and she sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this or the which ye made and pronounced betwene God & you, and haue prouided to deliuer the cite to the enemies, unless within these dayes the Lord turne to helpe you.
- And now who are you that haue tempted God this day, & sit you sloues in the place of God among the children of men?
- So now you seeke the Lord Almighty, but you shall neuer know any thing.
- For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then howe can you searchoe out God, that hath made all these things, & know his minde, or comprehend his purposes? Name my brethren, prouoke not the Lord our God to anger.
- For if he will not helpe vs within these foure dayes, ye hath you to defend vs when he will, euen euery day, to destroy vs before our enemies.
- Do not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threasured, neither as a sonne of man to be brought to iudgement.
- Therefore let vs waite for saluation of him, and call vpon him to helpe vs, and hee will heare our voyce if it please him.
- For there appeareth none in our age, neyther is there any now in these dayes, neyther of his tribe, nor family, nor people, nor cite among vs, which would pray for gods made with hands, as hath bene afore time.
- For the which cause our fathers were gnen to the sword, and for a people, and had a great fall before our enemies.
- But we knowe none other God: therefore we trust that hee will not despise vs, nor any of our linage.
- Neither when we shall be taken, shall we be so famous: for our Sanctuarie shall be spoiled, and hee will requite the prophesie nation thereof at our mouth.
- And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will be turne vnto our heads among the Gentiles, where soeuer we shall be in bondage, and we shall be an offence and a reproch to all them that possesse vs.
- For our seruitude shall not be directed by favour, but the Lord our God shall turne it to dishonour.
- Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, & the House, and the Altar rest vpon vs.
- Wherefore, let vs give thanks to the Lord our God, which trieth vs euen as hee did our fathers.
- Remember what things hee did to "Abraham, and how hee tried Isaac, and all that hee did to "Jacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother.
- For he hath not tried vs as hee did them to the examination of their heares, neither doth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.
- Then saide Asias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.
- For it is not to day that thy wisdom is knownen, but from the beginning of thy life all the people haue knownen thy wisdom: for the deuice of thine heart is good.
- But the people were very thirly, & compelled vs to do vnto them, as wee haue spoken, and haue brought vs to an orde which we may not transgresse.
- Therefore nowe pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, & that we may saynt no more.
- Then sayde Iudeth vnto them, Heare me, and I will do a thing which shall be declared in all generations, to the children of our nation.
- You shall stand this night in the gate, and I will go forth with mine handmaiden, and within the dayes that ye haue promised

Chap. 7. 25, 26.

Iud. 7. 31. and 4. 1. and 6. 3.

Gen. 12. 6. Gen. 27. 7.

Gen. 12. 6.

Iud. 7. 31. and 4. 1. and 6. 3.

to deliver the cite to our enemies, the Lord will deliver Israel by mine hand.

34 But inquire not pou of mine act: for I will not declare it unto pou, till the things be finished that I do.

35 Then said Dians and the princes unto her, Go in peace, & the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judith humbled her selfe before the Lord, and made her prayer for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 Then Judith fell upon her face, and put ashes upon her head, & put off the sackcloth wherewith she was clothed. And about the time of the incense of an evening was offered in Ierusalem in the house of the Lord, Judith cried with a loud voice, and sayde, O Lord God of my father Simon, to whom thou gavest a sworde to take vengeance of the strangers which opened the wombe of the maid, and defiled her, and discomured the high with shame, and polluted the wombe to reproche: for thou haddest commanded that it should not so be.

3 For they did things for the which thou gapest their princes to the slaughter, for they were deceyved and washed their beds with blood, and hast stricken the servants with the gouernours, and the gouernours vpon their thyrus.

4 And hast given their wiues for a pray, and their daughters to be captiues, and all their spoiles for a bootie to the children that thou lovest: which were mooued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, & these, and the things that shall be after, and thou consideredst the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Whosoever were are here: for all thy weapons are ready, and thy iudgements are foreknownen.

7 Behold, O Assyrians are multiplied by thyr power: they haue exalted them selves with horses & harness: they glory in the strength of their footmen: they trust in shield, speare, and bowe, and sling, and do not knowe that thou art the Lord that bearest the battels: the Lord is thy name.

8 Weake thou their strength by thy power, and weake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious name resteth, and to cast downe with weapons the houses of the Israel.

9 Weake their pride, and send thy wrath vpon their heads: give into mine hand which am a widow, the strength that I haue conceived.

10 Write by the decree of my lipps the servant with the ystice, and the ystice with the servant: adate their height by the hande of a woman.

11 For thy power standeth not in the might

itude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble, and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer.

13 And graunt mee woundes and craft, and a wounde, and a stroke against them that enterpryse cruell things against the covenant, and against thine holy house, & against the top of Sion, & against the house of the possession of thy children.

14 Wherewith evidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Judith decketh her selfe and goeth forth of the cite. 11 She is taken of the watch of the Assyrians and brought to Isobabab.

1 Now after she had ceased to cry vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where she had fallen downe, and called her mayde, and went downe into the house, in the which they abode in the bath dapes, and in the feast dapes.

3 And putting awoye the sackcloth wherewith she was clad, and putting off the garments of her widowehood, she washed her body with water, & anoynted it with much oymment, and dyed the haires of her head, and put attyre vpon it, and put on her garments of gladnesse: wherewith shee was clad during the tyme of Spanababes her husband.

4 And she put slippers on her feete, and put on bracelets, & a chaine, & rings, and earrings, and all her ornaments, and hys decked her selfe by herselfe to allure the eyes of all men that should see her.

5 Then she gaue her mayde a bottell of wine, and a pot of oyle, and filled a scrippe with flower: and with these things, and with ane bread: so she lapped by all these things together, and layde them vpon her.

6 Thus they went forth to the gate of the cite of Bethulia, and founde standing there Dians, and the Ancients of the cite, Chabris and Charitis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers gine thee fauour, and accomplish thine enterpryse to the glorie of the children of Israel, and to the exaltation of Ierusalem. For thy worshipped God.

9 And shee sayde vnto them, Command the gates of the cite to be opened vnto me, that I may go forth to accomplishe the things which pou haue spoken to me. So they commanded the pong men to open vnto her, as she had spoken.

Isa. 4. 1. 1.
Isa. 5. 1. 1.
Isa. 6. 1. 1.
Isa. 7. 1. 1.
Isa. 8. 1. 1.
Isa. 9. 1. 1.

20 And when they had done so, Judith went out, she and her maide with her, & the men of the citie looked after her, untill shee was gone downe the mountain, and till she had passed the valley, and could see her no more.

21 Thus they went straight footie in the valley, and the first watch of the Assyrians met her.

22 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And shee sayde, I am a woman of the Hebrewes, and am fled from thence: for they shall be given you to be consumed.

23 And I come beseege Holofernes, the chiefe captaine of your armie, to declare him true things, & I will shewe before him the way whereby he shall go and winne all the mountaines, without losing the boop of life of any of his men.

24 Now when the men heard her wordes, and beheld her countenance, they wondered greatly at her beautie, and said unto her,

25 Thou hast saved the life, in that thou hast hailed to come downe to the presence of our lord: now therefore come to his tent, & some of us shall conduct thee untill they have desired thee into his hands.

26 And when thou standest before him, be not afraid in thine heart, but shew unto him according as thou hast to say, & he will intreate thee well.

27 Then they chose out of them an hundred men, and prepared a chariot for her and her maide, and brought her to the tent of Holofernes.

28 The there was a running to & fro through out the campe: for her comming was hushed among the tents: & they came and stood round about her: for she stood without the tent of Holofernes untill they had declared unto him concerning her.

29 And they marvelled at her beautie, and wondered at the children of Israel because of her, and every one saide unto his neighbour, Who would despise this people, that haue among them such women? Surely it is not good that one man of them be left: for if they should remaine, they might decurie the whole earth.

30 Then Holofernes gave went out, & all his servants, and they brought her into the tent.

31 Nowe Holofernes rested upon his bed under a canopy, which was woven with purple and gold and emeraudes, and precious stones.

32 So they shewed him offer, and hee came footie unto the entry of his tent, and they caried lampes of silver before him.

33 And when Judith was come before him and his servants, they all marvelled at the beautie of her countenance, & shee fell downe upon her face, and did reverence unto him, & his servants tooke her up.

C H A P. XL

1. Holofernes comforteth Judith. 3. And asketh the cause of her coming. 5. Shee discovereth him by her faire words.

1 Then sayde Holofernes unto her, Woman, be of good comfort: feare not in thine heart: for I never hurt any that

would serve Nabuchodonosor the king of all the earth.

2 Now therefore if the people that dwell in the mountaines, had not despised me, I would not have lifted up my speare against them: but they have procured these things to themselves.

3 But nowe tel mee thou sayst thou art fledde from them, & art come unto vs: for thou art come for safegarde: be of good comfort, thou shalt live from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the servants of king Nabuchodonosor my lord.

5 Then Judith sayde unto him, Receive the wordes of thy servant, & suffer thine handes mayde to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liveth, and as his power is of force, who hath sent thee to requeme all persons, not onely men shall be made subject to him by thee, but also the bestes of the fieldes, and the cattell, and the fowles of the heauen shall be by thy power under Nabuchodonosor, and all his house.

8 For we have heard of thy wisdom and of thy prudent spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wondrous full knowledge, and in feates of warre many weapons.

9 Now * as concerning the matter which thy chiefe did speake in thy counsel, we have heard his wordes: for the men of Bethulia did take him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lady and governeur, reiect not his wordes, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde prevail against them, except they sinne against their God.

11 Now therefore least my lord should be frustrated, and void of his purpose, & that death may fall upon them, and that they may be taken in their sinne whyles they provoke their God to anger, which is so oft times as they do that which is not becomming.

12 For because their vitalles faile, and all their water is wasted, they have determined to take their cattell, and have purposed to consume all things that God had forbidden them to eate by his lawes:

13 Yea, they have purposed to consume the first fruites of the wheat, & the tithes of the wine, & of the oyle which they had reserved and sanctified for the priestes that were in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Wherefore they have sent to Jerusalem, because they also that dwell there, have done the like, such as should bring them licence from the Senate.

15 Nowe when they shall bring them wordes, they will do it, and they shall give them to

he bestowed the same day.
 16 Wherefore I thine handmaide, knowing
 thyself, am fled from thy presence, and God
 hath sent me to dwell a thing with thee,
 whereof all the earth shall wonder, and whose
 secret shall hear it.
 17 For thy servant feareth God, & dwelleth
 with the God of heaven day and night, and
 will not let me remaine with thee, my lord, and
 let thy servant goe out in the night into the
 valley, and I will pray unto God, that he
 may requite unto me when they shall come
 into their finnes.
 18 And I will come and shewe it unto thee:
 then thou shalt see soothly with all thine
 eye, and there shall be none of them that shall
 trust thee.
 19 And I will lead thee through the mids
 of Judah, until thou come before Jerusalem,
 and I will be thy squire in the mids thereof,
 and thou shalt dwell there as thy servant
 have no thygarde, and a dogge shall not
 bark against thy mouth against thee: for thy
 things have bene spoken unto me, and de-
 clared unto me according to my foreknow-
 ledge, and I am come to shewe thee.
 20 And her wordes pleased Olofernes, &
 all his servants, and they ministered at her
 welcome and fare.
 21 There is not such a woman in all I voyde,
 both for beauty of face, & wisdom of wordes.
 22 Wherefore Olofernes sayde unto her, God
 hath done this, to send thee before the peo-
 ple, that strength might be in our handes,
 and destruction upon them that despise my
 name.
 23 And now thou art both beautifull in thy
 countenance, and wittie in thy wordes: sure-
 ly if thou dost as thou hast spoken, thy God
 shall be my God, and thou shalt dwell in the
 house of Nabuchodonosor, and shalt be re-
 ceived throughout the whole earth.

CHAP. XII.

1 And she would not pollute her self with the seats of
 the Gentiles. 2 She maketh her request that she might
 go out by night to pray. 3 Olofernes causeth her to
 come to the banquet.

1 When he commanded to bring her in
 under his treasures was laid, & bade
 that they should prepare for her of his
 volume meates; and that she should drinke of
 his choice wine.

2 But Jheremy said, I may not eat of them,
 least they should be an offence, but I can
 suffice my selfe with the things that I have
 brought.

3 When Olofernes said unto her, If the things
 that thou hast said be true, howe shouldest
 we give thee the like for that is no less with us
 of the nation.

4 Then said Jheremy unto him, As the will
 pleaseth my lord, thine handmaide shall not
 spend those things that I have, before the
 Lord thy God, by mine hande the things that
 he hath determined.

5 Then the servants of Olofernes brought
 her into the tent, & she slept until midnight,
 and rose at the morning watch.

6 And sent to Olofernes, saying, Let my lord
 command that thine handmaide may goe
 about unto prayer.

7 Then Olofernes commanded his gard that
 they should not sleep: thus she abode in
 the campe three dayes, and went out in the
 night into the valley of Bethulia, and was
 there by the camp.

8 And when she came out, she prayed unto
 the Lord God of Israel, that he would di-
 rect her way to the exaltation of the children
 of her people.

9 So she returned, and remained pure in the
 tent, until she was her weate at evening.

10 And in the fourth day, Olofernes made
 a feast to his whole servants onely, and cal-
 led none of them to the banquet, that had the
 charge of the house.

11 Then said he to Sargons the eunuche who
 had charge of the house, Go and per-
 suade this Hebrew woman, which is with
 thee, that she come unto us, and eat, and
 drinke with us.

12 For it were a shame for us, if she should
 be such a woman as thou sayest, & not take with her,
 if we do not allow her, she will mock us.

13 Then went Sargons from the presence of
 Olofernes, and came to her, and said, Let not
 this faire maiden make it difficult to goe in to
 my lord, and to be honoured in his presence,
 and to drinke with us to morrow, and to
 be increased as one of the daughters of the
 children of Sargis, which dwell in the house
 of Nabuchodonosor.

14 Then said Jheremy unto him, Who am I
 now, that I should please my lord? Surely
 thy presence pleaseth him. I will do every-
 thing, and it shall be unto the day of my
 death.

15 So she arose and trimmed her with gar-
 ments, and with all the ornaments of wo-
 men, and her maids went, and they led her
 thither on the grasse court against Olofer-
 nes, which she had received of Sargons for
 her daily use, that she might sit and eat up-
 on them.

16 Nowe when Jheremy came and sat down,
 Olofernes heart was troubled with her, and
 his spirit was moved, and he desired great-
 ly her company: for he had waited for the
 time to detain her from the day that he
 had sent her.

17 Then said Olofernes unto her, Drinke
 now, and be merry with us.

18 So Jheremy said, I drinke now, my lord,
 because my state is exalted this day more
 then ever it was since I was boyne.

19 Then she took, & ate and drinke before him
 the things that her maids had prepared.

20 And Olofernes rejoyced because of her, &
 drinke with her more wine then he had drunk
 at any time in one day since he was boyne.

CHAP. XIII.

1 And she prayed for strength. 2 She smiteth off Olofer-
 nes necke. 3 She returneth to Bethulia and rejoyceth
 her people.

1 Nowe when the evening was come, his
 servants made haste to begone, and
 Sargons shut the tent without, and
 dismissed those that were present, from the
 presence of his lord, and they went to their
 beddes: for they were all wearie, because
 the feast had bene long.

Ecclai. 31.
20, 25,

- 2 And Iudeth was left alone in the tent, and Holofernes was stretched along upon his bed: for he was filled with wine.
- 3 Now Iudeth had commanded her maids to stand without her chamber, and to waite for her coming forth as she did say: for she said, the world goes forth to her prayers, and shee speaks to Holofernes according to the same purpose.
- 4 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of al power, behold at this present the works of mine handes for the exaltation of Ierusalem.
- 5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against be.
- 6 Then she came to the post of the bed which was at Holofernes head, and tooke downe his sword from thence.
- 7 And approached to the bed, & tooke holde of the heare of his head, and said, Strengthen me, O Lord God of Israel, this day.
- 8 And shee smote twise vpon his necke with all her might, and shee tooke away his head from him.
- 9 And rolled his bodie downe from the bed, and pulled downe the canopy from the pillars, and anon after she went forth, & gaue Holofernes head to her maids.
- 10 And she put it in her skappe of meate: so they twaine went together, according to their custome into prayer, and yfing through the tents, went about by that valley, & went by the mountaine of Bethulia, and came to the gates thereof.
- 11 Then said Iudeth a farre off to the watchmen at the gates, Open now the gate: God, such our God is with us to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.
- 12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.
- 13 And they ranne all together both small and great: for it was about their expectation, that she should come. So they opened the gate & receiued her, and made a fire for a light, and roode rounde about their iuanue.
- 14 Then she said to them with a loud voyce, Praise God, praise God, for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.
- 15 So shee tooke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Holofernes, the chiefe captaine of the armie of Assur, and behold the canopy, wherein he did lye in his drunkenesse, and the boyde hath smitten him by the hande of a woman.
- 16 As the Lord Iudeth, who hath kept me in my waie that I went, my countenance hath decreed him to his destruction, and he hath not committed mine waie to any pollution of villenie.
- 17 Then all the people were wonderfull astonished, and bowed them selves, and wor-

- shipped God, and saide with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of the people.
- 18 Then saide Ozias vnto her, O daughter, blessed art thou of the most high God above all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.
- 19 O pray this thing, that shall neuer depart out of the heartes of men: for they shall remember the power of God for euer.
- 20 And God turne these things to the for a perpetual praise, and blisse to thy god things, because thou hast not spared the life, because of the affliction of our nation, but thou hast holpe our name, walking a straight way before our God. And all the people said, So be it, so be it.
- 21 And Iudeth sayeth to them, the head of Holofernes, which I brought to nought, shall be a signe to the people of Israel, and to the house of Israel, for ever.
- 22 Then said Iudeth vnto them, Heare me, I pray you, my brethren, and take this head, and hang it vpon the best place of your walls.
- 23 And now as the morning shall appere, & the sunne shall come forth vpon the earth, take you euery one his weapon, and goe forth to the battaine in the one of the citie, and set you a captain ouer them, as though you would goe downe into the felde, to seeke the watche of the Assyrians, but goe not downe.
- 24 Then they shall take their armour, and shall goe into their battaine, and take with them the riches of the citie of Assur, and they shall come to the tent of Holofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.
- 25 So you and all that inhabit the countrey of Israel, shall pursue them, and surrounne them as they goe.
- 26 But before you doe these things, call me to shew the Monarchie, that he may see, and knowe him that despised the people of Israel, and that sent him to us as to deathe.
- 27 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Holofernes in a certaine mans hand in the assemblie of the people, he fell downe on his face, and his spere lapid.
- 28 But when they had taken him up, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing the name, shall be astonished.
- 29 Now therefore tell me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the ears of the people all that she had done from the day that they went forth, vntill that houre shee spake vnto them.
- 30 And when shee had left off speaking, the people reioiced with a great voyce, and made a noise of gladnes through their citie.
- 31 And Achior, seeing all things that God had done for Israel, declared in God infinite

and circumcised the foreskinne of his selfe, and was toyned vnto the house of Israel vnto this day.

11. & Moosie as the morning arose, they hang-
ers the head of Olofernes out at the wall, &
carry it vnto the hill wasopon, & they went
forth by bands vnto the scraps of the moun-
tain.

12. But when the Missians sawe them, they
sent to their captaines, which went to the
gouernours and chiefe captaines, and to all
their rulers.

13. So they came to Olofernes tent, and saide
to him that had the charge of all his things,
When our lord: for the Assurs haue bene
bold to come downe against vs to battell,
that they may be destroyed saye enen.

14. Then went in Agagos, and knocked at
the doore of the tent: for he thought that he
had first with Iudeth.

15. But because none answered, he opened it,
and went into the chamber, and found him
cast vpon the floor, and his head was taken
from him.

16. Therefore he cryed with a loud voyce, with
weeping and mourning, and a mightie cry,
and rent his garments.

17. After he went into the tent of Iudeth where
he bled to remaine, & found her not: then he
leaped out to the people and cryed.

18. These Assurs haue committed wickednes:
one woman of the Hebrewes hath brought
shame vpon the house of King Nabuchodo-
nosor: for behold, Olofernes lieth vpon the
ground without any head.

19. When the captaines of the Missians ar-
rived heards these wordes, they rent their
coates, & their heart was wonderfull trou-
bled, and there was a crye and a very great
noise throughout the campe.

CHAP. XV.

1. The Affrighted and fey, 2. The Israelites per-
secute them, 3. Joacim his son Pasch cometh to Bethulia
to see Iudeth and to praye God for her.

1. And when they that were in the tentes,
A heard, they were assaullied at the thing
that was done,

2. And feare and trembling fell vpon them, so
that there was no man that durst abide in
the sight of his neighbour: but altogether a-
waked, they fled by every way of the playne
and of the mountaines.

3. They also that had camped in the moun-
taines round about Bethulia, were put to
flight: then the children of Israel, euery one
that was a warriour among them, rushed
out vpon them.

4. Then sent Asias to Bethomasthem, and to
Abai, and Chobai, and Chola, and to all the
routes of Israel, such as should declare vnto
them the things that were done, and that
all should rush forth vpon their enemies to
destroy them.

5. Nowe when the children of Israel heard it,
they all fell vpon them together vnto Choba:
likewise also they that came from Ierusalem
and from all the mountaines: for men had
tolde them what thinges were done in the
campe of their enemies, and they that were
in Galaad and in Galile chased them with a
great slaughter until they came to Dauid

rus and to the coastes thereof.

6. And the reison that dwelt at Bethulia, fell
vpon the campe of Assur and spoiled them,
and were greatly enriched.

7. And the children of Israel that returned frō
the slaughter, had a rest: and the villages &
the cities that were in the mountaines & in
the playne, had a great boote: for the abun-
dance was very great.

8. Then Joacim the yie Priest, and the Pri-
ests of the children of Israel that dwelt in
Ierusalem, came to confirme the benefits that
God had shewed to Israel, & to see Iudeth,
and to salute her.

9. And when they came vnto her, they blessed
her with one accord, & saide vnto her, Thou
art the exaltation of Ierusalem: thou art the
great glory of Israel: thou art the great re-
storing of our nation.

10. Thou hast done all these thinges by thyne
hande: thou hast done much good to Israel,
and God is pleased therewith: blessed bee
thou of the almightie Lord for euermore: and
all the people saide, So be it.

11. And the people spoiled the campe & space
of thirtie daies, and they came vnto Iudeth
Olofernes tent, and all his sister and bebs,
and bastins, and all his stuffe, and the took it
and laide it on her mules, and made readie
her charres, and laide them thereon.

12. Then all the women of Israel came toge-
ther to see her, and blessed her, and made a
dauce among them: for her, & she tooke dyan-
ches in her hand, & gaue alio to the women
that were with her.

13. They also crowned her with olives, & her
char was with her, and she went before the
people in the daunce, leading all the women:
and all the men of Israel followed in their
armour, with crownes, and with songs in
their mouths.

CHAP. XVI.

1. Iudeth prayeth God with a fast, 2. She offereth to the
Lord Olofernes head. 3. Her continuance, life & death.
35. All Israel lamenteth her.

1. Then Iudeth began this confession in all
Israel, and all the people sang this song
with a loud voyce.

2. And Iudeth saide, Begonne vnto my God
with tymbrels: sing to my Lorde with
cymbals: tune vnto him a psalme: exalt his
praise, and call vpon his Name.

3. For God breaketh the battels, and riched
his campe in the middes of his people, and
delivered me out of the hande of the perils
cutters.

4. Assur came from the mountaines south
of the South: he came with thousands in
his armie, whose multitude hath shut vp
the ciners, and their horsemen haue covered
the battels.

5. He saide that he would burne up my boy-
ders, and kill my pong men with the sword,
and dash the sucking children against the
ground, and make mine infants as a pray,
and my virgins a people.

6. But the almightie Lord hath brought them
to nought by the hand of a woman.

7. For the mightie did not fall by the young
men, neither did the sonnes of Iran smite
him, nor the yie giants invade him, but
Iudeth

Chap. 2. 11. 13

- Judeth the daughter of Ozerai did become
fit him by the beautie of her countenance.
- 8 For she put off the garment of her widows
hood, for the exaltation of those that were op-
pressed in Israel, and anointed her face with
ointment, and bodid up her heare in a coife,
and tooke a linnen garment to deceiue him.
- 9 Her slippers rauished his eyes: her beautie
rooke his minde prisoner, and the saunche
passed through his necke.
- 10 The Persians were astonished at her bold-
nes, and the Medes were troubled with her
hardnesse.
- 11 But mine afflicted reioiced, and my feeble
ones shouted: then they feared, they lifted up
their voyce, and turned backe.
- 12 The children of mapdes verced them, and
wounded them as they fled away like chil-
dren: they perished by the battell of the Lord.
- 13 I will sing vnto the Lord a song and praise,
A song, thou art great and glorious, mar-
uelous and inuincible in power.
- 14 For all thy creatures feare thee: * for thou
hast spoken and they were made: thou hast
sent thy spirit, and he made them by: and
there is none that can resist thy voyce.
- 15 For the mountaines leape by from their
foundations with the waters: the rocks
melt at thy presence like waxe: yet thou art
mercifull to them that feare thee.
- 16 For all sacrifice is too little for a sweete sa-
mour, and all the fat is too little for thy burnt
offering: but he that feareth thee, is great
at all times.
- 17 Vnto the nations that rise by against my
kingdome: the Lord almighty will take ven-
geance of them in the day of iudgement, in

- sending fire and weapons byon their flesh, &
they shall seele thier and weep for euer.
- 18 After, when they were like Beelshazzar,
they would shipped the Lord, and offered as
the people were purified, they offered their
burnt offerings, and their free offerings, and
their gifts.
- 19 Judeth also offered all the sinne of Soter-
nes, which the people had giuen her, & gave
the canopy which she had taken off his bed,
for an oblation to the Lord.
- 20 So the people reioiced in Jerusalem by the
Sanctuarie, for the space of thre moneths,
and Judeth remained with them.
- 21 After this time, vnto one hundred and
thre hundred and thre, Judeth went to Me-
thula, and remained in her owne possession,
and was for her time honourable in all the
countrey.
- 22 And many desired her, but none had her
company all the daies of her life after that
Sannas her husband was dead, and was
gathered to his people.
- 23 But he increased more & more in hono-
ur, and waxed olde in her husbandes house, be-
ing an hundred and fise yeeres olde, and made
her mapde free: so she dyed in Bethula, and
they buried her in the graue of her husband
Sannas.
- 24 And the house of Israel lamented her
now daies, and before she dyed, she had distri-
buted her goods to all them that were neerest
of kinred to Sannas her husbande, and to
them that were the neerest of her kinred.
- 25 And there was none that made the childe
of Israel any more afraid in the daies of
Judeth, nor a long time after her death.

Gen. 1. 24.
Isa. 33. 9.

For her

Gen. 24

Isa. 33

Esther.

Certaine portions of the story of Esther, which are

found in some Greeke and Latin translations.

Which followe the tenth Chapter.

- 4 **W**hen Sardanapalus sayde, God
hath done these things.
- 5 For I remember a dreame,
which I sawe concerning these
matters, & there was nothing
thereof omitted.
- 6 A little fountaine which became a flood, and
was a light, and as the sunne, and as much
water, this flood was Esther whome I king
married, and made Queene.
- 7 And the two dragons are I and Aman.
- 8 And the people are they that are assembled
to destroy the name of the Iewes.
- 9 And my people is Israel, which cried to
God, and are saued: for the Lord hath saued
his people, and the Lord hath deliuered vs
from all these euils, and God hath wrought
signes and great wonders, which haue not
bene done among the Gentiles.
- 10 Therefore hath he made two lots, one for
the people of God, and another for all the
Gentiles.
- 11 And these two lots came before God for all
nations, at the house, at the house, and time appointed,
and in the day of iudgement.

- 12 So God remembered his owne people, and
iustified his inheritance.
- 13 Therefore those daies shall be vnto them
in the moneth Adar the fourteenth and fi-
teenth day of the same moneth, with an as-
sembly & iop, & with gladnes before God,
according to the generacions for euer among
his people.

CHAP. XI.

- 1 In the fourth yeere of the reigne of Ptole-
maeus and Cleopatra Dositheas, who said
he was a Priest and Leuite, and Ptole-
maeus his sonne, that brought the foynier let-
ters of Mithridates, which they saide Epistates
of the sonne of Ptolemaeus, which was
at Jerusalem, intermixed.
- 2 In the seconde yeere of the reigne of great
Artaxerxes, in the first daye of the moneth
Nisan, Sardanapalus the sonne of Arius, the
sonne of Belmel, the sonne of Esdras the
sonne of Beniamin had a dreame,
- 3 A Iewe dwelling in the citie of Susse, a no-
ble man, that bare office in the kings court.
- 4 He was also one of captiuitie which Ma-
nachodonosor the king of Babylon brought
from

Isa. 33

Or, iura

from Jerusalem with Jehonias.
 5 And this was his dreame, Beholde, a people
 of a tempest with thunders, & earthquakes,
 and bypore in the land.

6 Beholde, two great dragons came fowly
 ready to fight one against another.

7 Their crye was great, whereb all the hea-
 ven were ready to fight against the righte-
 ous people.

8 And the same day was full of darkness and
 obscuritie, & trouble, and anguish: for, ad-
 versitie, & great affliction was upon heath.

9 For then the righteous framing their afflic-
 tions, were amazed, and being ready to die,
 cryed unto God.

10 And while they were crying, the heile well
 grewe into a great river, and flowed out
 with great waters.

11 The light and the sunne rose up, and shewly
 increased, and brouched the glorious.

12 Nowe when Sparchochus had sente this
 dreame, he awoke and rose up, and thought in
 his heart untill the night, what God would
 do, and so he desired to knowe al the matter.

CHAP. XII.

At the same time dwelt Sparchochus in
 the kinges court with Bagathas, and
 Thara, the kinges euniches and keepers
 of the palace.

1 But when hee hearde their purpoise, and
 their imaginations, he perceived that they
 went about to lape their handes upon the
 king Artaxerxes, and so hee certified the
 king thereof.

2 Then caused the king to examine the two
 euniches with tormentes, and when they
 had confessed it, they were put to death.

3 This the king caused to be put in a Chioni-
 des. Sparchochus also wrote a same thing.

4 So the king commanded that Sparchochus
 should remaine in the court, and for the ad-
 iustment, he gave him a reward.

5 But Manan the sonne of Smadathus the
 Magist, which was in great honour and
 reputation with the king, went about to
 hurt Sparchochus and his people, because of
 the two euniches of the king that were put
 to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Jews.
 2 The prayer of Mardocheus.

The copie of the letters was this, The
 great king Artaxerxes wrieth these
 things to the princes and gouernours
 that are under him from India unto Ethiopia
 in an hundredty and seuen and twentye
 provinces.

3 When I was made lord ouer many peo-
 ple, and had subdued the whole earth unto
 my dominion, I woulde not exalte my selfe
 by the reason of my power, but purposed in
 equitie alwaies and gentleness to gouerne
 my subiectes, and wolde to set them in a
 peaceable life, and thereby to bring my king-
 dome unto tranquillitie, that men might
 safely goe throughe on euery shore, and to re-
 ceiue peace againe, which all men desire.

4 Nowe when I asked my counsellours
 howe these things might be brought to passe,
 one that was conuerlant with vs, of excel-
 lent wisdom, and constant in good will, &

shewed himselfe to be of sure fidelitie, which
 had the seconde place in the kingdome, curst
 Manan,

4 Declared vnto vs, that in all nations, there
 was scattered abroad a rebellious people,
 that had lawes contrary to all people, and
 haue alwaies despised the commandementes
 of kings, and so that this generall emper,
 that we haue begonne, cannot be gouerned
 without offence.

5 Being notewes perceiue that this people
 alone are altogether contrary vnto euery
 man, using strange and other manner of labour
 and hauing an euill opinion of our doings,
 and goe about to radliue wicked matters,
 that our kingdome shoulde not come to good
 estate,

6 Therefore haue we commanded, that all
 they that are appointed in writing vnto
 you by Manan (which is ordeined ouer the
 affaires, and is as our second father) shall all
 with their wives and children be destroyed
 and rooted out with the swoorde of their ene-
 mies without all mercy, and that none be
 spared the fourteenth day of the twelfth mo-
 neth what of this peece,

7 That they which of olde, and notew also
 haue euer bene rebellious, may in one day
 with violence bee thrust downe into the hell,
 to the intent that after this time our affaires
 may be without troubles, and well gouerned
 in all points.

8 Then Sparchochus thought upon all the
 woordes of the lord, and made his prayer
 vnto him,

9 Saying, O lord, lord, the king almightie (for
 all things are in thy power), and if thou hast
 appoynted to save Israel, there is no man
 that can withstand thee.

10 For thou hast made heauen and earth, and
 all the wonderous things vnder the heauen.

11 Thou art lord of all things, and there is no
 man that can resist thee, which art the lord.

12 Thou knowest all things, and thou know-
 est, lord, that it was neither of malice, nor
 presumption, nor for any desire of glorie, that
 I did this, and not downe to please
 Manan.

13 For I would haue bene content with good
 will for the saluation of Israel, to haue had the
 sole of his sette.

14 But I yed it, because I woulde not pre-
 ferre the honour of a man aboue the glorie
 of God, and woulde not worshipspe any but on-
 ly the, my lord, and this haue I not done of
 pride.

15 And therefore, O lord God and king, haue
 mercy vpon thy people: for they imagine
 howe they may bring vs to trouble, per, they
 woulde destroye the inheritance, that hath
 bene thine from the beginning.

16 Despise not the position, which thou hast be-
 lieued out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto
 the position: turne our sorowes into ioye,
 that wee may live, O lord, and prayse thy
 name: shut not the mouthes of them that
 prayse thee.

18 All Israel in like maner cryed out most ear-
 nestly vnto the lord, because that death was
 before their eyes,

CHAP. XIII.

The prayer of Esther for the deliverance of her, and her people.

- 1 **Q**UENE Esther also, being in danger of death, rejoiced unto the Lorde,
- 2 And laide awake her glorious apparel, and put on the garments of sighing, & mourning. In the heade of precious ornament, she scattered ashes, and bowing upon her head: and she humbled her body greatly with fasting, and all the places of her lope filled she with the heare that she plucked off.
- 3 And she prayed unto the Lorde God of Israel, saying, O my Lorde, thou onely art our King: helpe me besetle woman, which have no helper but thee.
- 4 For my danger is at hand.
- 5 From my youth up I have heard in the kindred of my father, that thou, O Lorde, choicest Israel from among all people, and our fathers from their predecessors for a perpetual inheritance, and thou hast performed that which thou diddest promise them.
- 6 Nowe Lorde, we have sinned before thee: therefore hast thou given us into the handes of our enemies,
- 7 Because we worshipped their gods, O Lorde, thou art righteous.
- 8 Nevertheless, it satisfieth them not, that we are in butler captivitie, but they have stroken handes with their idoles,
- 9 That they will abolishe the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut up the mouth of them that praise thee, & to quench the glory of thy Temple, and of thine altar,
- 10 And to open the mouthes of the heathen, that they may praise the power of the idoles, & to magnifie a scrippling King for ever.
- 11 O Lorde, give not thy scepter unto them that be nothing, lest they laugh us to scorne in our miserie: but turne their deuce upon themselves, and make him an example, that hath begonne the same against us.
- 12 Thinke upon us, O Lorde, and shewe thy selfe unto us in the time of our distresse, and strengthen us, O King of gods, and Lorde of all power.
- 13 Give me an eloquent speache in my mouth before the Lyon: turne his heart to hate our enemy, to destroy him, and all such as consent unto him.
- 14 But deliver us with thine hande, & helpe me that am solitary, which have no defence but onely thee.
- 15 Thou knowest all things, O Lorde: thou knowest that I hate the glory of the unrighteous, and that I abhorre the bed of the vnicircumcised, and of all the heathen.
- 16 Thou knowest my necessity: for I hate this token of my viceinence, which I beare upon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.
- 17 And that I thine handmaide have not eaten at Minas table, and that I have had no pleasure in the Kinges feast, nor drunk the wine of the drinke offerings,
- 18 And that I thine handmaide have no lope since the day that I was brought hither,

untill this day, but in thee, O Lorde God of Abraham.

- 19 O thou mightie God above all, heare the voyces of them, that have none other hope, and deliver us out of the hand of the wicked, and deliver me out of my feare.

CHAP. XV.

Mardocheus mouth Esther to go in to the King, and make intercession for her people. 2 And she perswaded him by request.

- 1 **M**ardocheus also bade Esther to go in unto the King, and praye for her people, and for her countrey.
- 2 Remember, sayth he, the dayes of thy low estate, howe thou wast nourished under mine hande: for himan which is next unto the king, hath given sentence of death against us.
- 3 Call thou therfore upon the Lorde, and speake for us unto the King, and deliver us from death.
- 4 And upon the third day when she had ended her prayer she layd away the mourning garments, and put on her glorious apparel.
- 5 And deckt her selfe goodly, after that she had called upon God, which is the deliverer, and Saviour of all things, and took two handmaidens with her.
- 6 Upon the one she leant her selfe, as one that was tender.
- 7 And the other followed her, and bare the traine of her besture.
- 8 The shine of her beauty made her face rose coloured: and her face was chearefull and amiable, but her heart was sorrowfull for great feare.
- 9 Then she went in thowse all the dayes, & stood before the King, & the King late upon his ropall thione, and was clothed in his goodly array, all glittering with golde and precious stones, and he was very terrible.
- 10 Then he lift up his face, & shone with majestie, and looked fiercely upon her: wherefore the Audence fell downe, and was pale & faine, and leant her selfe upon the head of a maide that went with her.
- 11 Nevertheless, God turned the Kings mind that he was gentle, who being carefull, leaped out of his thione, and tooke her in his armes, till she came to her selfe againe: and comforted her with loving wordes, and said,
- 12 Esther, what is the matter? I am thy brother, be of good cheare.
- 13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neerer.
- 14 And so he helde by his golden scepter, and laid it upon her necke.
- 15 And kissed her, and laide, Talk with me.
- 16 Then said she, I save thee, O Lorde, as an Angell of God, and mine heart was troubled for feare of thy maiestie.
- 17 For wonderful art thou, O Lorde, and thy face is full of grace.
- 18 And as she was thus speaking unto him, she fell downe againe for faintnes.
- 19 Then the King was troubled, and all his servants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he repeth those which he first sent forth.

14. 1. 1.
14. 1. 1.

- T**he great King Metarexus, which reigned from India unto Ethiopia, over an hundred and seven and twenty yowthes, sendeth unto the princes and rulers that have the charge of our affayres, Salutation.
- 2 There be many that through the goodness of princes and honour given unto them, become very proud.
- 3 And indevour not onely to hurt our subjects, but not content to live in wealth, doe also imagine destruction against those that doe their good.
- 4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be unmindefull of benefices, they thinke to escape the vengeance of God, that seech all things, and is contray to euill.
- 5 And oft times many, which be set in office, and vnto whome their friendes causes are committed, by vayne enticementes do waye them in calamities, that can not be remedied: for they make theym partakers of innocent blood.
- 6 And deceitfully abuse the simplicitie, and gentleness of Princes with lying tales.
- 7 This may be proued not only by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestiferous as are not woorthie to beare rule.
- 8 Therefore we must take heede hereafter, that we may make the kingdome peaceable for all men, what change soeuer shall come.
- 9 And discern the things that are before our eyes, to withstand them with gentleness.
- 10 For Aman, a Spacedonian, the sonne of Amadathus, being in daide a stranger from the Persians blood, and farre from our goodnes, was receiued of vs.
- 11 And hath proued the friendshippe that we beare toward all nations, so that he was called our father, and was honoured of every man, as the next person vnto the king.
- 12 But he coulde not vse him selfe soberly in this great dignitie, but went about to destroye vs of the kingdome, and of our life.
- 13 With manifold deceit also hath he desired

to destroye Amadathus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

- 14 For his intente was (when hee had taken them out of the way) to lay waite for vs, and by this meane to translate the kingdome of the Persians vnto them of Spacedonia.
- 15 But we finde that the Jewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but the most iust Lawes.
- 16 And that they be a childre of the most high and mightie and euermouing God, by whome the kingdome hath bene preserved vnto vs, and our progenitoris in very good order.
- 17 Wherefore ye shall do well, if ye do not put in execution those letters, that Aman & sonne of Amadathus did write vnto you.
- 18 For he that intended the hanging at Sush before the gates with all his family, & God (which hath all things in very power) hath speedily rewarded him after his deserving.
- 19 Therefore ye shall publish the copie of this letter in all places, that the Jewes may free ly live after their owne Lawes.
- 20 And ye shall speeche them, that vpon the thirtieth day of the twelfth moneth what they may be auenged of them, which in the time of their trouble woulde haue oppressed them.
- 21 For Almighty God hath turned to top the day, wherein the chosen people shoulde haue perished.
- 22 Wherefore, among other solemne daies ye shall keepe this day with all gladnesse.
- 23 That both nowes and in time to come this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditions vnto vs.
- 24 Therefore all cities and countreys that do not this, shall horribly be destroyed by sword and fire, and shall not onely not be inhabited of men, but bee adioyned also of the wilde beastes and foules for meate.

The wisdom of Salomon.

CHAX. I.

- 1 There was ought to search and enquire after God. 2 For he is those that finde him. 3 The holy Ghost. 8. 11 For he is to flee from backbiting and murmuring. 12 For he is death commeth. 13 Righteousness and vngodlyness.

14. 1. 1.
14. 1. 1.

14. 1. 1.
14. 1. 1.

14. 1. 1.
14. 1. 1.

- W**isdom of Salomon. 1. One righteousnesse, so that he Judges of the earth: thinke reverently of the Loyde, and letke him in simplicitie of heart.
- 2 For he will be found of them that tempe him not, & appeareth vnto such as be not unfaithfull vnto him.
- 3 For wicked thoughts separate from God: and his power when it is tried, repoureth the brutish.
- 4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.
- 5 For the holie & spirites of discipline flee

from deceit, and withdratheth himselfe from the thoughtes that are without understanding, and is rebuked when wickednes commeth.

- 6 For the Spirit of wisdom * is louing, and will not abhorre him, that blasphemeth with his lips: for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.
- 7 For the Spirit of Lord filleth all the wayde and the same that maintaineth all things, hath knowledge of the voice.
- 8 Therefore he speaketh vnrigheteous things, can not be hid: neither shall the iudgement of reproch let him escape.
- 9 For inquisition shall be made for the thoughtes of the vngodly, and the sound of his waydes shall come vnto God for the correction of his iniquities.

Galat. 3. 22.

10 For the care of ielouſie heareth all things, and the noſe of þ gridings ſhal not be ſil.

11 Therefore beware of murmuring, which profiteth nothing, and reſtraine your tongue from ſlander: for there is no waye to ſecrete, that ſhall go for nought, and the mouth that ſpeaketh lyes, ſlapeth the ſoule.

12 Þake not death in the error of your life: * deſtop not your ſelues thereto in the wayes of your owne handes.

Deut. 4. 23.

Ezek. 18. 23
and 33. 11.

13 * For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

14 For he created all things that they might haue their being: and the generations of the world are perfected, and there is no popoll of deſtruction in them, and the kingdom of hell is not vpon earth.

15 For righteouſneſſe is immortall, but vni righteouſneſſe byingeth death.

a To wit,
death.

16 And the vngodly call * it vnto them both with handes and wayes: and while they thinke to haue a friende of it, they come to nought: for they are conſiderate with it: therefore are they woorthy to bee partakers thereof.

CHAP. II.

The imaginations and deſires of the wicked, and their counſell againſt the faithfull.

Iob. 7. 1, and
14. 1. matt.
22. 23. 1. cor.
35. 32.

1 For the vngodly ſay, as they ſailly imagine with them ſelues, * Our life is ſhort and tedious: & in the death of a man there is no recovery, neither was any knownen that hath returned from the graue.

2 For we are borne at all aduenture, and we ſhall be hereafter as though we had neuer bene: for þ breath is a ſmoke in our noſtreis, and the wayes as a ſpache rayſed out of our heart.

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpिरितe vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloude, & come to nought as the miſt that is diſſen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhal haue our wayes in remembrance.

1. Chro. 29. 15
chap. 5. 9.

5 * For our time is as a ſhadowe that paſſeth away, and after our weides there is no returning: for it is ſail ſealed, ſo that no man cometh againe.

Iſai. 22. 13. &
56. 12. 1. cor.
35. 32.

6 * Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cheerefully liſe the creatures as in powth.

7 Let vs fill our ſelues with coſtly wine and opintmentes, & let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buddeſe afore they be withered.

9 Let vs alſe be partakers of our wantonnes: let vs leaue ſome token of our pleaſure in euer place: for that is our portion, and this is our lotte.

10 Let vs oppreſſe the poore, that is righteouſ: let vs not ſpare the widowe, nor reuerence the white beares of the aged, that haue liued in many peres.

11 Let our ſtrength be the lawe of vnrigheteouſnes: for the thing that is ſeible, is reſpoynded as vnprofitable.

Therefore let vs defraude the righteouſ: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending againſt the lawe, and blaſmeth vs as transgreſſours of diſcipline.

13 He maketh his boſt to haue the knowlledge of God: he calleth himſelfe the ſonne of the loyd.

14 He is made * to reſpoyne our thoughts.

15 It grieueth vs alſo to looke * vpon him: for his life is not like other men: his wayes are of another ſacion.

16 He counteth vs as baſſards, and he withſtandeth him ſelfe from our wayes as from filthineſſe: he commendeth greatly the latter ende of the miſt, and blaſmeth that God is his father.

17 Let vs ſee then if his wayes be true: let vs proue what ende he ſhall haue.

18 For if the righteouſ man be the * ſonne of God, he will helpe him, and deliuer him from the handes of his enemies.

19 Let vs * examine him with rebukes & toyments, that we may knowe his meekneſſe, and proue his patience.

20 Let vs condemne him vnto a ſhamefull death: for he ſhalbe preferred as he him ſelfe ſaith.

21 Such thinges do they imagine, and goe aſtray: for their owne wickedneſſe hath blinded them.

22 And they do not vnderſtand the myſteries of God, neither hope for the reward of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruptiõ, and made him after the * image of his owne likenneſſe.

24 * Heuenteheſſe, through enuy of the deall came death into the world: and they that hold of his ſide, proue it.

CHAP. III.

The conuerſation and aſſurance of the righteouſ. 7 The reward of the faithfull. 11 VPon are miſerable.

1 Be the * ſoules of the righteouſ are in the hands of God, and no torment ſhall touch them.

2 * In the ſight of the vniſe they appeared to die, and their ende was thought grieuous, but they are in peace.

3 And though they ſuffer payne befoze men, yet is * their hope full of immortallitie.

4 They are puniſhed but in ſeue thinges, yet in many things ſhall they be well rewarded: * for God proueth them, & ſindeth the make for him ſelfe.

5 He trieth them as the gold in the foynace, & receiveth them as a perfit fruit offering.

6 * And in the time of their viſion they ſhall ſhine, and runne together as the ſparkes among the ſtubble.

7 They ſhal iudge the nations, and haue dominion ouer the people, and their kingly ſhall reigne for euer.

8 They that truſt in him, ſhall vnderſtand the truth, and the faithfull ſhall remaine with him in loue: for grace and mercie is among his ſaintes, and he regardeth his elect.

9 But the vngodly ſhall be puniſhed according to their imaginations: for they haue deſpised

Iob. 7. 7. 1. cor. 5. 11. 1. Jo. 3. 3.

7. 1. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

Gen. 1. 27. and 1. Jo. 3. 3. 1. Jo. 3. 3.

Gen. 1. 27. and 1. Jo. 3. 3. 1. Jo. 3. 3.

Deut. 32. 1. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

1. Jo. 3. 3. 1. Jo. 3. 3. 1. Jo. 3. 3.

- despised the righteous, and for saken the Lord.
- 11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their wayes impossible.
- 12 Their wines are undiscere, and their children wicked: their offering is cursed.
- 13 Therefore the barren is blessed which is unbrided, & knoweth not the fustill bed: she shall haue fruit in the visitation of the soulders.
- 14 And the euilche, which with his handes hath not wrought iniquitie, nor imagined wicked thinges against God: for unto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
- 15 For glorious is the fruit of good labours, and the roote of wisdom shall neuer fade away.
- 16 But the children of adulterers shall not be partakers of the holy thinges, and the seede of the wicked bed shall be rooted out.
- 17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.
- 18 If they die hastily, they haue no hope, neither comfort in the day of triall.
- 19 For horrible is the end of the wicked generation.

CHAP. III.

Of vertues and the commodities thereof. 10 The death of the righteous and the condemnation of the unfaithfull.

- 1 Better is barrennes with vertue: for the memoriall thereof is immortal: for it is known with God and with men.
- 2 When it is present, men take example thereof, as if it goe away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and the undesired rewardes.
- 3 But the multitude of the ungodly which abound in children, is impossible: and the barbarous plagues shall take no deeper roote, nor lay any fast foundation.
- 4 For though they bud forth in the branches for a tyme, yet they shall be shaken with the winde: for they stand not fast, & though the vehemencie of the winde they shall be rooted out.
- 5 For the imperfect branches shall be broken, and their fruites shall be impossible and slowe to eate, and mere for nothing.
- 6 For all the children that are borne of a wicked bed, shall be witness of the wickednesse against their parentes when they be asked.
- 7 But though the righteous bee persecuted with death, yet shall he be in rest.
- 8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.
- 9 But wisdom is the graine heere, and an unbrided life is the olde age.
- 10 He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.
- 11 He was taken away, lest wickednes should alter his understanding, or deceite beguile his minde.
- 12 For wickednes by bewitching obscureth the thinges he are good, and the businesse of conscience peruertheth a simple mind.
- 13 Though hee was some dead, yet fulfilled he much time.

- 14 For his soule pleased God: therefore hastened he to take him away from wickednes.
- 15 Yet the people see and vnderstand it not, & consider no such thinges in their heartes, howe that grace and mercie is vpon his saintes, and his poudencie ouer the elect.
- 16 Thus the righteous that is dead, condemneth the ungodly which are liuing: and the poult that is loone brought to an ende, the long life of the brighteous.
- 17 For they see the ende of the wise, but they vnderstand not what God hath demised for him, and wherefore the Lord hath preferred him in safety.
- 18 They see him and despise him, but the Lord will laugh them to scorn.
- 19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any defence shall he burne them & cast them downe, and shake them from the foundations, so that they shall be utterly washed, & they shall be in sorrow, and their memoriall shall perish.
- 20 So they being astray, shall remember their sinnes, and their owne wickednes shall come before them to condemne them.

CHAP. V.

The constancie of the righteous before their persecutors. 14 The hope of the unfaithfull is vaine. 15 The blessednes of the saintes and godly.

- 1 When shall the righteous stande in great boldnes before the face of such as haue toymented him, and taken away his labours.
- 2 When they see him, they shall be rebeld with horrible feare, and shall bee amazed for his wonderfull deliuerance.
- 3 And shall change their minde, and sigh for griefe of mind, and say within themselves, This is he whome we sometime had in derision, and in a parable of reproche.
- 4 Hee foolkes thought his life madnesse, and his end without honour.
- 5 Howe is hee counted among the children of God, and his portion is among the saintes!
- 6 Therefore wee haue erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the summe of vnderstandinge is not vpon vs.
- 7 Wee haue wearied our selues in the way of wickednes and destruction, and wee haue gone through dangerous wayes: but wee haue not knowne the way of the Lord.
- 8 What hath yfide profited vs? of what profite hath the poynte of riches brought vs?
- 9 All those thinges are passed away like a shadowe, and as a poste that passeth by.
- 10 As a shippe that passeth ouer the waies of the water, which when it is gone by, & trace thereof cannot be founde, neither the path of it in the floods.
- 11 As a bird that flieth thowse in the aire, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire thowse the vehemencie of her going, & flieth on shaking her wings, whereas afterwarde no token of her way can be founde.
- 12 As when an arrowe is shot at a mark, it parteth the aire, which immediately commeth together againe, so that a man can

not knowe where it went thysowe.

13 Euen so we, allone as we were boyne, we began to dye to our ende, and haue shewed no token of berne, but are continued in our owne wickednesse,

14 For the hope of the bygody is like the dulle that is blowen away with the winde, & like a thyme fowle that is scattered abroade with the floyne, and as the smoke, which is disperfed with the winde, and as the remembrance of him paffeth, that caryeth but for a day.

15 But the righteous shall liue for euer: their rewarde allowis with the Loyde, and the most high hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Loydes hande: for with his right hand shall he coner them, and with his arme shall he defend them.

17 He shall take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall ynt on righteousnesse for a byaste: plate, and take true iudgment in Reade of an helmet.

19 He wil take holines for an invincible shield, 20 Wee will sharpen his fcarce wyath for a sword, and the wyld shall fight with him against the unwise.

21 Then shall the thunder boltes goe straight out of the lightnings, and shall sic to the markes as out of the bene dowe of clowdes, and out of his anger that throweth stones, shall thicke hails be cast, and the water of the sea shall bee wroth against them, and the floods shall mightily overflowe.

22 And a mightie winde shall stande by against them, and like a floyne shall scatter them abroade. Thus iniquitie shall bring all the earth to a wisdomnes, and wickednes shall overthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kinges, princes and iudges, which are also exhorted to searce wisdom.

1 **H**erefore, O ye kinges, and vnderstande: learne, ye that be iudges of the endes of the earth.

2 Shute eare, ye that rule the multitudes and glorie in the multitude of people.

3 For the rule is giuen you of the Loyd, and power by the most high, which wil trie your wythes, & searce out your imaginations.

4 Because that ye bring officers of his kinges dome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Vngodly and suddenly will he appeare vnto you: for an hard iudgment shall they haue that beare rule.

6 For he that is most loue, is worthy merrie, but the mightie shalbe mightily toymented.

7 For he that is loude ouer all, will spare no person, neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike.

8 But for the mightie abideth the soyer trial, 9 Vnto you therefore, O tyrantes, do I speak, ye may learne wisdom, & not goe amisse.

10 For they that keepe holines hold, shall be hoyn, and they that are leaured there, shall finde a defence.

11 Wherefore let your desire vpon my wythes and desire them, and ye shall be instructed, 12 Wisdome shyneth & neuer sadeth away, & is easily sene of them that loue her, and found of such as seke her.

13 She ymmenteth them that desire her, that she may first lerne her selfe vnto them.

14 Who so awaketh vnto her desires, shall haue no great trouble: for he shall finde her sitting at his doores.

15 To thinke vpon her then is profit vnder standing: and who so watcheth for her, shall be sone without care.

16 For shee goeth about, seeking such as are mete for her, & sheweth herselfe chearefull vnto them in the wayes, & maketh them in euer thought.

17 For the most true desire of discipline is her beginning: & the care of discipline is loue.

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortallitie.

19 And immortallitie maketh us mete vnto God.

20 Therefore the desire of wisdom leadeth to the kingdome.

21 If your desire be then in thrones, and scepters, O kinges of the people, honour wisdom, that ye may reigne for euer.

22 Nowe I will tell you what wisdom is, and whence it cometh, and will not hide the mysteries from you, but will seke yet out from the beginning of her nativite, and bying the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with confusioing enuie: for such a man shall not be partaker of wisdom.

24 But the multitude of the wise is the preservation of the world, and a wise king is the stay of the people.

25 Be therefore instructed by my wythes, and ye shall haue profite.

CHAP. VII.

Wisdom ought to be preferred above all things.

1 **I** myselfe am also mortall and a manlike I all other, and ancome of him that was first made of the earth.

2 And in my mothers wombe was I facio: ned to be fleshe in tenne monethes: I was brought together into blood of the seede of man, and by the pleasure of cometh I to shape.

3 And when I was boyne, I receined the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swaddling clothes, and with cares.

5 For there is no thing that had any other beginning of birth.

6 All men then haue one entraine vnto life, and a like going out.

7 Wherefore I prayed, & vnderstanding was giuen me: I called, and the Spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all golde is but a little granel in respect of her, and silver shall be counted but

Iob. 8.9.
psal. 1.4.5.
143.4.5.
10.25.6.
11.7.iam. 6.
10.11.

Rem. 13.3.

Dan. 10.
17.2. chre.
19.7. Job.
34.19. co-
clui. 35. 12.
16. all. 10.
34. rom. 3.
11. gal. 3.6.
ephe. 6. 9.
coloss. 3.25.
1. the. 17.

Iob 30.30.

Iob. 1.1.1.
1. sim. 6. 7.

Iob. 3. 15.

but clap before her.

10 I laud her above health and beantie, and purposed to take her for my light: for her light can not be quencheth.

11 All good things therofore came to me together with her, and innumerable riches thowlo her hande.

12 So I was glad in all: for wisdom was the author therof, and I knewe not that she was the mother of these things.

13 And I learned businesse, and communicated without enue, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the giftes of knowledge.

15 God hath graunted me to speake according to my minde, and to iudge worthily of the things, that are giuen me: for he is the leader vnto wisdom, and the director of the wise.

16 For in his hande are both wee and our waydes, and all wisdom, and the knowledge of the waydes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe howe the wisdom was made, and the powers of the elements.

18 The beginning and the ende, & the middes of the times: howe the times alter, and the change of the seasons.

19 The course of the preer, the situation of the starres.

20 The nature of liuing things, & the furiousnes of beastes, the power of the windes, and the imaginations of men, the diuersities of plantes, and the vertues of rootes.

21 And all things both secret and knowen do I knowe: for wisdom is the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the only begotten, manifold, subtil, inueuable, cleare, vnderfild, rudent, not hurtfull, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, laze, without care, having all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisdom is nimble then all nimble things: the goeth thowlo and attapneth to all things, because of her purenes.

25 For she is the beaht of the power of God, and a pure influence that sheweth from the gloze of the thinglie: therfore can no desired thing come vnto her.

26 For she is the brightnes of the euerlasting light, the vnderfild mirror of the maiestie of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, remeth all, and according to the ages the entred into the holy soules, and maketh them the friends of God and Prophets.

28 For God loneth none, if he dwell not with wisdom.

29 For she is more beautifull then the sunne, and is above all the order of the starres, and the light is not to be compared vnto her.

30 For might cometh vpon it, but wickednesse can not ouercome wisdom.

C H A P. VIII.

The effects of wisdom.

She also teacheth from one end to another might, and cometh forth the ayde all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beantie.

3 In that she is conuerfant with God, it commendeth her nobilitie: pra, the keyde of all things loueth her.

4 For she is the scholauistresse of the knowledge of God, and the chooser out of his waykes.

5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?

6 For if yndencie worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousness, her labours are vertuous: for she teacheth sobrenesse and yndencie, righteousness and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilities of waydes, and the solutions of darke sentences: she knoweth the signes and wonders, of euer they come to passe, and the successe of seasons and times.

9 Therfore I purposed to take her vnto my company, knowing that she would counsell me good things, and comfort me in care and griefes.

10 For her sake shall I haue gloze among the multitude, and honour among the Elders though I be yong.

11 I shall be founde of sharpe iudgement, so that I shall be maruelpous in the sight of great men.

12 When I holde my tongue, they shall abbe my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lap their handes vpon their mouth.

13 Moreover, by her I shall obdine immortalitye, and leaue an euilasting immortalitye among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shall tell to her: for her company hath no bitterness, & her fellowship hath no tediousnes, but mirth and top.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, howe that to be topned vnto wisdom is immortalitye.

18 And great pleasure is in her friendship, and that in the works of her handes are infinite riches, and that in the exercise of talking with her is yndencie, and gloze by communicating with her, I went about, seeking howe I might take her vnto me.

19 For I was a wittie childe, and was of a good spirite.

20 Yea, rather bring good, I came to an vnderfild body.

21 Heuereless, with I perceived that I could

Wisdome of Salomon.

could not entop her, except God gave her
(and that was a poynt of wisdome also, to
knowe whose gift it was) I went unto the
Lorde, and besought him, and with my whole
heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdome.

- O** God of fathers, & Lord of mercy, which
made all things with thy word,
And ordered man through thy wis-
dome, that he should have dominion over
the creatures which thou hast made,
And governe the world according to equi-
tie and righteousness, and execute iudgement
with an upright heart.
Give me that wisdome, which stretcheth
by thy throne, and put me not out from among
thy children.
For I thy servant, and some of thine
handiwork, am a feeble person, & of a short
time, and yet lesse in the understanding of
iudgement and the lawes.
And though a man bee never so perfit as
among children of men, yet if thy wisdome
be not in him, he shall be nothing regarded.
Thou hast chosen mee to be a king of thy
people, and the iudge of thy sonnes and
daughters.
Thou hast commanded me to buyld a tem-
ple upon thine holy Mount, and an altar in
the cite, wherein thou dwellest, a likeness of
thyne holpe Tabernacle, which thou hast pre-
pared from the beginning.
And thy wisdome with thee, which knoweth
thy workes, which also was when thou
madest the world, and which knoweth what
was acceptable in thy sight, and right in thy
commandements.
Sende her out of thyne holpe heauens, and
send her from the throne of thy maiestie that
she may be with me, and labour, that I may
know what is acceptable in thy sight.
For she knoweth and understandeth all
things, and she shall leade me soberly in my
workes, and perswade me by her gloyp.
So shall my workes be acceptable, and then
shall I governe thy people righteously, and
be merite for my fathers thione.
For what man is he that can knowe the
counsell of God? or who can thinke what the
will of God is?
For the thoughts of mortal men are feares
full, and our thoughts are uncertaine,
Because a corruptible body is heauy vnto
the soule, and the earthly mansion keepeth
downe the minde that is full of cares.
And hardly can wee discern the things
that are vpon earth, and with great labour
finde we out the things which are befoze vs:
who can then seeke out the things that are
in heauen?
Who can knowe thy counsell, except thou
give him wisdome, & sende thine holpe Spi-
rit from aboue?
For so the waves of them which are vpon
earth, are reformed, and men are taught the
things that are pleasant vnto thee, and are
perswaded thyne wisdome.

CHAP. X.

*The deliverance of the righteous and destruction of the ene-
mies commeth through wisdome.*

- S**he perswaded the first father of the world,
Seth, that was formed, and kept him when he
was created alone, and brought him out
of his offence,
And gave him power to rule all things,
But the unrighteous in his wrath des-
pised from her, and perished by killing his
brother in his furie.
For whose cause the earth was overbold-
en, but wisdome perswaded it againe, gover-
ning the iust man by a little word.
Wherefore, when the nations were ioynd
in their malicious confederacies, she knewe
the righteous, and perswaded him faultlesse
vnto God, and kept him sure, because she
loved him tenderly as a sonne.
She perswaded the righteous, when the
ungodly perished, when he fledde from the
face that fell downe vpon the fiue cities.
Of whose wickednes the waste lande that
smoketh, yet giveth testimony, and the trees
beare fruite that neuer cometh to ripenes:
and for a remembrance of the unfaithfull
soule, there standeth a pillar of salt.
For all such as regarded not wisdome,
had not onely this hurt, that they knewe not
the things which were good, but also left
behinde them vnto men a memoriall of their
foolishnesse, to that in the things wherein
they sinned, they can not lie hid.
But wisdome delivered them that sinned her,
When the righteous fledde because of his
brothers wrath, she led him the right way,
shewd him the kingdom of God, gave him
knowledge of holpe things, made him rich
in his labours, & made his paines profitable.
Against the courtesies of such as defrauded
him, she stood by him & made him rich.
She saved him from the enemies, and de-
fended him from them, that late they sawe,
and she gave him the pisse in a murther bat-
tel, that he might knowe that the feare of
God is stronger then all things.
When the righteous was solde, she for-
sooke him not, but delivered him from sinne:
she went downe with him into the dungeon,
And sapied him not in the bandes, till she
had brought him the scepter of the realme,
and power against those that oppressed him:
a chain that had accited him, she declared to
be liars, and gave him perpetual gloyp.
She delivered the righteous people and
faultlesse seede from the nations that oppres-
sed them.
She entred into the soule of the servant of
the Lorde, and stode by him in wonders
and signes against the terrible things.
She gave the Saints the reward of their
labours, and led them forth a marvellous
way: on the day time he was a shadow vnto
them, and a light of starres in the night.
She brought them thorow the red sea, and
caried them thorow the great water,
But she diuined their enemies, & brought
them out of the bottome of the deepe.
So the righteous took the poples of the
ungodly, and played thine holpe name, O
Lorde, and magnified thy victorious hande
with one accorde.
For wisdom openeth the mouth of the dumb,
and maketh the tongue of babes eloquent.

CHAP.

CHAP. XL

*The miracles done for Israel, 13 The vengeance of
Jehovah, 28 The great power and mercy of God.*

1 So he prospered their works in the hands
of thine holy prophet.

2 They went through the wilderness that
was not inhabited, and pitched their tents
in places where there lay no way.

3 They stood against their enemies, and
were avenged of their adversaries.

4 When they were thirsty, they called upon
thee, and water was given them out of the
hie rock, and their thirst was quenched out
of the hard stone.

5 For by the things whereby their enemies
were punished, by the same were the Isra-
elites helped in their needs.

6 For in stead of a fountaine of running
water, the enemies were troubled at the cor-
rupt blood, which was to rebuke the com-
mendment of the killing of the children, but
thou gavest unto thine alone abundance of
water unlooked for.

7 Declaring by the thirst that was at that
time, how thou haddest punished thine ad-
versaries.

8 For when they were tired and chastised
with mercie, they knewe howe the ingodly
were iudged and punished in wrath.

9 For thei had thou choiced as a father, &
proued them: but thou hadst condemned the
other as a righteous king, when thou biddest
examine them.

10 Whether they were absent or present, their
punishment was alike: for their griefe was
double with mourning, and the remem-
brance of things past.

11 For when they perceived that through
their counsailes good came unto them, they
felt the joye.

12 And seeing the things that came to passe,
at the last they wounded at him, whome as
foie they had cast out, derided and derided:
for they had another thirst then the iust.

13 Because of the foolish devices of their wis-
hednes wherewith they were deceived, and
worshipped serpents, that had not the use
of reason, and vile beastes, thou sendest a
multitude of unreasonable beastes upon
them for a vengeance, that they might knowe,
that wherewith a man smeth, by the same
also shall he be punished.

14 For unto thine almighty hand, that made
the weight of "ought, it was not impossible
to send among them a multitude of beastes,
of fierce Lions,

15 Of furious beastes newly created, and un-
knowne, which should breathe out blasse
of fire, and cast out smoke as a tempest, or
shote horrible sparkes like lightnings out
of their eyes.

16 Which might not only destroy them with
burning, but also kill them with their horri-
ble sight.

17 Pea, without these might they have bene
cast downe with one winde, being persequ-
ed by thy vengeance, and scattered abroad
through the power of thy Spirit: but thou
hadst ordered all things in measure, number
and weight.

18 For thou hadst ever had great strength and

might, and who can withstande the power
of thine arme.

19 For as the small thing that the balance
weigheth, so in the waye before thee, and
as a drop of the morning dewe, that setteth
downe upon the earth.

20 But thou hadst mercie upon all: for thou
hast power of all things, & makest as though
thou sawest not the sinnes of men, because
they should amend.

21 For thou lovest all the things that are, and
palest none of them whom thou hast made:
for thou wouldest have created nothing that
thou haddest hated.

22 And howe might any thing endure, if it
were not the will: of howe could any thing
be preserved, except it were called of thee?

23 But thou sparest all: for they are thine, O
Lord, which art the lover of soules.

CHAP. XLII.

*The mercie of God towards sinners, 14 The works
of God are unsearchable, 19 God greatly leasens to
repent.*

1 For thine incorruptible Spirit is in all
things.

2 Therefore thou chastenest them measu-
rably that goe wrong, and warrest them by
putting them in remembrance of the things
wherein they have offended, that leaving
wickednesse, they may bringe in thee, O
Lord.

3 As for those other inhabitants of the holy
land, thou diddest hate them.

4 For they committed abominable twines,
as fornicaries and wicked sacrificers.

5 And slaying of their owne children without
mercie, and eating of the bowels of men o-
fely in banking, where raging Whel-
shed abominable blood.

6 And the fathers were the chiefe murder-
ers of soules, destitute of all helpe, whom
thou wouldest destroy by the hands of our
fathers.

7 That the lande which thou lovedst above all
other, might be a meeke dwelling for thy chil-
dren of God.

8 Nevertheless, thou sparedst them also, as
men, and sendest the forewarners of of thine
holle, even poynets to destroy them by little
and litle.

9 Not that thou wast unable to subdue the
ungodly unto the righteous in battell, or
with cruel beastes, or with one rough word
to destroy them together.

10 But in punishing them by little and litle,
thou gavest them space to repent, knowing
well, that it was an unrighteous nation &
wicked of nature, and that their thought
could never be altered.

11 For it was a cursed seede from the begin-
ning: yet hast thou not spared them when
they sinned, because thou fearedst any man.

12 For who dare say, "What hast thou done?"
or who dare stande against thy iudgement:
or who dare accuse thee for the nations that
perish, whom thou hast made: or who dare
stande against thee to revenge the wicked
men?

13 For there is none other God but thou, that
carest for all things, that thou mayst declare
howe that thy iudgement is not unrighte-
ous.

14 There

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- 24 There dare neither king nor tyrant in thy sight require accounts of them whom thou hast punished.
- 25 So to much then as thou art righteous thy selfe, thou dost all things righteously, thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished.
- 26 For thy power is the beginning of righteousness, & because thou art Lord of all things, it causeth thee to spare all things.
- 27 When men thinke thee not to be of a perfect power, thou declarest thy power, and rejoycest the boldenes of the wise.
- 28 But thou ruling the power, indigest with equitie, and governeest vs with great favour: for thou shewest thy power when thou wilt.
- 29 As such woakes now hast thou taught thy people, that a man shoud be mild and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.
- 30 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednes,
- 31 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swayne and made covenants of good promises?
- 32 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that wyl we iudge, wee shoud diligently consider thy goodnesse, and when we are iudged, we shoud hope for mercy.
- 33 Wherefore thou hast toymented the wicked that haue liued a dissolute life by their owne imaginations.
- 34 For they went astray very farre in the wayes of error, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.
- 35 Therefore hast thou sent this punishment, that they shoud bee in derision as children without reason.
- 36 But they that will not bee reformed by those scornfull rebukes, shall see the woake thy punishment of God.
- 37 For in those things when they suffered, they disdained: but in these whome they counted gods, when they sawe themselves punished by them, they all acknowledged the true God whome afoye they had desired to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

- 1 All things be vaine, except the knowledge of God, 10 Idolaters and idoles are mocked.
- 2 Wherep all men are vayne by nature, and are ignorant of God, and coule not knowe him that is, by the good things that are sene, neither consider by his woakes, the workemaister.
- 3 But they thought the fire, or the winde, or the swift ayre, or the cours of the starres, or the raging water, or the light of heauen to be gouernours of the world, and gods.
- 4 Though they had such pleasure in their brauerie that they thought them gods, yet

shoud they haue knowen, howe much more excellent he is that made them: for the first author of beaustie hath created these things.

5 If if they marvelled at the power, & operation of them, yet shoud they haue percerued thered, howe much he that made these things, is mightier.

6 For by the greatnes of their beaustie, and of the creatures, the Creator bring comparatiu with them, may be considered.

7 But yet the blame is lesse in these, that seeke God and woule finde him, and per aduerture do erre.

8 For they go about by his woakes to seeke him, and are persuaded by the sight, because the things are beautifull that are sene.

9 Howbeit they are not to be excused.

10 For if they can knowe so much, that they can discern the world, why do they not rather finde out the Lord thereof?

11 But miserable are they, and among the dead is their hope, that call them gods, which are the woakes of mens handes, gold, and silver, and the thing that is inuented by arte, and the similitude of beastes, or any vayne stone that hath bene made by a hand of antiquitie.

12 As when a carpenter cutteth downe a tree meete for the woake, and pareth off all the barked thereof cunningly, & by arte maketh a vessel profitable for the vse of life.

13 And the things that are cut off from his woake, hee bestoweth to dress his meate to fill himselfe,

14 And that which is left of these things, which is profitabill for nothing (for it is a crooked piece of wood and full of knobbes) hee carneth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man.

15 As maketh it like some vnde beaust, and straketh it ouer with red, and papireth it, and couereth enery spot that is in it.

16 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, & maketh it fast with yron.

17 Prouiding so for it, lest it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath neede of helpe.

18 Then he prayeth for his gods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.

19 He calleth on him that is weak for health: he prayeth vnto him that is dead for life: he requirerth him of helpe that hath no experience at all.

20 And for his iourney, him that is not able to go, and for game, and woake, & successe of his affaires, he requirerth furtherce of him, that hath no manner of power.

CHAP. XIII.

1 The detestation & abomination of images: 8 A censure of them, & of him that maketh them. 14 VVhereof idolaters are proceeded. 23 VVhat euill come of idolatry.

2 A Gaine, another man purposing to saile, and intending to passe throughe the raging waues, calleth vpon a stocke more rotten then the shippe that carrieth him.

3 For as for it, couetconscience of monye hath founde it out, and the crafterman made it.

by cunning.

3 But the providence of father governeth us: for thou hast made a way, even in the sea, and a sure path among the waves,

4 Declaring thereby, that thou hast power to help in all things, yea, though a man were in the sea without means.

5 Nevertheless thou wouldest not, that the works of thy wisdom should be vaine, and therefore doe men commit their lives to a small piece of wood, & passe over the stormie sea in a shippe, and are saved.

6 For in the olde time also when the yovnde giants perished, the hope of the world went into a ship which was governed by thine hand, and so left seed of generation unto the world.

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed is made with hands: both it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

9 For the vngodly, and his vngodlinesse are both like hated of God: so cruelly the worke & he that made it, shall be punished together.

10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, and stinking blotches unto the soules of men, and a snare for the feet of the vniuile.

11 For the increasing of idoles was the beginning of whoredome, and the finding of them to the corruption of life.

12 For they were not from the beginning, neither shall they continue for ever.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an ende.

14 When a father mourned grievously for his sonne that was taken away suddenly, hee made an image for him that was once dead, without doubt he worshippeth as a god, and obedieth to his seruants ceremonies and sacrifices.

15 Thus by yces of time this wicked custome remained, & was kept as a law, and idoles were worshipped by the commandment of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whome they would honour, that they might by all means flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftisman thus forwaide the ignorant to increase the superstition.

18 For hee peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so though the beautie of the image the multitude was allured, & so took him name for a god, which a little afore was but counted as a man.

20 And thus was the deceiting of mannes heart, which first being in seruitude, through calumnies and flattery ascribed unto stones and flocks the name, which ought not to be communicate unto any.

21 Spedience: this was not enough for them that they erred in the knowledge of God: but where as they lived in great ignorance, there so great plagues called they peace.

22 For either they slew their owne children in sacrifice, or did secrete ceremonies, or doing dissolutes by strange rites.

23 And so kept neither life nor marriage cleane: but yett one sinned another by reason, or els beried him by adultery.

24 So were all mixed together, blood, & slaughter, theft and deceite, corruption, vnsanctifiednes, tumultes, perurie.

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleanness.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the ende of all euill.

27 For either they bee made when they bee merie, or prophesie, or live vngodly, or els lightly forswear themselves.

28 For in so much as their trust is in idoles, which haue no life, though they sweare falsely, yett they thinke to haue no hurt.

29 Therefore for two causes shall they be punished, because they haue an euill opinion of God, abjecting themselves into idoles, and because they sweare vniuile to become, and despise holynesse.

30 For it is not the power of them by whom they sweare, but the bringance of them that swine, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The verses of the faithfull, praying the mercy of God, by which we are saved.

1 **B**lessed thou, O our God, art gracious and true, long suffering, & governed all things by thy word.

2 Though we knowe not thy power: yett we knowe thy power: but we knowe not, knowing that we are corrupted thine.

3 For to knowe thee, is perseue righteousness, and to knowe thy power is the route of immortalitye.

4 For neither hath the wicked invention of men deceived us, for the hire of the labour of the painters, nor an image of diuers colours.

5 Whose sight succeedeth by the name of the artisans: so that he couereth the figure that hath no life, of a dead image.

6 They that haue such wicked things, are mooued to haue such things to trust to, and they that make them, and they that beere them, and they that worship them.

7 The porter also tempereth soft earth, and fashioneth euery vessel with labour so vniuile: but of the same clay he maketh both the vessels, that serue to cleane vases, and the contrary likewise: but whereto euery vessel serueth, the porter is the iudge.

8 So by this wicked labour he maketh a vaine god of the same clay: euen he, which a little afore was made of earth himselfe, and turneth to a little while after, worth nothing againe: whence he was taken, when he shall make a count for the losse of his life.

9 For notwithstanding he carryeth not for the fauour

8 **W**ho he taketh, whereby his life is shoye, but he firmly with the golden scepter, and thus smyth, & counterfayth the coveynant, & taketh it for an honour to make dicemable things.

10 **F**or his heart is ashy, and his hope is moye like then earth, and his life is like woorth of honoy then clay.

11 **F**or he knoweth not his owne maker, that gave him his soule, that had power & breath in him the breath of life.

12 **B**ut they coit one life to be but a pastime, and our commolation as a market, where there is game: for they say we ought to be getting on euery side, though it be by null means.

13 **N**ow he that of earth maketh fraile vessels and images, knoweth him selfe to offend aboue all other.

14 **A**ll the enemies of the people, that holde them in subjection, are most vitiouse, & moie miserable then the very fowles.

15 **F**or they iudge all the idols of the nations to be gods, which neither haue eye sight to see, nor noyse to heare, nor eares to heare, nor fingers of handes to gripe, and their feete are slowe to goe.

16 **F**or man made them, and he that hath but a joynted spirite, facioned them: but no man can make a god like vnto himselfe.

17 **F**or seeing he is but mortall him selfe, it is but mortall that he maketh with vnrightheous handes: he himselfe is better then they, who he worshippeth: for he liued, but they neuer liued.

18 **P**ea, they worshipped beastes also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none understanding.

19 **N**eether haue they any benefite to be desired in respect of other beastes: for they are benefite of gods vnto, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefite done vnto the faithful.

1 **T**herefore by such things they are worshippid, punished, & tormented by the multitude of beastes.

2 **I**n that of the which punishment thou hast bene favourable to the people, and to satisfy their appetite, hast prepared a meat of a strange taste, even quaires.

3 **T**o the intent that they that desired meat, by the things which were shewed and sent among them, might carrie away their necessary desire, and that they, which had suffered penurie for a space, should also feel a new taste.

4 **F**or it was requisite, that they which beid tyrannic, should fall into extreme penurie, and that so they ouer it should be shewed, howe their enemies were tormented.

5 **F**or when the cruel fiercenes of the beastes came vpon them, and they were hurt with the sting of cruel serpentes,

6 **T**he which endured not perpetually, but they were troubled for a litle season, & they might be requoyed, hauing a signe of saluation, to remember the commandement of thy lawe.

7 **F**or he that turned toward it, was not heas-

led by the thing that he sawe, but by the, & saluour of all.

8 **S**omewhat than shewdest thou enemies, that it is thou, which deliuerest from all euill.

9 **F**or the biting of grasshoppers & flies killed them, and there was no remedie founde for their life: for they were woorth to be punished by such.

10 **B**ut the teeth of the venomous dragons could not overcome the children: for the mercie came to helpe them, & healed them.

11 **F**or they were vjcked, because they should remember the woordes, & were speevely healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by thy benefite.

12 **F**or neither herbe nor plaister healed them, but thy woode, & loybe, which heareth all things.

13 **F**or thou hast the power of life and death, & leadest downe vnto the gates of hell, and byingest by againe.

14 **A** man in dede by his wickednesse maye slaye another: but when the spirite is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 **B**ut it is not possible to escape thine hand:

16 **F**or the vngodly that would not knowe that, were punished by the strength of thine arme, with strange raine & with hail, and were punished with tempest, that they coude not anioide, and were consumed with fire.

17 **F**or it was a wonderous thing that fire might doe more then water, which quencheth all things: but the woide is the awnser of the righteous.

18 **F**or sometime was a fire so raine, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see & knowe, that they were persecuted with the punishment of God.

19 **A**nd sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniuersall land.

20 **I**n the stead wherof thou hast fed thine owne people with Angels food, & sent them bynd ready from heauen without their lasse, which had abundance of all pleasures in it and was meete for all tastes.

21 **F**or the sustenance declared thy sweetnes vnto the children, which turned to the appetite of him, that tooke it, and was meete to that that enery man would.

22 **W**henouer the snow & ice abode the fire, and welled not, that they might knowe, that the fire burning in the hail, & sparkling in the raine, destroyed & brake off the enemies.

23 **A**gainst it foughte his owne strength, that the righteous might be nourished.

24 **F**or the creature that leueth thee which art the maker, is fierce in punishing the vnrightheous: but it is eade to doe good vnto such as vnto their trust in thee.

25 **T**herefore was it changed at the same time vnto all faciones to seme thy grace, which nourisheth all things, according to the desire of them that haue need thereof.

26 **T**hat thy children whome thou lovest, & lovest might knowe, & it is not the increase of frutes that sedeth men, but that it is the woide,

Chap. xi. 13, 24.

nam. 21.6.

nom. 11. 31.

nom. 11. 6. 2. cor. 10.9.

the signe of the benefite forper.

nom. 11.9.

Exod. 8. 24. 10. 4. 12. 9. 7.

Deut. 32. 1. 1. cor. 2. 6. 10. 1. 2.

Exod. 9. 31.

Exod. 16. 14. nom. 11. 7. psal. 73. 25. 126. 6. 13.

Exod. 9. 31.

Deut. 1. 1. 10. 4. 4.

words, which preferreth them to trust in thee.
 27 For which could not be destroyed with
 the fire, being smelt wherewith a little with the
 same beams, melted.
 28 That it might be knowne to have wrought
 present the future rising to give thanks unto
 thee, & to salute thee before the day spring.
 29 For the hope of the unpunished shall melt
 as the winter ice, and flowe away as un-
 profitable waters.

CHAP. XVII.

The judgments of God against the wicked.

For the judgments are great, & cannot
 be repayed: therefore men do erre, that
 will not be reformed.
 2 For when the unrighteous thought to have
 founde hope in subjection, they were
 bound with the bands of darkness, & long
 night, & being shut by under the roofe, did lie
 there to escape the everlasting providence.
 3 And whither they thought to be hid in their
 darke sinnes, they were scattered abroad in
 the darke covering of forgetfulness, fearing
 hardship and troubled with visions.
 4 For the denier that hid them, kept them not
 from feare: but the foundes that were as
 about them, troubled them, and terrible vi-
 sions and joyful sights did appeare.
 5 No power of the fire might quie light, nei-
 ther might the cleare flames of the narrow
 lightner the horrible night.
 6 For there appeared unto them onely a sub-
 den fire, very deadly: so that being afraid
 of this vision, which they could not see,
 they thought the things, which they sawe,
 to be woyle.
 7 And the illusions of the magicall artes
 were brought downe, and it was a most
 shameful repaiche for the boasting of their
 knowledge.
 8 For they that promised to bring away feare
 and trouble from the sick person, were like
 for feare, and woith to be laughed at.
 9 And though no fearefull thing did feare
 them, yet were they afrayd at the deastes
 which passed by them, and at the hissing of
 the serpents: so that they died for feare, and
 said they sawe not the aire, which by no
 means can be avoided.
 10 For it is a fearefull thing, when malice is
 condemned by her owne testimony: and a
 conscience that is touched, doeth ever re-
 call cruell things.
 11 For feare is nothing els, but a betraying
 of the succours, which reason offereth.
 12 And the lesse that the hope is within, the
 more doeth he esteeme the ignorance of the
 thing, that sojourneth him, great.
 13 But they that did endure the night that
 was intolerable, and that came out of the
 danger of hell, which is insupportable,
 slept the same sleepe.
 14 And sometimes were troubled with mon-
 strous visions, and sometime they swoo-
 ned, as though their owne soules should be-
 tray them: for a sudden feare not looked for,
 came upon them.
 15 And thus, who former fell downe, hee was
 kept & shut in prison, but without chaines.
 16 For whether he was an husbandman, or a
 shepheard, or one that was set to worke as

long, if he were taken, hee must suffer this
 needfull, that he could not escape.

17 For with one chapter of darkness were
 they all bound: to suffer it were an ending
 under, of a short ending of the birds among
 the thicke branches of the trees: as the de-
 vourance of fishes remaining water.
 18 As a great noise of the falling waters of
 stones, or the running of smelting hearths,
 that could not be seene, or the noise of cruel
 beastes, that was not, or the soundes that are
 sweeter against the holowe mountains:
 such several things may be thought to come.
 19 For all the houses should have light,
 and no man was hidden in his secret.
 20 Weep upon them: there fell an hea-
 vily night, an image of that darkness that was
 to come upon them: yea, they were un-
 dermined more grievous than darkness.

CHAP. XVIII.

The first pillar that the Pharisees had in Egypt, & the
 deliverance of the Jews from the land of Egypt.
 1 The first pillar that the Pharisees had in Egypt, & the
 deliverance of the Jews from the land of Egypt.
 1 The first pillar that the Pharisees had in Egypt, & the
 deliverance of the Jews from the land of Egypt.

Brethren, I have had a very great light,
 whose hope because they heard, & saw
 not the figure of them, they thought
 them dead, because they also had not suf-
 fered the like.
 2 And because they did not see them, which
 did hurt them above, they thanked them, and
 asked pardon for their sinne.
 3 Therefore thou gawst them a burning
 pillar of fire to lead them in the wilderness,
 and madest the same that it hurted
 not them in their honorable journey.
 4 But they were woith to be deprived of
 the light, and to be kept in darkness, which
 had kept thy children first by, by whom the
 uncorrupt light of the lawe should be given
 to the world.
 5 Where as they thought to slay the babes
 of the Saimers, by one child that was cast
 out, and preferred to response them, thou
 hast taken away the multitude of their chil-
 dren, and destroyed them all together in the
 mightie water.
 6 Of night were our fathers certified above,
 that they knowinge unto what other they
 had given credit, might be of good cheere.
 7 Thus thy people received the heath of
 righteousness, but the enemies were destroyed.
 8 For as thou hast punished the enemies, so
 hast thou glorified us who thou hast called.
 9 For the righteous children of the good men
 offered secretly, & made a lawe of righteou-
 nes by one consent, that the Saimers should
 receive good & evil in like manner, and that
 the fathers should first sing praises.
 10 But a disagreeing crye was heard of the
 enemies, and there was a lamentable noise
 for the children that were betrayed.
 11 For the master and the servant were
 niled with like punishment, and the com-
 mon people suffered alike with the King.
 12 So they altogether had innumerable that
 died with one kinde of death: neither were
 the living sufficient to bury them: for in
 the twinkling of an eye a nobler offering
 of them was destroyed.
 13 So they that could beleve nothing, be-
 cause

Or, Ezech.

Exod. 10. 23.

Or, the 25. 7. 7. 7.

Exod. 13. 21.

Exod. 14. 24.

Exod. 14. 24.

Exod. 14. 24.

Exod. 14. 24.

Exod. 14. 24.

Exod. 14. 24.

Exod. 11. 5.

Exod. 11. 5.

cause of the incantmentes, confessed this people to be the children of God, in the destruction of the first boies.

24 For while all things were in quiet silence, and the night was in the midst of her sweet course,

25 Thine almightie twohbe kept downe from heauen out of the royal thron, as a fierce man of warre in the midst of the lande that was destroyed,

26 And brought thine unfained commaundement as a sharp sword, and stood up, & killed all things with death, & being come downe to the earth, it reached vnto the heauens.

27 Then the light of the fearefull pyrames beere them suddenly, and fearefulness came vpon them busiwarres.

28 Then lay there one here, another there half dead, and shewed the cause of his death.

29 For the visions that beere them, shewed them these things afoie: so that they were not ignorant, wherefore they perished.

30 Howe temptation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the wrath endured not long.

31 For the blamelesse man made haste, & defended them, and tooke the weapons of his ministratiō, such as paper, and the reconciliation by the perfume, and set himselfe against the wrath, so brought the miserie to an ende, declaring that he was the servant.

32 For he overcame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that persecuted, alladging the othes and covenant made vnto the fathers.

33 For when the dead were fallen downe by heapes one vpon another, hee stood in the midst, and cut off the wrath, and parted it from continuing to the liuing.

34 For in the long garment was all the ornament, & in the four corners of the stoness was the glory of the fathers grauen with the maiesty in the diademe of his head.

35 Vnto these the destroyer gaue place, and was afrade of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

8 The death of the Egyptians, and the great joy of the Hebrews, 18 The meat that was giuen at the desire of the people, 17 All the elements seru to the wil of God.

1 A For the bugboly, the wrath came vpon them without mercie vnto the ende: for hee knewe what should come vnto them.

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they deuised another foolishnes, so that they persecuted them in their fleeing, whom they had cast out afoie with piaper.

4 For the desire, whereof they were woful, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplishe the punishment, which remained by toiments.

5 Worth that thy people might trie a marvellous passage, and that they might finde a

strange death.

6 For every creature in his kinde was fashioned of nature, and serued in their owne offices inopined them, that thy children might be kept with some hurt.

7 For the cloude overhadowed their tents, and the dye earth appeared, where afoie was water: so that in the red sea there was a way without impediment, and the great deepe became a greene felde.

8 Though I aske all the people went that were defended with thine hande, seeing the wondrous manekes.

9 For they stepped like horses, and leaped like lambs, prapling ther, & Ioyde, which had best deliuered them.

10 For they were per full of those things which were done in the lande where they dwelt, how the ground brought forth spres in steade of cattell, and howe the river strouled with the multitude of frogges in steade of fishes.

11 But at the last they salue a newe generatiō of birdes, when they were intiled with fish, and desired delicate meates.

12 For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes: for they were giuen by great thundings: for they suffered wofulship according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one lost wounde not receiue them when they were present, because they knewe them not: the other lost brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in olde time certaine were at the doores of the righteous, so that every one being compassed with darkness, sought the entrance of his boie.

17 Thus the elements agreed among them selves in this change, as when ouer time is changed vpon an instrument of musick, & the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water so gaue his owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to be of pes, and was of a nature that woulde melt, and yet was an immortall meate.

21 For in all things, & Ioyde, thou hast manifested and glorified thy people, and hast not despised to assist them in every tyme and place.

Exod. 16. 6.

Exod. 16. 7.

at that, the children of Israel whom they before had desired to go to their way.

Or, people

Exod. 16. 7.

Chap. 16.

Or, Egypt

Gen. 19. 11.

He meath Man, looke Exod. 16. 14. 15. & Nom. 11. 7.

The wisdom of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certaine Greeke copie. This Iesus was the sonne of Sirach, and Sirach his father was also called Iesus, and hee liued in the latter times, after the people had bene led away captiue, and brought home againe; and almost after all the Prophets. None his grandfather, as he him self witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the grace fencees of wise men, that had bene before him, but he him self also spake many full of great knowledge and wisdom. So this Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who toke it and put it in order in a booke, and called it WISDOME, intitling it both by his owne name, his fathers name, and his grandfather: thinking by this title of Wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, & darke sentences, and similitudes with certaine diuine histories which are notable and ancient, even of men that were approued of God, and certaine prayers, and songs of the author himselfe: moreover, what benefites the Lord had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deede.

Were as many, and great things haue bene giuen vs by the Lawe, & the Prophets, and by others: I haue solomned them, (for the which things Israel ought to be commended by the reason of doctrine & wisdom, whereby the readers ought not onely to become leaured them selues, but also may be able by the diligent studie thereof to be profitable vnto strangers: hath by speaking and writing after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, & the Prophets, & other bookes of our fathers, and had gotten therein sufficient indgement, he put forth also to teache some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in luring according to the Lawe. Wherfore, I expect you to receive it willingly, and to reade it with diligence, and to take it in good worth, though we seeme to come in some things not able to attain to the interpretation of such words as are hard to be expellied for things, that are spoken in the Hebrew tongue, haue another force in them selues: then when they are translated into another tongue, and not onely these things, but other things also, as the Lawe it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth part, when I came into Egypt vnder king Euergetes, and continued there, I founde a copie full of great learning, and I thought it necessary, to bestow my diligence, and traualle to interpret this booke: so for a certaine time with great watching & studie I came my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good manners, and luring according to the Lawe.

CHAP. I.

1. *For I haue comendeth of God.* 2. *A prayer of the fear of God.* 3. *The manner to come by wisdom.*

1. *All wisdom is cometh of the Lord.* 2. *And hath bene euer with him, and is with him for euer.* 3. *Who can number the sande of the sea, and the droppes of the*

rain, and the dapes of the waters? (who can measure) the breadth of heauen, the breadth of the earth, and the depth of the sea? 3. *Who can finde the wisdom, or the knowledge, hath bene before all things?* 4. *Wisdom hath bene created before all things, and the understanding of pietye from everlasting.* 5. *The word of God most high is the fountain of wisdom, and the everlasting countenance of the entrance vnto her.* 6. *Unto whom hath the roots of wisdom bene declared? or who hath known her wise counsel?* 7. *Unto whom hath the doctrine of wisdom bene discovered and shewed? and who hath understood the manifold entrance vnto her?* 8. *There is one wise, (even the most high Creator of all things, the almighty the King of power) and very terrible, which stretcheth vpon his throne.* 9. *He is the Lord, that hath created her: (he rowe the holy Ghost: he hath sate her, and haed her, (and measured her.)* 10. *He hath pouched her out vnto all his works, and haue all flesh according to his gift, and giveth her abundantly vnto them that love him.* 11. *The feare of the Lord is to glorie, and gladnes, and reioycing, and a ioyfull crowne.* 12. *The feare of the Lord maketh a merry heart, and giueth gladnes, and ioy and long life.* 13. *Who so feareth the Lord, it shall goe well with him at the last, & he shall finde saluacion in the day of his death.* 14. *The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.* 15. *The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the wombe: (he goeth with the chosen women, and is known with the righteous and faithfull.* 16. *The feare of the Lord is an holy knowledge.* 17. *Holines shall preserve, and iustice the heart, and giveth mirth and gladnes.* 18. *Who*

Psal. 111. 10.
Prov. 9. 10.
Job 28. 28.

1. *For I haue comendeth of God.* 2. *A prayer of the fear of God.* 3. *The manner to come by wisdom.*

1. *All wisdom is cometh of the Lord.* 2. *And hath bene euer with him, and is with him for euer.* 3. *Who can number the sande of the sea, and the droppes of the*

- 18 Who lo fearth the Lord, shall prosper, and in the day of his ende he shall be black.
- 19 She hath built her everlasting foundations with men, and is grieved at each their feide.
- 20 To feare God is the fulnes of wisdom, and fillety meet with her fruites.
- 21 Shee fillety their whole house with [all] things desirable, and the garners with the things, that they bringeth forth, and both treasure are givens of God.
- 22 The feare of the Lord is a crowne of wisdom, and giveth peace and perfect health: he hath knowen her and mounted her.
- 23 Shee teacheth wisdom knowledge, and understanding of wisdom, and hath brought into house, them that possided her.
- 24 The feare of the Lord is the roote of wisdom, and her by-branch are long life.
- 25 [In the treasures of wisdom is understanding, and holy knowledge, but wisdom is above all of sciences.]
- 26 The feare of the Lord bringeth out sinners, and the Lord is patient, the sinners away anger.
- 27 For which anger can not be withold: for his rashness in his anger shall be destruction.
- 28 A patient man will suffer for a time, and then shall he have the reward of wip.
- 29 He will hide his wounds for a time, & many times he shall speak of his wisdom.
- 30 In the treasures of wisdom are the secrets of knowledge, but a sinners hypocrity the wisdom of God.
- 31 If thou desire wisdom, keepe the commandments, and the Lord shall give thee wisdom, [and will fill her treasures.]
- 32 For the feare of the Lord is wisdom and discipline: hee hath pleasure in truth and meekness.
- 33 Be not disobedient to the feare of the Lord, & come not unto him with a double heart.
- 34 Be not an hypocrite that men should speake of thee, but take heed what thou speakest.
- 35 Exalt not thy selfe, least thou fall & bring thy soule to dishonour, and so God discover thy secretes, and cast thee downe in the middest of the congregation, because thou wouldest not receive the true feare of God, and thine heart is full of deceit.

CHAP. II.

- 1 Exhorteth the servants of God to righteousness, low, understanding, and patience. 2 To trust in the Lord.
- 1.3 A curse upon them that are faint hearted and impatient.
- 1 M P forme, if thou wilt come into the service of God, [stand fast in righte-ousness and feare, and] prepare thy soules preparation.
- 2 Be still this day, and be patient: [behold downe thine eare, and receive the words of understanding,] and thinke not away, when thou art assailed, [but waite upon God patiently.]
- 3 For hee will sende unto him, and depart not away, that thou mayest be increased at thy last ende.
- 4 Whensoever cometh unto thee, receive it patiently, and be patient in the change of thine affliction.

- 1 For as golde [and silver are] tryed in the fire, so shall men be tryed in the furnace of adversity.
- 2 He that is in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and give the words therein.]
- 3 He that feare the Lord, shall say his mercie: thinke not away from him that he shall not.
- 4 He that feare the Lord, beloveth him, and your reward shall not faile.
- 5 He that feare the Lord, trust in good things, and in the everlasting top and mercy.
- 6 He that feare the Lord, lowe him, and your hearts shall be hardened.
- 7 Consider the old generations of men, & children, [and make them toke: "was there ever any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he ever despayre, that called upon him?"]
- 8 For God is gracious and merciful, and for many times, and lower to the time of trouble, [and is a defender for all them that feare him in the tempest.]
- 9 Who unto them, that have a fcarefull heart [and to the touched lippen] and to the faint hands, and to the sinners that gory two manner of waipes.
- 10 Who unto him that is fapnt hearted, for hee believeth not: therefore shall he not be defended.
- 11 Who unto him that hath lost patience, and have forsaken the right waipes, and are entered into the wrong waipes: [say to him, will ye do to him the Lord shall visit you.]
- 12 He that feare the Lord, will not disobey his words: and hee that lowe him, will keepe his waipes.
- 13 He that feare the Lord, will seek out the things that are pleasant unto him: and hee that lowe him, shall be filled with his lawe.
- 14 Hee that feare the Lord, will prepare their hearts, and humble their soules to his sight.
- 15 [Hee that feare the Lord, keepe his commandments, & will be patient till hee see them.]
- 16 Saying, If we do not repent, we shall fall into the hands of the Lord, and not into the hands of men.
- 17 For as his gentleness is, so is his mercy.

CHAP. III.

- 1 To our father and mother ought we to give double honour. 2 Of his blessing and curse of the father and mother. 3 Of his blessing and curse of the father and mother.
- 1 The children of wisdom are the church of the righteous, and their offspring is obedience and love.
- 2 Heare your fathers indignation, & children, and do the reave, that ye may be safe.
- 3 For the Lord will have the father honoured of the children, and hath confirmed the authority of the mother over the children.
- 4 Who so honoureth his father, his sinnes shall be forgiven him: [and he shall abide from them, and shall have his day desired.]
- 5 And hee that dishonoureth his mother, is like one that gathereth threede.
- 6 Who so dishonoureth his father, shall have his sinnes forgiven him, and shall have his day desired.
- 7 He that dishonoureth his father, shall have a long

long life, and he that is obedient vnto the
loyde, shall comfort his mother.

8 He that seareth the loyde, honoureth his
parentes, & both serueth vnto his parentes,
as vnto loydes.

9 * Honour thy father & mother in deede and
in wordes: & in all patience, [that thou inapert
haue Gods blessing, [and that his blessing
may abide with thee in the ende.]

10 For the blessing of the father establisheth
the houses of the children, and the mothers
curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father:
for it is not honour vnto thee, but shame,
[being that mans glory cometh by his
fathers honour, and the reioyce of the mo-
ther is dishonour to the children.]

12 Opp scoure, helpe thy father in his age, and
grace him not as long as he liueth.

13 And if his vnderstanding faile, haue patien-
ce with him, and despise him not when he
is in the full strength.

14 For the good entreate of thy father shall
not be forgotten, but it shall be a foyntrise for
the against sinnes, (and for the mothers of-
fence thou shalt be recompensed with good, &
it shall be founded for thee in rightousnesse.)

15 And in the day of trouble thou shalt be re-
membered: thy sinnes also shall melt away
as the pee in the satre weaether.

16 He that forsaketh his father, shall come to
shame, and be that angreth his mother, is
curst of God.

17 * Opp sonne, performe thy doings with
machines, so shalt thou bee beloued of them
that are appoynded.

18 The * greater thou art, the more humble
thy selfe [in all thynges,] and thou shalt find
sauiour before the loyde.

19 * Wap are excellent and of renowne: but
the secrets are reuelled vnto the meake.

20 For the power of the loyde is great, and
he is honoured of the world.

21 * * * * * out the thynges that are too hard
for thee, neither searthe the thynges rashely
which are too mightie for thee.

22 [But] what [God] hath commanded
the, thinke vpon that with reuerence, [and
be not curious in many of his woekes:] for
it is not needefull for thee to see with thine
eyes the thynges that are secrete.

23 We not curious in superfluous thynges: for
many thynges are shewed vnto the above þ
capacitie of men.

24 The merding with such hath beguiled ma-
ny, and an euill opinion hath deceived their
iudgment.

25 Thou canst not see without eyes: profess
not the knowledg thereof: that thou hast
not.

26 If subburne heart shall see euil at the last:
& he that loneth danger shall perish therein.

27 An heart that goeth two wayes, shall not
prosper: and he that is frowarde of heart,
shall humble therein.

28 An obdurate heart shall be laden with sor-
rows: and the wicked man shall heape sinne
vpon sinne.

29 The perfixion of the pious is without
remedy, and his steppes shall be plucked by:
for the plante of sinne hath taken root in

him, [and he shall not be eschewed.]

30 The heart of him that hath vnderstanding,
shall perceiue secret thynges: and an attenti-
ue care is the desire of a wise man.

31 [An heart that is wise and vnderstanding,
will absterge from sinne, and shall prosper in
the woekes of righteousness.]

32 Water quencherh burning fire, & sinne
taketh away sinnes.

33 And he that rewardeth good with good, will
remember it afterwarde, and in the time of
the fall, he shall finde a nap.

CHAP. xiii.

1 * * * * * be deuote with gentleness, 13 The floure
of wisdoms and her fruit, 20 An exhortation to
showe euill and to doo good.

1 M * * * sonne, despayre not the * poore of
his liuing, and make not the needy
eyes to waite long.

2 Make not an hungrie soule forgothfull, nei-
ther bere a man in his necessite.

3 Trouble not the heart that is grieved, and
deserre not the gift of the needy.

4 Refuse not the prayer of one that is in trou-
ble: * * * turne not away thy face from the
poore.

5 Turne not thine eyes aside [in anger] from
the poore, and giue him none occasion to
speake euill of thee.

6 For if he curse thee in the bitterness of his
soule, his prayer shall be hearde of him that
made him.

7 Be courteous vnto the companie [of poore,
& humble thy soule vnto the Elder:] & bowe
down thine head to a man of wisdom.

8 Let it not grieve thee to bowe downe thyne
eare vnto the poore [but pay thy deute,] and
giue him a friendly answer.

9 * * * * * him that suffereth wrong, from the
hand of the oppressour, & hee not fauour hear-
ted * when thou iudgest.

10 Be as a father vnto the fatherlesse, and as
an husband vnto their mother: so shalt thou
be as the sonne of the most high: & hee shall
loue thee more then thy mother doeth.

11 Wise doome exalteth her children, and recei-
ueth them that seke her, [and will go before
them in the way of righteousness.]

12 He that loneth her, loneth life, and shee
that seke life in the morning, shall haue great
hope.

13 Hee that keepeth her, shall inherite glorie:
for vnto whom she entreth, him the loyde will
bless.

14 They that honour her, shall be the seruantes
of the holy one, and them that loue her, the
loyde both loue.

15 Who so giueth eare vnto her, shall iudge
the nations, and he that goeth vnto her, shall
dwell safely.

16 He that is faithful vnto her, shall haue her
in possession, and his generation shall possesse
her.

17 For first shee will walke with him by croo-
ked wayes, and bing him vnto feare, and
bread, and toyme him with her discipline
vntill she haue tried his soule, and haue pro-
ued him by her iudgements.

18 Then will shee returne the straight way vnto
him, and comforte him, and shewe him her
secrets: [and heape vpon him the treasures
of

Deu. 4. 24.

Deu. 1. 7.

Tobit. 4. 7.

20. 10. defend

him,

of

of knowledge, and understanding of righte-
ousness.]

19. But if hee goe wrong, he will forsake him,
and giue him ouer into the hands of his de-
struction.

Item. 12. 9.

20. [I say] some.] make mitch of time, and
eschewe the thing that is evil.

2. To be a-

21. And be not ashamed [to say the truth]
for thy life: for there is a shame that bring-
eth shame, and a shame that bringeth woe.

God, thy

22. Accepte no person against thine owne con-
science, that thou be not confounded to thine
owne decay, [and forbeare not thy neigh-
bour in his fault.]

saith, to re-

23. And keepe not backe counsell when it may
doe good, neither hide thy wisdome when it
may be famous.

God, thy

24. For by the talke is wisdome knowne, and
learning by the woordes of the tongue, [and
counsell, wisdome and learning by the tal-
king of the wise, a steadfastness in the woordes
of righteousness.]

saith, to re-

25. In no wise speake against the woordes of
truth, but be ashamed of the lies of thine
owne ignorance.

saith, to re-

26. Be not ashamed to confesse thy sinnes, and
resist not the counsell of the wise.

saith, to re-

27. Submitte not thy selfe vnto a foolish man,
neither accept the person of the mightie.

saith, to re-

28. Strive for the truth vnto death, [and de-
fende iustice for thy life,] and the Lord God
shall fight for thee [against thine enemies.]

saith, to re-

29. Be not hasty in thy tongue, neither slacke
and negligent in thy woordes.

saith, to re-

30. Be not as a lyon in thine owne house, nei-
ther beat thy seruantes for thy fault, [nor
oppresse them that are under thee.]

saith, to re-

31. Let not thine hand be stretched out to re-
ceiue, and that when thou shouldest giue.

saith, to re-

CHAP. V.

1. In riches may we not put any confidence, for the ven-
geance of God ought to be feared, and repentance may
not be deferred.

Tru-

Trust not vnto thy riches, and say not,
I haue enough for my life: [for it shall
not helpe in the time of vengeance and
indignation.]

Tru-

2. Follow not thine owne mind, & thy strength
to walke in the wayes of thine heart:

Tru-

3. Neither say thou, [I haue haue. I haue
strength:] for who will bring thee vnder for
my woordes? For God the anger will re-
venge the wrong done by thee.

Tru-

4. And say not, I haue sinned, and what evil
hath come vnto me? for the almighty is a
patient rewarder, but he will not leaue thee
vnpunished.

Tru-

5. Because thy sinne is forgiven, be not with-
out feare, to heare sinne vpon sinne.

Tru-

6. And say not, the mercy of God is great: he
will forgive my manifold sinnes: for mer-
cie and wrath come from him, and his in-
dignation cometh downe vpon sinners.

Tru-

7. Make no tarrying to turne vnto the Lord,
and put not off from day to day: for sudden-
ly shall the wrath of the Lord breake forth,
and in thy secret thou shalt be destroyed, &
thou shalt perish in time of vengeance.

Tru-

8. Trust not in wicked riches: for they shall
not helpe thee in the day of punishment

Tru-

[and vengeance.]

9. Be not carped about with euery winde, and
goe not into euery way: for so doeth the sin-
ner that hath a double tongue.

10. Stand fast in thy iure understanding [and
in the way and knowledge of the Lord]: and
haue but one manner of woorde, [and followe
the woordes of peace and righteousness.]

11. Be humble to heare the woordes of God, that
thou mayest understand it, and make a true
answere with wisdome.]

12. Be swift to heare good things, and let
thy life be pure, and giue a patient answer.

13. If thou hast understanding, answer thy
neighbour: if not, lay thine hand vpon thy
mouth, [least thou be trapped in an vnwis-
crete woorde, and so be blamed.]

14. Honour and shame is in the talke, and the
tongue of a man causeth him to fall.

15. Be not counted a talebearer, and tie not in
waite with thy tongue: for shame [and re-
pentance] followe the thief, and an euill con-
demnation is ouer him that is double tongued:
but he that is a backbiter, shall be ha-
ted, enuied and confounded.]

16. Doe not rashly, murmur in small things nor
in great,

CHAP. VI.

1. It is the propriety of a sinner to be euill tongued, 6. Of
friendship, 33. Desire to be taught,

Be not of a friende [thy neighbours] as a Forth
Beneu: for such shall haue an euill name, is againe
shame and reproche, and he shall be in the rule of
infamie as the wicked that hath a double charite,
tongue.

2. Be not ymoude in the deuce of thine owne
minde, least thy soule rent thee as a bull,

3. And eate by thy leaues, and destroyp thy
fruite, and so thou be left as a bye tree [in a
wildernesse.]

4. For a wicked soule destroypeth him that hath
teareth him it, and maketh him to be laughed to scorn pieces
of his enemies, [and bringeth him to the young
portion of the vngodly.]

5. A swete talke multiplieth the friendes [and
pacifieth them that be at variance,] and a
swete tongue increaseth much good talke.

6. Holde friendship with many, neuertheless
haue but one counsellour of a thousand.

7. If thou gettest a friende, proue him first, and
be not hasty to credit him.

8. For some man is a friend for his owne de-
sire, & will not abide in the day of thy trouble, because of

9. And there is some friend that turneth to
thy power, and taketh part against thee, and in
contention he will declare thy shame.

10. Againe some friend is but a companion [shouldst
at the table, and in the day of thine affliction
desert thee.]

11. But in thy prosperitie he will be as thou
thy selfe, & will use libertie ouer thy seruantes.

12. If thou be brought lowe, he will be against
thee, and will hide himselfe from thy face.

13. Depart from thine enemies, and be-
ware of thy friendes.

14. A faithfull friend is a strong defence, and
he that findeth such a one, findeth a treasure.

15. A faithfull friend ought not to be changed
for any thing, and the wright [of golde and
silver] is not to be compared to the goodnes
[of his faith.]

- 16 Faithfull friends is the medicine of life
[and immortalitye.] and they that feare the
Lord, shall finde him.
- 17 Who so feareth the Lord, he shall direct his
friendship aright, and as his owne selfe, so
shall his friend be.
- 18 If thou sonne, receiue doctrine from thy
poulyt up: so shalt thou finde wisdom [which
shall endure] till thine olde age.
- 19 See to her as one that ploweth, & soweth,
& waite for her good fruites: for thou shalt
haue but litle labour in her woyle: but thou
shalt eate of her fruites right soone.
- 20 Howe exceeding tharp is she to the vnlearn-
ed: he that is without iudgement, will not
remaine with her.
- 21 Vnto such one she is as a fine touchstone,
and he rattleth her from him without delay.
- 22 For they haue the name of wisdom, but
there be but fewe that haue the knowledge
of her.
- 23 [For with them that knowe her, she abid-
eth vnto the appearing of God.]
- 24 Since care, my sonne: receiue my doctrine,
and refuse not my counsell.
- 25 And put thy feet into her linkes, and thy
necke into her chaine.
- 26 Bowe downe thy shoulder vnto her, and
beare her, and be not wearie of her bandes.
- 27 Come vnto her with thy whole heart, and
keepe her waies with all thy power.
- 28 Heke after her, and keache her, and she
shalbe thy word thy: and when thou halt goe
ten her, forsake her not.
- 29 For at the last thou shalt finde rest in her,
and that she shall turned to thy ioy.
- 30 When shall her fetters be a strong defence
for thee, [and a sure foundation] and her
chaynes a glorious raiment.
- 31 For there is a golden ornament in her, and
her bandes are the laces of purple colour.
- 32 When shalt put her on as a robe of ho-
nour, & shalt put her vpon thee, as a crowne
of ioy.
- 33 My sonne, if thou wilt, thou shalt be taught,
and if thou wilt applie thy minde, thou shalt
be wittie.
- 34 If thou loue to heare, thou shalt receiue
[doctrine,] and if thou delight in hearing,
thou shalt be wise.
- 35 Stande with the multitude of the elders,
which are wise, and ioyne with him that is
wise.
- 36 Desire to heare all godly talke, and let
not the graue sentences of knowledge escape
thee.
- 37 And if thou seest a man of vnderstanding,
get thee soone vnto him, and let thy foote
beare the steppes of his doores.
- 38 Let thy minde be vpon the aduincement
of the Lord, and be continually occupied in
his commandmentes: so shall he establish
thy heart, and giue thee wisdom at thine
owne desire.
- C H A P. VII.
- 27 VV'e must forsake euill, and yet not with vs, our selues,
28 The behauiour of the wise towards his wife, his
friends, his children, his seruantes, his father and mo-
ther.
- 1 De no euill: so shall no harme come vnto
to thee.
- 2 Depart from the thing that is wicked, and
sinne shall come away from thee.
- 3 My sonne, folue not vpon the furrowes of
vnghteousnesse, least that thou reape them
seuen fold.
- 4 Like not of the Lord preeminence, neither
of the King the seate of honour.
- 5 Justice not thy seite before the Lord: [for
he knoweth thine heart,] and he will not thy
wisdom in the presence of the King.
- 6 Heke not to be made a Iudge, least thou be
not able to take away iniquitie, and least
thou, fearing the person of the mightie,
shouldest commit an offence against thine
brightnesse.
- 7 Offende not against the multitude of a citie,
and call not thy selfe among the people.
- 8 Wende not two sinners together: for in one
sinne shalt thou not be vniuersified.
- 9 Say not, God will looke vpon the multitude
of mine oblations, and when I offer to the
most high God, he will accept it.
- 10 Be not faint hearted, wha thou makest thy
prayer, neither slacke in giuing of almes.
- 11 Laugh no man to come in the haumes of
his soule: for [God which seeth all things]
is he that can bring downe, and set by as
game.
- 12 Sow not a lie against thy brother, neither
do the same against thy friend.
- 13 Wende not to make any maner of lie: for the
custome thereof is not good.
- 14 Swaie not many wordes when thou art
among the Elders, neither reape a thing
in thy prayer.
- 15 Hate not laborious woyle, neither thy
hulbandrie, which the most high hath cre-
ated.
- 16 Humble not thy selfe in the multitude of
the wicked, but remember that vengeance
will not slacke.
- 17 Humble thy minde greatly: for the venge-
ance of the wicked is fire and woemen.
- 18 Gine not ouer thy friends for any good, nor
thy true brother for the golde of Egypt.
- 19 Depart not from a wise and good woman:
[that is fallen vnto thee for thy reason in
the feare of the Lord:] for her graces aboue
golde.
- 20 Whereas thy seruant worketh truly,
intreat him not euill, nor the hireling that he
soweth himselfe to holp for thee.
- 21 Let thy soule loue a good seruant, and des-
fraude him not of libertie, [neither leaue him
a poore man.]
- 22 If thou haue cattell, inoke well to them,
and if they be for thy yoke, keepe them with
thee.
- 23 If thou haue sonnes, instruct them, and
hold their neckes from their youth.
- 24 If thou haue daughters, keepe their do-
ber, and shewe not thy face charefull toward
them.
- 25 Marry thy daughter, and so shalt thou per-
forme a worthy matter: but giue her to a
man of vnderstanding.
- 26 If thou haue a wife after thy minde, for-
sake her not, but commit not thy selfe to the
hatefull.
- 27 Honour thy father with thy whole heart,
and forger not the sorowes of thy mother.
- 28 Remem

28 Remember that thou wast boine of them, and howe canst thou recompense them the things that they haue done for thee?
29 *I feare the Lord with all thy soule, and honour his ministers.*
30 Loue him that made thee, with all thy strength, and forsake not his seruants.
31 *I feare the Lord with all thy soule, & honour the Priests,* and giue them their position, as it is commanded thee, the first frutes, [and purifications] & sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holp things.

32 *Or, liberallitie* Stretche thine hande vnto the poore, that thy blessing, [and reconciliation] may be accomplished.
33 *Tob. 2. 4. 7. and 4. 17. Rom. 12. 15.* Liberallitie pleasest all men lining, and from the dead restraine it not.
34 * Let not them that weepe, bee without comfort: but mourne with such as mourne.

35 * Be not slowe to visite the sicke: for that shal make thee to be beloved.
36 Whatsoeuer thou takest in hand, remembre the ende, and thou shalt neuer be amiss.

CHAP. VII.

Verumt take heed with whom we haue to do.

1 *Mat. 5. 25.* *Chap. 3. 1. 6.* True not with a mightie man, least thou fall into his handes.
2 * Make not variance with a riche man, least he on the other side weppeth downe thy weppit: * for golde [and silver] hath destroyed many, and hath submerged the hearts of kings.
3 Decline not with a man that is full of wordes, and lay no riches vpon his fire.
4 Blame not with a man that is vntaught, least thy kindred be dishonoured.

5 *Galat. 6. 1.* Despise not a man that turneth himselfe awap from sinne, nor cast him not in the teeth withall, but remember that we are all worthy blame.

6 *Lewis. 19. 32.* Dishonour not a man in his olde age: for they were as we which are not olde.
7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into lope.]

8 *Chap. 6. 35.* Despise not the exhortation of the Elders that be wise, but asquaine thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding, and how to serue great men without complaint.]

9 Doe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, & to make answer in the time of neede.

10 Kinde not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fire flames [of their finnes.]

11 Kise not vp against him & doeth wijs, that he lay not waste as a fyre for thy inour.

12 *Chap. 29. 4.* Lende not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, thinke to pay it.

14 Doe not to laue with the Iudge: for they will giue sentence accordyng to his owne honour.

15 * Trauaple not by the way with him that is calt, least he do thee iniurie: for he followeth his owne willfulnesse, and so shalt thou perishe through his folie.

16 * Stris not with him that is angrie, and go not with him into the wilderness: for blind is as nothing in his sight, and where there is no helpe, he will asquaine thee.

17 Take no comfort in sinners: for he can not keepe a thing close.

18 Doe no secretes thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vntankefull to thee, [and put thee to repulse.]

CHAP. IX.

Of ielousie. 12 An olde friende is to be preferred before a newe. 18 Righteous men should be bidden to thy table.

1 *Gen. 4. 1. Prov. 12. 14.* Be not ielous ouer thy wife of thy bones, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, least she overcome thy strength, [and so thou be consumed.]

3 Where not an harlot, least thou fall into her snares.

4 Use not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftines.

5 Gaze not on a maike, that thou fall not by that that is precious in her.

6 Call not thy minde vpon harlots [in any manner of thing,] lest thou destitute [both thy selfe and thine heritage.]

7 Doe not about gazing in the streets of the cite, neither wander thou in the secrete places thereof.

8 * Turne awap thine eye from a beautifull woman, and looke not vpon others beault: for many haue perished by the beaultie of women: for though it loue is kindled as a fire.

9 [Every woman that is an harlot, shall be troden vnder soote as doung, of euery one that goeth by the way.]

10 Many wondering at the beaultie of a strange woman, haue bene cast out: for her wordes burne as a fire.

11 Sitte not at all with another mans wife, [neither lie with her vpon the bed,] nor bander with her, least thine heart incline vnto her, & so through thy desire fall into destruction.

12 * Forake not an olde friende: for the new shal not be like him: a new friend is as newe wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shal not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slape: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the mids of snares, & that thou walkest vpon the rowes of the cite.

16 Try thy neighbour as nere as thou canst, and aske counsell of the wise.

17 Let thy talke be with the liue, and all thy communing

Chap. 36. 38. and 39. 32. and 39. 32. and 39. 32.

communication in the house of the most High.

18 Let trust men enter & dance with thee, & let thy rejoycing be in the feast of the Lord.

19 In the hands of the craftsman shall the workes be manufactered, & the wise prynces of the people shall be made. (and the woide by the wise doers.)

20 If man trust in his riches, and be proud in his talking, shall he be hated.

C H A P. X.

1 Of Kings and judges. 7 Pride and courtousness are to be abhorred. 28 Labour is praised.

1 A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the cite is, such are all they that dwell therein.

3 An unwise king destroyeth his people, but where they that be in authoritie, are men of understanding, there the cite prospereth.

4 The gouernment of the earth is in the hands of the Lord, (and all iniquitie of the nations is to be abhorred, and when time is, he will set up a pious ruler over it.

5 In the hands of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 Be not angry for any wrong, with thy neighbour, and doe nothing by inuicious practices.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 Because of vnrightheous dealing & wrongs and riches gotten by deceit, the kingdome is transferred from one people to another.

9 There is nothing worse than a couetous man: [whp are thou yowde, & earth and alhes: there is not a more wicked thing, then to loue money:] for such one woulde euen sell his soule, & for his life euery one is compelled to pull out his owne bowels.

10 All tyrannie is of small indurance, and the disease that is hard to heale, is grievous to the physician.]

11 The physician cutteth off the soie disease, & he that is to day a king, to morowe is dead.

12 Whp is earth and alhes proud, seeing that whp a man dieth, he is the beire of serpents, beastes, and wormes?

13 The beginning of mans pride, is to fall as trap from God, & to turne alway his heart from his maker.

14 For pride is the original of sinne, and hee that hath it, shall powere out abomination, till at last hee be overthowen: therefore the Lord humblyeth the perswasions [of the wise hee] to dishonour, and destroyeth them in the ende.

15 The Lord hath cast downe the thrones of the [yowde] prynces, & set vp the mecke in their stead.

16 The Lord plucketh by the rootes of the [yowde] nations, and planteth the lowly with glorie among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wis-

ther away, & destroyeth them, and maketh their memoriall to craie out of the earth.

18 God destroyeth the memoriall of the yowde, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wight in the generation of women.

20 There is a seede of man, which is an honourable seede: the honorable seede are they that feare the Lord: there is a seede of man, which is without honour: & seede without honour, are they that transgresse the commandments of the Lord: it is a seede that remaineth which feareth the Lord, & a saye plant, & lone him: but they are a seede without honour, that despise the law, & a deceivable seede that breake the commandments.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth & the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glory as well of the riche and the noble, as of the poore.

24 It is not meete to despise the poore man that hath understanding, neyther to it convenient to magnifie the riche that is a wicked man.

25 The great man and the iudge & the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

26 Vnto the seruant that is wise, shall they that are free, doe seruice: he & hath knowledg, will not grudge when he is reformed, [and the ignorant shal not come to honour.]

27 Make not excuse when thou shouldest do thy woike, neyther be ashamed thereof though pride in the time of aduersitie.

28 Better is hee that laboureth and hath plentyousnesse of all things, then hee that is gorgeous, and wanteth bread.

29 If thoume, get thy selfe praise by meeknes, and esteeme thy selfe as thou deseruest.

30 Who will count him selfe that smiteth against him selfe: or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the riche is had in reputation because of his goods.

32 He that is honourable in pouertie, howe much more shall he be when he is rich: and he that is vn honest bring riche, howe much more will he be so when he is in pouertie?

C H A P. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement.

14 All things come of God. 29 All men are not to be brought into thine house.

Wise dome lifteth by the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neyther despise a man in his breter appearance.

3 The Wee is but small among the foules, yet doth her fruit passe in vertues.

4 Be not yowde of clothing & rapurment, and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secret [and unknowne] are his

Prov. 17. 22
2. Sam. 12.

Prov. 11. 9, 12

Gen. 41. 40
Dan. 6. 3.

Mat. 23. 34

Job d. iii.

woykes

workes among men.

3. Sam. 15.
23. 1. 1. 6.
10.

Deut. 13. 14.
17. 4. 6.
18. 7. 22.
Prov. 13. 13.

Mat. 19. 22.
1. Tim. 6. 9.

Prov. 10. 3.

Ab. 42. 10.

Job 1. 21.
24. 12. 4.

Job 12. 19.

Job 13. 24.

- 5 Many tyrants haue sit down vpon þe earth,
* and the vniuersall hath wome the crowne.
6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.
7 ¶ * Blame no [man] before thou haue inquired the matter: vnderstand first, and then refuse [righteously].
8 * Gie no sentence, before thou hast heard the cause, neither interrupt men in the mids of their tales.
9 Strive not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.
10 Appoyme, meddle not with many matters: * for if thou gaine much, thou shalt not be blamelesse, and if thou followe after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.
11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he waiteth.
12 Again there is some that is slothfull, and * hath neede of help: for he waiteth strength, and hath great povertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate.
13 And he lieth by his head: so that many men maruill at him, [and giue honour vnto God].
14 * Prosperitie & aduersitie, life and death, povertie and riches come of the Lord.
15 Wisdome and knowledge, & vnderstanding of the Lawe are of the Lord: loue and good workes come of him.
16 Error and darkenes are appoynted for sinners, and they that exalt them selues in euil, ware olde in euil.
17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.
18 ¶ Some man is riche by his care and nigardship, & this is the portion of his wages.
19 In that he saith, * I haue gotten rest, and nowe wil I eate continually of my goods, yet he considereth not that the time dialueth nere, that he must leane all these things vnto other men, and die himselfe.
20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.
21 Maruill not at the workes of sinners, but trust in the Lord, & abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man riche.
22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie lone to himselfe.
23 ¶ Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?
24 Again say not, I haue enough, and possessesse many things, and what euil can come to me hereafter?
25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.
26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wages.
27 The aduersitie of an houre maketh one to

forget pleasure: and in a mans ende, his workes are discouered.

- 28 Judge none blessed before his death: for a man shalbe knowne by his children.
29 Binge not euery man into thine house: for the deceiptfull haue many traimes, [and are like stomackes that belche stinking].
30 As a partridge is taken vnder a basket, [and the hinde is taken in the snare], so is the heart of the pious man, which like a spie warcheth for thy fall.
31 For he lieth in wait and turneth good vnto euil, and in things woorthie playe he will finde some faulte.
32 Of one little sparke is made a great fire, [& of one deceiptfull man is blood increased: for a timefull man lapeth waite for blood].
33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.
34 Lodge a stranger, and he will destroy thee with vnquietnes, and bryne thee from thine owne.

CHAP. XII.

2 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

1 When thou wilt doe good, knowe to whom thou doest it, so shalt thou be thanked for thy benefices.

2 * Doe good vnto the righteous, and thou shalt finde [great] rewarde, though not of him, yet of the most High. Gal. 6. 10. 1. Tim. 5. 1.

3 Ye can not haue good that continueth in euil, and giueth no almes: [for the most High hateth the sinners, & hath merrie vpon them that repent].

4 Gine vnto such as feare God, and receive not a siner.

5 Doe well vnto him that is tolowy, but gine not to the vngodly: haue backe thy byrad, and gine it not vnto him, lest he overcome thee thereby: els thou shalt receive twile as much euil for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and wil repay vengeance vnto the vngodly, and keepeth them agaynst the day of horrible vengeance.

7 Gine vnto the good, and receive not the sinner.

8 A friend can not be knownen in prosperitie, neither can an enemye be vnknewen in aduersitie.

9 When a man is in wealth, it griueneth his enemies, but in heauinesse and trouble a mans very friend wil depart from him.

10 Trust neuer thine enemye: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet abuse thy selfe, and betrace of him, & thou shalt be to him, as he that wipeth a glasse, & thou shalt knowe that all his rust hath not bene wel wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest he seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

14 * Wende not two sinnes together: for there shal not one be unpunished. Chap. 7. 2. and 21. 2.

13 Who will haue pitie on the charmer, that is ringed of the serpent? or of all such as come neere the deathe? so is it with him that keepeth company with a wicked man, and wrappeh himselfe in his sinnes.

16 For a season will he hide with thee: but if thou humble, he tarpeh not.

17 An enemie is sweete in his lippes: he can make many good woordes, and speake many good things: yea, he can wepe with his eyes, but in his heart he imagineth howe to chiove thee into the pitte: and if he may finde opportunitie, hee will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretende to helpe thee, yet shall he undermine thee: he will shake his head, and clasp his hands, and will make many woordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the riche are to be eschewed. 15 The loan of God. 17 Like doe company with their lijs.

He that toucheth pitch, shall be defiled with it: and he that is familiar with the proude, shall be like vnto him.

2 Burthen not thy selfe aboue thy power, wispiet thou him, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the ear: then potte together: for if the one be luttren against the other, it shall be broken.

3 The riche dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreate: if the riche haue done wrong, he must pet be intreated: but if the poore haue done it, hee shall straightwaies be cheareid.

4 If thou be for his piosite, he bleth thee: but if thou haue nothing, he wil forlake thee.

5 If thou haue any thing: he will lue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and gine thee all good woordes, and say, What wantest thou?

7 Thus wil he shame thee in his meate, vntill he haue surp thee cleane by twice or thise, and at the last he will laugh thee to scorne: afterwarde, when he seeth thee, he wil forlake thee, and shake his head at thee.

8 Submit thy selfe vnto God, & waite vpon his hand.

9 Beware that thou be not decciwed in thine owne conceite, and brought downe by thy simpleness: [be not too humble in thy wil domie.]

10 If thou be called of a nightie man, absent thy selfe: so that he call thee the more oft.

11 Deale not thou vnto him, that thou doe not luit out, but goe not thou farre off, least he forgieth thee.

12 Withdrow not thy selfe from his speache, but belenee not his many woordes: for with much communication will he tempe thee, and langhingis will he grope thee.

13 He is vnniercifull, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good herbe: for thou wilt be in perill of thine ouerthrowing: wile thou hearest this, awake in thy slepe.

15 Love the Lord all thy life, and cal vpon him for thy saluation.

16 Every beast loneth his like, and euery man loneth his neighbour.

17 All flesh will cringe to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no moxe can the vngodly be the righteous.

19 What fellowshipp hath a hyena with a dogge? and what peace is betwene the rich and the poore?

20 As the wilde asse is the Lyons pray in the wilderness, so are poore me & myrat of a rich.

21 As the proude hate humilitie, so doe the rich abhorre the poore.

22 If a riche man fall, his friends set him by againe: but when the poore salter, his friends bite him away.

23 If a rich man offend, he hath many helpers: he speaketh many woordes, and pet men iustifie him: but if a poore man saple, they rebuke him, & though he speake wisely, pet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he sapeh, they papele it vnto the clowdes: but if the poore man speake, they say, What selow is this? and if he doe anill, they will desdrop him.

25 Riches are good vnto him that hath no sinne [in his conscience], and pueritie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A chearefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdom.

Blessed is the man that hath not fallen by [the woide of] his mouth, and is not tourmented with the soiove of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comelp for a niggard, & what should an eniuous man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whome will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieeth himselfe: and this is a rewarde of his wickednes.

7 And if he doe any good, hee doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

8 The eniuous man hath a wicked looke: he turneth away his face, and despiseth men.

9 A cometous mans eye hath neuer proung of a portion, and his wicked malice withereth his owne soule.

10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.

Which is a wilde beast that counteneth them out of their houses and denoureth them.

Chap. 19. 16. i. am. 3. 2.

Prov. 27. 19.

u That is, the day of death.

Chap. 4. 1.
Job. 4. 7.
Isa. 14. 13.

Isa. 40. 6.
3. per. 1. 24.
Isa. 1. 10.

Isa. 1. 3.

- 11 **Thy** soule, do good to thy selfe of that thou hast, and give the Lord his due offerings.
- 12 **Remember** that death tarieth not, & that the comenauent of the graue is not shewed vnto thee.
- 13 * **Do** good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.
- 14 **Desira**nde not thy selfe of the good day, and let not the portion of the good desires ouer- passe thee.
- 15 **Shalt** thou not leane thy tranayles vnto another, and thy labours for the diuiding of the heritage?
- 16 **One** take & sanctifie thy soule: [wojke thou righteousness before thy death:] for in the hell there is no meate to finde.
- 17 * **All** flesh wareth olde, as a garment, and this is the condition of al times, Thou shalt be the death.
- 18 **As** the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an ende, and another is bozne.
- 19 **All** corruptible things shall faple, and the woiker thereof shall go withall.
- 20 [Every excellent woiker shall be iustified, and hee that woiketh it, shall haue honour thereby.]
- 21 * **Blessed** is the man that doeth meditate honest things by wisdom, (and exerciseth himselfe in iustice,) and he that reasoneth of holy things by his vnderstanding.
- 22 **Wher**by considereth in his heart her wayes, and vnderstandeth her secrets.
- 23 **Goe** thou after her as one that seeketh her out, and lie in waite in her wayes.
- 24 **He** shall looke in at her windowes, and hearken at her doores.
- 25 **He** shall abide beside her house, and fasten a stake in her walles: he shall put his tent betwix her.
- 26 **And** hee shall remayne in the lodging of good men, and shall let his children vnder her couering, and shall dwell vnder her bjan- ches.
- 27 **As** her he shall be couered from the heate, and in her glorie shall he dwell.

CHAP. XV.

1 *The goodness that followeth him which feareth God. 2 God reuellet and casteth off the sinner, 31 God is not the author of euill.*

- 1 **H**e that feareth the Lord, will do good: and he that hath the knowledge of the Lawe, will keepe it sure.
- 2 **As** an [honourable] mother shall she merite him, and she, as his wife married of a vir- gine, will receive him.
- 3 **With** the bread [of life] and vnderstanding shall she feede him, and giue him the water of [wise] wisdom: wisdom she will dike.
- 4 **He** shall adire himselfe in her, and shall not be moued, and shall holde himselfe fast by her, and shall not be confounded.
- 5 **She** shall exalt him aboue his neighbours, and in the mides of the congregation shall she open his mouth: [with the spirit of wis- dome, & vnderstanding shall she fill him, and clothe him with the garment of glorie.]
- 6 **She** shall cause him to inherit ioy, and the scowle of gladnesse, & an euerlasting name,

a As a pure virgin newly married, cloth friend- ly entreat her husband: so shall iu- dices pure & vdefiled, gently en- teraine her lovers.

Isa. 4. 10.

- 7 **But** foolish men will not take hoide vpon her: [but such as haue vnderstanding, will merite her:] the sinners shall not see her.
- 8 **For** she is farre from pride [& deier,] and men that lye, can not remember her: [but men of truth shall haue her, & shall prosper enen vnto the beholding of God.]
- 9 **Wise** is not seruise in the mouth of the sinner: for that is not lent of the Lord.
- 10 **But** if ypsie come of wise dome, (and be plenteous in a faithfull mouth) then the Lord will prosper it.
- 11 **Say** not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.
- 12 **Say** not thou, He hath caused me to erre: for he hath no neede of the foolish man.
- 13 **The** Lord hateth all abomination [of euer- soure:] and they that feare God, loue it not.
- 14 * **He** made man from the beginning, & left him in the hands of his counsell, [and gaue him his commandements and precepts.]
- 15 **If** thou wise, thou shalt obserue the com- mandements, and testifie thy good will.
- 16 **He** hath let water & fire before thee, stretch out thine hand vnto which thou wilt.
- 17 * **Before** man is life and death, (good and euill:) what him liketh, shall be giuen him.
- 18 **For** the wisdom of the Lord is great, and hee is mightie in power, and beholdeth all things [continually.]
- 19 * **And** the eyes [of the Lord] are vpon the char face him, & he knoweth all the works of man.

Gm. 1. 3.

Isa. 34. 23.
16. Job. 4. 13.

CHAP. XVI.

1 *Of vnhappie, and wicked children. 17 No man can hide himselfe from God, 24 An exhortation to the receiving of instruction.*

- 1 **D**esire not the multitude of vnpious- able children, neither delight in vngods- ly children: though they be many, re- ioyce not in them, except the feare of the Lord be with them.
- 2 **Trust** not thou to their life, neither rest vpon their multitude.
- 3 **For** one that is iust, is better then a thou- sande such, and better it is to dye without children, then to leaue beghinde him vngodly children.
- 4 **For** by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be waiked incontinently.
- 5 **As** any such things haue I sene with mine eyes, & mine eare hath heard greater things then these.
- 6 * **In** the congregation of the vngodly shall a fire be kindled, & among vnsanctified pros- ple shall the warty be let on fire.
- 7 * **He** spared not the old giants which were rebellious, trusting to their owne strength.
- 8 * **Neither** spared hee where as Lot dwelt, those whome he abhorred for their pride.
- 9 **He** had no pite vpon the people that were destroued, and pressed vp in their sinnes.
- 10 * **And** so hee persecuted the fire hundred- thousand footmen, that were gathered in hardness of their heart, in affliction them

Chap. 16. 10.

Gm. 4. 1.

Gen. 14. 13.

25.

Now. 14. 13.
16. 30. and
26. 31.

and visiting them, in visiting the healing them, with mercie, and with chastisement.

11 Therefore if there be one stricken among the people, it is marvellous if he scape unpunished: for mercie and wrath are with him: he is mighty to forgive, and to purge out his pleasure.

12 As his mercie is great, so is his punishment also: he judgeth a man according to his works.

13 The Ungodly shall not scape with his spoile, and the patience of the godly shall not be delayed.

14 We will give place to all good words, and every one shall finde according to his works, [and after the understanding of his pilgrimage.]

15 The King hardened Pharaos, that he should not know him, and that his works should be known upon the earth under the heaven.

16 His mercie is known to all creatures: he hath separate his light from the darkness with an advocate.

17 Say not thou, I will hide my selfe from the King: for who will thinke upon me from above? I shall not be known in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heaven, and the heaven of heavens, which are for God: the depth, and the earth, and all that therein is, shall be moved when he shall visite.

19 All the wayde which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the King looketh upon them.

20 These things doeth he not understand with sight, [but he understandeth every heart.]

21 And who understandeth his wayes? and the strong that no man can see: for the most part of his wayes are hid.

22 Who can declare the wayes of his righteousness? or who can abide them? for his ordinance is farre off, and the trying out of all things sayeth.

23 He that is humble of heart, will consider these things: but an unwise and erroneous man censureth his minde upon foolish things.

24 Appoynt some, hearken unto me, and learne knowledge, and marke my wayes with thine heart.

25 I will declare the wayes of doctrine, and I will instruct thee exactly in knowledge.

26 The King hath set his wayes in good order from the beginning, and part of them hath he finished from the other when he first made them.

27 He hath garnished his wayes for ever, and their beginnings as long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient unto his wayes.

29 After this the King looked upon the earth and filled it with his good things.

30 When all manner of living beasts hath covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodness that God hath done unto him: 29 Of Adam, 31. And of the serpent.

1 The King hath created man of the earth, and turned him into it againe.

2 He gave him the number of dayes and certaine times, and gave him power of the things that are upon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion over the beasts, and fowles.

5 [We created out of him an helper like unto himselfe,] and gave them discretion and tongue, and eyes, eares, and an heart to understand, and finally he gave them a spirit, and sensibility: he gave them speech to declare his wayes.

6 And he filled them with knowledge of understanding, and showed them good & evil.

7 He set his eye upon their hearts, declaring unto them his noble wayes.

8 And gave them occasion to rejoice perpetually in his miracles, that they should joyfully declare his wayes, and that the elect should praise his holy name together.

9 Beside this, he gave them knowledge, and gave them the lawe of life for an heritage, that they might know that they were mortall.

10 He made an everlasting covenant with them, and shewed them his judgments.

11 Their eyes saw the marvellous of his glory, and their eares heard his glorious voice.

12 And hee sayde unto them, Beware of all unrighteous things. He gave every man also a commaundement concerning his neighbour.

13 Their wayes are ever before him, and are not hid from his eyes.

14 Every man from his youth is given to as well, and their stonie heartes can not become flesh.

15 He appoynted a ruler upon every people, when he divided the nations of the world.

16 And hee did thinke Israel, as a peculiar people to himselfe, to whom hee nourisheth with discipline as his first borne, and giveth him most loving light, and doeth not forsake him.

17 All their wayes are as the sunne before him, and his eyes are continually upon their wayes.

18 None of their unrighteousnesse is hidde from him, but all their sinnes are before the King.

19 And as he is mercifull, and knoweth his wayes, he doeth not leave them nor forsake them, but spareth them.

20 The almes of a man, is as a thing sealed by before him, and hee keepeth the good deeds of man as the apple of the eye, and giveth repentance to their sinnes, and daughters.

21 He the last shall hee arise, and reward them, and shall repare their reward upon their heads.

22 But unto them that will repent, hee giveth them grace to returne, and exhorteth

Gen. 1. 27. 2. 2. 3. 23. 6. 7. 1. 1. cor. 13. 7. 1. 3. 10.

Gen. 2. 23. 1. cor. 11. 9.

a Through their owne transgression.

Exod. 20. 16. 17. 6. 22. 23.

b That is, soft & gentle, for the holy Ghost to write his lawes in. Deut. 4. 20. and 10. 15.

Chap. 29. 23.

Mat. 25. 33.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

such as false, with patience, [& saitheth them the portion of the vertue.]

Jer. 32.

23 *Remember them into the Loyde, and forsake thy sinnes: make thy prayer before his face, and take away the offence.*

24 *Turne againe vnto the most High: for he will bring thee from darkness to wholsome light: forsake thine brightconesse, & hate greatly all abomination.*

25 *[Knowe the righteousnesse and iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the partes of the holy woyle with such as be living and confesse God.]*

Psal. 63. if. 2
34. 18, 19.

26 ** Who can praye the most High in the heyl, as doe all they that liue and confesse him?*

27 *[Abide not thou in the error of the vngodly, but praise the Loyd before death.]*

28 *Thankfulnessse perisheth from the dead, as though he were not: but the living, and he that is found of heart, prayeth the Loyd, [and receiue in his mercie.]*

29 *How great is the louing kindnesse of the Loyde our God, and his compassion vnto such as turne vnto him in holines!*

30 *For all thynges can not be in men, because the sonne of man is not immortall, [and chey take pleasure in the vanitie of wickednesse.]*

31 *What is moye cleare then the sunne? yet shall it fade.*

32 *So flesh and blood that thinketh euill, [shall be rejoyced.]*

33 *He seeth the power of the high heauen, and all men are but earth and ashes.*

C H A P. XVIII.

1 *The marvellous works of God. 6. 7. The miserie and wretchednesse of man. 8. Against God ought we not to complaine. 21. The performing of vncere.*

Gen. 1. 1.

1 *He that liueth for euer, made all thynges together: the Loyde who onely is iust, and there is none other but he, [and he remaneth a victorious King for euer.]*

2 *He ordereth the woyle with the power of his hande, and all thynges obey his will: for he governeth all thynges by his power, and ordereth the holy thynges from the pious phane.*

3 *To whome hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?*

4 *Who shall declare the power of his greatness? or who will take vpon him to tell out his mercie?*

5 *As for the wonderous workes of the Loyde, there may nothing bee taken from them, neyther can any thing bee put vnto them, neyther may the grounde of them be found out.*

6 *But when a man hath done his best, he must beginne againe, and when he thinketh to come to an ende, he must go againe to his labour.*

7 *What is man? whereto seareth he? what good or euill can he do?*

Psal. 90. 10.

8 ** If the number of a mans dayes bee an hundred yere, it is much: & no man hath certaine knowledge of his death.*

9 *As dropes of rapine are vnto the sea, and*

as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes. 1. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 *Therefore is [God] patient with them, & pouereth out his mercie vpon them.*

11 *He sawe and perceiued, that the arrogancie of their heart, and their rime was euill: therefore heaped he by his mercie vpon them, and shewed them the roap of righteousness.*

12 *The mercie that a man hath, reacheth to his neyghbour: but the mercie of the Loyde is vpon all flesh: he chasteneth, & murthereth, and reacheth, and bringeth backe, as a shepheard his flocke.*

13 *He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.*

14 ** If thou sonne, when thou doest good, rejoyce not: & wharsoener thou giuest, be no discomfortable woyles.*

15 *Shall not the deale allwaie the better: so is a word better then a gift.*

16 *As is not a woyle better then a good gift? but a gracions man giueth them both.*

17 *A foole will rejoyce churishly, and a gift of the entomies putteth out the eyes.*

18 *[Let the righteousnesse before thou come to iudgement:]* learne before thou speake, & use physike of euill thou belieue.

19 ** Examine thy selfe, before thou be iudged. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

20 *Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, then thy conversion.*

21 *Let nothing let thee to paye thy voice in time, and deferre not vnto death to be reformed: [for the rewarde of God endureth for euer.]*

22 *Before thou prayest, prepare thy selfe, and be not as one that tempteth the Loyd.*

23 *Think vpon the way, that shall be at the ende, and the house of vengeance, when he shall turne away his face.*

24 ** When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon povertie and neede.*

25 *From the morning vntill the evening the time is changed, and all such thynges are come done before the Loyd.*

26 *A wise man feareth in all thynges, and in the dayes of transgression he keepeth him selfe from sinne: but the foole doeth not obserue the time.*

27 ** Every wise man knoweth wisdom, and knowledge, and prayeth him that sheweth her.*

28 *They that haue vnderstanding, deale wisely in woyles: [they vnderstand the truth & righteousnesse.] and poure out wry woyles the graue sentences for mans life.*

29 *The chiefe auoytie of speaking is of the Loyde alone: for a mortall man hath but a dead heart.*

30 ** Followe not thy lustes, but turne thee from thine owne appetites.*

31 *For if thou giuest thy soule her desires, it shall make thine enemies that enie the, to laugh thee to scorn.*

32 *Take not thy pleasure in great voluptuousnesse,*

and intangle not thy selfe with such companies.

- 33 Because not a bigger by making baskets of that that thou hast bestowed, and so leave nothing in thy purse: els thou shouldest stande out for thyne owne life.

CHAP. XIX.

- 1 *Uine and whoredoms bring men to poverty, & in thy words use discretion, 22 The difference of the wisdomes of God and man, 27 VVherby thou mayest know what is in man.*

1 A labouring man that is giuen to hym-kemede, shall not be rich: and he that concerneth small things, shall fall by little and little.

2 Wine and women leade wise men out of the way, [and put men of understanding to repoyse.]

3 And he that companyeth adulterers, shall become impudent: rottenness and wormes shall haue him to heritage, and he that is co-boyle, shall be taken away, and be made a publicke example.

4 He that is hasty to give credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: [he that hateth to be reuenged, his life shall he shortened, and he that abhorreth babbling of wordes, quencheth wickednes:] and he that secretly pleasures, crowneeth his owne soule.

6 He that refraneth his tongue, may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Keepe not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens matters, neither to friend nor foe: and if the time appertaine not vnto thee, reuells it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunity, he wil hate thee.

10 If thou hast heard a word, against thy neighbour, let it die with thee, and be sure, it will not hurt thee.

11 A scole traueileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a scoles heart.

13 Reproue a friend lest he do euill, and if he haue done it, that he doe it no more.

14 Reproue a friende that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friende his faulte: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: and who is hee, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Lawe of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdomes obtaineth his loue.

19 The knowledge of the commandments of the Lord is the doctrine of life, and they that obey him, shall receiue the fruits of iust

mytalitie.

20 The feare of the Lord is all wise men, and the performinge of the Lawe is perfit wise-dome, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I wil not doe as it pleased thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, neither is thers prudence where as the counsell of sinners is: but it is euill execrable malice: and the fool is hope of wise dome.

23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisdom, and transgresseth the Lawe of the most High.

24 There is a certaine subtiltie that is fine, but it is unrighteous: and there is that which is the open & manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some y being about wicked purposes, do hold downe themselves, & are led, whose inward parts burne altogether with berrie: he looketh downe with his face, and saimeth himselfe deafe: yet before thou perceiue, he will be upon thee to hurt thee.

26 And though he be so weak that he can do thee no harme, yet when he may finde opportunity, he will doe euill.

27 If a man may be knowne by his looke, any one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 A mans garment, & his excessive laughter, and going, declare what person he is.

CHAP. XX.

- Of correction and reproofes, & To speake and keepe silence in time. 17 The fall of the wicked, 23 Offending, 24 The thiefe and the man thier, 28 Gifts blinde the eie of the wise.*

1 There is some rebuke that is not come againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare euill will: and he that acknowledgeth his faulte, shall be preserved from hurt.

3 He when a grided man though little would desire a maide, so is he that useth violence in iudgement.

4 Proue good a thing is it, when thou art reprovied, to shew repentance: for so shalt thou escape without blame.

5 Some man keepeth silence, and is found wise, and some by much babbling becometh hatefull.

6 Some man holdeth his tongue, because he hath not to answer: & some keepeth silence, waiting a convenient time.

7 A wise man wil holde his tongue til he see opportunity: but a trifler and a fool wil regard no time.

8 He that useth many wordes, shall be abhorred, and he that taketh authority to himself, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

- 11 Some man buildeth himselfe for glories sake, and trowe by humblenesse lifted up the head.
- 12 Some man dieth much for a little price: for the which he payeth seven times more.
- 13 A wise man buyeth his wordes maketh him selfe to be loued, but the mule tales of foolles shalbe powred out.
- 14 The gift receiued of a foole, shall doe thee no good, neyther yet of the censures for his importunitie: for he looketh to receive many things for one: he giveth little, & he buyeth much: he openeth his mouth like a coluene crier: to day he lendeth, to morrow asketh he againe, and his prayer is to be hated of God and man.
- 15 The foole saith, I have no friend: I have no thankes for all my good dooers: and they that ate my bread, speake censure of me.
- 16 Howe oft, and of howe many shall he be laughed to scorn? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.
- 17 The fall on a punishment is very sudden: so shall the fall of the wicked come hastily.
- 18 A man without grace is as a foolish tale which is sold by the mouth of the ignorant.
- 19 A wise sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.
- 20 Some man smirreth not because of pouertie, and yet is not grieved when he is alone.
- 21 Some man there is that becometh his owne soule, because he is ashamed, & for the regard of persons loseth it.
- 22 Some man promiseth vnto his friend for shame, and getteth an enemy of him for thought.
- 23 A lie is a wicked shame in a man: yet is it oft in the mouth of the unwise.
- 24 A thiefe is better, then a man that is accustomed to liebet: for both shall haue destruction to heritage.
- 25 The conditions of liars are dishonest, and their shame is euer with them.
- 26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.
- 27 He that tilleth his land, shall increas his heape: he that worketh righteousness, shall be exalted, and he that pleadeth great men, shall haue pardon of his iniquitie.
- 28 Rewards and gifts be like the eyes of the wise, and make them become, that they can not reproue fautes.
- 29 Wisdom is that is hid, & treasure that is hoarded vp, what profit is in them both?
- 30 Better is he that keepeth his ignorance secret, then a man that sheweth his wisdom.
- 31 The necessary patience of him that followeth the Lorde, is better then he that gonerith his life without the Lorde.
- 32 He that is from time, as from a serpent: for thou comest to me, it, it will bite thee: the teeth thereof are as the teeth of a lion, to flap the soules of men.
- 33 All iniquitie is as a two edged sworde, the woundes whereof cannot be healed.
- 34 Strife & iniuries waste riches: so the house of the pious shalbe desolate.
- 35 The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, & his answer is done him incontinently.
- 36 Who so hateth to be requited, is in a way of sinners: but he that feareth the Lord, cometh in heart.
- 37 An eloquent talker is knowne a farre off: but he is wise, persecuted when he falleth.
- 38 Who so buildeth his house vnto other mens money, is like one that gathereth stones to make his grave.
- 39 The congregation of the wicked is like a bundle of fire to destroy them.
- 40 The way of sinners is made playne with stones, but at the ende thereof is hel, darkness and paines.
- 41 He that keepeth the Lawe of the Lord, ruleth his owne affections thereto: & the increase of wisdom is the end of the feare of God.
- 42 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternes.
- 43 The knowledge of the wise shall abound like water that runneth out, and his counsel is like a pure fountaine of life.
- 44 The inner partes of a foole are like a house without wall: he can keepe no knowledge which he liueth.
- 45 When a man of vnderstanding beareth a wise word, he will commend it, and increas it: but if an ignorant man heare it, he will disdain it, and cast it behind his back.
- 46 The talking of a foole is like a burden in the way, but there is comelines in the path of a wise man.
- 47 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wordes in their heart.
- 48 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the unwise is as wood without order.
- 49 Doctrine vnto foolles is as fetters in the fete, & like manacles vpon the right hand.
- 50 A foole liueth vpon his voice, & laugheth, but a wise man doth scarce smile secretly.
- 51 Learning is vnto a wise man a treasure of gold, & like a bracelet vpon his right arme.
- 52 A foolish mans house is come in his neighbours house: but a man of experience is as charged to looke in.
- 53 A foole will weepe in at the door of the house, but he that is wise will shut the door without.
- 54 It is the point of a foolish man to bearken at the doore: for hee that is wise will be grieved with such dishonour.
- 55 The lippes of talkers will be telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.
- 56 The heart of foolles is in their mouth: but the mouth of the wise is in their heart.

CHAP. XXI.

- 1 Not to continue in sin, & the prayer of the afflicted.
2 To hate to be reproued. 3 The mouth of the wise man. 4 The thought of the foole.

M y sonne, hast thou sinned? doe so no more, but pray for the foule finnes [that they may be forgiven thee.]

chap. 21. 1.
psal. 41. 4.
ecl. 15. 22.

27 When the vngodly curseth Satan, he curseth his owne soule.

28 * A backbiter defileth his owne soule, and is hated wheresoener he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 13 Not to speake much to a foole. 16 A good conscience seareth not.

1 A slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to be compared to the yoking of oxen, and euery one that taketh it vp, wil shake it out of his hand.

3 An euill nurtured soule is the dishonour of the father: and the daughter is least to be ashamed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as smoke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that giueth a porcheard together, and as hee that waketh one that sleepe, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with haughtinesse and foolishnesse they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisdom, is as a man, which speaketh to one that is a sleeper: when he hath tolde his tale, he saith, What is the matter?

11 * Weepe for the dead, for he hath lost the light: so weepe for the foole, for he wanteth understanding: make small weeping for the dead, for he is at rest: but the life of the foole is longer then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [shoulde endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no understanding: * beware of him, lest it turne thee to paine, & lest thou be defiled when he shaketh himselfe. Depart from him, & thou shalt finde rest, and shalt not receiue ioyntie by his foolishnesse.

14 What is heavier then lead? & what other name shoulde a foole haue?

15 * Sande and salt, and a lump of iron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsel, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 No reedes that are set vp on hie, can not abide the winde, so the fearefull heart with

foolish imagination can endure no feare.

19 Hee that hurteeth the eye, bringeth forth teares, and he that hurteeth the heart, bringeth forth the affliction.

20 Who so casteth a stone at the birdes, frayeth them away: and he that vphildeth his friend, breaketh friendship.

21 Though thou dyest a swoorde at thy friends, yet despaire not: for they may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vphilding of pride or disclosing of secrets of a treacherous wound doe not let: for by these things euery friende will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide steadfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be continued, nor the rich that is foolish, to be had in admiration.

24 As a soapur, & smoke of the chimney goeth before the fire, so euill wordes, & rebukes and reuicings goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my self from him, though he should do me harme: whosoener heareth it, shall beare of him.

26 Who shall set a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destruy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of other blasphemies, and vnwise communitations. 16 Of three kinds of sinners. 23 Many sinners proceeds of adulterie. 27 Of the feare of God.

1 O Lord, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.

2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their fautes passe?

3 Lest mine ignorance increaseth, & my sinnes abounds to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leau me not in their imagination] neither giue me a proude looke, but turne away from thy seruants a stoune minde.

5 Take from mee vaine hope, and concupiscence, and reuerce him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 O heare, O ye children, the instruction of a mouth that shall speake truth: who so heareth it, shall not perish through his lippes, [nor be hurt by wicked wordes.]

8 The sinner shall be taken by his owne lipe: for the euill speaker and the proude do offend by them.

9 * Accusatione not thy mouth to swearing: [for in it there are many falles,] nepther take vp for a custome the naming of the

Psal. 141. 24

* Or, my lippes

[That is, of the tongue and lippes.

Exod. 22. 7.

chap. 27. 15.

the mat. 5. 33, 34

Yohis

Tell one: [for thou shalt not be unpunished for such things.]

10 For as a servant which is oft punished, can not be without some sharre, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 And that weth much swearing, shall be filled with wickednes, & the plague that neuer go from his house: when hee shall offend, his fault shall be upon him, & if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed in death: God graunt that it be not found in the heritage of Jacob: but thep that feare God, eschew all such, and are not wrapped in sinne.

Or, inordinat swearing

13 We not the mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 Remember the father and the mother when thou art let among great men, lest thou bee forgotten in their sight, and so through the custome become a foole, and with that thou habdest not bene boiue, and curse the day of thy naturitie.

a. Sam. 16. 7.

15 The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sort[s] of men that abound in sinne, and the third bringeth wretched destruction: a minde hote as fire, that cannot be quenched till it be consumed: an adulterous man that gueth his body no rest, till he haue kindled a fire.

17 All bread is sweete to a whoremonger: he will not leaue off till hee perishe.

Eccl. 39. 15.

18 A man that breaketh wedlocke, and cherisheth thus in his heart, Who seeth mee? I am compassed about with barrenesse: the walles cover me; no body seeth me: whome misde I to feare? the most high will not remember my sinnes.

19 Such a man oulp feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thousand times brighter then the sunne, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secret partes.

20 Wee knowe all things, of euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit. 30. 10. dan. 12. 22.

21 The same man shall bee punished in the streets of the citie, [and shall be chaled like a pong hoole foale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not understand the feare of the Lord.]

22 And thus shall it go also with euery wife that leaueth her husband, and getteth inheritance by another.

Exod. 20. 14.

23 For first the hath disobeyed the Lawe of the most high, and secondly, thee hath trespassed against her owne husband, & thirdly, she hath played the whoie in adultery, and gotten her children by another man.

24 She shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall thee leaue, and her

reproche shall not be put out.

27 And thep that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great gloie to followe the Lord, and to be reuenced of him is long life.

CHAP. XXXIIII.

A praise of wisdomes proceeding forth of the mouth of God, & of her works and places where she resteth. 30 She is given to the children of God.

1 **W**isdomes shall praise her selfe, [and be honoured in God,] and risper in the mids of her people.

2 In the congregation of the most high shall shee open her mouth, and triumphe before his power.

3 [In the mids of her people that shee created, & wondered at in the holy assemblie.]

4 In the multitude of the chosen thee shall be commended, and among such as be blessed, thee shall be praised, and shall say, I

am come out of the mouth of the most high, [first borne before all creatures.]

5 I caused the light that sapientie nor, to arise in the heauen, [and covered the earth as a cloude.]

6 The dwelling is adoue in the heighe, and my throne is in the pillar of the cloude.

7 I alone haue gone rounde about the compasses of heauen, and haue walked in the bottome of the depe.

8 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the heas of all, both high and lowe.]

9 In all these things I sought rest, and a dwelling in some inheritance.

10 So the creator of all things gaue mee a commandment, and hee that made me, sayd, Let thy abroad with dwelling be in Jacob, and take thine inheritance in Israel, and roote thy life among my chosen.

11 He created mee from the beginning, and before the world, and I shall neuer faile: for hee created mee, and so was I established in Zion, which clefeth the firmament of heauen.

12 In the welbeloued citie gaue hee me rest, and in Jerusalem was my power.

13 I took root in an honourable people, even in the position of the Lords inheritance.

14 I am set up on hie like a cedar in Libanus, and as a cypresse tree vpon the mountaynes of Hermon.

15 I am exalted like a palme tree about the God des banks, and as a rose plant in Iericho, which clefeth the firmament of heauen.

16 I am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a bag of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onyx, and sweete storax, and perfume of incense in an house.

18 As the cederinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 As the vine haue I brought forth [fruit] of sweete labour, and my bowyes are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

21 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

22 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

23 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

24 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

25 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

26 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

27 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

28 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

29 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

30 I am the mother of beautifull loue, and of sweete labour, and my bowyes are the fruite of honour and riches.

of feare, and of knowledge, & of hope: I
give eternal things to all my children to
whom God hath commanded.

21 [In me is all grace of life and truth: in me
is all hope of life and veritie.]

22 Come unto me all ye that bee desirous of
me, and fill your selues with my fruites.

23 * For the remembrance of mee is sweeter
then honie, and mine inheritance [sweeter]
then the house come: [the remembrance of
me endureth for evermore.]

24 They that eat me, shall haue the more
hunger, and they that drinke me, shall thirst
the more.

25 Who so hearkeneth vnto me, shall not come
to confusion, & they that worke by me, shall
not offend: [they shall make me to be knowne,
shall haue everlasting life.]

26 All these things are the booke [of life,] and
the covenant of the most high God, [and the
knowledge of the truth,] * and the Lawe
that Moses [in the precepts of righteous-
nes] commanded for an heritage vnto the
house of Jacob, [and the promises pertap-
ing vnto Israel.]

27 We not wearie to behaue your selues balis-
antly with the Loyde, that hee may also con-
firmed you cleane vnto him: for the Loyde al-
mightie is but one God, and besides him
there is none other Saviour.

28 [Out of Dauid his seruante hee ordeined to
raise by a most mightie King that should sit
in the throne of honour for evermore.]

29 He fillet all things with his wisdom, as
Hyphon, and as Eggris, in the time of the
newe fruites.

30 He maketh the vnderstanding to abound
like Euphrates, and as * Joyden in the time
of the harvest.

31 He maketh the doctrine of knowledge to
appareare as the light, and ouerfloweth as
Gron in the time of the vintage.

32 The first man hath not knowne her perfec-
tye: no more shall the last seeke her out.

33 For her considerations are more abundant
then the sea, and her counsell is yprofunder
then the great deepe.

34 I wisdome [haue cast out floods:] I am
as an arme of the river: I runne into Para-
dis as a water conduite.

35 I sayde, I will water my faire garden, and
will water my pleasant ground: And loe,
my ditch became a flood, & my flood became
a sea.

36 For I make doctrine to shine as the
light of the morning, and I lighten it for
euer.

37 [I will pearce thorow all the lower partes
of the earth: I will looke vpon all such as
be a sleepe, and lighten all them that trust in
the Loyd.]

38 I will set forth doctrine, as prophes-
ie, and leaue it vnto all ages for euer.

39 * Beholde that I haue not laboured for
my selfe onely, but for all them that seeke wis-
dome.

CHAP. XXV.

Of three things which please God, and of three which he
hateth. Of some things that be not to be suspect. 14 Of
the malice of a woman.

1 These things reioyce me, & by them au-
thenticated befoze God and man: * the
vntie of brethren, & lone of neighbours, *Gen. 13. 1, 2.*

2 * These sortes of men are sonie hated, and
I utterly abhorre the life of them: a yowe
man that is yowde: a rich man that is a liar,
and an olde adulterer that doeth.

3 * If thou hast gathered nothing in thy pouth,
what caust thou finde in thine age?

4 * Whowse pleasant a thing is it when gray
headed men minister iudgement, and when
the Elders can give good counsell!

5 * Whowse comely a thing is wisdom vnto
aged men, and vnderstanding and yndencie
to men of honour!

6 The crowne of old men is to haue much ex-
perience, and the feare of God is their glory.

7 * There be nine things, which I haue iud-
ged in mine heart to be happy, & the tenth
will I pronounce with my tongue: a man
that while he liueth, hath sor of his children,
and seeth the fall of his enemies.

8 * Well is him that dwelleth with a wise of
vnderstanding, * & that hath not fallen with
his tongue, and that hath not serued such as
are unworthy of him.

9 Well is him that findeth yndencie, and he
that speaketh in the eares of the that will heare.

10 * Whowse great is he that findeth wis-
dome! per is there none about him that sear-
eth the Loyd.

11 The feare of the Loyde passeth all things in
clearnesse.

12 [Blessed is he man vnto whom it is graun-
ted to haue the feare of God.] Vnto whome
shall he be likened that hath attained it?

13 The feare of the Loyde is the beginning
of his lone, & saith is the beginning to be iop-
ned vnto him.

14 [The greatest heauines is the heauines
of the heart, and the greatest malice is the
malice of a woman.]

15 Come me any plague, saue onely the plague
of the heart, and any malice, saue the malice
of a woman:

16 * Any assault, saue any assault of them that
hate, or any vengeance, saue the vengeance of
the enemies.

17 There is not a more wicked head then the
head of the serpent, and there is no wjath as
bone the wjath of an * enemy.

18 * I had rather dwell with a yon & dragon,
then to kepe house with a wicked wife.

19 The wickednes of a woman changeth her
face, and maketh her countenance blacke as
* a lache.

20 Her husband is sitting among his neigh-
bours: because of her he slepeth for he
be ware.

21 All wickednes is but litle to the wickednes
of a woman: let the ymmon of the sunner fall
vpon her.

22 As the slinging vp of a faubie wasp is to
the feere of a aged, so is a wife full of wjodes
to a quiet man.

23 * Humble not at the beautie of a woman, *Chap. 43. 12.*
and desire her not for thy pleasure. *2. sam. 11. 3.*

24 * A woman nourisheth her husband, she is
angrie and impudent and full of repproche.

25 A wicked wife maketh a sope heart, an hea-
uie

Chap. 14. 6.
and 19. 16.
1. sam. 3. 2.

Or, woman.
Prov. 31. 19.

Or, a heart.

wie countenance, and a wounded minde, weak hands and feeble knees, and can not comfort her husband in heavines.

Gen. 3. 6.
1. Tim. 3. 14.

26. Of the woman came the beginning of sinne, and through her we all die.

27. Give the water way passage, [no not a little,] neither give a wicked woman libertie to goe out.

28. If she walke not in thine obed ience, [she shall confound thee in the sight of thine enemies.] Cut her off then fro thy flesh: Give her, and forsake her.

To wit, the bill of divorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, & of the fourth. 6 Of the idles and drunken woman. 29 Of two things that cause sorrow, and of the third which murthereth wrath.

1 Blessed is the man that hath a vertuous wife: for the number of his peres shalbe double.

2 An honest woman reioyceth her husband, & she shall fill the peres of his life with peace.

3 A vertuous woman is a good portio which shalbe given for a gift unto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a chearefull countenance.

5 There be three things that mine heart feareth, and my face is afraid of the fourth: reason in a citie: the assemblie of the people, and false accusation: all these are heavier then death.

6 But the sorrow and griefe of the heart is a woman that is lealous ouer another: and shee that commeth with all, is a scourge of the tongue.

7 An euill wife is as a poke of oren that dyauiliuers waies: she that hath her, is as though he helde a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she can not reuer her owne shame.

9 The whooredome of a woman may bee knowne in the pride of her eyes, and shee liddes.

Chap. 42. 11.

10 If thy daughter be not shamefast, both her straitly, lest she abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: and marraige not a the trespasser against thee.

12 As one that goeth by the way, and is thicke, so shall she open her mouth, & vylnke of euery next water: she euery daye shall the sit downe, and open her quater against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones to her understanding.

14 A peaceable woman of a good heart is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast & sauehull woman is a double grace, and there is no weight to be compared vnto her continence minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the soles

kets of silver: so are faire felts with a constant minde.

19 [Perpetuall are the foundations that be layed vpon a strong rocke: so are the commandmentes of God in the heart of an holy woman.]

20 As a stone, & kepe the strength of thine age stable, and give not thy strength to strangers.

21 When thou hast gotten a fruitfull poe, sit on through all the fieldes, sowe it with thine owne seed, trilling in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trilling in the great liberalitie of thy nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towne against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a goodly woman is giuen to him that feareth the Lord.

25 A shamelesse woman conuenieth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a hogge: but she that is shamefast, reuerenteth the Lord.

27 A woman that honoureth her husband, shalbe iudged wise of all: but shee that despiseth him, shall be blayed for her pride.

28 A lowde crying woman and a dabbler let her be sought out to dyne away p enemies: the minde of euery man that liueth with such, shall be commed among the troubles of warre.

29 There be two things that grine mine heart, and the third maketh me angrie: a man of warre that interesteth pouertie: and men of understanding that are not let by: and when one departeth from righteousness vnto sinne: the Lord appoynteth such to the sword.

30 [There be two things, which me thinke to be hard and perillous.] A quarrell can not lightly keepe him from wounding, and a diuancer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstancy of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

1 Because of pouertie haue many sinned: Band he that seeketh to be rich, turneth his eyes aside.

2 As a naille in the wall richeth fall betwene the iopntes of the stones, so doeth sinne sicke betwene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one stretch, the fisherme remaneth in the sea, so the fish of man remaneth in his thought.

5 The soynace proueth the potters vessel: so temptation triueth mens thoughts.

6 The fruite declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

7 Whye no man except thou haue heard his talke: for this is the trail of men.

8. 9. If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [thou shalt dwell with her, & she shall defende thee for ever: and in the day of knowledge thou shalt find her.]
9. The wrath of man shall not bring forth righteousness: neither shall the wrath of man bring forth judgement.
10. As the iron waiteth for the heat, so doth sinne upon them that doe euill.
11. The talking of him that feareth God, is all wisdom: as for a fool, he is changing as the moone.
12. If thou be among the indiscrete, observe the time, but haue still the assembly of the that are wise.
13. The talking of fools is grievous, & their sport is in the pleasure of sinne.
14. The earke of him that sweareth much, maketh the heart to stand up: and so sinne witheth, stoppeth the eares.
15. The strife of the proud is bloodshedding, and their foulness is grievous to beate.
16. Who so discovereth secrets, shall lose credit, and friendship: friends after him shall be his enemies.
17. Keep thy friend, & he shall full of grace: but if thou betrayest his secrets, thou shalt not get him againe.
18. For as a man destroyeth his temple, so doeth thou destroy the friendship of thy neighbour.
19. As one that killeth a bird, goeth out of his hand, so if thou give over thy friend, thou shalt not get him againe.
20. Followe after him who is wise, for he is too faire off: he is as a rose escaped out of the snare: [for his sorde is wounded.]
21. As for wounds, they may be bound up againe, and an euill word may be reconciled: but who so betrayeth the secrets of a friend, hath sold his friendship.
22. He that killeth his friend, shall be hated: as he that killeth his neighbour, shall be hated.
23. When thou art present, be not full of sweetness, and praise the wisdom: but at the last he will turne his tale, & slander thy saying.
24. Many things have I hated, but nothing so euill as such one: for the Lord also hateth him.
25. Who so casteth a stone on his casters, it is upon his owne head: and he that smiteth with guile, maketh a great wound.
26. Who so diggeth a pitte, shall fall therein: and he that layeth a snare for his neighbour, shall himselfe be taken in the snare, & caught in the snare.
27. He that worketh euill, shall be betrayed in euill, and shall not knowe from whence he shall come into him.
28. Spoekerie and repoeche followe the word, and vengeance followe for them as a lion.
29. They that receive arches fall in the night: they shall be taken in the snare, & caught in the snare.
30. Despise & anger are abominable things, & the sinfull man is subject to them. both.

1. He that seeketh vengeance, shall finde vengeance of the Lord, & he shall surely pay it.
2. He that diggeth a pitte for his neighbour, shall fall therein: and he that layeth a snare for his neighbour, shall be caught in the snare.
3. He that diggeth a pitte for his neighbour, shall fall therein: and he that layeth a snare for his neighbour, shall be caught in the snare.
4. He that diggeth a pitte for his neighbour, shall fall therein: and he that layeth a snare for his neighbour, shall be caught in the snare.
5. If he that is but flesh, nourish hatred, and take pardon of God, who will increase his sinnes.
6. Remember the end, and let thy heart be patient: imagine not death, and destruction: neither through anger, but preference in the commandments.
7. Remember the commandments: so shalt thou not be rigorous against thy neighbour: neither shalt thou be rigorous against thyselfe.
8. Beware of strife, and upon thine make thy sinne.
9. And the cruel man diggeth snares, and diggeth in false accusations among them that be at peace.
10. As the matter of the fire is, so it burneth, and man's anger is according to his power: and according to his power, his anger is greatly made to be manifest.
11. He that diggeth a pitte for his neighbour, shall fall therein: and he that layeth a snare for his neighbour, shall be caught in the snare.
12. If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.
13. I will showe the chambers and double covered: for such have destroyed an empire.
14. The double tongue shall diggeth man up, and open them from nation to nation: strong cities hath he broken downe, & overthrowed houses of great men: [the strength of the people hath it brought downe, & he hath decayed mighty nations.]
15. The double tongue hath eat out many precious women, and robbed them of their honours.
16. Who so hearkeneth vnto it, shall haue find rest, and neuer dwell quiet.
17. The stroke of the tongue maketh marks in the flesh, but the stroke of the tongue burneth the bones.
18. There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.
19. Well is him that is kept from an euill tongue, & rownerly not in the anger thereof, of which hath not pleasure in that pake, neither hath bene bound in the bands thereof.
20. For the pake thereof is a pake of pyre, and the bands of it are bands of hyssop.
21. The death thereof is an euill death: hell were better then such one.
22. It shall not haue rule ouer them that feare God, neither shall they be buried with the same thereof.
23. Such as forsake the Lord, shall fall thereof.

Deut. 32.35.
rom. 12.19.

Man ought
not to seeke
vengeance,
Ma. 5.14.

Low 10
gnish

Chap. 8.1.

Pro. 26.21.

Chap. 21.28.

That is,
the tongue
which faith
and vnfaith,
or speaketh
one thing,
& thinketh
an other.

Or the
tongue,
which spea-
keth neither
out of the
newe or old
testament,
but of either
owne braine

Chap. 19.

Chap. 19.
22.21.

Chap. 19.
22.21.

Chap. 19.
22.21.

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a yron, and deuoure them as a leoparde.

24 Hedgē thy possession with thornes, and make wyes and barres for thy month.

25 Stande vpon thy filier and golde, and weigh thy woydes in a balance, & make a booe and a barre, [and a sure byde] for thy mouth.

26 Swear that thou shude not by it, & so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Do lend money, and doe almes. 25 Of a faithfull man auisering for his friend. 24 The poore mans life.

1 **H**E that wil shew mercie, || lendeth to his neighbour: & he that hat h power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbour in time of his neede, and paye thou thy neighbour againe in due season.

3 Keepē thy woyde, and deale faithfully with him, and thou shalt alway finde the thing that is needefull for thee.

4 Many when a thing was lent them, reckened it to be founde, and grieved them that had helped them.

5 Till they receiue, they kisse his hands, & for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answer, & make excuses by reason of h time.

6 And though he bee able, yet grauely he scarce the halfe againe, and rekeneth the other as a thing loaned: & he deceiveth him of his money, and maketh him an enemye without a cause: he payeth him with cursing, & rebuke, and graeth him euill woydes for his goodde.

7 There bee many which refuse to lende because of this incommenure, fearing to be defrauded without cause.

8 Per haue thou patience with him & humbly humble himselfe, and deserre not mercie from him.

9 Helpe the poore for the commandementes sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestowe the treasure after the commandement of the most High, and it shall bring thee more profit than golde.

12 * Lay by thine almes in thy secret chambers, and it shall kepe thee from all affliction.

13 [A mans almes is as a purle with him, and shall kepe a mans famour as the appple of the eye, and afterwarde shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or sweare of the mightie.

15 An honest man is a suretie for his neighbour: but he that is inuident, forsaketh him.

16 Forgette not the friendship of thy suretie: for he hath laped his life for thee.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, hee will forsake him.]

20 Suretieship hath bestrope many a riche man, and remoued them as h wanes of the sea: mightie men hath it diuine away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Loyde, shall fall into suretieshippe: and hee that medleth much with other mens busines, is entangled in controuersies.

22 * Helpe thy neighbour according to thy power, & beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame.

24 [The poore mans life in his owne lodge, is better then delicate fare in another mans house.]

25 Be it litle or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou dwellest not open thy mouth.

27 Thou shalt lodge & fede vnthankfull men: and after shalt haue bitter woydes for the same, saying,

28 Come, thou stranger, & prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honest man: my brother cometh to be lodged, and I haue neede of mine house.

30 These thinges are becom to a man that hath vnderstanding, the vpholding of the house, and the repect of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorrowfull life.

1 **H**E that loveth his soule, * causeth him selfe to taste the rodde, that he may haue rest of him in the ende.

2 He that chastiseth his soule, shall haue hope in him, and shall reioyce of him among his acquaintance.

3 He that * teacheth his soule, grinneth the enemye, and before his friends he shall reioyce of him.

4 Though his father die, yet is he as though hee were not dead: for he hath left one be hind him that is like him.

5 In his life he sawe him, & had hope in him, & was not forie in his death, [neither was he ashamed before his enemies.]

6 He left behinde him an auenger against his enemies, and one that should shewe fauour vnto his friends.

7 He that flattereth his soule, bindeth by his woundes, and his heart is grieved at euery crie.

8 An vntamed horse will be stubborn, and a woman childe will be wilfull.

9 If thou ding vpon thy soule delicately, hee shall make thee afraide: and if thou play w him, hee shall bring thee to heauines.

10 Laugh not with him, lest thou bee forie with him, and lest thou graue thy teeth in the ende.

11 * Giue him no libertie in his youth, and winke not at his folie.

Of well doing.

Dent. 15.7.
8. mat. 5. 43
luke. 6. 35.

Dan. 4. 24.
mat. 6. 20.
luke. 11. 41.
act. 10. 4.
1. tim. 6. 18.
19.

* Or, thus
thine almes
secretly.

Eccl. 4. 8, 9,
10, 11.

Of suretieshippe.

a As he is a
foole that is
suretie for
euery man
so is he vn-
godly that
in no wise
will be sure-
tie for any
man.

Chap. 34.

Robert
King.

Pro. 11. 26
and 13. 13.

Dan. 4.

12 **W**hose dothome his necke while he is young, and beate him on the sides, whyles he is a child, lest he waxe stubberne, and be disobedient vnto the, and so bringe sorrowe to thine heart.

13 **C**hastise the child, and be diligent therein, lest his shame grieue the.

[The praise of health.

14 **I** Better is the poore, beinge whole and strong, then a riche man that is afflicted in his boddy.

15 **H**ealth and strenght is above all gold, and a whole boddy above infinite treasures.

16 **T**here is no riches above a sounde boddy, and no top above the top of the heart.

17 **D**earth is better then a bitter life, [& long rest, then continuall sicknesse.

18 **T**he good things that are powred on a mouth that by, are as misset of meate set vpon a graile.

19 **W**hat good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 **H**e seeth with his eyes, and groweth like a gelded man, that leeth with a virgine and sightly.

21 **G**ieue not ouer thy mind to heauines, and bere not thy selfe in thine owne counsell.

22 **T**he toppe of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 **L**oue thine owne soule, and comfort thine heart: dyne joyous face from the: for sorrow hath flame many, and there is no profit therein.

24 **E**nuie and wrath shorten the life, & cares fulnesse bringeth age before the time.

25 **I** noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of countenances. 2. *Of them that take payne to gather riches.* 8. *The praise of a rich man without a fault.* 12. *For ought to the drunkennes and fellowe sobernesse.*

Whiling after riches pyneth away the boddy, and the care thereof dysnerth away slepe.

2 **T**his loaking care breaketh the slepe, as a great sicknesse breaketh the slepe.

3 **T**he riche hath great labour in gathering riches together, and in his rest he is like with pleasures.

4 **T**he poore labourerth in hining poorely, and when he leaueth off, he is still poore.

5 **H**e that loueth golde, shall not be iustified, and he that followeth corruption, shall haue pnygh thereof.

6 **G**olde are destroyed by the reason of gold, and haue founde their destruction before them.

7 **I**t is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 **B**lessed is the riche which is found with one blemish, and hath not gone after golde, [nor hoped in monney and treasures.]

9 **W**ho is he, and we will commend him: for wonderfull things hath he done among his people.

10 **W**ho hath bene tryed thereby, and founde perfit: let him be an example of gloie, who might offende, and hath not offended, or do

euill, and hath not done ill: [his counten-

11 **T**he hope shall his gods be stablished, and the congregation shall declare his almes.

12 **M**erchaunt at a countable, [open not thy mouth wide vpon it, and say not,] Repelde rancie, much meate.

13 **R**emember that an euill eye is a thyete: & what thing created is worse then a witch: euer for it wyrdeth for euery cause.

14 **S**tretch not thine hande wherforner it toucheth, & thus it will not hurt it into the dild.

15 **C**onsider by the selfe him that is by the, and make euery thing.

16 **E**ate modestly that which is set before the, and deuoure not, lest thou be hated.

17 **L**eue thou off fast for hurtous sake, and be not insatiable, lest thou offend.

18 **W**hen thou sitest among many, reache not thine hand out of all.

19 **G**olde life is sufficient for a man well taught: and thereby he richeth not in his chamber, [nor feleth any paine.] Chap. 37. 39.

20 **I**ndolence slepe cometh of a temperate belly: he richeth by in the morning, and is well at ease in himselfe: but paine in watyching and colerische diseases, and pangues of the belly are with an insatiable man.

21 **I**f thou hast bene forced to eate, arise, goe forth, & vomite, and then take thy rest: [so thou shalt bring no sickness vnto thy boddy.]

22 **A**pp sonne, heare me, and helpe me not, and at the last thou shalt finde as I haue tolde the: in all thy wayes be quick, so shalt there no sickness come vnto the.

23 **W**ho so is libellous in his meate, men shall blesse him: and the testimony of his honestie shalbe believed.

24 **B**ut against him that is a nigarde of his meate, the whole cite shall murmur: the testimonies of his nigardnes shalbe sure.

25 **S**weete, not thy behauiours in wine: for wine hath destroyed many.

26 **T**he soynace pouerth the edge in the tempering: so doeth wine the heartes of the pnyde by drunkennesse.

27 **W**ine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 **W**ine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken in time, dysnerth gladnes & cherchules of the minde.

29 **B**ut wine drunken with excess, maketh bitterness of minde with wailings and scouldings.

30 **D**runkennesse increaseth the courage of a foole: till he offend: it diminisheth his strenght and maketh woundes.

31 **R**e buke not thy neyghboure at the wine, [and helpe him not in his mirth:] gise him no desyrefull wordes, and yeele not vpon him with contrarie wordes. Chap. 30. 31.

CHAP. XXXII.

1 **A**n exhortation to modestie. 3. **L**et the ancient speake. 14. **T**o giue thanks after the repast. 15. **O**f the feare, faith and confidence in God.

If thou be made the master of the feast, [life nor thy selfe vp, but be among them, as one of the rest:] take diligent care for them, and so sit downe.

2 **A**nd when thou hast done all thy duty, sit downe, & c. ii.

a This counsel only concerning the health of the body, is here alleged, rather for a remedie to helpe digestion vnto a weak stomacke, then for an instruction to tolerate intemperacie: for surfeiting is forbidden vs, Luke 21. 34.

Pro. 31. 9. [Liberalitie. Indeb. 13. 2.] Psal. 104. 15. Pro. 31. 45. 6, 7.

Humblenesse.

Ecclesi. 3. 7.
chap. 30. 7.

Iob. 32. 6.

Or, the Law.

The fear
of God.

- do thou, that thou mayest be merry with the
3. **W**hosoever is a crown for the good behaviour
4. **W**hosoever is a crown for the good behaviour
5. **W**hosoever is a crown for the good behaviour
6. **W**hosoever is a crown for the good behaviour
7. **W**hosoever is a crown for the good behaviour
8. **W**hosoever is a crown for the good behaviour
9. **W**hosoever is a crown for the good behaviour
10. **W**hosoever is a crown for the good behaviour
11. **W**hosoever is a crown for the good behaviour
12. **W**hosoever is a crown for the good behaviour
13. **W**hosoever is a crown for the good behaviour
14. **W**hosoever is a crown for the good behaviour
15. **W**hosoever is a crown for the good behaviour
16. **W**hosoever is a crown for the good behaviour
17. **W**hosoever is a crown for the good behaviour
18. **W**hosoever is a crown for the good behaviour
19. **W**hosoever is a crown for the good behaviour
20. **W**hosoever is a crown for the good behaviour
21. **W**hosoever is a crown for the good behaviour
22. **W**hosoever is a crown for the good behaviour
23. **W**hosoever is a crown for the good behaviour
24. **W**hosoever is a crown for the good behaviour
25. **W**hosoever is a crown for the good behaviour
26. **W**hosoever is a crown for the good behaviour
27. **W**hosoever is a crown for the good behaviour
28. **W**hosoever is a crown for the good behaviour
29. **W**hosoever is a crown for the good behaviour
30. **W**hosoever is a crown for the good behaviour

shall finde rest: but if thou let him goe idle, he shall seeke libertie.

25 The poke and the whippe bowe downe þ hard necke: so tame thou euill seruant with the whippes and correction.

26 Binde him to labour, that he goe not idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, þ put on moze heauie fetters.

28 But be not excessive towarde any, & with out discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, create him as thy brother: for thou hast neede of him, as of thy selfe. If thou increase him euill, and he runne away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreams. 13 The praye of them that feare God.

18 The offerings of the wicked. 22 The bread of the needie. 27 God doeth not alowe the worker of an vnfaithfull man.

Howe
does were
elected in
side time.
Cap. 7. 30.

Dreames.

1 The hope of a foolish man is vayne and false, & by dreames make fooles to haue winges.

2 Who so regardeth dreames, is like him that will take holde of a shadowe, and fol- lowe after the winde.

3 Euen so is it in the apperings of dreames, as the likenesse of a face is before an other face.

4 Who can bee cleansed by the vnicleane: & by what trinitie can be spoken of a liar?

5 Douthsappings, witchcraft, & dreaming is but vanitie, & a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most high to troe the, let not thine heart vpd the.

7 For dreames haue deceiued many, & they haue failed that put their trust therein.

8 The lawe that be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he þ is not tried?]

9 A man that is instructed, vnderstandeth much, & he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth is full of craft.

11 When I wandered two and fro, I saw many things, & mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

He that
is aske
the Lord.

14 Who so feareth þ Lord, feareth no man, neither is ashamed: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust: who is his strength.

He that
is aske
the Lord.

16 * For the eyes of the Lord haue respecte vnto the, that loue him: he is their * mightie protection, and strong grounde, a defence from the heate, and a shadowe for the noone day, a succour from stumbling, & an helpe from falling.

17 He seeth vþ the soule, and lighteneth the eyes: he giveth health, life and blessing.

18 ¶ He þ * giueth an offering of vnrightheous goods, offereth a mocking sacrifice, and the giftes of the vnrightheous, please not him.

19 [But the Lord is theirs onely, that paci- fically abide him in the way of truely and righteousnes.]

20 The most high doeth not alowe the off- ings of the wicked, * neither is hee pacifi- ed for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of þ goods of the poore, doeth as one that sacrificeth the soune before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murderer.

23 He that taketh awap his neighbours li- uing, slayeth him, * he that defraudeth the labourer of his hire, is a bloudshedder.

24 ¶ When one buildeth, & an other breaketh downe, what profit haue they the but labo- r?

25 When one plaieth, and an other curseth, whole hope will the Lord heare?

26 * Hee that walkeþ himselfe because of a dead body, and toucheth it againe, what au- naileth his washing?

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fa- sting helpe him?

CHAP. XXXV.

Of true sacrifices. 14 The prayer of the fatherlesse, & of the widowe, and him that humblyt himselfe.

1 Who so keepeth the lawe, * bringeth offerings prouide: he that holdeth fast the commandementes, * offereth an offering of saluation.

2 He that is thankfull to them that haue wel deserved, offereth fine holowe: * and he that giueth almes, sacrificeth praye.

3 To depart from euill is a thankfull thing to the Lord, & to forsake vnrightheousnes, is a reconciling vnto him.

4 ¶ Thou shalt not appeare emptie before the Lord.

5 For al these thinges are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweete be- fore the most high.

7 The sacrifice of the righteous is accepta- ble, and the remembrance thereof shal neuer be forgotten.

8 Since the Lord his honour with a good and liberrall eye, & diminish not the silt frutes of thine handes.

9 * In al thy giftes shew a iopfull countenance, and dedicate thy riches with gladnes.

10 Since vnto the most high according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompereth, and will giue thee tenen times as much.

12 * Diminish nothing of thine offering: for hee will not receive it, & abstaine from longfull sacrifices: for the Lord is the iudge, and res- gardeth no * mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, nor the widow, when they pouerly out- her prayer.

¶ The of-
frings of the
wicked and
their prayer.
Psa. 15. 8.

Deut. 24. 14-
15.
chap. 7. 20.

Num. 19.
11, 12.

2. Pet. 2. 30,
21, 22.

1. Sam. 15. 22
Ierem. 7. 35,
6, 7.

¶ True sacri-
fices.
Phil. 4. 18.

Ecol. 3. 1, 5.
chap. 34. 20.

Deut. 16. 16.

Gen. 4. 4, 5.

2. Cor. 9. 7.

2. Cor. 9. 7.

2. Cor. 9. 7.

2. Cor. 9. 7.

2. Cor. 9. 7.

2. Cor. 9. 7.

2. Cor. 9. 7.

13 Doeth not the teares runne downe the howes cheeks: and her cry is against him that caused them: [for for her cheeks doe they go vp vnto heauen, & the Loyde which heareth them, doeth accept them.]

16 He that serueth the Loyde, shalbe accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thowhe the cloudes, and ceaseth not till it come nere, and will not depart til the most high haue respecte thereunto to iudge righteously, and to execute iudgement.

18 And the Loyd will not be slacke, nor the mightie will tary long from them, till he hath smitten in funder the toppes of the vniuersall, & awenged himselfe of the heathen, till he haue taken away the multitude of proud, and broken the scepter of the vniuersall, till he giue enery man after his works, and rewarde them after their deuices, till he haue iudged the cause of his people, and rewarded them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguillie and trouble! It is like a cloude of raine, that cometh in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 21 The prayer of a good woman.

1 **H** Aue mercie vpon vs, O Loyde God of all things, and beholde vs, and [shew vs the light of thy mercies.]

2 And smite thy feare among the nations, which lacke not after thee, [that they may knowe there is no God but thou, and that they may shewe thy wonderous workes.]

3 Lift vp thine hand vpon the strange nations, that they may feare thy power.

4 As thou art sanctified in vs before them, so be thou magnified among the before vs,

5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, O Loyd.

6 Reuile the signes, and change the wonders: shewe the gloie of thine hande, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignation, and poynt out thy wrath: take away the aduersarie, & smite the enemye.

8 Make the time short: remember thine other, thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in funder the heads of the princes that be our enemies, and say, There is none other but we.

11 Gather all the tribes of Jacob together, [that they may knowe that there is none other God but onely thou, & that they may shewe thy wonderous workes,] and highten them as from the beginning.

12 O Loyd, haue mercie vpon thy people, that is called by thy name, & vpon Israel, whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Zion, that it may magnifie thine oia-

cles, and fill thy people with thy gloie.

15 Give witness vnto those that thou hast possessed from the beginning, and raise up the prophetes that haue bene iherowen in thy name.

16 Rewarde them that waite for thee, that thy prophetes may be found faithful.

17 O Loyd, heare the prayer of thy seruantes according to the blessing of Aaron over thy people, [and guide thou vs in the way of righteousness,] that all they which dwell vpon the earth, may knowe that thou art the Loyd the eternall God.

18 The belie denoureth all meates, yet is one mea te better then another.

19 As the thorne tasteth venison, so doeth a wise man be discerned false wordes.

20 A frowarde heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receive enery man: yet is one daughter better then another.

22 The beauty of a woman chereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, mekenesse, and topholome talk, then is not her husband like other men.

24 He that hath gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, & a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wanders reth to and fro, mourning.

26 Who will trust a chiefe is alway ready and wandereth from towne to towne: and likewise him, that hath no rest, and lodgeth, wheresomever the night taketh him.

CHAP. XXXVII.

1 How a man should knowe friends and counsellors. 13 To keepe his companye that feareth God.

1 **E**uerie friend hath, I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaينه not there heauines vnto death, when a companion and friend is turned to an enemye.

3 A wicked presumption, feeleth howe art thou spoyng vnto couer the earth with deceipt.

4 There is some companion which in poynt of trouble he is against him.

5 There is some companion that helpeth his friend for the belies sake, and taketh by the buckler against the enemye.

6 Forget not thy friends in thy minde, and thinke vpon him in thy riches.

7 Seeke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 Enery counsellor pisseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor and be advised as foie: whereto thou wilt vse him: for he will counsell for himselfe, least he call the lot vnto thee.

10 And say vnto thee, Thy way is good, and afterward be stande against thee, and looke what shall becomme of thee.

11 [Take no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman cou-

18 A prayer for the godly.

Exod. 4. 22.

20. 21.

18. 19.

18. 19.

18. 19.

18. 19.

18. 19.

ching her of whome thee is ielous, noj of a
souldier in matters of warre, noj of a mar-
chant concerning exchange, noj of a bper
foj the sale, noj of an enuious man tou-
ching thankfulness, noj of the vnnecessfull
touching kindness, [noj of an vnhouse-
man of honestie,] noj of the slouthfull foj
any labour, noj of an dreiling foj the fin-
ishing of a worke, noj of an idle seruant foj
much businesse: hearken not vnto these in
any matter of counsell.

12 But bee continuall with a godly man
whom thou knowest to keepe the comman-
dements of the Lord, whose minde is accor-
ding to thy minde, and is loyde foj thee when
thou stumblest.

13 Take counsell of thine owne heart: foj
there is no man moze faithfull vnto thee,
then it.

14 Foj a mans minde is sometime moze ac-
customed to thine moze then seven watch-
men that sit about in an high towre.

15 And about all this pray to the most High,
that he will direct thy way in truth.

16 Let reason go before euery enterpryse, and
counsell before euery action.

17 ¶ The [changing] of the countenance is
a signe of the changing of the heart: foure
things appeare, good and euill, life & death,
but the tongue hath euermoze the govern-
ment ouer them.

18 ¶ Some man is wittie, & hath instructed
many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is
hated, yea, he is destitute of all foods.

20 Because grace is not giuen him of the
Lord: foj he is destitute of all wisdom.

21 An other is wise foj himselfe, & the fruites
of vnderstanding are faithfull in his mouth.

22 ¶ Wise man instructeth his people, and
the fruites of his wisdom faile not.

23 ¶ Wise man shall bee plentifully blessed,
and all they that see him, shall thinke him
blessed.

24 The life of man standeth in the number
of dayes: but the dayes of Israel are innum-
erable.

25 ¶ Wise man shall obtaine credite among
his people, and his name shall be perpetual.

26 App some, ymoue thy soule in thy life, & see
what is euil foj it, and permit it not to do it.

27 Foj all things are not profitable foj all
men, neyther hath euery soule pleasure in
euery thing.

28 Be not grieuie in all delites, and be not
too hasty vpon all meates.

29 ¶ Foj reuerse of meates bringeth sickness,
and gluttonie commeth into cholerike dis-
eases.

30 ¶ If surfeit hane many perished: but he
that dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A physician is commendable. 16 To bury the dead

24 The wisdom of him that is learned.
Honour the ¶ Whysion is that honoure
that is due vnto him, because of neces-
sities: foj the Lord hath created him.

2 Foj of the most High cometh healing,
and he shall receiue gifts of the King.

3 The knowledge of the Whysion lieth
by his heade, and in the sight of great men

he shall be in admiration.

4 The Lord hath created medicines of the
earth, and he that is wise, will not abhorre
them.

5 ¶ Was not the water made sweeter with
wood, that men might knowe the vertue
thereof?

6 So hee hath giuen men knowledge, that
hee might bee glorified in his wondrous
workes.

7 With such doeth he heale men, and taketh
away their paines.

8 Of such doeth the apothecarie make a con-
fection, and yet he can not finish his owne
workes: foj of the Lord cometh prosperi-
tie and wealth ouer all the earth.

9 App some, sape not in thy sickness, but
¶ pray vnto the Lord, and he will make thee
whole.

10 Leane off from sinne, & order thine hands
aright, and cleanse thine heart from all wicked-
nedes.

11 Offer sweete incense, and fine flowre foj a
remembrance: make the offering fatte, foj
thou art not the ¶ first giuer.

12 Then giue place to the Whysion: foj the
Lord hath created him: let him not go from
thee, foj thou hast neede of him.

13 The house may come, that their enterpri-
ses may haue good successe.

14 Foj they also shall pray vnto the Lord,
that he would prosper that, which is giuen
foj ease, and their prayer foj the prolonging
of life.

15 He that smeth before his maker, let him
fall into the hands of the Whysion.

16 App some, ¶ poure forth teares ouer the
brack, and begin to mourne, as if thou had-
dest suffered great paine thy selfe, and then
couer his body according to ¶ his appoint-
ment, and neglect not his buriall.

17 Make a grievous lamentation, & be care-
nell in mourning, and vse lamentation as
he is worthy, and that a day or two, least
thou be euill spoken of, and then comfort thy
selfe foj thine heavinesse.

18 ¶ Foj of heavinesse cometh death, and the
heavinesse of the heart breaketh the strength.

19 Of the affection of the heart cometh sor-
rowe, and the life of him that is afflicted, is
according to his heart.

20 Take no heavinesse to heart: dyne it away
and remember the last ende.

21 Forget it not: foj there is no turning as
game: thou shalt doe him no good, but hurt
thy selfe.

22 Remember his iudgement: thine also shall
be likewise, vnto me yester day, and vnto this
to day.

23 ¶ Seeing the dead is at rest, let his reueren-
ce rest, and comfort thy selfe againe foj
him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man com-
meth by vsing well his vacant time: and
he that ceaseth from his owne matters and
labour, may come by wisdom.

25 Howe can he get wisdom that holdeth
the plough, and he that hath pleasure in the
goade, and in diuining oren, and is occupied
in their labours, & talketh but of the byedes
of bullocks?

¶ God bestoweth first
his benefits,
& we must
reder a por-
tion thereof
to such vices
as he appoin-
teth.

Chap. 33. 17,
¶ Of moun-
ting.
¶ Of the cu-
stome.

Pro. 15. 16
and 17. 22.

2 Sam. 11. 20

¶ Of tempe-
rance.
Chap. 1. 19,
20.

¶ Of study
hale.

¶ Of phys-
ic, & phy-
sice.

- 26 Hee giueth his minde to make fozowes, and is diligent to giue the kine fodder.
- 27 So is it of euery carpenter, and woyme master that labourith byght and day: and thep that cut, and graue leales, and make sundrie diuinities, and giue them selues to countrefaite imagerie, and watche to perfourme the woike.
- 28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the pyon: the vapour of the fire dyeth his felch, and he must fight with the heate of the foz-nace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make by his woikes: therefore he wat- cheth to polishe it perfect.
- 29 So doeth the potter sit by his woike: he turneth the wheele about with his fete: he is careful alway at his woike, and maketh his woike by number.
- 30 He facioneth the clay to his arme, & with his fete he tempereth the happynesse thereof: his heart imagineth howe to couer it with leade, and his diligence is to clesne the ouen.
- 31 All these hope in their handes, and euery one beltoweth his wisedome in his woike.
- 32 Without theie can not the citers be main- tained, nor inhabited, nor occupied.
- 33 And yet they are not asked their iudgement in p counsell of the people, neyther are they in the congregation, neyther sit they vpon the iudgement seate: nor vnderstand the order of iustice: they can not declare mat- ters according to the fourme of the Law, and they are not met for hard matters.
- 34 But they maintain the state of the world, and their desire is concerning their woike and occupation.

CHAP. XXXIX.

1 A wise man, 16 The woikes of God, 24 Vnto the good, good things profite, but vnto the euill, euill good things are euill.

HE onely that applyeth his minde to the laue of the most High, & is occupied in the meditation thereof, seeketh out the wisedome of all the ancient, and exerciseth himselfe in the prophesies.

2 He keepeth the sayings of famous men, and extreteth in also to the secretes of darke sentences.

3 He seeketh out the mysterie of grane senten- ces, & exerciseth himselfe in darke paraboles.

4 He shall serue among great men, & appeare before the prince: he shall traualle through strange countreies: for hee hath tryed the good and the euill among men.

5 He will giue his hearte to reioyce early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, he shall be filled with the Spirit of vnderstanding, & he may powe out wise sentences, and giue thanks vnto the Lord in his prayer.

Or the Lord.

7 Hee shall direct his counsell and know- ledge: so shall he meditate in his secretes.

8 He shall shewe forth his science and lear- ning, and reioyce in the Law and covenant of the Lord.

9 When shall commend his vnderstanding,

and his memoie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wijs- Chap. 44. 15

dom, and shewe it.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the laue.

12 Yet will I speake of no things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruite, as the rose that is planted by the byches of the fiede.

14 And giue ye a sweete smell as * incense, and bring forth flowes as the lile: giue a smell, and sing a song of praise: bleste the Lorde in all his woikes.

15 Giue honour vnto his Name, and shewe forth his praise with the songs of poyne lippes, and with harpes, and ye shall say after this maner.

16 * All the woikes of the Lord are exceeding- Gen. 1. 31. good, and all his commandements are done mar. 9. 37. in due season.

17 And none in any say, What is this? where- foie is that? for at time convenient thep shall all be sought out: at his commande- ment the water stode as an heape, and at the woide of his mouth the waters gar- bed themselves.

18 His whole fauour appeared by his com- mandement, and none can diminish that which he will laue.

19 The woikes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to lase, What is this? wherefoie is that? for hee hath made all things for their owne vuse.

22 His blessing shall runne ouer as a streame, and moisten the earth like a flood.

23 As hee hath turned the waters into sal- tnes, so shall the heathen feele his wraoth.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 * For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vie of mans life is water, fyre, and pson, and salt, and meale, wheate and hony, & milke, the blood of the grasse, & ople, and clothing.

27 All these things are for good to the gods: lie: but to the sinners they are turned vnto euill.

28 There be spirits that are created for ven- geance, which in their rigour lape on fire strokes: in the time of destruction they shew forth their power, and accomplishe the wraoth of him that made them.

29 * Fyre, and hable, and famine, and death: Chap. 40. 10. all these are created for vengeance.

30 The teeth of wilde beastes, & the scorpions, and the serpentes, and the swybe execute vengeance for the destruction of the wicked.

31 They shall be glad to do his commande- ments: when neede is, they shall be ready vnto earth: & when their poure is come, they shall not ouerpasse the commandement.

again: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet þ wicked name of þ vngodly shalbe put out.

12 Hauē regarde to thy name: for that shall continue with thee aboue a thousande treasures of golde.

13 A good life hath the dapes numbred: but a good name endureth euer.

¶ A good name.

chap. 20. 19.

14 Thy childzen, keepe wisdomē in peace: for wisdomē that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnes, is better then a man that hideth his wisdomē.

¶ Of shame-falkes.

16 Therefore beare reuerence vnto my wordes: for it is not good in all thinges to be as halasmed: neither are all thinges allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother: be ashamed of liēs before the prince and men of authoritie.

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightheousnesse before a companion and frende.

19 And of these before the place where thou dwellest, & before the trust of God and his covenant, and to leane with thine elbows vpon the head, as to be repproued for giuing of taking.

¶ Or, able.

20 And of silence vnto them that salute thee, and to looke vpon an harlot.

21 And to turne away thy face from thy kinsman: as to take away a possion of a gift, as to be euill minded toward an other māns wife.

22 As to sollicite any mans maide, as to stand by her bed, as to reppoyse thy friends with wordes.

23 As to vphayde when thou guesst any thing, as to reppoyt a matter that thou hast heard, as to reuelie secret wordes.

24 Thus maist thou well be shamefast, and shalt finde fauour vnto all men.

CHAP. XLII.

1 The Lawe of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all thinges, yea, euen the secrets of thine heart.

¶ In what things we ought not to be ashamed.

1 Of these things be not thou ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most High & his command, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, as of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or litle:

5 To sell merchandise at an indifferent price, and to correct thy childzen diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many handes are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, & that that is receiued againe:

8 To teache the vnlerned, & the vniwise, and the aged, that contende against the yong: thus shalt thou be well instructed, & appoynted of all men living.

¶ Or, is a secret watch to the father.

9 ¶ The daughter ¶ maketh the father to watch secretly, and the carefullnes that he

hath for her, taketh away his sleepe in the pouth, least she shoulde passe the flower of her age: and when she hath an husband, least she should be hated:

10 In her virginite, least she shoulde be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least the misdehauour her selfe: and when she is married, least she continue vnfruitfull.

11 ¶ If thy daughter bee vnschamefast, keepe her straightly, least she canie thine enemies to laugh thee to scoyne, & make thee a common talke in the cite, & diffaine thee among the people, and bring thee to publike shame.

chap. 26. 10.

12 ¶ Beholde not euery bodyes beauty, & despise not among women.

chap. 27. 31.

13 For as the moth cometh out of garments: so doeth wickednes of the woman.

Gent. 3. 6.

14 The wickednesse of a man is better then the good increate of a woman, to wit, of a woman that is in shame, and rejoyce.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the workes of the Lord are his workes.

16 The same that shineth, looketh vpon all thinges, and all the workes thereof is full of the glory of the Lord.

17 Hath not the Lord appoynted that his Saintes shoulde declare all his wonderous workes, which þ almightie Lord hath stablished to confirme al thinges by in his maiestie?

18 He seeketh out the depth, & the heart, and hee knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, & discloseth the paths of things that are secret.

20 ¶ No thought may escape him, neyther may any worde be hid from him.

1st. 41. 46. 1st. 49. 15.

21 He hath garnished the excellent workes of his wisdomē, and he is from euertlasting to euertlasting, & for euer: vnto him may no thing be added, neyther can he be diminished: he hath no neede of any counseler.

22 Wh, how delectable are all his workes, and to be considered euen vnto þ sparkes of fire!

23 They lue all, & endure for euer: & womens euer neede is, they are all obedient.

24 They are all double, one against another: hee hath made nothing that hath any fault.

25 The one ¶ commendeth the goodness of the other, and who can be satisfied with beholding Gods glory?

¶ Or, shall be shew.

CHAP. XLIII.

The summe of the creation of the workes of God.

1 This high ornament ¶ the cleare firmament, the beantie of the heauen to glorious to beholde,

¶ The wonderfull workes of God.

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the workes of the most High.

3 At none it burneth the countrey, and who may abide for the heat thereof?

4 The sunne burneth the mountaines thre times more then hee that keepeth a furnace with continual heate: it causth out þ fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causth it to run halcyon.

6 ¶ The

- Gen. 16. 6 * The moone also hath he made to appeare according to her season, & it should bee a declaration of the time, & a signe for the world.
- Gen. 1. 7 * The fowls are appointed by the moone: the light thereof diminisheth vnto the ende.
- 8 The moneth is called after the name thereof, and groweth wonderously in her changing.
- 9 It is a cage pitched on high, thining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the heay.
- 10 By the commandement of the Lord one they continue in their order, and faile not in their watche.
- Gen. 13. 14 11 * * * * * Looko vpon the raine bowe, and praise him that made it: verp beautifull is it in the brightnesse thereof.
- Gen. 13. 12 * * * * * It compasseth the heauen about with a glorious circle, and the handes of the most high haue benedict it.
- 13 * * * * * Though his commandement hee maketh the snow to haste, and sendeth swiftp the lightning of his iudgement.
- 14 Therefore hee openeth his treasures, and the cloudes flie forth as the foules.
- 15 In his power hath hee strengthened the cloudes, and broken the hailstones.
- 16 The mountaines leape at the sight of him; & Southwinde bloweth according to his wil.
- 17 The sound of his thunder beareth heartily: so both the foyme of the South: the whirles winde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the grasshoppers that light downe.
- 18 The eye maruellerth at the beautie of the whiteness thereof, and the heart is astonishd at the raine of it.
- 19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it lieth on the toppes of pales.
- 20 When the cold Northwinde bloweth, an pee is frozen of the water, it abiderth vpon all the gatherings together of water, and closeth the waters as with a brydplate.
- 21 It deuoureth the mountaines, & burneth the wilderness, and destroperth that that is greene, like fire.
- 22 The remedie of all these is when a cloude cometh with hastip, and when a dew cometh vpon the heate, it refresheth it.
- 23 [By his word he stilleth the winde:] by his counsell he appeareth the deepe, & plauereth plandes therein.
- 24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we maruile thereat.
- 25 For there be strange, & wonderous woikes, diuers manner of beastes, and the creation of whales.
- 26 Though him are all things directed to a good ende, and are stablished by his word.
- 27 And when we haue spoken much, we can not attaine vnto them: but this is p summe of all, that he is all.
- 28 What power haue wee to praise him: for he is aboue all his woikes.
- 29 The Lord is terrible, and verp * great, and maruailous in his power.
- 30 Praise the Lord, & magnifie him as much as pe can, yet doth he farre excede: exalt him with all your power, and be not weary, yet

- can pe not attaine vnto it.
- 31 * Who hath seene him, that he might tell vs? and who can magnifie him as he is? John. 1. 18.
- 32 For there are hid pet greater things then these be, and we haue seene but a fewe of his woikes. psal. 106. 2.
- 33 For the Lord hath made all things, and giuen wisdom to such as feare God.
- CHAP. XLIII.
- The praise of certaine holy men, Enoch, 2^d of Abraham, Isaac and Iacob.
- 1 * * * * * It is now to commend the famous men and our fathers, of whome we are begotten,
- 2 The Lord hath gotten great glory by them, and that through his great power from the beginning.
- 3 They haue boine rule in their kingdomes, and were renowned for their power, and were wise in counsel, & declared prophecies.
- 4 * * * * * They gouerned the people by counsel, and by the knowledge of learning were for the people, in whose doctrine were wise sentences.
- 5 They inuented the melodie of musike, and expounded the verses that were written.
- 6 They were rich and mighty in power, and liued quietly at home.
- 7 All these were honourable men in thir generations, and were wel reported of in their times.
- 8 There are of them that haue left a name behind them, so that their people shalbe spoken of.
- 9 There are some also which haue no memoriall, and are perished, as though they had neuer bene, and are become as though they had neuer bene boine, and their children after them.
- 10 But the former were mercifull men, whose righteousness hath not bene forgotten.
- 11 For whose posteritie a good inheritance is reserved, and their seede is contained in the covenant.
- 12 Their stocke is contained in the covenant, and their posteritie after them.
- 13 Their seede shal remaine for euer, and their praise shal neuer be taken away.
- 14 Their bodies are buried in peace, but their name liueth for euermore.
- 15 * * * * * The people speake of their wisdom, and Chap. 39. 16.
- 16 * * * * * Enoch pleased the Lord God: therefore he was translated for an example of repentance to the generations.
- 17 * * * * * Noe was found perfect, and in the time of iudith he had a reward: therefore was he left as a remanent vnto the earth, when the flood came.
- 18 An euerlasting covenant was made with him, that all flesh should perishe no more by the flood.
- 19 Abraham was a great father of many people: in glory was there none like vnto him.
- 20 He kept the Lawes of the most high, and was in covenant with him, and he set the covenant in his flesh, and in tentation hee was found faithfull.
- 21 Therefore he assured him by an othe, that he would blisse the nations in his seed, and that he would multiplie him as p dust.

Gen. 26. 3. 3.
|| Isaac.

|| Jacob.
Gen. 27. 28.
& 28. 1.
Gen. 28. 14.
|| Joseph.

|| Moses.
Exod. 1. 1. 3.
ch. 7. 22.

Exo. 6. 7. 8. 9.
chapter.

Numb. 12. 3.

Exod. 19. 7.

|| Aaron.
Exod. 4. 28.

Exod. 28. 35.

|| Urim and
Thummim.

a That was,
either put
into his hand
the booke of
the Lawe
writen to
reade vnto
people, or
else some fa-
ctice that
he might
offer vnto
God for
their offences.
Lam. 2. 12.

of the earth, and exalt his seede as β starres,
& cause them to inherit from sea to sea, and
from the River vnto the ende of the world.
22 * With β Isaac did he confirme likewise for
Moses and his fathers sake, the blessing of all
men, and the covenant.
23 And caused it to rest vpon the head of β Ja-
cob, and β made him selfe knowne by β his
blessings, and gaue him an heritage and be-
dewed his portions, β parted them among
the twelue tribes.
24 And he brought out of him a merciful ma,
which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron, and Phineas.

1 **A**ND β Moses, the beloued of God and
men, brought he forth, whose remembrance
is blessed.
2 He made him like to the glorious Saints,
and magnified him by the feare of his ene-
mies.
3 As his wofdes hee caused the wonders to
create, and he made him glorious in the sight
of Kings, and gaue him commandements
for his people, and shewed him his glorie.
4 * He sanctified him with faithfulness, and
meeknesse, and chose him out of all men.
5 He caused him to heare his voyce, & brought
him into the darke cloude, * & there he gaue
him the commandements before his face,
euen the lawe of life and knowledge, that he
might reach Jacob the touchant, and β re-
uel his wofgements.
6 He created β Aaron an holy man like vnto
him, euen β brother of the tribe of Levi.
7 An everlasting covenant made hee to him,
and gaue him the Priesthood among the
people, and made him blessed through his
counsell, ornament, and clothed him with the
garment of honour.
8 He purposed hope vpon him, & girded him
with ornaments of strength, as with bree-
ches, and a muscle, and an armour.
9 He compassed him about w β belles of gold,
and with many belles rounde about, * that
when he went in, the sound might be heard,
and might make a noise in the Sanctuary,
for a remembrance to the children of Israel
his people.
10 And with an holy garment, w β golde also,
and blue silke, and purple, and diuers kinds
of workes, and with a brestplate of iudges-
ment, and with the β signes of crierie.
11 And w β wofke of skarlet cunningly wrought
and with precious stones graue like scales,
and set in golde by goldsmithes wofke for a
memoriall, with a writing grauen after the
number of the tribes of Israel.
12 And with a crowne of golde vpon the mitre,
bearing the forme & marke of holinesse,
an ornament of honour, a noble wofke gar-
nished, and pleasant to looke vpon.
13 Before him were there no such faire orna-
ments: three might no stranger put them
on, but onely his children, and his childrens
children perpetually.
14 Their sacrifices were wholly consumedes
vnto him by an everlasting covenant, & to

his seede, so long as the heauens should re-
maine, that he should minister before him,
and also to execute the office of β Priesthood,
and bless his people in his name.

16 Before all men living the Lord chose him
that he should present offerings before him,
and a sweete sauour for a remembrance to
make reconciliation for his people.

17 * He gaue him also the commandements *Deut. 17. 14.*
and authority according to the Lawes appo-
inted, that he should reach Jacob the re-
mouers, and gaue light vnto Israel by his
Lawe.

18 * Strangers stood by against him, & enuied
him in the wilderness, euen β men thatooke
Dathan and Abiram part, and the come-
panie of Core in fure and rage.

19 * This the Lord sawe, and it displeased him,
and in his wrathfull indignation were they
consumed: he did wonders vpon them, and
consumed them with the fire flame.

20 * But he made Aaron more honourable, &
gaue him an heritage, and parted the first
fruits of the first borne vnto him: vnto him
specially he appointed bread in abundance.

21 * For the Priests did eate of the sacrifices of β
Lord, which he gaue vnto him & to his seed.
22 * He had he none heritage in the land of *Deut. 18. 14.*
his people, neither had hee any portion a-
mong the people: for the Lord is the portion
of his inheritance.

23 The third in glory is β Phineas the sonne
of Eleazar, because he had seale in the feare
of the Lord, and stood by with good cou-
rage of heart, when the people were turned
backe, and made reconciliation for Israel.

24 Therefore was there a covenant of peace
made with him, that he should be the chiefe
of the Sanctuary & of his people, and that
he and his posteritie should haue the dig-
nity of the Priesthood for euer.

25 And according to the covenant made with
David, that the inheritance of the kingdom
should remaine to his sonne of the tribe of
Judah: so the heritage of Aaron should be to
the onely sonne of his sonne, & to his seede.
God gaue vs wisdom in our heart toudge
his people in righteousness, that the good
things β then gaue, be not abolished, & that
their glory map endure for their posteritie.

CHAP. XLVI.

The praise of Isai, Caleb, and Samuel.

1 **E**US β the sonne of Isai was valiant *Isaie.*
in the warres, and was the successeur of
Moses in propheticies, who according
vnto his name, was a great fauour of the
elect of God, to take vengeance of the ene-
mies that stood by against them, & to let Is-
rael in their inheritance.

2 What glory gaue he, when he lift by his hand,
and dyue out his sword against the cities?

3 Who were there before him, like to him?
for he sought the battell of the Lord.

4 * Stood not the sunne still by his means,
and one day was as long as twoe?

5 He called vnto the most high Gouernour
when the enemies pressed vpon him on eu-
ery side, & the mightie Lord heard him with
the hailestones, and with mightie power.

6 He rushed in vpon the nations in battell,
and in the going downe of Bechoon hee
flooded.

2 Under him was the foundation of the double height laird, and the hie walles p-compasseth the Temple;

3 In his days the places to receive water, that were decayed, were restored, & the bialle was about in measure as the ^a sea.

a Which Sa-
lem made,
1 King. 7-23

4 Wee took care for his people, & they should
not fall, and fortified the cure against p. IIge.

5 Howe honourable was his conuerſation among the people, and when he came out of the houſe covered with the vaille!

6 He was as the morning starre in the midst
of a cloud, and as the mone when it is full,

7 And as the sunne shining vpon the Temple
of the most High, and as the raine bow that
is bright in the faire cloudes,

3 And as the flower of the roses in the spring
of the pære, and as lilies by the springe of
waters, and as the branches of the frankin-
cense tree in the time of summer.

9 As a fire and incense in the center, and as a
bessell of masse golde, set with all manner of
precious stones.

10 And as a faire olive tree that is fruitfull,
and as a cypresse tree, which groweth up to
the cloudes.

11 When hee put on the garment of honour
and was clothed with all beautie, he went
up to the holy altar, and made the garment
of holinesse honourable.

11 When her took he the portions out of the
Wifels hands, he himselfe stoode by the
of the altar, compassed with his brethren
round about, as the bianches doe the cedar
tree in Libanus, and they compassed him as
the bianches of the valne trees.

12 So were all the houses of Aaron in their
gloze, and the oblations of the Lord in their
hands before all the congregation of Israel.

24 And that he might accomplish his minis-
terie vpon the altar, and garnish the offer-
ring of the most high and almightie.

15 He stretched out his hand to the drinke offering, & powred of the blood of h grape, and he powred at the scoote of the altar a perfume of good sauiour into h most blissh king of all.

16 Then shouted the sonnes of Baran, and
blowed with blaſen trumpets, and made a
great noſe to be heard, for a remembrance
before the moſt High.

17 Then all the people together halloed, and fel
downe to the earth vpon their faces to woe
shop their Lord God almightie & most high.

18 The fingers also sang with their voyces, so
that the sound was great, and the melodie
finere.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lord were performed, and then had accomplished his service.

20 Then went he downe, and stretched out
his hands over the whole congregation of
the children of Israel, that they should give
praise with their lippes vnto the Lord, and
triope in his Name.

21 He began againe to worship, that he might receive the blessing of the most High.

12 Now therefore give praise all ye vnto God,
he worketh great things among where, which
hath increased our daies from the wombe,
and dealt with vs according to his mercie.

23 That he would giue vs comfort of heart,
and peace in our dayes in Israel, as in olde
time.

24 That he would confirme his merrie with
vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that nune
heart abhorreth, and the third is no people:

26 They that sit upon the mountains of Samaria, the Philistines, and the foolish people that dwell in Sodom.

³Dr. Sischon.

27 I Iesus the sonne of Iurach, the sonne of
Elezarus, of Ierusalem, hath written the
doctrine of vnderstanding and knowlidge
in this booke, and hath powred out the wis-
dome of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that lageth by these in his heart, shall be wise.

29 For if he doe these thinges, he shalbe strong
in all thinges: for he leaue his sheppes in the
light of the Lord, which giueth wisdome to
the godly. The Lord be praised for euermore:
So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

1 I will confesse thee, O Lord and King, and
praise thee, O God my Saviour: I give
thanks vnto the name.

2 For thou art my defender and helper, and
hast preserved my body from destruction,
and from p snare of the flaunderous tongue,
and from the lippes that are occupied with
lies : thou hast holpen me againſt mine ad-
uerſaries.

3 And had deliuered me according to þ mul-
titude of thy mercy, & for thy Names sake,
from the roaring of them that were ready
to deuoure me, and out of the hands of such
as sought after my life, and from the many
folde afflictions, which I had,

4 And from the fire that choked me round about, and from the middes of the fire that I burned not.

5 And from the bottome of the bellie of hell,
from an uncleane tongue, fro sping woordes,
from falsc accusation to the King, and from
the slander of an unrighteous tongue.

6 [My soule shal praise the Lord vnto death:]
for my soule dyeth nere vnto death: my life
was nere to the hell beneath.

7 They compassed me on euery side, and there was no man to helpe me : I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Ioyde,
and vpon thine actes of old, howe thou deli-
uerest such as war for thee, and sauest them
out of the hands of the enemyes.

²Or, nations.

9 Then lifted I up my prayer from the earth,
and prayed for deliverance from death.

10 I called upon the Loyde the father of my
Loyde, that he would not leave me in the day
of my trouble, and in the time of the pride
without help.

11 I will praise thy name continually, and
telling praise with thanksgiving: and my
prayer was heard.

72 Thou savedst me from destruction, and deliveredst me from the cruel time: therefore wil I give thanks, and praise thee, and blisse the name of the Lord.

13 When I was pet pong, oi ener I went
abroad.

- abroade, I desired wisdom openly in my prayer.
- 24 I prayed for her before the Temple, and sought after her unto sacre countreys, and there was as a grape that wacher ripe out of the flower.
- 25 Mine heart reioyced in her: my foote was led in the right way, and from my pouth I sought her after her.
- 26 I bowed somewhat downe mine eare, and receiued her, and gave mee much wisdom:
- 27 And I profited by her: therefore will I ascribe the glory unto him, that giveth me wisdom.
- 28 For I am aduised to doe thereafter: I will be zealous of that that is good: so that I not be confounded.
- 29 My soule hath wrestled with her, & I haue examined my woikes: I lifted vp mine hands on hir, & considered the ignouaunces thereof.
- 30 I directed my soule unto her, and I found her in pureties: I haue had mine heart ioyned with her from the beginning: therefore

- I shall I not be forsaken.
- 21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
- 22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
- 23 I shall not be ashamed, & I will dwell in the house of learning.
- 24 Wherefore are ye slow: and what say you of these things, seeing your soules are very thirly?
- 25 I opened my mouth, and sayd, * Woe her 1/4. 33. 1. for your without money.
- 26 Woe downe your necke under the yoke, and your soule shall receive instruction: she is ready that ye may finde her.
- 27 Beholde with your eyes, * howe that I have had but litle labour, and haue gotten unto me much rest.
- 28 Get learning with a great summe of money: for by her ye shall possesse much golde.
- 29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his yafte.
- 30 Doe your dutie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

- 1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The king sent the booke with money unto Ierusalem to their other brethren, to the intent that they should pray for them.

1 **A**nd these are the wordes of this booke, which Baruch the sonne of Nerias, the sonne of Nechias, the sonne of Sedecias, the sonne of Ielcias wrote in at Babylon,

2 In the fifth yere, and in the seventh day of the moneth, what time as the Chaldeans took Ierusalem, & burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Iocim king of Iuda might heare, and all the people that were come to heare the booke,

4 And in the audience of the gouernour, and of the kinges counsellors, and before the Elders, & before the whole people, from the lowest unto the highest, before all them that dwelt at Babylon by the river * Sub.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to enery mans power,

7 And sent it to Ierusalem unto Iocim the sonne of Ielcias the sonne of Salom priest, and unto the other priests, & to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, & were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth

* Sub. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, pri-

ners, and the people, & caried them to Babylon.

10 And they said, Beholde, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a meate offering, and offer vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them service, and finde sauaour in their sight.

13 Woe for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord, and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

15 Thus shall ye say, * To the Lord our God belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our kings, & to our Princes, and to our Priests, and to our Prophets, and to our fathers,

17 Because we haue sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, even vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 * Where

20 * Wherefore these plagues are come upon us, and the curse which the Lord appointed by Moyses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milke and honey, as appeareth this day.

21 Nevertheless, we have not hearkened unto the voice of the Lord our God, according to all the words of the prophets, whom he sent unto us.

22 But every one of us followed the wicked imagination of his owne hearte, to serve strang gods, and to doe evil in the sight of the Lord our God.

CHAP. II.

1 The Levies confesse that they suffer justly for their sinnes. The true confession of the Christians. 11. The Levies desire to have the wrath of God turned from them. 32. He promitteth that he will call againe the people from captivitie, and give them a new and everlasting Testament.

1 Therefore the Lord our God hath rewarded his woe, which he pronounced against us, and against our Judges that governed Israel, & against our Kings, and against our Judges, and against the men of Israel and Juda.

2 As being upon us great plagues, such as never came to passe under the whole heaven, as they that were done in Jerusalem, according to things, that were written in the Lawe of Moyses.

3 That some among vs should *eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreover, he hath delivered them to be in subjection to all the kingdomes, that are round about us, to be as a reproche and desolation among all the people round about where the Lord hath scattered them.

5 This they are brought beneath and not above, because we have sinned against the Lord our God, and have not heard his voice.

6 * To the Lord our God appertained righteousnes, but unto us & to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us. Yet have we not prayed before the Lord, that we might turne every one from the imaginations of his owne wicked heart.

8 So the Lord hath watched over his plagues, and the Lord hath brought them upon us: for the Lord is righteous in all his wayes, which he hath commanded us.

9 Yet we have not hearkened unto his voice, to walke in the commandementes of the Lord that he hath given unto us.

10 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, & anie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

11 O Lord our God, we have sinned: we have done wickedly: we have offended in all thine ordinances.

12 Let thy wrath turne from us: for we are but a few left among the heathen, where thou hast scattered us.

13 Heare our prayers, O Lord, and our petitions,

and deliver us for thine owne sake, and give us favour in the sight of thy, which have led us away.

14 That all the earth may knowe that thou art the Lord our God, & that thy Name is called upon Israel, & upon their posteritie.

15 Therefore looke downe from thine holy Temple, and thinke upon us: make thine eare, O Lord, and heare us.

16 * Open thine eyes, and behold: for the dead that are in the graves, & whose soules are out of their bodies, & give unto the Lord neither prayer, nor righteousness.

17 But the soule that is vexed for the greatness of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will give thee prayer and righteousness, O Lord.

18 For we doe not require mercie in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings.

19 But because thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

20 * Thus saith the Lord, bowe downe your shoulders, and serve the King of Babylon: so shall ye remaine in the land, that I gave unto your fathers.

21 But if ye will not heare the voice of the Lord, to serve the King of Babylon,

22 I will cause to arise in the times of Juda, and in Jerusalem, I will cause to arise the voice of wrath, and the voice of cry, and the voice of the hydegrome, and the voice of the hyde, and the land shall be desolate of inhabitants.

23 But we would not hearken unto thy voice, to serve the King of Babylon: therefore hast thou performed the words that thou spakest by thy servants the prophets, namely, that the bones of our Kings, and the bones of our fathers should be carped out of their places.

24 And loe, they are cast out to the heare of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in dauntment.

25 And the Temple wherem thy Name was called upon, thou hast brought to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Juda.

26 O Lord our God, thou hast intreated us according to equitie, and according to all thy great mercie.

27 As thou spakest by thy servant Hieronimus, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

28 * If ye will not obey my voice, then shall this great swarime and multitude be turned into a very few among the nations whome I will scatter them.

29 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captivitie they shall remember them selves.

30 And know that I am the Lord their God: therefore I give them an heart to understand, and eares.

31 And then shall heare, and praye me in the land of their captivitie, and thinke upon my

ffil

or, by the hand of thy servants. Ierem. 27. 7.

Levit. 26. 14. dent. 28. 35.

my name.

- 33 Then shall they turne them from their hard backs, and from their evil workes: for they shall remember the way of their fathers, which sinned before the Lord.
- 34 And I will bring them againe into the lande, which I promised with an othe unto their fathers, Abraham, Isaac and Jakob, and they shall be lordes of it: and I will increase them, and they shall not be diminished.
- 35 And I will make an everlasting covenant with them, that I will bee their God, and they shall be my people: and I will no more bring my people of Israel out of the lande: I have given them.

CHAP. III.

1 The people continueth in their prayer beguine for their deliverance. 9 Hee prayeth wisdom unto the people, shewing that so great adversities came unto them for the despising thereof. 36 One God was the saviour of wisdom. 37 Of the incarnation of Christ.

1 O Lord almighty, O God of Israel, the loue that is in trouble, and the spirit that is vexed, creepeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, and we utterly perish.

4 O Lord almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy power, and thy name at this time.

6 For thou art the Lord our God, and thou, O Lord, wilt we praye.

7 And for this cause hast thou put thy feare in our heartes, that we should call vpon thy name, and praye thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproche and a curse, and subiects to payementes, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commaundementes of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art waxen olde in a strange country?

11 And art befild with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 For if thou haddest walked in the way of God, thou shouldst haue remained safe for ever.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou mayest know also from whence cometh long continuance, and life, and where the light of

the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beastes vpon the earth?

17 They that had their pastime with fowles of the heauen, that hoarded up silver and golde, wherein men trust, and made none end of their gathering?

18 For they that copied silver, and were so careful of their worke, and whose maintenance had none ende,

19 Are come to nought, and gone downe to hell, and other men are come by in their steads.

20 When they were pong, they saw the light, and dwelt vpon the earth: but they vnderstande not the way of knowledge,

21 Neither perceived the paths thereof, neither haue their children received it: but they were farre off from that way.

22 It hath not bene heard of in the lande of Chanaan, neither hath it bene seene in Chanaan,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the marchants of Hecran, and of Cheman, nor the expounders of fables, nor the searchers out of wisdom haue knowen the way of wisdom, neither do they thinke vpon the paths thereof.

24 O Israel, howe great is the house of God! and howe large is the place of his possession!

25 It is great and hath none ende: it is high, and vnumeasurable.

26 There were the gigantes, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnes.

29 Who hath gone by into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine gold?

31 No man knoweth her wayes, neither can he see her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for enemies, and hath filled it with foure footed beastes.

33 When he sendeth out the light, it gorthe: and when hee calleth it againe, it doeth him with feare.

34 And the starres shine in their watche, and reioyce. When hee calleth them, they say, Here we be: and so with cheerefulness they shewe light vnto him that made them.

35 This is our God, & there shall none other be compared vnto him.

36 Hee hath founde out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

C H A P. III.

1 The reward of them that keep the law, and the punishment of them that disperse it. 12 A comforting of the people being in captivitie. 19 A complaint of Ierusalem, and under the figure thereof the Church. 25 A consolation and comforting of the same.

2 This is the booke of the commandments of God, and the lawes that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

3 Turne thee, O Jacob, and take holde of it: walke by this brightnesse, before the light thereof.

4 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

5 O Israel, we are blessed: for the things that are acceptable unto God, are declared unto us.

6 We of good comfort, O my people, which art the memoriall of Israel.

7 We are sold to the nations, not for our destruction: but because we provoked God to wrath, we were delivered unto the enemies.

8 For we have displeased him that made you, offering unto devils and not to God.

9 We have forgotten him that created you, even the everlasting God, and we have grieved Jerusalem, that nourished you.

10 When she sawe the wrath coming upon you from God, she saide, hearken, ye that dwell about Sion: for God hath brought me into great heaviness.

11 I see the captivitie of my sonnes & daughters, which the Everlasting will bring upon them.

12 With hope did I nourish them, but I must leave them with weeping and mourning.

13 Let no man reioyce over me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.

14 They would not knowe his righteousness, nor walke in the wayes of his commandments: neether did they enter into his wayes of discipline, through his righteousness.

15 Come, ye that dwell about Sion, and call to remembrance the captivitie of my sonnes and daughters, which the Everlasting hath brought upon them.

16 For he hath brought upon them a nation from farre, an impudent nation, and of a strange language,

17 Which neither reverence the aged, nor pise the young: these have carped away & beare belovous of the widowes, leaving me alone, and destitute of my daughters.

18 But what can I helpe you?

19 Surely hee that hath brought these plagues upon you, can deliver you from the handes of your enemies.

20 Go your way, O children, go your way: for I am left desolate.

21 I have put off the clothing of yvare, & put upon me sackcloth of wyper, and so long as I live, I will call upon the Everlasting.

22 We of good comfort, O children: cry unto God, & he will deliver you from the power, and hand of the enemies.

23 For I have hope of your saluation though the Everlasting, & hope is come upon

me from the Holy one, because of the mercie, which shall quicken come unto you from our everlasting dauntour.

24 For I leue you away with weeping, and mourning: but with hope and perpetual gladnesse will God bring you againe unto me.

25 Like as now the neighbours of Sion sawe your captivitie, so shall they also see your saluation from God, which shall come unto you with great glorie, and brightnesse from the Everlasting.

26 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, & I shall create upon his necke.

27 My darlings have gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

28 We of good comfort, my children, and crye unto God: for he hath led you away, hath you in remembrance.

29 And as it came into your minde to go astray from your God, so endurunt your selves seven times more, to turne againe & to seeke him.

30 For he that hath brought these plagues upon you, will bring you everlasting hope as a game, with your saluation.

31 Take a good heart, O Jerusalem: for he which gave thee that name, will comfort thee.

32 They are miserable that afflict thee, & such as reioyce at thy fall.

33 The cities are miserable whom thy children serve: miserable is shee that hath taken thy sonnes.

34 For as she reioiced at thy decay, and was glad of thy fall, so shall shee be sorow for her owne desolation.

35 For I will take away the reioicing of her great multitude, and her joy shall be turned into mourning.

36 For a fire shall come upon her from the Everlasting, doing to endure, & she shall be inhabited of devils for a great season.

37 O Jerusalem, looke towards the East, and beholde the hope that cometh unto thee from thy God.

38 For, thy sonnes (whome thou hast let goe) come gathered together from the East unto the West, reioicing in the word of the Holy one unto the honour of God.

C H A P. V.

1 Jerusalem is moved unto gladnesse for the returne of her people, and under the figure thereof the Church.

2 We off thy mourning clothes, O Jerusalem, and thyne affliction, and decke thee with the woolltype and honour, that cometh unto thee from God, thy esmerowe.

3 Put on the garment of righteousness, that cometh from God, and set a crowne upon thine head of the glory of the Everlasting.

4 For God will declare thy brightnesse to the earth, & thy countrey under the heaven.

5 And God will name thee by this name for ever, The peace of righteousness, and the glory.

- glory of the worship of God.
 14 Write, O Jerusalem, and stand up on his, & look about thee toward the East, & behold the children gathered from the East unto thee by the word of the Lord thy God, rejoycing in the remembrance of God.
 15 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe unto thee, exalted in glory, as children of the kingdom.
 16 For God hath determined to bring downe euery high mountaine, & the long enduring castles, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.
 17 These words and all sweete smelling trees shall surely adorne Israel at the continuall remembrance of God.
 18 For God shall bring Israel with top in the light of his maiesty, with the mercie and righteousness that continued of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT REEMANUS SENT VNTO THEM WHO WERE LED AWAY CAPTIVES INTO BABYLON BY THE KING OF THE BABYLONIANS, TO CERTIFYE THEM OF THE THING THAT WAS COMMANDED BY GOD.

- B**ECAUSE OF THE THINGS, THAT YE HANE COMMITTED AGAINST GOD, YE SHALBE LED AWAY CAPTIVES VNTO BABYLON, BY NABUCHODONOSOR, KING OF THE BABYLONIANS.
 2 So when ye be come into Babylon, ye shall remaine there many yeres, & a long season, seven generations, and after that will I bring you away peaceably from thence.
 3 And ye shall see in Babylon gods of silver, & of golde, & of wood, borne upon mens shoulders, to cause the people to feare.
 4 Beware therefore that ye in no wise be like the heathen, neither be ye afraid of them, when ye see the multitude before them and behold them worshipping them.
 5 But say ye in your hearts, O Lord, we must worship thee.
 6 For mine Angell shalbe with you, and shal care for your soules.
 7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and layde over with silver: yet are they but lyes, and cannot speake.
 8 And as they take golde for a map that longeth to be brecht,
 9 So make they crowntes for the heades of their gods: sometimes also the priests themselves conuey away the golde, & silver from their gods, and bestow it vpon themselves.
 10 Yea, they giue of the fatte unto the harlots that are in their houses: againe, they decke these gods of silver, and gods of golde, and of wood with garments like men,
 11 Yet can not they be yelued from rust and wormes,
 12 Though they haue conered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.
 13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not say such as offend him.
 14 In other hath a dagger or an ear in his right hand: yet is he not able to defende

himselfe from battell, nor from thames: so then it is euident, that they be no gods.

- 15 Therefore feare them not: for as a vessel that a man useth, is nothing worthy when it is broken,
 16 Such are their gods: when they be set by in their temples, their eyes be full of dust by reason of the feet of those that come in.
 17 And as the gates are shut in rounde as ^{Or, circle.}
 18 About vpon him that hath offended the king: so as one that should be hdd to be put to death, so the priests keepe their temples in doores, and with lockes, and with barres, least their gods should be spoiled by robbers.
 19 They light by candles before them: yea, more then for themselves, whereof they can not see one: for they are but as one of the postes of the temple.
 20 They confesse, that euen their heartes are gnawen vpon: but when the things, that creepe out of the earth, eat them and their clothes, they take it not.
 21 Their faces are blacke throughe the smoke that is in the Temple.
 22 The owles, shalotows and birds flie vpon their bodies, and vpon their heads, yea, and the catres also.
 23 Yet this ye may be sure, that they are not gods: therefore feare them not.
 24 As withstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.
 25 The things whereof is no breath, are bought for a most high price.
 26 They are borne vpon mens shoulders, because they haue no feet, whereby they be clare vnto us, & they be nothing worthy, yea, and they that worship them, are ashamed.
 27 For if they fall to the ground at any time, they can not rise vp againe of themselves, neither if one set the weight, can they moue of themselves, neither if they be bowled down, can they make themselves straight: but they set gifts before them, as vnto dead men.
 28 As for the things that are offered vnto them, their priests sell them, and abuse them: likewise also the women lay by of the same: but vnto the gods and such they giue nothing.
 29 The menstruous women, and they that are in childbed, touche their sacrifices: by these things ye may know that they are no gods: feare them not.
 30 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of silver, & golde, & wood.
 31 And the Priests sit in their Temples, having their clothes rent, without heades and bearded as hairen, and being bare headed,
 32 They roare, and crye before their gods, as men do at the feast of one that is dead.
 33 The priests also take away of their garments, and clothe their wives and children.
 34 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a King nor put him downe.
 35 Unlike manner they can neither giue riches, nor money: though a man make a bowe vnto them and keepe it not, they will not requite it.

In this chapter are the makers and maintainers of images mightily confuted.

a That is, leuentic yecres.
 1/4. 44. 8, 9,
 10. 6. 46. 5, 7
 psal. 115. 4.
 iud. 13. 10.

- 37 They can save no man from death, neither deliver the weak from the mightie.
- 38 They cannot restore a blinde man to his sight, nor helpe any man at his neede.
- 39 They can helpe no mercie to the widowe, nor doe good to the fatherlesse.
- 40 Their Gods of wood, gold and silver, are as stones that be bewen out of the mountaine, and they that worship them, shall be confounded.
- 41 How should a man then thinke of say that they are gods?
- 42 Whosoever the Chaldeans themselves dishonour them: for when they see a diuine man, that can not speake, they present him to Bel.
- 43 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstand these things, can not trauer them: for they also haue no sense.
- 44 Furthermore the women, girded with coardes, sit in the streets, & burne strawe.
- 45 And if one of them be drawen away, and he with any such as come by, shee casteth her neighbour in the street, because shee was not so worshiped reputed, nor her coarde broken.
- 46 Whatsoever is done among them, is lyes: how may it then be thought of sayde, that they are gods?
- 47 Carpenters and goldsmithes make them, neither be they any other thing, but euen what the workman will make them.
- 48 Pea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?
- 49 Therefore they leaue lyes, and shame for their posseltie.
- 50 For when there cometh any warre of plague vpon them, the wiestles imagine with them selues, where they may hide themselves with them.
- 51 Now then can men not perceiue that they be no gods, which can neither defende them selues from warre, nor from plagues?
- 52 Wheredy it may be knowen, that they are no gods.
- 53 They can set by no king in the lande, nor giue rapine vnto men.
- 54 They can giue no sentence of a matter, neither preserve from iniurie: they haue no power, but are as crows betwene the heauen and the earth.
- 55 When there saileth a fire vpon the house of those gods of wood, and of silver, and of golde, the wiestles will escape and save them selues, but they burne as the balikes

therin.

- 56 They can not withstand any thing of enemies: howe can it then be thought of sayde that they be gods?
- 57 Whosoever these gods of wood, of golde, and of silver can neither defende themselves from thieues nor robbers.
- 58 For they that are strongest, take awaye their golde and silver, and apparel, wherewith they be clothed: & when they haue it, they get them away: yet can they not helpe themselves.
- 59 Therefore it is better to be a king, & so to shewe his power, of els a yocose personell in an house, wherby he that owery might haue profite, then such false gods: or to be a doer in an house, to keepe such things safe as be therein, then such false gods: or a yolar of wood in a palace, then such false gods.
- 60 For the sunne and the moone, & the starres that shine, when they are sent downe for necessary uses, sleep.
- 61 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euery countrey.
- 62 And when God commandeth the cloudes to goe about the whole worlde, they doe as they are bidden.
- 63 When the fire is sent downe from adons to destroye hillies and woods, it doth that which is commanded: but these are not like any of these things, neither in forme, nor power.
- 64 Wherfore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.
- 65 For so much now as pe are sure, that they be no gods, feare them not.
- 66 For they can neither curse, nor blesse kings:
- 67 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.
- 68 The deailes are better then they: for they can get them vnder a couert, and doe them selues good.
- 69 So pe may bee certified that by no maner of meanes, they are Gods: therefore feare them not.
- 70 For as a charcoble in a garden of cucumbers keepeth no thing, so are their gods of wood, and of silver, and of golde:
- 71 And likewise their gods of wood, & golde and silver, are like to a white thorne in an orchard, that euery birde stretcheth vpon, and as a dead bodie that is cast in the darke.
- 72 By the purple also and brightness, which shadeth vpon them, pe may vnderstand, that they be not gods: pea, they themselves shall be consumed at the last, and they shall be a shame to the countrey.
- 73 Better therefore is the iust man, that hath none idoles: for he shall be safe from reproche.

The

The song of the three holy children, which followeth in the third chapter of Daniel after this place, they fell downe bound into the middes of the hote fierie fornace.

C H A P. I.

25 The prayer of Azarias. 46 The cruelty of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praye the Lord and prouoke all creatures to the same.

24 **A**nd they walked in the mids of the flame, prapling God, and magnified the Lord.

25 Then Azarias stode vp, and prayed on this maner, and opening his mouth in þe mids of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy name is worthy to be prapled and honoured for euermore.

27 For thou art righteous in all the thynges, that thou hast done vnto vs, and all thy woorkes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the thynges that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these thynges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thynges haue we trespassed,

30 And not obeyed thy commandementes, nor kept them, neither done as thou haddest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thyng that thou hast done to vs: thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies, a most hateful craptours, and to an unrighteous King, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame and reprocie vnto thy seruantes, & to them that worshyp thee.

34 Per for thy shames sake, we beseeche thee, giue vs not vp for euer, neither bryake thy covenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahamas sake, and for thy seruant Isaacas sake, and for thine holy Isaacas sake,

36 To whome thou hast spoken and promised, that thou wouldest multiplie their seed as the starrs of heauen, and as the sande, that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, and be kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither vyince, nor dyopht, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first frutes before thee, that we might finde mercy.

39 Reuert thelesse in a contrite heart, and an humble spirite, let vs be receiued.

40 As in the burnt offering of rammes & bullocks, & as in ten thousand of fatte lambs,

so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and seeke thy face.

42 But vs not to shame, but deale with vs after thy louing kindnesse, and accordyng to the multitude of thy mercies.

43 Return vs also by thy mercies, and giue

44 thy name the glory, O Lord, that all they that doe thy seruantes rust, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou onely art the Lord God, and glorious ouer the whole world.

46 I shewe the Kings seruants that had cast them in, sealed not to make the oven hote with naphtha, and with pitch, and with towle, and with sagots,

47 So that the flame went out of the foynace fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the foynace.

49 But the Angel of the Lord went downe into the foynace with them that were with Azarias, and smote the flame of the fire out of the foynace.

50 And made in the middes of the foynace like a most hissing winde, so that the fire touched them not at all, neither grined, nor troubled them.

51 Then these thre (as out of one mouth) prapled, and glorified, and blessed God in the foynace, saying,

52 Blessed be thou, O Lord God of our fathers, and prapled, and exalted aboute all thynges for euer, and blessed be thy glorious and help name, & prapled aboute all thynges, and magnified for euer.

53 Blessed be thou in the Temple of thine holie glorie, and prapled aboute all thynges, and exalted for euer.

54 Blessed be thou that beholdest the depthe, and sitest vpon the Cherubims, and prapled aboute all thynges, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, & prapled aboute all thynges, and exalted for euer.

56 Blessed be thou in the firmament of Heauen, and prapled aboute all thynges, and glorified for euer.

57 All ye woynes of the Lord, bless ye the Lord: praple him, and exalt him aboute all thynges for euer.

58 O Yeauens, bless ye the Lord: praple him, and exalt him aboute all thynges for euer.

59 O Angels of þe Lord, bless ye þe Lord: praple him, & exalt him aboute all thynges for euer.

60 All ye waters that be aboute the heauen, bless ye the Lord: praple him, and exalt him aboute all thynges for euer.

61 All ye powers of the Lord, bless ye the Lord: praple him, and exalt him aboute all thynges

a Which is a certaine kinde of steele and chalyke clay, as Plinius writeth in booke Chap. 103.

7. psal. 148. 4

things for euer.

62 O Sunne and Moone, blesse ye the Loyde: praise him, and exalt him above all things for euer.

63 O Starres of heauen, blesse ye the Loyde: praise him, and exalt him above all things for euer.

64 Every thynge, and deu, blesse ye the Loyde: praise him, and exalt him above all things for euer.

65 All ye winds, blesse ye the Loyde: praise him, and exalt him above all things for euer.

66 O fire and heate, blesse ye the Loyde: praise him, and exalt him above all things for euer.

67 O winter and summer, blesse ye the Loyde: praise him, and exalt him above all things for euer.

68 O dewes and moistnes of snow, blesse ye the Loyde: praise him, and exalt him above all things for euer.

69 O frost and colde, blesse ye the Loyde: praise him, and exalt him above all things for euer.

70 O ice and snow, blesse ye the Loyde: praise him, and exalt him above all things for euer.

71 O nightes and dayes, blesse ye the Loyde: praise him, and exalt him above all things for euer.

72 O light and darknes, blesse ye the Loyde: praise him, and exalt him above all things for euer.

73 O lightnings and cloudes, blesse ye the Loyde: praise him, and exalt him above all things for euer.

74 Let the earth blesse the Loyde: let it praise him, and exalt him above all things for euer.

75 O mountaynes, & hilles, blesse ye the Loyde: praise him, and exalt him above all things for euer.

76 All things that growe on the earth, blesse ye the Loyde: praise him, and exalt him above all things for euer.

77 O fountaines, blesse ye the Loyde: praise him, and exalt him above all things for euer.

him, and exalt him above all things for euer.

78 O sea, and floods, blesse ye the Loyde: praise him, and exalt him above all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Loyde: praise him, and exalt him above all things for euer.

80 All ye soules of heauen, blesse ye the Loyde: praise him, and exalt him above all things for euer.

81 All ye beastes and cattell, blesse ye the Loyde: praise him, and exalt him above all things for euer.

82 O children of men, blesse ye the Loyde: praise him, and exalt him above all things for euer.

83 Let Israel blesse the Loyde, praise him, and exalt him above all things for euer.

84 O Wierces of the Loyde, blesse ye the Loyde: praise him, and exalt him above all things for euer.

85 O seruants of the Loyde, blesse ye the Loyde: praise him, and exalt him above all things for euer.

86 O spirites and soules of the righteous, blesse ye the Loyde: praise him, and exalt him above all things for euer.

87 O Saintes and humble of heart, blesse ye the Loyde: praise him, and exalt him above all things for euer.

88 O Ananias, & Sarias, and Spirael, blesse ye the Loyde: praise him, and exalt him above all things for euer: for he hath deliuered vs from the hell, and saued vs from the hande of death, and deliuered vs out of the muddes of the foynace, and burning flamer: euen out of the muddes of the fire hath he deliuered vs.

89 Confesse vnto the Loyde, that he is gracious: for his merce endureth for euer.

90 All ye that worshippe the Loyde, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth wylde with out ende.

The historie of ¹¹ Susanna, which some ioyned to the ende of Daniel, and make it the thirteenth Chapter,

1 The two gouernours are taken with the love of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel dooth deliuer her. 62 The gouernours are put to death.

1 Here dwelt a man in Babilon called Joacim, And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

2 Her father and her mother also were godly people, & taught their daughter according to the lawe of Moyses.

3 Now Joacim was a great rich man, and had a faire garden opening vnto his house, and to him resorted the Iewes, because he

was more honourable then all others.

4 The same yeere were appointed two of the ancienes of the people to be iudges, such as the Loyde speaketh of, that iniquitie came from Babilon, and from the ancient iudges, which seemed to rule the people.

5 These haunted Joacims house, and all such as had any thing to do in the lawe, came thither vnto them.

6 Nowe when the people departed away at none, Susanna went into her husbands garden to walke.

7 And the two elders sawe her that she went in daye and walked, so that their lust was inflamed toward her.

8 Therefore they turned away their minds, and cast downe their eyes, that they should not see heauē, nor remember iust iudgements.

9 And albeit they were both wounded with

a Towre from God.

FF.iii.

her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their guilt, & they desired to haue to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one sayde to the other, Let vs goe nowe home, for it is dinner time.

14 So they went their way, & departed one from another: yet they returned againe, and came into the same place, & after that they had asked one another the cause, they acknowledged their guilt: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a convenient time, that they went in, as her manner was, with two maides onely, and thought to walke her selfe in the garden, (for it was an hote season)

16 And there was no body there, save the two Elders that had bid themselves, and watched for her:

17 She sayde to her maydes, Bring me oyle and sope, and shut the garden doores, that I may walke me.

18 And they did as she bade them, & shut the garden doores, and went out themselves at a backe doore, to set the thing that they had commaunded them: but they sawe not the Elders, because they were hid.

19 Nowe when the maides were gone forth, the two Elders rose up and came vnto her, saying,

20 Beholde, the garden doores are shut, & no man can see vs, & we burne in loue wth thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witness against thee, that a pong man was with thee, and therefore thou didest sende away thy maides from thee.

22 Then Susanna sighed, and sayde, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I can not escape pour hands.

23 It is better for me to fall into pour hands, & not do it, then to shewe in the sight of the Lord.

24 With that Susanna cryed with a loud voice, & the two Elders cryed out against her:

25 Then came the one, and opened the garden doore.

26 & So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a reporte made of Susanna.

28 On the morowe after, came the people to Joacim her husbande, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death.

29 And said before the people, Hence for Susanna the daughter of Helcias Joacims wife, And immediately they sent.

30 So she came with her father and mother, her childe and all her kindred.

31 Nowe Susanna was very tender, & faire of face.

32 And these wicked men commaunded to be couered her face (for she was couered) & they

might so be satisfied with her beauty.

33 Therefore they that were about her, and all they that knewe her, wept.

34 Then the two Elders stoode by in the middes of the people, and layde their hands vpon her head,

35 Which wept and looked vp towards heauen: for her heart trusted in the Lord.

36 And the Elders sayde, As we walked in the garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a pong man, which there was hid, came vnto her, and lay wth her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, came vnto them, and we sawe them as they were together.

39 But we coulde not holde him: for he was stronger then we, and opened the doore, and leaped out.

40 Nowe when we had taken this woman, we asked her what pong man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly belielded them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loud voice, and sayde, O euerglasting God, that knowest the secrets, and knowest all things afoze they come to passe,

43 Thou knowest, that they haue borne false witness against me, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuente d against me.

44 And the Lord heard her voice.

45 & Therefore when she was ledde to be put to death, the Lord raised by the holp spirit of a yong childe, whose name was Daniel.

46 Who cryed w a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and saide, What meane these wordes, that thou hast spoken?

48 Then Daniel stood in the middes of them, and saide, are ye such fooles, O Israelites, that without examination, or knowledge of the truth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefoze the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayde Daniel vnto them, Put these two aside, one farre from another, & I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed asofetime, are come to light.

53 For thou hast yponnoured false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, The innocent and righteous shalt thou not slap.

54 Nowe then, if thou hast seene her, tell me, Under what tree satwest thou them compassing

End. 17.

gamyng together? Who answered, Under a lentise tree.

55 Then saide Daniel, Wherein thou hast lyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut the tree in two.

56 So put hee him aslee, and commaunded to bringe d other, and said vnto him, O thou seede of Sennanais, and not of Iuda, brauite hath deceined thee, and lust hath subuerted thine heart.

57 Thus haue ye draught with d daughters of Israel, and they for feare companied with you: but the daughters of Iuda would not abide your wickednes.

58 Nowe therefore tell me, Under what tree diddest thou take them companing toges ther? Who answered, Under a yewne tree.

59 Then saide Daniel vnto him, Wherein thou hast also lied against thine head: for the Angel of God waptery with the sworde to cut

thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and praised God, which sancty them that trust in him.

61 And they arose against the two Ethers, (for Daniel had conuict them of false witness by their owne mouth)

62 And according to the Lawes of Spoyles *Deut. 19. 19.* they dealt with the, as they dealt wickedly *Prov. 19. 5.* against their neighbour, and put them to death. Thus the innocent blood was laved the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, that there was no dishonour found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Nisphages was laide with his fathers, and Cyrius of Persia reigned in his steade.

The historie of Bel and of the dragon, which is the fourteenth chapter of Daniel after the Latin.

NOWE when King Nisphages was playde with his fathers, Cyrius the Persian receiued his Kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue great measures of fine flower, and fourty shepe, and six great pots of wine.

4 And the king worshipped it, and went dayly to honour it: But Daniel worshipped his owne God. And the King sayde vnto him, Why dost not thou worship Bel?

5 Who answered, and sayde, Because I may not worship idoles made w handes, but the living God, which hath created the heauen and the earth, hath powder vpon all flesh.

6 Then saide the King vnto him, Thinkest thou not that Bel is a living God? seest thou not howe much he eateth and drinketh euery day?

7 Then Daniel smiled and sayde, O King, bee not deceyued: for this is but claye within, and yasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his priestes, and sayde vnto them, I fe tell me now, who this is that eateth by these expenses, ye shall die:

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel, and Daniel sayde vnto the King, Let it be according to thy woide.

10 (Nowe the Priestes of Bel were threescore and tenne, beside their wives and children:) and the King went with Daniel into the temple of Bel.

11 So Bel's priestes sayde, Beholde, wee will

go out, and let thou the meat there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, we will suffer death, of els Daniel that hath lyed vpon vs.

13 Nowe they thought them secure sure enough: for vnder the table they had made a pinnis euener, and there went they in seuer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Nowe Daniel had commaunded his seruants to bring alhes, and these they strowed throughout all the temple, in the pience of the king aloue: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Nowe in the night came the priestes, with their wines and children, (as they were wont to do) and did eate and drinke vp all.

16 In the morning betimes, the king arose, & Daniel with him.

17 And the King sayde, Daniel, are the scales whole? who answered, Yea, O King, they be whole.

18 And as soone as he had opened the doore, the King looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, with thee is no deceit.

19 Then laughed Daniel, and helde the King that he should not go in, and sayde, Beholde nowe the pavement, and marke well whole footestepes are these.

20 And the King saide, I see the footestepes of men, women, and children: therefore the King was angrie.

21 And tooke the priestes, with their wines, and children, and they thewed him the pinnis doores, where they came in, and confuted such sayings as were vpon the table.

22 There

Called Ar-
taly, whereof
every one
conuicted
somewhat
more then
nine galons,
which make
in all an huo-
dred and
eight galons
at the least.
bCalled Me-
tore, and
every one of
these mea-
sures con-
tained about
ten galons,
which in all
make three
score.

22 Therefore the king slew them, and delivered Bel into Daniels power, who destroyed him and his temple.
 23 ¶ Moreover in that same place there was a great dragon, which the Babylonians worshipped.
 24 And the king saide unto Daniel, Sapest thou, that this is of brass also? he heareth and eateth and drinketh, so that thou canst not say, that hee is no living god: therefore worship him.
 25 Then saide Daniel unto the king, I will worship the lord my God: for hee is the living God.
 26 But give me leave, O King, and I will slay this dragon without sword or staffe.
 And the king saide, I give thee leave.
 27 Then Daniel took pitch, and saite, and heare, & did sette them together, and made lumps thereof: this hee put in the dragons mouth, and so the dragon burst in sunder. And Daniel saide, Beholde whom ye worshipped.
 28 When the Babylonians heard it, they were wonderfull woth, & gathered them together against the king, saying, The king is become a Jewe: for hee hath destroyed Bel, and hath slain the dragon, and put the priests to death.
 29 So they came to the king, and sayde, Destroy us Daniel, or els we will destroy thee and thine house.
 30 Nowe when the king sawe, that they pleased sore upon him, and that necessity constrained him, hee delivered Daniel unto them:
 31 Who cast him into the Lyons den, where he was five daies.
 32 In the denne there were lions, and

they had given them every day two oxen and two sheepe, which then were not given them, to the intent that they might devour Daniel.
 33 ¶ Nowe there was in Jewry a Prophet called Abbacur, which had made portage, & broken bread into a bowle, and was going into the felde, for to buy it to the reapers.
 34 But the King of the Lybes saide unto Abbacur, For, carp & meate that thou hast, into Babylon unto Daniel, which is in the lions denne.
 35 And Abbacur saide, Loide, I never sawe Babylon, neither doe I knowe where the denne is.
 36 Then the King took him by the crowne of the head, and bare him by the heare of the head, and though a mightie winde set him in Babylon upon the denne.
 37 And Abbacur crept, saying, O Daniel, take the dinner that God hath sent thee.
 38 Then saide Daniel, O God, thou hast thought upon mee, and thou never forsakest them that seeke thee and love thee.
 39 So Daniel arose, and did eate, and the King of a Lybe let Abbacur in his owne place againe immediately.
 40 Upon the seventh day, the king went to bewaile Darius, and when hee came to the denne, hee looked in, and beholde, Daniel sat in the middes of the Lyons.
 41 Then crept the king with a longe wyffe, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.
 42 And hee drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were devoured in a moment before his face.

The first booke of the^o Maccabees.

CHAP. I.

¶ The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdom. 12 Manis of the children of Israel make complaint with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem unto his dominion. 30 Antiochus setteth up idoles.



After that Alexander the Macedonian, the sonne of Philip, went footy of the lande of Chetium, and slew Darius King of the Persians and Medes, and reigned for him as he had before in Grecia.
 2 He took great warres in hand, & wanne strong holdes, and slew the kings of the earth.
 3 So went hee thowowe to the endes of the world, and took shoppes of many nations, in so much that the world stode in awe of him: therefore his heart was puffed up and was haughty.
 4 Nowe when hee had gathered a mightie strong hoste,
 5 And had reigned over regions, nations and

kingdomes, they became tributaries unto him.

6 After these things he fell sick, and knewe that he should die.
 7 Then he called for the chiefe of his servants, which had bene brought up with him of children, and parted his kingdom among them, while he was yet alive.
 8 So Alexander had reigned twelue yeeres when he dyed.
 9 And his servants reigned every one in the beginning of his house.
 10 And they all caused their selues to bee crowned after his death, and so did their dome of children after them many yeeres, and much Syria wickednes increased in the world.
 11 For out of these came the wicked roote, even Antiochus Epiphanes, the sonne of Antiochus King Antiochus, which had bene an hoste & the be- stage at Rome, and hee reigned in the time of the death and seven and thirtieth yeere of the kingdom of the Grekes.
 12 In those daies went there out of Israels Parthians, wicked men, which entred many, & they ing, let us goe, and make a covenant with the

a The first battell with the Carthaginians, was fought at this time,

b The beginning of the kingdome of Egypt.

c The beginning of the kingdome of Syria.

d The beginning of the kingdome of the Parthians.

the heathen that are rounde about vs: for since we departed from them, we haue had much solow.

33 So this deuice pleased them well.

34 And certaine of the people were reable, and went to the king, which gaue them licence to doe after the ordinaunces of the heathen.

35 Then let they by a place of exercise at Jerusalem, according to the facion of the heathen.

36 And made themselves vncircumcised, and forsooke the holy covenant, and topped their selues to the heathen, and were sold to doe muche.

37 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

38 Therefore hee entered into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, & with a great name.

39 And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was a fraide of him, and fledde, and many were wounded to deatly.

40 Thus Antiochus wanne many strong cities in the lande of Egypt, and tooke away the spoiles of the land of Egypt.

41 And after that Antiochus had smitten Egypt, he turned againe in p hundreth, fourty and thier peere.

42 And went by toward Israel and Jerusalem with a mightie people.

43 And entered vpon the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the pouring vessels, and the vessels, and the golden basins, & the vail, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

44 Hee tooke also the silver and golde, and the precious vessels, and hee tooke the secret treasures that hee founde, and when hee had taken away all, hee departed into his owne land.

45 After hee had murdered many men, and spoken very proudly.

46 Therefore there was a great lamentation in euery place of Israel.

47 For the Virgins and the Elders mourned: the pong women, & the pong men were made feeble, and the beautie of the women was changed.

48 Euery bidgeome tooke him to mourning, and he that sate in the marriage chamber, was in heauines.

49 The lande also was moued for the inhabitants thereof: for all the house of Jacob was conuered with confusion.

50 After two peeres the king sent his chiefe sate master into the cities of Iuda, which came to Jerusalem with a great multitude.

51 Who spake peaceable words vnto them in decent, and they gaue credite vnto him.

52 Then he fell suddenly vpon the cite, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the cite, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue and led away the cattell.

35 Then fortified they the cite of Ierusalem with a great and thicke wall, and with mightie towres, and made it a strong hold for them.

36 Whoeuer they let wicked people there, & vngodly persons, and fortified them selues therein.

37 And they stayed it with weapons, and by taires, and gathered the spoils of Jerusalem, and layde it by there.

38 Thus became they a foie snare and dure in ambuscage for the Sanctuarie, a ware wicked enemies euernieue into Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the sanctuarie.

40 In so much that the citizens of Jerusalem fled away because of them, and because an habitation of strangers, being desolate of them to home they had boine: for her owne children did leane her.

41 Her sanctuarie was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbathes were reuined; and her honour brought to naught.

42 As her gloie had bene great, so was her dishonour, and her exaltation was turned into sorrow.

43 Also the king wrote vnto all his kingdome, that all the people shoulde be as one, & that euery man shoulde leane his lawes.

44 And all the heathen agreed to the commaundement of the king.

45 Yea, many of the Iudaenes consented to his religion, offering vniu idoles, and desisting the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Iuda, that they shoulde followe the strange lawes of the countrey.

47 And that they shoulde forbid the burnt offerings and sacrifices, and the offerings in the Sanctuarie.

48 And that they shoulde desist the Sabbathes and the feastes.

49 And pollute the Sanctuarie and the holy men.

50 And to set vp altars, & groues, and chapeles of idoles, and offer by swines flesh, and vncleane beastes.

51 And that they shoulde leane their children vncircumcised, and desist their soules with vncleane wine, and pollute themselves, that they might forget the Lawe, and change all the ordinaunces.

52 And that whosoener would not do according to the commaundement of the king, shoulde suffer death.

53 In like manner wrote hee throughout all his kingdome, and set ouersires ouer all the people, for to compell them to doe these things.

54 And he commaunded the cities of Iuda to do sacrifice, cite by cite.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

36 And

the which he had long into muche. I by drawing the skin over part that was circumcised, as Celis, chap. 31. Ephraim, and the multitude.

The second barrel with the Carthage, and the

the which he had long into muche. I by drawing the skin over part that was circumcised, as Celis, chap. 31. Ephraim, and the multitude.

The barrel of Macedonia.

Isop. Antig. 12. Chap. 6. and 7.

Or, drink offerings.

54 And they drove the Israelites into secret places, even wheresoever they could flee for succour.

57 The twentieth day of Cassen, in the hundredth and five and fortieth yeere, they set up the domination of desolation upon the altar, & they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in the streets they burnt incense.

59 And the booke of the law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever consented vnto the Lawe, the Kings commandement was, that they shoulde put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel which were found in the cities.

62 And in the five and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged by the children at their neckes, and they hopped their houses, and drew the circumcisers of them.

65 Peruers there many in Israel, which were of courage, and determined in their felices, that they woulde not ease vnclean things.

66 But chose rather to suffer death, then to be defiled with those meates: so because they woulde not breake the holy covenant, they were put to death.

67 And this calamitie was very sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slaine and wil not fight againe because of the Sabbathday. 49 Mattathias dying commandeth his sonnes to stick by the words of God, after the example of the fathers.

1 In those daies stood by Mattathias the priest, the sonne of Iohannes, the sonne of Simeon, of the sonnes of Iosabab of Ierusalem, and dwelt in Modin.

2 And hee had five sonnes, Ioanan called Gabbis,

3 Simon called Thasi.

4 Iudas which was called Macababes,

5 Eleazar called Abiron, and Ionathan, whose name was Apphus.

6 Nowe he sawe the blasphemies, which were committed in Iuda and Ierusalem:

7 And he saide, Who is me: wherefore was I borne, to see this destruction of my people, & the destruction of the holy cite, and thus to see still it is deliuered into the hands of the enemies?

8 And the Sanctuary is in the hands of strangers: the temple is as a man that hath no remouement.

9 Her glorious vessels are carped away into captiuitie: her infanties are slaine in the streets, and her young men are fallen by the

sworde of the enemies.

10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her peoples?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our sanctuary, and our beautie, & honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs the to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, & mourned very sore.

15 ¶ Then came men from the king to the cite of Modin, to compel them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, & said vnto Mattathias, Thou art the chief & an honourable man, and great in this cite, and hast many children and brethren.

18 Come thou therefore first, & fulfill the kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shalbe enriched with siluer and golde, and with many rewards.

19 Then Mattathias answered, & saide with a loud voice, Though all nations that are vnder the kings dominion, obey him, & sal away euery man fro the religion of their fathers, and consent to his commandments,

20 Yet will I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Lawe of our fathers.

22 We will not hearken vnto the kings words, to forsake our religion: neither on the Sabbath day, nor on the sabbath.

23 And when he had left off speaking these wordes, there came one of the Iewes, in the household, sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Lawe: therefore he ranne vnto him, and killed him by the altar:

25 And at the same time he slew the Kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he zeale to the Lawe of God, doing, as Idduers did vnto Xambis the sonne of Babelon.

27 ¶ Then cryed Mattathias with a loud voice in the cite, saying, Whosoever is zealous of the Lawe, and will stand by the covenant, let him come forth after me.

28 So he, and his sonnes fled into the mountains, and left all that they had in the cite.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their women, and their cattel: for the afflictions increased sore vpon them.

31 ¶ Now when it was told vnto the Kings

It is a manifest note of the enemies of God to burne the booke of the Lawe, Hist. ecclesi. lib. 8. cap. 2.

For page.

Joseph. Anti. 12. chap. 7.

Joseph. Anti. 12. chap. 7.

A The father of the children, then they shall be doth lo.

so doth lo.

the people

Isa. 24. 13.

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servants, & to the garrisons, which were in Jerusalem in the cite of David, that men had broken the kings commandement, & were gone down into the secret places in the wilderness,

32 Then manp. pursued after them: And having overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day,

33 And said unto the, let this now be sufficient: come forth, doe according to the commandement of the king, and ye shall live.

34 But they answered, We wil not go forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the prime places.

37 But said, We will die all in our innocence: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, & slew both men and cattell, their wives & their children to the number of a thousand people.

39 ¶ When Attathias & his friends vnderstoode this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, & fight not against the heathen for our liues, & for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Hadeans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecutiō, ioynd themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Attathias and his friends went about, and destroyed the altars,

46 And circumcised the childre by force that were vncircumcised, as many as they found within the coastes of Israel.

47 And they pursued after the yiond men: & this act prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, & out of the hand of hinges, and gaue not place to the wicked.

49 Now when the time diuue neere, that Attathias should dye, hee sayde vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Lawe, and giue your liues for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euertlasting name,

52 ¶ Was not Abraham founde faithfull in Gen. 22. 9, tentation, and it was imputed vnto him for 10. rom. 4. 3. righteousness?

53 ¶ Joseph in the time of his trouble kept the commandement, & was made the lord of Egypt. Gen. 41. 40.

54 ¶ Whence our father, because he was zealous and feruent, obtained the covenant of the euertlasting Priesthood. Num. 25. 13. 1. cor. 4. 23.

55 ¶ Jesus for fulfilling the voyde, was made the gouernour of Israel. 2. 4. Iosh. 1. 2.

56 ¶ Caleb, because he bare witness before the cōgregation, receiued the heritage of the lad. Num. 14. 6, 7. Iosh. 14. 13.

57 ¶ David, because of his mercie, obtained the throne of the kingdom for euertmore. 2. Sam. 2. 4.

58 ¶ Elias, because he was zealous and feruent in the Lawe, was taken up euen vnto heauen. 2. King. 2. 11

59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame. Dan. 3. 16. 17. 18, 26.

60 ¶ Daniel, because of his innocence, was deliuered from the mouth of the lions. Dan. 6. 22.

61 And thus ye may consider throughout all ages, & whosoever put their trust in him, shall not want strength.

62 ¶ Feare not ye then the wordes of a sinfull man: for his gloie is but dongie & woymes.

63 ¶ To day is he let vp, and to morrow he shall not be found: for he is turned into his dust, and his purpose perisheth.

64 ¶ Wherefore, my sonnes, take good hearts, & shew your selues men for the Law: for by it shall you obtaine gloie.

65 And beholde, I knowe that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Judas Maccabees hath bene mighty and strong, euen from his youth by: let him be your capitaine, & fight you the battell for the people.

67 Thus shall ye bring vnto you at those that obserue the Law, and shall auenge the injuries of your people.

68 Recompense fully the heathen, & giue your selues to the commandement of the Lawe.

69 So hee blessed them, and was lapid with his fathers.

70 And died in the hundredeth, fourty and five yere, and his sonnes buried him in his fathers sepulchre at Modin, & all Israel made great lamentation for him.

CHAP. III.

1 Indas is made ruler ouer the Iewes. 21 Her killeth Apollonius and Seron the princes of Syria. 44 The confidence of Indas towards God. 55 Indas determineth to fight against Lyfias, whom Antioch had made capitaine ouer his hostie.

1 ¶ Then Indas his sonne, called Maccabees, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, & fought with contrage the battell of Israel.

3 So he gaue his people great honour: he put on a breastplate as a giant, and armed him self, and set the battell in aray, and defended the campe with the sword.

4 In his actes he was like a lion, & as a lions whelp roaring after the pray.

5 For hee pursued the wicked, and sought them out, and burnt by those that breyde his people,

- 6 So that the wicked fled for feare of him, & all workers of iniquitie were put to trouble: and saluation prospered in his hand.
- 7 And he grieved diuers kings, but Jacob reioiced by his actes, and his memoriall is blessed for ever.
- 8 He went also thoruow the cities of Iuda, & destroyed the wicked out of them, and turned away the wrath from Israel.
- 9 So was he renowned vnto the endes of the earth, and hee assembled together those that were ready to perish.
- 10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.
- 11 Which when Iudas perceived, hee went forth to meeete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.
- 12 So Iudas tooke their spoiles, and tooke also Apollonius sworde, and fought with it all his life long.
- 13 ¶ Now when Heron a prince of the armie of Syria, heard that Iudas had gathered vnto him the congregation, & Church of the faithfull, and went forth to the warre,
- 14 He said, I wil get me a name, & wil be glorious in the realme: for I wil goe fight with Iudas, and them that are with him, which haue despised the kings commandement.
- 15 So he made him ready to go by, and there went with him a mightie hoste of the vngodly to helpe him, and to be auenged of the children of Israel.
- 16 And when he came nere to the going by of Bethsaijon, Iudas went forth to meeete him with a small companie.
- 17 But when they sawe the armie coming against them, they saide to Iudas, Howe are we able, being so fewe, to fight against so great a multitude, & so strong, seeing wee bee so wearie, and haue fasted all this day?
- 18 Then said Iudas, It is an easie thing for many to be shut by in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.
- 19 For the victorie of the battell standeth not in the multitude of the hoste, but in strength cometh from heauen.
- 20 They came against vs with a cruell and proud multitude, to destroy vs, & our wiues, and our children, and to robbe vs.
- 21 But we do fight for our liues, and for our lawes,
- 22 And God himselfe wil destroy them before our face: therefore be not ye afraid of them.
- 23 And whē he had left off speaking, he leapt suddenly vpon them: so was Heron and his hoste destroyed before him.
- 24 And they pursued the fled the going down of Bethsaijon vnto the plaine: where there were slaine eight hundred men of the residue fled into the land of the Philistines.
- 25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about.
- 26 So that his name came vnto the king: for all the Gentiles coulde tell of the warres of Iudas.
- 27 ¶ But when king Antiochus heard these

tidings, he was angry in his minde: wherefore he sent forth, and gathered all the power of his realme, a very strong armie.

28 And opened his treasure, & gaue his host a peres wages in hand, commanding them to be ready for a peece for all occasions.

29 Nevertheless, when he sawe the money of his treasures failed, & that the tributes in the countrey were small, because of the desolation, & plagues that he had brought vpon the land, in taking away the lawes which had bene of olde time,

30 He feared least he should not haue now at the second time, as at the first, for charges and gifts that he had giuen with a liberrall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, & thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man & of kings blood to ouersee the kings business, fro the river of Euphrates, vnto the borders of Egypt.

33 And to bring by his sonne Antiochus, till he came againe.

34 Whereouer, hee gaue him halfe of his hoste and elephants, and gaue him charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda & Jerusalem, he should sende an armie against them, to destroy & roote out the power of Israel & the remnant of Jerusalem, and to put out their memoriall from that place.

36 And to let strangers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste & remained, and departed from Antiochia his royall citie, in the peece an hundred fourtie and seven, and passed the river Euphrates, & went thowhe the hie countreys.

38 Then Lysias choise Ptolemies the sonne of Dositheus, and Hicano, and Gorgias, mightie men, and the kings friends,

39 And sent with them fourty thousand footmen, & seven thousand horsemen, to goe into the lande of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plaine countrey.

41 Now when the marchantes of the countrey heard the raimour of them, they tooke very much silver and golde, and seruants, & came into the campe to die the children of Israel for slaues, and the strength of Syria and of strange nations ioynd with them.

42 ¶ Now when Iudas & his brethren sawe that trouble increased, & that the hoste by them nere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and utterly abolish them,

43 They said one to another, Let vs rebelle the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wilderness. There went none that was boyne in it, in or out at it, and the Sanctuary.

2 Who was
gouernour
of Syria, Io-
seph. Antiq.
12. chap. 9.

Dem.
147.

147.

Emmaus.

Sanctuarie was troden down, & the strangers kept the foirelle, & it was the habitation of the heathen: and the miry of Jacob was taken away: & pipe & the harpe ceased.

45 So the gathered their selues together, & came to Bethphage beside Jerusalem: for in Bethphage was the place where they played aforesaid in Israel.

47 And they said that day, and put sackcloth upon them, & cast ashes upon their heads, and rent their clothes,

48 And opened the booke of the Law, wheres in the heathen sought to paint the likeness of their Idoles,

49 And brought the Priests garments, & the first fruites, & the tithes, & set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voice toward heauē, saying, What shall we do with these? and whether shall we carpe them away?

51 For the Sanctuarie is troden downe and defiled, & the Priests are in heauensse, and brought downe.

52 And behold, the heathen are come against vs to destroy vs: thou knowest what things they imagine against vs.

53 Hows can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voice.

55 And after this Judas ordeyned captaines ouer the people, ten captaines ouer thousandes, & captaines ouer hundredes, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wives, or planted vines, or were fearful, that they should returne euery one to his owne house, according to the Lawe.

57 So the hoste remoued, & pitched upon the Southside of Emmaus.

58 And Judas saide, Arise pour selues, & bee valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Mercielesse as the wil of God is in heauens, so be it.

C H A P. IIII.

1 Judas goeth against Gorgias which lyeth in wait. 14 He putteth Gorgias & his hoste to flight. 28 Lysias smyth Iudas, 29 But Iudas drineth him out. 43 Iudas purifieth the Temple and dediceth the altar.

Then tooke Gorgias five thousand foote men, & a thousand of the best horsemen, & departed out of the campe by night, to invade the campe of the Jewes, and to slay them suddenly: and the men of the foirelle were his guides.

3 Now when Judas heard it, he remoued, & they were valiant men to smite the kings armie which was at Emmaus,

4 Whiles yet the armie was disperied from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he founde no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But allsoone as it was day, Judas shewed himselfe in the field with thys thousand men, which had neither haruill nor swordes to their inuades.

7 And they sawe that the armies of the heathen were strong and well armed, and their horsemen about them, and that they were expert men of warre.

8 Then said Judas to the men he were with him, Feare ye not their multitude, neyther be afraid of their assault.

9 Remember howe our fathers were deliuered in the red Sea, when Pharaos pursued them with an armie.

10 Therefore now let vs crye vnto heauen, and the Lord will haue mercie vpon vs, and remember the couenant of our fathers, and with destroye this hoste before our face this day:

11 So shall all the heathen knowe, that there is one, which deliuereth and sauerh Israel.

12 Then the strangers lit by their spers, and sawe them courning against them,

13 And they went out of their tentes into the battell, & they that were with Judas, blew the trumpets.

14 So they ioynd together, and the heathen were discomfited and fled by the plaine.

15 But the himnost of them fell by the sword, and they pursued them vnto Caseron, and into the plaines of Ibmua, and of Agotus, and of Iamnia, so that there were flaine of them about thys thousand men.

16 So Judas turned againe to his host from pursuing them,

17 And said vnto the people, Be not gladde of this spoyles: for there is a battell before vs.

18 And Gorgias & the armie is here by vs in the mountaine: but stand ye now fast against pour enemies, & ouercome them: then may ye safely take the spoyles.

19 As Judas was speaking these wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias sawe that his were fled, and that Judas souldiers burnt the tentes: (for he smoke that was seene, declared what was done.)

21 When they sawe these thinges, they were sore afraid, and when they sawe also that Judas and his hoste were in the fild ready to set themselves in aray,

22 They fled euery one into the land of strangers.

23 So Judas turned againe to spoyles the tentes, where he gate much golde and silver, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung psalmes, & praised toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 Nowe all the strangers he escaped, came, & told Lysias all the thinges that were done.

27 Who when he heard these thinges, was sore afraid, & discouraged, because such thinges came not vpon Israel, as he would, neither such thinges as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered Lysias thysfove thousande chosen foote men,

Deu. 10. 5.
44. 7. 1.

Isaiah 11. 12.
44. 10.

Exo. 14. 9, 30

Or. Affaron
moib.

*Dr. Iudea,
Or, Betho.
100.*

*1. Sam. 17.
50, 51.
1. Sam. 14.
23, 14.*

men, and five thousand hoysmen to fight against Ierusalem.

29 So they came into * Iudaea, and pitched their tentes at * Beth-sura, where Iudas came against them with ten thousand men.

30 And when he sawe that mightie armie, he played & sayde, Blessed be thou, O Saviour of Israel, * which diddest destroy h assault of the mightie man by the hand of thy seruant Dauid, * and ganeit the host of the strangers into h hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut up this armie in the hand of thy people of Israel, and let them bee confounded with their powder, & with their hoysmen.

32 Make them afraid, & consume their boldnesse and strength, that they may bee astonished at their destruction.

33 Cast them downe by the sworde of them that loue thee: then shall all they that knowe thy name, praise thee with songs.

34 So they ioynd together, and there were flame of Iudas hoste, five thousand men, and they fell before them.

35 Then Iudas, seeing his armie put to flight, and the manliness of Iudas souldiers, and that they were ready, epyther to lue or die ballantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thought againe (being vnpared) to come against Iudea.

36 Then said Iudas & his brethren, Behold, our enemies are discomfited: let vs nowe go by to cleise, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, & went up into the mountaine of Sion.

38 Nowe when they sawe the sanctuarie lasse waste, and the altar defiled, and the dooyes burnt up, and the shubbes growing in the courtes, as in a forest, or as on one of the mountaines, & that the Priestes chambers were broken downe,

39 They rent their clothes, & made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, & blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had clenied the Sanctuarie.

42 So hee chose Priestes that were undefiled, such as belued in the Lawe,

43 And they clenied the Sanctuarie, & bare out h defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offrings, which was polluted.

45 So they thought it was best to destroy it, least it shoulde be a repioche vnto them because the heathē had defiled it: therefore they destroyed the altar,

46 And layd by the stones vpon the mountaine of the Temple in a conuenient place, till there shoulde come a Prophet, to shewe what shoulde be done with them.

47 So they tooke whole stones according to the Lawe, and builded a newe altar according to the foynner,

48 And made by the Sanctuarie, & h things that were within the Temple, & the courtes and all things.

49 They made also newe holy vessels, and

brought into the Temple the candlesticke, & the altar of burnt offrings, and of incense, & the table.

50 And they burnt incense vpon the altar, & lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbrad vpon the table, and hangd by the vales, and finishd al the woikes that they had begonne to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called h moneth of Chassen, in the hundredth & eight & fourtieth yere they role by betumes in the morning,

53 And offred sacrifice according to the Lawe, vpon the newe altar of burnt offrings, that they had made.

54 According to h time, and according to the day, that the heathen had defiled it, in the same day was it made newe with songs, and harpes, and lutes, and cymbales.

55 And all h people fel vpon their faces, worshiping and passing toward the heauen him that had giuen them good successe.

56 So they kept the dedication of h altar eight dayes, offering burnt offrings with gladnes, & offred sacrifices of belinurance and praye,

57 And deckt the forefront of h Temple with crownes of golde and sheldes, and dedicated the gates and chambers, and paged dooyes vpon them.

58 Thus there was very great gladnes among the people, and the repioche of the heathen was put away.

59 So Iudas & his brethren with the whole congregation of Israel ordered that the dayes of dedication of the altar shoulde bee kept in their season from yere to yere, by the space of epyght dayes, from the five and twentie dayes of the moneth Chassen, with mirth and gladnesse.

60 And at h same time builded they up moit Sion with hie walles & strong towres round about, least the Gentiles shoulde come, and treade it downe, as they had done afore.

61 Therefore they set a garrison there to kepe it, and fortified Beth-sura to kepe it, that the people might haue a defence against Iudinea.

C H A P. V.

Iudas vanquished the heathen that go about to destroy Israel, and is helpe of his brethren Simon & Jonathan. He ouerthroweth the citie of Epher, because they denied him passage thorow it.

Nowe when the nations rounde about heard, that the altar was builded, and the Sanctuarie renewed, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esaus in Iudinea at * Acrabathene, because they brisleged the Israelites, and hee smote them with a great plague, and dyne thers frantes, and took their spoiles.

4 He thought also vpon the malice of the children of Isean, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the way.

5 Wherefore he shut them up in towres, and brislegd

*Dr. Iudea
Iudea*

- besieged them, and destroyed them utterly, and burnt their towncs with fire, with all that were in them.
- 6 Afterwarde, went he against the children of Simmon, where he found a mightie power, and a great multitude with Timotheus their capitaine.
- 7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them,
- 8 And tooke Sager with the towncs thereof, and so turned againe into Iudea.
- 9 ¶ Then the heathen that were in Galaad, gathered the together against þ Israelites that were in their quarters, to slaye them: but they fled to the castle of Warheman,
- 10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,
- 11 And they make them ready for to come, & to take the foytresse, wherunto we are fled, and Timotheus is capitaine of their host.
- 12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are slaine.
- 13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.
- 14 While these letters were yet a reading, behold, there came ouer messengers fro Galile with their clothes rent, which tolde the same tidings,
- 15 And saide, that they of Belemais, and of Tyus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.
- 16 When Judas, and the people heard these wordes, a great congregation came together, to consult what they might do for their brethren, that were in trouble, and whome they besieged.
- 17 Then saide Judas to Simon his brother, While thes out men, and goe and deliuer thy brethren in Galile, and I & my brother Jonathan will go into þ countrey of Galaad.
- 18 ¶ So he left Josephus the sonne of Zacharias, & Azarias to be captaines of the people, and to keepe the remnant of the host in Iudea,
- 19 And commanded them, saying, Take the oversight of this people, & make no warre against the heathen, untill we come againe.
- 20 And vnto Simon were giuen thre thousand men to goe into Galile, and to Judas eight thousand men for the countrey of Galaad.
- 21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.
- 22 And hee pursued them vnto the gates of Belemais: and there were slaine of the heathen almost thre thousand men: so hee tooke their spoiles.
- 23 Thus they rescued them that were in Galile and in Belemais with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.
- 24 ¶ Judas Maccabeus also, & his brother Jonathan went ouer Jordan, and trauailed thre dayes iourney in the wilderness,
- 25 Where they mette with the Nabathites,

who receined them ioyfully, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And howe that many of them were besieged in Bofora, & Bofor, in Alenus, Chalbon, & Eatinann (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their holte into these foytes, and to take them, & to destroy them all in one day.

28 So Judas and his host turned in all haste by the way of the wilderness toward Bofora, & waite the cite, & slew all the males with the edge of the sword, & took all their spoyle, and set fire vpon the cite.

29 And in the night he removed from thence, and went toward the foytresse.

30 And betimes in þ morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the foyt, & had assaulted the.

31 When Judas saw that the battell was begun, and that the crye of the cite went vp to heauen with triumphs, and a great sound,

32 Then he saide vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with thre companies, and they blew the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, and he smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Judas vnto Bafapha, and laide siege vnto it, and wanne it, & slew all the males therof, and spoiled it, and set fire vpon it.

36 From thence went he and tooke Chalbon, Baged, and Bofor, and the other cities in Galaad.

37 After these thinges gathered Timotheus another host, and he camped before Kaphon beyond the flood.

38 Now Judas had sent to espie the hoste, & they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the host is verie great,

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, & are ready to come & fight against thes. So Judas went to mete them.

40 Then Timotheus said vnto the captains of his hoste, When Judas and his host come nere the flood, if he passe ouer first vnto vs we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraide, & campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came nere to þ flood, he caused the gouernours of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fledde into the temple that was at Carnaim.

¶ C. 5. 1. 44. Which

44 Which citie Judas wanne, and burnt the temple with all that were in it: so was Car-naim subdued, and might not withstande Judas.

45 Then Judas gathered all the Israelites that were in the countrey of Galaad, from the left vnto the most, with their wives and their children, and their baggage, a verie great hoste, to come into the land of Juda.

46 So they came vnto Ephyon, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must go thowow it.

47 But they that were in the citie, shut their selues in, and stopped by the gates with stones: and Judas sent vnto them with peaceable wordes, saying,

48 Let vs passe thowow your land, & we may go into our owne countrey, and none shall hurt you: we will but onely go thowow on foot: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that euery man shoulde assault it according to his standing.

50 So the valiant men set vpon it, & assaulted the citie all that day, and all that night, and the citie was giuen ouer into his handes:

51 Who slew all the males with the edge of the sword, and destroyed it, andooke the spoile thereof, and went thowow the citie ouer them that were slaine.

52 Then went they ouer Iordou into a great plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thowow, till they were come into the land of Juda.

54 Thus they went by with ioy, and gladnes vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 Nowe whiles Judas & Jonathan were in the lande of Galaad, & Simon their brother in Galile before Elymains,

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went towardes Samaria.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Joseph & Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel.

61 Because they were not obedient vnto Judas, & his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding

them welcome.

65 Afterwarde went Judas south with his brethren, and fought against the children of E-san in the land toward the South, where he wanne Itebon, and the townes thereof, and he destroyed the cattell there of, & burnt the townes thereof rounde about.

66 Then remoued he to goe into the lande of the strangers, & went thowow Samaria.

67 At the same time were the Priestes of the citie slaine in the battell, which woulde shewe their valiantnes, & went sojth to battell without counsell: & wher Judas came to a satorus in the strangers land, he brake down their altars, & burnt with fire the images of their gods, and tooke away the spoiles of the citie, & came againe into the land of Juda.

CHAP. VI.

Antiochus, willing to take the citie of Elmais, is driven away of the citizens. 8 He falleth into sickness, and dieth. 17 His sonne Antiochus is made king. 34 The manner to provoke elephants to fight. 43 Eleazarus valiant alle. 48 The siege of Sion.

Nowe when King Antiochus traueled through the high countries, he heard that Elmais in the countrey of Ierusa was a citie greatly renowned for riches, silver and golde,

And that there was in it a very rich temple, whereas were coverings of golde, cote armours, and harnesse, which Alexander king of Macedonia & some of Philip (that reigned first in Grecia) had left there.

Wherefore he went about to take the citie, and to spoile it, but he was not able: for the citizens were warned of the matter,

And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

Whereouer, there came one which brought him tidings in the countrey of Ierusa, that the armies that went against the lande of Juda, were diuyn away,

And that Lyfias, which went south first with a great power was diuyn away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed.

And that they had pulled downe the abomination, which he had set by vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

So when the king had heard these wordes, he was astonied, and soe moored: therefore he layde him downe vpon his bed, & fell sicke for very sorrowe, because it was not come to passe, as he had thought.

And there continued he many dayes: for his griefe was euer more and more, so that he saue he must needs die.

Therefore he sent for all his friends, & saide vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

And I thinke with my selfe, Into what aduersitie am I come: & into what floods of miserie am I fallen nowe, where as a soetime I was in prosperitie, and greatly set by, by reason of my power.

And nowe doe I remember the evils that

I haue done at Ierusalem: for I tooke al the vessels of golde and siluer that were in it, and sent to destroy the inhabitants of Iuda with out cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called he for Philippe, one of his friends, vnto whome he made ruler of al his realme,

15 And gaue him the crowne, and his robe, & the ring, that he shoulde instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So king Antiochus died there in the hundredth and fourtie and ninth yeere.

17 When Euphras knewe, that the king was dead, hee ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers steade, and called him Eupator.

18 Nowe thep that were in the castell at Ierusalem, kept in the Iudaiteis rounne about the Sanctuarie, and fought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy thew, and called all the people together to besiege them.

20 So thep came together, & besieged them in the hundredth & fiftie yeere, and made instruments to shoote, and other engines of warre.

21 But certaine of them that were besieged, gate forth, (vnto whome some vngodly men of Irael topped themselves)

22 And thep went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our death?

23 We haue bene ready to serue thy father, & to goe forwarde in those things, that he appointed, and to obey his commandements.

24 Therefore thep of our nation fell from vs for this cause, and wheresoeuer thep founde any of vs, thep slewe them, and spoiled our inheritance.

25 And thep haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are thep besieging the castell at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou dost not puenient them quickly, thep wil do greater things then these, and thou shalt not be able to overcome them.

28 When the king heard this, hee was very angry, and called all his friends, the capitaines of his armie, and his hoysenmen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the ples of the sea.

30 So the number of his armie was an hundredth thousand footemen, and twentie thousand hoysenmen, & two and thirtie elephants exercised in battell.

31 These came through Iudaea, & dyed nere to Beth-sura, and besieged it a long season, & made engines of warre: but thep came out, & burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castell, and remoued the holsse towarde Beth-sacarias ouer against the kings campe.

33 So the king arose very rarely, and brought the armie & his power towarde the way of Beth-sacarias, where the armie set themselves in aray to the battell, & blew the trumpets.

34 And to pponoke the elephants for to fight, thep shewed them the blood of grapes and mulberries,

35 And thep set the beastes according to the ranges: so that by euery elephant there stode a thousand men armed with coats of maple and helmets of byasse vpon their heads, and vnto euery beast were ordeined fiftie hundredth hoysenmen of the best,

36 Which were redy at al times wheresoeuer the beast was: & whither soeuer the beast went, thep went also, and departed not from him.

37 And vpon the were strong towres of wood that couered euery beast, which were fastened thereon with instruments, & vpon euery one was two and thirtie men, that fought at them, and the Indian that ruled him.

38 Thep set also the remnant of the hoysenmen vpon both the sides in two winges of the holsse, to strike them by, and to keepe them in the battells,

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the hie mountaines, and part beneath: so thep marched forwarde warily, & in order.

41 And all thep that heard the noise of their multitude, and the marching of the compaignie, and the rattling of the harness, were astonished: for the armie was very great and mightie.

42 Then Iudas and his holsse entered into the battell, and thep slewe fiftie hundredth men of the kings armie.

43 Nowe when Eleazar, the sonne of Abiaron, saue one of the elephants armed with ropall harness, and was moxe excellent then al the other beastes, he thought that the king should be vpon him.

44 Wheresoe he regarded himselfe to deliuer his people, & to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the holsse, slaying on the right hand, and on the left, so that thep departed awap on both sides.

46 So went he to the elephants fete, & gaue him vnder him, and slew him: then fell the elephant downe vpon him, & there he dyed.

47 But the other, seeing the power of the king and the fiercenes of his armie, departed from them.

48 And the kings armie went by to mete them towarde Ierusalem, & the king pitched his tents in Iudaea toward mount Zion.

49 Whesoeuer, the king tooke truce with them that were in Beth-sura: but when thep came out of the citie, because thep had no vitayles there, and were shut by thew, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, and other engines of warre, and instruments to cast fire and stones, & pieces to cast darts and dings.

52 Thep also made engines against their engines, and fought a long season.

53 But in the garners there were no vitayles: for it was the fiftie yeere, & then thep that were in Iudaea, and were deliuered from the

Or, Saur.

a This example is not to be followed, because it is contrary to the commandement

Or, the Jews.

Ex. xxiii. 31. 32.

Gentiles had eaten by the rebulse of h store,
54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philippe (whom Antiochus the king, whiles he liued, had ordeyned to bring vp Antiochus his sonne, that he might be king)

56 Was come againe out of Iberia, and Iberia, & the kings hoste with him, & thought to take vnto him the rule of things.

57 He and his hoste, and were stirred forward by them in the castell to go and tell the king, and the captaynes of the hoste, & to others, saying, We decrease daily, and our vittayles are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

Or, gins
dianda.

58 Nowe therefore let vs agree with these men, and take truce with them, and with all their nation.

59 And graunt them to liue after their Lawe, as they did afore: for they be grieved, and do all these things, because we haue broken their Lawes.

60 So the king & the princes were content, and sent vnto them to take peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Zion: but when he saw that the place was well defended, he brake his othe which he had made, & com- manded to beake downe the wall round about.

63 Then departed he in al haste, and returned vnto Antiochia, where he found Philippe ha- uing dominion of the cite: so he fought a- gainst him, and took the cite by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. ¶ He troubleth the children of Israel through the counsell of certain wicked persons. 37 The prayer of the Priestes against Nicanor. 41 Iudas killeth Nica- nor, after he had made his prayer.

Joseph. Anti.
12. cap. 5.

1 In the hundredth and one and fiftieth yere, I departed Demetrius the sonne of Seleus from Rome, and came by with a fewe men vnto a cite of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdom, his soldiers took Antiochus & Lysias, & brought them vnto him. 3 But when it was tolde him, he said, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked & vn- godly men of Israel, whose captaine was Alcimus, that would haue bene his Priest.

6 These men accused the people vnto h king, saying, Iudas & his brethren haue slaine all thy friends, and driven vs out of our owne lande.

7 Wherefore sende now some man, whome thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, & to the kings lande, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, & ruled beyonde the flood, and was faithfull vnto the king, and sent him.

9 And that wicked Alcimus, whom he made his Priest, and commanded him to be auen- ged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messen- gers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours as- sembled vnto Alcimus and Bacchides to intreate of reasonable popites.

13 And the Elders were the first that re- quired peace among the children of Israel.

Or, Hosam

14 For sayde they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and swooe vnto them, and said, We will doe you no harme, neither your friends:

16 And they beleued him: but he took of the thieske men, and slew them in one dape, according to the wordes that were written,

Psal. 134.

17 They haue cast the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would burie them.

18 So there came a feare and a trembling a- mong all the people: for they said, There is neither trueth nor righteousness in them: for they haue broken the appoyntment & othe that they made.

19 Then Bacchides remoued from Ierusalem, and pitched his tent at Beth-secha, where he sent forth & took many of the men that he had forsaken him, and certayne of the people whom he slew and cast into the great pit.

Or, Beth-
secha, or, Beth-
secha.

20 Then committed he the countrey vnto Alcimus, & left many of warre with him to help him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resor- ted vnto him: in so much, that they obtay- ned the lande of Iuda, and did much hurt in Israel.

23 Nowe when Iudas saw all the mischief, that Alcimus and his company had done a- mong the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those, that were sla- yen away, so that they came no more abroade in the countrey.

25 But when Alcimus saw that Iudas and his people had gotten the upper hand, and knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefest princes, which hated Israel deadly, and commanded him that he should destroy the people.

Joseph. Anti.
12. cap. 11.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly wordes, saying,

28 Let there be no warre betwene me, and you: I will come with few men, to see howe ye do, friendly.

29 So he came unto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Nevertheless, it was tolde Judas, that he came unto him under deceipt: therefore he feared him, and would not see his face no more.

31 When Hicanoy perceived that his counsel was betrayed, he went out to fight against Judas, beside ^{Or, Capernaum} Carthasalaina.

32 Where there were flaine of Hicanoy's hoste about foure thousande men: so they fled vnto the citie of Dauid.

33 After this came Hicanoy by vnto mount Dion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the King.

34 But he laughed at them, & mocked them, & counted them prophane, & spake proudly,

35 And swooe in his wrath, saying, If Judas and his host be not deliuered now into mine hands, if euer I come againe in safarie, I wil burne by this house. With that, went he out in a great anger.

36 Then the Priests came in, and stode before the altar in the Temple, weeping, & saying,

37 For so much as thou, O Lorde, hast chosen this house, that thy name might be called vpon therein, and that it should be an house of prayer, and petition for thy people.

38 We are angry of this man and his host, and let them be flaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Hicanoy was come from Ierusalem, he pitched his tent at Beth-horon, & there an host met him out of Egypt.

40 And Judas preached in ^{Or, Adas} Adasa, with thre thousand men, where Judas arrived, saying,

41 O Lorde, because the messengers of King Sennacherib blasphemed this, thine Angel went forth, and slew an hundred, fower score, and fure thousand of them.

42 So destroy thou this host before vs to day, that all other may know that he hath sinned wickedly against the Sanctuarie, and punish him according to his unliue.

43 So the armies ioynd together in battell, the thirtieth day of the moneth Adar: but Hicanoy's host was discomfited, and he him selfe was first flaine in the battell.

44 Now when his armie saw that Hicanoy was flaine, they cast away their weapons and fled.

45 But they pursued after them a daies four, then from Adasa vnto Safar, blowing an alarme with the trumpets after them.

46 So they came forth of all the towncs of Iudea round about, and rushed vpon them, and chace them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then theyooke the spoiles, and the map, and shoute off Hicanoy's head, and his right hande, which hee hidde vp so proudly, and brought it with them, and hanged them by afofe Ierusalem.

48 So the people cryed great cry, & kept that day as a day of great gladnesse,

49 And they ordeined to keepe yearly that day on the thirtieth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

^{Or, Judas} Judas, considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutual friendship sent to the Iewes.

1 ^{Or, Antioch} Was heard also þe name of the Romanes, that they were mightie, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them.

2 And that they were men of great power, and they tolde them of their battels, & their wayes of actes, which they did among the Galatians whom they had conquered, and made to paie tribute.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of silver and golde.

4 And that by their counsel, and gentle behauiour they were rulers in every place, though the place was farre from them, & that they had discomfited, and giuen great overthrowes to the Kings that came against them, from the betwixtmost part of the earth, & that others gaue them tribute every yere.

5 And how they had also discomfited by battell Philippe and Peres, Kings of the Macedonians, & others, that arose against them, and howe they overcame them.

6 And howe great Antiochus King of Asia that came against them in battell, hauing an hundred and twenty elephants, with horsemen, and chariots, and a very great armie, was discomfited by them.

7 And how theyooke him alive, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate poeison.

8 Euen the countrey of India, and Arabia, and Lydia, and of his best countreys, which theyooke of him and gaue them to King Eunenes.

9 Againe when it was tolde them that the Grecians were comming to destroy them,

10 They sent against them a capitaine, which gaue them battell, & slew many of them, & tooke many prisoners with their women, and children, and spoiled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bondmen vnto this day.

11 Wherefore, how they destroyed, and brought into subiection other kingdomes and yles, whosoener had withstand them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, in so much that whosoever heard of their renoume, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselves a counsel, wherein thre hundred and twenty men

12 cap. 18.

Or, French men.

Or, Cissim.

Or, Capernaum

Or, Adas

Or, Adas
12 cap. 18.
13. 14. 15.
16. 17. 18.
19. 20. 21.
22. 23. 24.

men consulted daily, & provided for the common affaires, to gouerne them well.

16 And that they counteth their gouernment to one man euery p[er]ce, who did rule ouer al their countrey, to whom euery man was obedient: and there was neyther hatred nor enuie among them,

17 ¶ Then Judas chose Eupolemus & some of John, the sonne of Accus, and Tason, the sonne of Eleazar, and sent them vnto Rome, to make friendship, and mutuell fellowship with them,

18 That they might take from them the p[er]ce (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate where they spake and sayde,

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brass and sent to Jerusalem, that they might haue by them a memorial of the peace, and mutuell fellowship.

23 Good successe be to the Romans, & to the people of the Jewes, by sea, and by land for ever, and the sworde, & enemy be from them.

24 If there come first any warre vpon the Romans, or any of their friends, throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shall be appointed, with all their heart,

26 Also they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romans, but they shall keepe their covenantes without taking any thing of them.

27 Likewise also if warre come first against the nation of the Jewes, the Romans shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheate be giuen vnto them, nor take their part, nor weapons, nor money, nor ships, as it pleaseth the Romans, who will keepe these covenantes without deceit.

29 According to these articles the Romans made a bond with the people of the Jewes.

30 If after these pointes the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shall be ratified.

31 And as touching the will that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore laiest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will do them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Jonathan is put in the steede of his brother. 47 The battell betweene Jonathan and Bacchides. 55 Alcimus is smitten with the pestilence, and death. 68 He committeth vpon

Jonathan by the counsell of certain wicked persons, and is overcome. 70 The trace of Jonathan with Bacchides.

1 In the meane season when Demetrius had heard how Nicanor, and his holle had giuen the battell, he sent Bacchides, and Alcimus againe into Iudea, and his chief strength with them.

2 So they went forth by the way that is towarde Galgala, and pitched their tentes before Bethsai, which is in Ierusalem, & waunte it, and slew much people.

3 And in the first moneth of the hundredth, fiftie and two p[er]ce, they laide their siege against Jerusalem.

4 But they raised their campe, and came to Betea, with twenty thousand foote men and two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, & there thousand chosen men with him.

6 And when they sawe that the multitude of the armie was great, they were sore afraid, and many corrupted them selues out of the holle, so that there abode no more of them, but eight hundred men.

7 When Iudas sawe that his holle failed him, and that he must needs fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.

8 Nevertheless, he sayde vnto them that remained, Let vs rise, and goe vp against our enemies; if peradventure we may be able to fight with them.

9 But they would haue slayed him, saying, We are not able: but let vs rather save our liues: turne backe now, seeing our brethren are departed: for that we fight against them, that are so fewe.

10 Then Iudas sayde, God forbid, that we should doe this thing, to sle from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the holle remoued out of the tentes, & stood against them, who had deuised their horsemen into two troups, and they that they with slings, and the archers marched in the foreward, and they that fought in the foieward, were all valiant men.

12 And Bacchides was in a right wing. So the armie drew nere on both sides, and blew the trumpets.

13 Then of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas sawe that Bacchides & the strength of his armie was on the right side, he took with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Bethan.

16 Nowe when they which were of the left wing, sawe that the right wing was overcome, they followed Iudas behinde, & them that were with him hard at the heels.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, & the remnant fled.

19 So Jonathan and Simon took Iudas their byother, and buried him in his fathers sepulchre

Or, countess.

Or, the Romanes.

Or, the Iewes.

Or, Leisa.

He that was wont to pray and overcome when he trusted in his strength, & omitted prayer.

sepulchrs in the cite of Ephod,

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many daies, saying,

21 Howe is the valiant man fallen which deserved Israel!

22 Concerning the other thinges of Judas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Howe after the death of Judas, wicked men came vp in all the coastes of Israel, and there arose as much as gaue themselves to misquyte.

24 In those daies was there a very great famine in the lande, and all the countrey gaue ouer themselves with them.

25 Now Bacchides did chuse wicked men, and made them lordes in the land.

26 These sought out, and made search for Judas' friendes, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas' friendes together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, & there is none like him to goe forth against our enemies, enen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore, this day we chuse thee that thou mayest be our prince and captaine in his place to order our battell.

31 So Jonathan took the gouernance vpon him at the same time, and ruled in steade of his brother Judas.

32 But when Bacchides knewe it, he sought for to slay him.

33 Then Jonathan and Simon his brother, perceiving that, fled into the wilderness of Iherua with all their company, and pitched their tents by the water poole of Nisphar.

34 Which when Bacchides vnderstode, he came ouer Iordene with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother Iohn, a captaine of the people, to pray his friends the Sabbathites, that they would keepe their baggage which was much.

36 But the children of Ambji came out of Ephod, and tooke Iohn, and all that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambji made a great marriage, and brought the hyde from Ephod with great pompe: for they were daughter to one of the noblest princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid themselves vnder the court of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noise, and much preparation: then the hydegroune came forth, and his friendes and his brethren met them with tymbrels, and instruments of musike, and many weapons.

40 Then Jonathan's men that lay in ambush,

rose vp against them, & slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noise of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iordene.

43 When Bacchides heard this, he came vnto the border of Iordene with a great power vpon the Sabbath day.

44 Then Jonathan said vnto his companie, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, & behinde vs, and the water of Iordene on this side and that side, and the marie, and foynst, so that there is no place for vs to turne aside.

46 Wherefore crye now vnto heauen, that we may be deliuered from the power of your enemies: so they toyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

48 Then Jonathan, and they that were with him, leapt into Iordene, & swimmied ouer vnto the further banke: but the other woulde not passe throug Iordene after them.

49 So in that day were slayne of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and builde vp the strong citie in Iuda, as the castel of Jericho, and Emmaus, and Bethphoron, and Bethel, and Chammatha, Phara: thou, and Cepho, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the cite Beth-sura, and Gazara, and the castell, and set a garison in them with prouision of vitayles.

53 He tooke also the chiefe men's sonnes in the countrey for hostages, and put them in the castell at Jerusalem to be kept.

54 ¶ Afterwarde in the hundredth, fiftie & thre pærr, in the second moneth, Alcimus commaunded, that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, & his enterprises were hindered, and his mouth was stopp'd: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeres.

58 Then all the vngodly men heide a counsell, saying, Beholde, Jonathan and his companie dwell at ease, and without care: wherefore let vs bying Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoste, and sent letters pryncipally to his adherentes, which were in Iudea, to take Jonathan, and those that were with him: but they could not, for
G g. iiii. there

10th Ephod
10th Ephod
10th Ephod

10th Ephod
10th Ephod
10th Ephod

10th Ephod

10th Ephod

10th Ephod
10th Ephod

their counsell was known vnto them.
 61 And thep toke fiftie men of the countrey, which were the chiefe workmen of this wickednes, and flew them.
 62 ¶ Then Jonathan and Simon with their company departed vnto Beth-balin which is in the wilderness, and repaired the decaye thereof, and made it strong.
 63 When Bacchides knew this, he gathered all his hoste, and sent woide to them that were of Judea.
 64 Then came he and lapde siege to Beth-balin, and fought against it a long season, and made instruments of warre.
 65 But Jonathan had left his brother Simon in the cite, and went forth into the countrey, and came with a certaine number,
 66 And sette Demetrius and his brethren, & the children of Balthazar in their tents: so he began to flap, and increased in power.
 67 Simon also & his company went out of the cite, & burnt by the instruments of warre,
 68 And fought against Bacchides, & discomfited him, & berd him foie, so that his counsell and iourney was in vayne.
 69 Wherefore he was very woith at the wicked men, that gaue him counsell to come into the countrey, and flew many of them, and purposed to returne into his owne countrey.
 70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.
 71 Which thing he accepted, & did according to his desire, & made an othe, that he would neuer do him harme all the dayes of his life.
 72 So he restored vnto him the prisoners that he had taken aforetime out of the lande of Judea, and so returned and went into his owne land, neither did he come any moie into their borders.
 73 Thus the sword ceased from Israel, & Jonathan dwelt at Balthazar, and began there to gouerne the people, and destroyed the vngodly men out of Israel.
 C H A P. X.
 4 Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendshippe of Ptolemie and Alexander.
 1 In the hundredth and threescore pere came Alexander the sonne of Antiochus Epiphane, and rooke Ptolemie, and thep reigned him, and there he reigned.
 2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.
 3 Also Demetrius sent letters vnto Jonathan, with louing woide, as though he would please him.
 4 For he said, We will first make peace with him, before he iopne to Alexander against vs.
 5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.
 6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commaunded the hostages that were in the castell, to be

deliuered vnto him.
 7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castell.
 8 Therefore they were foy as a pebble, because they heard that the king had giuen him licence to gather an armie.
 9 So they that were of the castell, deliuered the hostages vnto Jonathan, who restored them to their parents.
 10 Jonathan also dwelt at Ierusalem, and began to builde, and repaire the cite.
 11 And he commaunded the workmen to builde the walles, & the mount Sion rounde about with hewen stone, to fortifie it: and so they did.
 12 Then the strangers that were in the castell which Bacchides had made, fled,
 13 So that euery man left his place, & went into his owne countrey.
 14 Whel at Beth-lura remayned certaine which had forsaken the lawe and the commaundements: for it was their refuge.
 15 ¶ Nowe when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, & of the papers that they had imbured,
 16 He said, Might we finde such a man? notu therfoie we will make him our friende and confederate.
 17 Vpon this he wrote a letter, and sent it vnto him, with these woide, saying,
 18 KING ALEXANDER to his brother Jonathan sendeth salutation.
 19 We haue heard of the, that thou art a very balliant man, and woith to be our friend.
 20 Wherefore this day we ordeyne the to be the chief of thy nation, and to be called the kings friende: (and he sent him a purple robe, and a crowne of golde,) that thou mayest consider what is for our profite, and keepe friendship toward vs.
 21 So in the seuenth moneth of the hundredth and threescore pere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.
 22 ¶ Which when Demetrius heard, he was maruelous foye and said,
 23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?
 24 Yet will I write & exhort them, and promise them dignities and rewardes, that they may helpe me.
 25 Whereupon he wrote vnto them these woide, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.
 26 We haue heard that ye haue kept your covenant toward vs, and continued in our friendship, and haue not iopned with our enemies, whereof we are glad.
 27 Nowe therfoie remaine still, & keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs.
 28 And will releafe you of many charges, and giue you rewardes.
 29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes

Or, Jonathan

Or, Beth-balin

Or, Oleret

b Wicked counsell fallen on the counsellers.

Isop. Antiq. 13, cap. 3.

Or, min. mapell consider what is for our profite, and keepe friendship toward vs.

Isop. Antiq. 13, cap. 3.

customs of salt, and the tribute taxes, and from the thirde part of the seld.

30 And from the halfe of the faine of the trees which is mine owne duetie, I will release them that from this day forth, none shall take any thing of the land of Iuda, as of the thirde y^e mernemmes which are added therunto, as of Samaria and of Galile, from this day forth for evermore.

31 Jerusalem also with all things belonging thereto, shall be holpe and free from the tributes and tributes.

32 Also I release the power of the castell which is at Jerusalem, and give it unto the hie priest, that he may set in it such men, as hee shall chuse to keepe it.

33 Moreover I free deliver every one of the Jewes that were taken away prisoners out of the land of Iuda throughout all my realme, and every one of them shall be free from tributes, yea, even their carrell.

34 And all the feastes, and Sabbaths, & new moones, & the dayes appointed & the thirde dayes before the feast, and the thirde dayes after the feast, shall be dayes of freedom and libertie for all the Jewes in my realme.

35 So that in that no man shall have power to do any thing, no to vex any of them in any manner of cause.

36 Also thirtie thousande of the Jewes shall be written up in the kings holte, and have their wages payed them as appertayneth to all them that are of the kings armie: and of them shall be gyven certainie to keepe the kings strong holdes.

37 And some of them shall be set over the kings most secreete affaires, and their governours and their yinces shall be of themselves, and they shall live after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the thirde government that are added unto Iuda from the countrey of Samaria, shall be joined unto Iuda, and they shall be as under one, and obey none other power, but the hie priest.

39 And I give Ptolemas and the boyders thereof unto the Sanctuarie at Jerusalem, for the necessary expences of the holpe things.

40 Moreover, I will give them perre fiftene thousande sicles of silver of the kings revenues out of the places appertaining unto me.

41 And all the overplus which they have not payed for the things due, as they did in the former yeres, from henceforth they shall give it toward the workes of the Temple.

42 And besides this, the five thousande sicles of silver which they received perrely of the account appointed for the intertainment of the Sanctuarie, thesperces payed, even these things shall be released because they appertayne to the priestes that minister.

43 Item, whosoever they be that sit unto the Temple at Jerusalem, or within the liberties thereof, and are indebted to the king for any manner of thing, they shall be pardoned, and all that they have in my realme.

44 For the building also and repairing of the workes of the Sanctuarie, expences shall be given of the kings revenues.

45 And for the making of the walles of Jerusalem, & fortifying it rounde about, that the

holdes in Iuda shall be built up, that also the costs be given out of the kings revenues.

46 ¶ When the Jewes Jonathan & the people heard these words, they gave up their hands to them, saying: we receive them: for they remembered the great mercies which hee had done in Israel, and howe long he had vexed them.

47 Wherefore they agreed unto Alexander: for he was first that had increased of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings joined battell, but Demetrius hoste fled, and Alexander pursued him, and prevailed against them.

50 So that the battell continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours unto Ptolemas the king of Egypt with these wordes, saying:

52 For so much as I am come againe to my realme, & am set in the thione of my fathers, and have gotten the dominion, & have destroyed Demetrius, and enioy my countrey,

53 Seeing that I have even given him the battell, and he and his armie is discomfited by me, and I sit in the thione of his kingdom,

54 Let us now make friendship together, and give me now thy daughter to wife: so that I be thy sonne in law, and give thee reward, & unto her things according to thy dignitie.

55 Then Ptolemas the king gave answer, saying: I am by the day, wherein thou art come againe unto the lande of thy fathers, and sitest in the thione of thy kingdom.

56 Nowe therefore will I fulfill thy wylinge: but mete me at Ptolemas that we may see one another, and that I may make the up sonne in lawe, according to thy desire.

57 So Ptolemas went out of Egypt with his daughter Cleopatra, and came unto Ptolemas in the hundredth threecore and two yere.

58 Where king Alexander met him, and hee gave unto him his daughter Cleopatra, and married them at Ptolemas with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander unto Jonathan, that he should come and mete him.

60 So he went honourably unto Ptolemas, and there he met the two kings, & gave them great presents of silver & golde, and to their friends, and found favour in their sight.

61 And there assembled certaine pestilent fellows of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, & clothe him in purple: and so they did: and the king appointed him to sit by him.

63 And said unto his yinces, Go with him into the middes of the cite, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

Josephus
Antiq. 13.
chap. 6.

that of
the countrey
beyond Ior-
dan, as Iose-
phus writ-
eth.

Antiq.

Antiq.

hyote him among his chiefe friends, & made

thousand men.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

86 So Jonathan reuocated the hoste from thence, and camped by Bsalon, where the men of the citie cause footy, and met him with great honour.

67 In the hundredth thysse, and fiftie pere came Demetrius the sonne of Seleucus, from Creta into his fathers land.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoles.

68 Whereof when king Alexander heard, he was very joye, & returned vnto Antiochia.

88 And when king Alexander heard these things, he began to be grieved for Jonathan more honor, and sent him a collar of gold, as the vse is to be giuen vnto such as are of the kinges blood: he gaue him also Accaron, with the boyders thereof in possession.

69 Then Demetrius appointed Apollonius the gouernour of Coelospia, who gathered a great hoste, and camped in Iamnia, & sent vnto Jonathan the hie Priest, saying,

CHAP. XI.

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou bait me the selfe against vs in the mountaines?

The difference betwene Ptolemus and Alexander his sons in lawe. 17 The death of Alexander. 19 Demetrius reigne after the death of Ptolemus. 21 Simon besieged of Jonathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon cometh Antiochia against Demetrius.

71 Now then if I trust in thine own strength, come downe to vs into the plaine felde, and there let vs trie the matter together: for I haue the strength of cities.

And the king of Egypt gathered a great hoste, like the sand that lieth vpon y sea shoie, and many ships, and went about through deceit to obtaine the kingdom of Alexander, and to tope it vnto his owne Realme.

72 Like and leaue who I am, and they shall take up part: and they shall tell thee that your force is not able to stande before our face: for thy fathers haue bene twice chased in their owne land.

2 Vpon this he went into Syria with friends by waydes, & was let into the citie, and men came forth to meete him: for king Alexander had commanded them to inerte him, because he was his father in lawe.

73 And now how wilt thou be able to abide so great an hoste of hoysmen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

3 Now when he entred into the citie of Ptolemais, he left bandes & garisons in euery citie.

74 When Jonathan heard the wordes of Apollonius, hee was moued in his minde: wherefore he chose thine thousand men, and went out of Jerusalem, & Simon his brother met him for to helpe him.

4 And when he came nere to Azotus, they shewed him a Temple of Dagon that was burnt, and Azotus, & the suburbs thereof that were destroyed, and the bodies call a broad, & them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.

75 And he pitched his tentes at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

5 And then tolde the king what Jonathan had done, to the intent they might get him kill without the king helde his peace.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lap there.

77 Apollonius hearing of this, tooke thre thousand hoysmen to a great hoste of foote men, and went towarde Azotus, as though he would goe forward, and came immediately into the plaine field, because he had so many hoysmen, and put his trust in them.

7 So when Jonathan had gone with a king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

8 So king Ptolemus gate the dominion of the cities by the sea vnto Belucia vpon the sea coast, imagining wicked counsels against Alexander.

79 For Apollonius had left a thousand hoysmen behinde them in ambush.

9 And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdom.

80 And Jonathan knewe that there was an ambushment behinde him, & though they had compassed in his hoste, & shot barres at the people from the morning to the evening,

10 For I repent that I gaue Alexander my daughter: for he goeth about to slayne me.

81 Yet he people it out as, as Jonathan had commanded them, till their hoyses were wearp.

11 Thus he slandered Alexander, as one that should desire his realme.

82 Then brought Simon forth his hoste, & set them against the bande: but the hoyses were wearp, & he discomfited them, & they fled: so the hoysmen were scattered in the field.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly known.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

13 The Ptolemies came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

84 But Jonathan set fire vpon Azotus and all the citie round about it, and tooke their spoles, & burnt with fire the temple of Dagon with all them that were fled into it.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

85 Thus were slaine and burnt about eight

15 But when Alexander heard it, he came to
warre against him, and Ptolemies brought
forth his hoste, and met him with a mightie
power, and put him to flight.
16 Then fled Alexander into Arabia: there to
be defended: so Ptolemies was exalted.
17 And Zabbai the Arabian smote off Alex-
anders head, and sent it unto Ptolemies.
18 But the third day after, King Ptolemies
died: and then that were in the holdes, were
slaine one of another.
19 And Demetrius reigned in the hundredth
threescore and seventh year.
20 In the same time, gathered Jonathan
them that were in Judea, to lay siege unto the
castle, which was at Jerusalem, and they made
many instruments of warre against it.
21 Then went there certaine bugodly persons
which hated their owne people, unto King
Demetrius, and tolde him that Jonathan had
besieged the castle.
22 So when he heard it, he was angry, & im-
mediate came unto Ptolemies, and wrote
unto Jonathan, that he should lay no more
siege unto it, but that he should meet him, &
speak wth him as Jerusalem is in all halfe.
23 Nevertheless when Jonathan heard this,
he commanded to bring to him the chiefe of the
elders of the Elders of Israel, & the Priests,
and put himselfe in danger.
24 And toke with him silver and golde, and
apparel, and diuers presents, and went to
Ptolemies unto the king, and found favour
in his sight.
25 And though certaine bugodly men of his
owne nation had made complaints upon him,
26 Yet the king increased him as his prede-
cessors had done, & promoted him in the sight
of all his friends.
27 And confirmed him in the his Priesthood
with all the honourable things; that he had
before, and made him his chiefe friend.
28 Jonathan also desired the king, that he would
make Judea free to the three governments,
and the countrey of Samaria, and Jonathan
promised him the hundredth threescore.
29 Whereunto the king consented, and gave
Jonathan to king of the same & confirmed it
in his sight.
30 KING DEMETRIUS VS. unto his brother
Jonathan, and to the nation of the Iewes
sendeth greeting.
31 We sende upon thee a copie of a letter, which
we did write unto our cousin Antiochus our
cousin son, that he should let the Iewes have
the King Demetrius unto Antiochus the
father, who is godly.
32 For the Iewes which are who keepe the
nation of the Iewes keepe unto us, and for
their good will to us, we are determined
not to do them good.
33 Therefore we assigne to them the countrey
of Judea with the three governments, Sa-
maria, and Idumea, and Samaria the which
are added unto Judea from the countrey of
Syria, and all that appertaineth to all
them that sacrifice in Jerusalem: both con-
cerning the houses which the king buildeth
for himselfe, both for the houses of the
priests, and for the houses of the priests.
34 For the other things appertaining unto

us of the tribes of Iudaea, which were due
unto us, & the custodians of the land, and of the
temples, which were due unto us, we will
charge them of all that is due unto us.
35 And nothing more of this I have written from
this time forth, and for ever.
36 Therefore let that ye make a copie of these
things, and deliver it unto Jonathan, that
it may be set by upon the high wall in an
open place, in the city of Jerusalem.
37 After this when Demetrius the king sawe
that his brother was alive, and that no fel-
lowe was made against him, he sent away
all his hoste, except such to his owne place,
except certaine builders of strangers, to build
his house: from the day of the present:
wherefore all his fathers house hated him.
38 Now was there one Tryphon, who had bene
of Alexanders parte afore, while he was alive:
he had the hoste in his hand against Demetrius,
he went to Jonathan the Arabian, that
brought by Antiochus a sonne of Alexander,
and lay upon him, to deliver him this
sonne Antiochus, that he might reigne in his
fathers stead: he tolde him also what great
enill Demetrius had done, and how his men
of warre hated him, and he remained there a
long season.
39 Also Jonathan went unto King Demetrius
to bring him to which were at Jerusalem at
Jerusalem, and those that were Antiochus
friends: for they sought against Jonathan.
40 So Demetrius sent unto Jonathan, say-
ing, I will not owe thee these things for the
city and the nation, but I will stand by thee,
I will support thee and thy nation.
41 Now therefore thou shalt do me a pleasure,
if thou wilt send him to his house, for all
this art thou to give him me, as I have
said.
42 So Jonathan sent him three thousand
strong men with their wives, and the same
came unto the king to deliver the king from the
siege at their countrey.
43 But the king was of the city, even an
hundredth, and twenty thousand men, gathered
them together in the middle of the city,
and looked upon the king.
44 But the king sawe the power, and the
city was kept by the strength of the city, and he
was to fight.
45 Then the king called to his Iewes for help,
which came to him all together, and were
about threescore the city.
46 And the same day an hundredth thou-
sand, and set free upon the city, and the Iewes
people in that day and delivered the king.
47 So when the king sawe that the Iewes
had gotten the upper hand of the city, and
that they themselves were in danger of
their people: they made supplication
unto the king, saying,
48 Grant us grace, and let the Iewes cease
from fighting us and the city.
49 So they cast away their weapons, and
made peace, & the Iewes were greatly ho-
noured before the king, & before all the Iewes
in his kingdom, and they came againe to Je-
rusalem with great joy.
50 Therefore Demetrius was late in the daye of
his kingdom, and had peace in his land.
51 Nevertheless he died in all that cur-
re

Or, Emal-
cul.

Or, Ierus
the right hall.

he spake, and with his speere hit him offe from Jonathan, neir her did he rewarde him according to the benefices which he had done for him, but troubled him very soze.

54 After this returned Tryphon with the young child Antiochus, which reigned, and was crowned.

55 Then they gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who, being wounded turned his backe.

Or, elephanti 56 So Tryphon took the beasts, and wanne Antiochus.

57 And young Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chiefest, and make thee ruler over the foure gouernements, that thou mayest be a friend of the kings.

58 Upon this he sent him golden vessels to be served in, & gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of golde.

59 He made his brother Simon also captaine from the coales of Tyre vnto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Alea, wher he was of the cities which he had conquered.

61 And from thence went he vnto Gaza, wher they of Gaza shut him out: wherfore he laid siege vnto it, and burned the suburbs thereof with fire, and besieged the city.

62 Then they of Gaza made supplication vnto Ptolemy king of Egypt, that he would send him some of the souldiers of the towne of the chiefest for hostages, and sent thre into Jerusalem, and sent other of the countrey vnto Damascus.

63 And when Jonathan heard of Demetrius wher he was come into Syria, which was in Galile, with a great host, purposing to drine him out of the countrey.

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Bethan, and fought against it a long season, and he shut it up.

66 So they beset him: but he gave peace with him, which he graunted them, and after that he sent them from thence, alio to take the city, and he a garison in it.

67 Then Jonathan with his host came to the water of Genesar, and battin in the morning came to the place of Azot.

Or, heathen. 68 And behold, the hostes of the strangers met him in the plaine, & had layed ambushes for him in the countreines.

69 Jonathan and they fought against them, the ambushes shot out of their bowes, and skirmished.

70 So that all that were of Jonathan fled, and there was no more of them left, except Ptolemy the sonne of Abalonius, and Judas the sonne of Galyph, & Captaine of the host.

Or, Arisla 71 Then Jonathan rent his clothes, and cast earth vpon his head, and wept.

72 And turned againe to the city, and put them to flight, so that they fled away.

73 And when his olde men that were fled,

lawe this, they turned againe vnto him, and helped him to followe after: all unto the tentes of Azot, and there they layed.

74 So there were many of the strangers the same day slaine by the sword, and Jonathan turned againe to Jerusalem.

CHAPTER. XII.

Jonathan sendeth ambassadours to Rome, & to the people of Sparta, to renewe their covenant of friendship.

1 Jonathan wrote saying that the time was come for him, that he might see them, and that he might see them, and that he might see them, and that he might see them.

2 He sent letters also vnto the Spartians, and to other places for the same purpose.

3 So they went vnto Rome, and entered into the Senate, & saide, Jonathan the high Priest, and the nation of the Iewes sent vs vnto you, for to renewe friendship with you, and the bond of loue, as in times past.

4 So the Romaines gaue them free passage, that men should leade them home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the high Priest, and the nation of the Iewes, send greeting vnto the Spartians, and to their king.

7 Wherefore we have sent vnto you the high Priest, from whome, which then raised among you, that you would be our benefactors, as therfore here vnder written is.

8 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

9 Jonathan the high Priest, and the nation of the Iewes, send greeting vnto the Spartians, and to their king.

10 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

11 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

12 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

13 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

14 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

15 And thus we intreated the ambassadours, that they should mention made of the bond of loue and friendship.

18 And now ye shall do vs a pleasure to giue vs an answer of these thyngs.

19 And this was the copie of the letters, which Arius the king of Sparta sent vnto Sniab.

20 THE KING of the Spartians vnto Sniab the his Priest semeth greting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall do well, to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell & goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 I Nowe when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afoze,

25 He went from Ierusalem, and met them in the lande of Iamath: for hee came thither not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when it was come downe, Jonathan commanded his men to watch, & to be in armes ready to fight all the night,

28 And when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, & trembled in their hearts, and kindled fires in their tents, and fled as wasp.

29 Nevertheless Jonathan and his companie knewe it not till the morning: for they saue the fires burning.

30 Then Jonathan followed vpon them, but he could not ouerake them: for they were gone ouer the flood Eleutheris.

31 So Jonathan twiled to the Arabians, which were called Nabedei, and slew them, and tooke their spoyle.

32 He proceeded further also, and came vnto Darnasus, & went throught all the countrey.

33 But Simon his brother went fourth, and came to Micaion and to the next holdes, departing vnto Joppe, and waime it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 After this came Jonathan home, and called the Elders of the people together, and deuised with them for to build by the strong holdes in Iudea,

36 And to make the walles of Ierusalem higher, & to make a great mount betwixt the cattell and the cite, for to separate it from the eirie, that it might be alone, and that men should neither see, nor sell in it.

37 So they came together to build by the cite: for part of the wall vnder the dyke of the East side was fallen downe, and they repaired it, and called it Caphetatha.

38 Simon also set up a dila in Sepheta, and made it strong with gates and barres.

39 In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.

40 But he was afraid that Jonathan would

not suffer him, but fight against him: wherefore hee went about to take Jonathan, and to kill him: so he departed, & came vnto Bethph.

41 Then went Jonathan forth against him to the battell with foure thousand chosen men, and came vnto Bethph.

42 But when Tryphon saw that Jonathan came with so great an host, he durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto all his frendes, and gaue him rewardes, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And said vnto Jonathan, Why hast thou caused this people to take such trouble, seeing there is no warre betwixt vs?

45 Therefore send them now home againe, & chuse certaine men to waite vpon thee, and come thou with me to Iudolamias: for I will giue it thee, with the other strong holdes, and the other garisons: and all them that haue the charge of the common affaires: so will I reigne, and depart for this in the cause of my coming.

46 Jonathan belieued him, & did as he said, and sent away his host, which went into the land of Iuda.

47 And returned but six & thousand with him, whereof he sent two thousand vnto Galile, and one thousand with him selfe.

48 Nowe as soon as Jonathan entered into Iudolamias, the other Iudolamias thre the gates, and tooke him, & slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen, and horsemen into Galile, & into the great plaine, to destroy all Jonathans companie.

50 But when they knew that Jonathan was taken, and slaine, and shew that they were with him, they encouraged one another, & came forth against them ready to the battell.

51 But when they which followed vpon the, saw that it was a matter of life, they turned backe againe.

52 By this meane all they came into the lande of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, & all Iuda made great lamentation.

53 For at the heahten that were round about them, sought to destroy them.

54 For they sayde, Howe haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and take out their memours from among men.

CHAP. XIII.

After Jonathan was taken, Simon is chosen captaine.

17 Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 38 Tryphon killeth Antiochus, and possesseth the realme.

36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne Iohn captaine.

1 Now when Simon heard that Tryphon gathered a great hoste to come into the lande of Iuda, and to destroy it,

2 And sawe the people was in great trembling and feare, hee came vnto Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye knowe

Josephus Antiq. 13. chap. 9.

Josephus Antiq. 13. chap. 9.

knowe what great things I, and my brethren, & our fathers house haue done for the lawe, and the Sanctuarie, and the battels, and troubles that we haue seene.

4 **W**hy reason whereof all my brethren are shame for Israels sake, and I am left alone.
5 **N**ow therefore God forbid, that I should spare mine owne life in any tyme of trouble: for I am not better then my brethren.

6 **B**ut I will auenge my nation, & the Sanctuarie, and our wiues, and our children: for all the heathen are gathered together to despoyle vs of very malice.

7 **I**n hearing these wordes the hearts of the people were kindled,

8 **S**o that they cryed with a loud voyce, saying, Thou shalt be our captaine in steade of Judas and Jonathan thy brethren.

9 **F**ight thou our battels, and whatsoever thou commandest vs, we will do it.

10 **S**o he gathered al the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 **T**hen sent hee Jonathan the sonne of Abshalonus with a great hoste vnto Toppa, whiche dyuie them out that were therein, and remained there him selfe.

12 **T**erpyphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, & Jonathan was in him as prisoner.

Or, Adder.

13 **A**nd Simon pitched his tents at ^{Abdubis} ~~Abdubis~~ vpon the open plaine.

14 **B**ut when Terpyphon knewe that Simon floode by instead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 **W**here as wee haue kept Jonathan thy brother, it is for money that hee is owing in the kings account concerning the businesse that he had in Iuda.

16 **W**herefore send now an hundred talents of silver, & his two sonnes for hostages, that when he is letten sooth, hee will not turne from vs, and we will send him againe.

17 **N**etheless Simon knewe þ he dissimuled in his wordes, yet commanded hee the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 **W**ho might haue said, Because he sent him money and the children, therefore is Jonathan dead.

19 **S**o hee sent the children and an hundred talents: but he dissimuled, and would not let Jonathan go.

20 **A**fterward came Terpyphon into the land to destroy it, & went round about by the way, & leadeth vnto Bona: but wheresoener they went, thither went Simon and his hoste.

21 **N**ow they that were in the castell, sent messengers vnto Terpyphon, that he should make haste to come by the wilderness, and to send them victualles.

22 **S**o Terpyphon made ready all his hostes men: but the same night fell a very great snowe, so that hee came not, because of the snow: but hee remoued and went into the countrey of Galaad.

23 **A**nd when he came nere to Balthana, hee slew Jonathan, and he was buried there.

24 **S**o Terpyphon returned, and went into his

owne land.

25 **T**hen sent Simon to take the bones of Jonathan his brother, and they buried him in Mobia his fathers cite.

26 **A**nd al Israel bewailed him with great lamentation, & mourned for him very long.

27 **A**nd Simon made vpon þ sepulchre of his father & his brethren, a building high to looke vnto of heauen alone behind and before,

28 **A**nd set vp seven pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 **A**nd set great pillars round about them, and set armes vpon the pillars for a perpetual memoire, and carned cyppes beside the armes, that they might be seene of men sailing in the sea.

30 **T**his sepulchre which he made at Mobia, standeth yet vnto this day.

31 **I** now as Terpyphon went forth with the pong king Antiochus, hee slew him traitorously,

Isidore Antiochus chap. 10

32 **A**nd reigned in his steade, & crowned him selfe king of Asia, & brought a great plague vpon the land.

33 **S**imon also buiit by the castels of Iuda, and compassed them about with high towres, and great walles, enen with towres, and gates and barres, and lapde by vitallies in the strong holdes.

34 **W**heresoeuer Simon chose certaine men and sent them to King Demetrius, þ hee would discharge the land: for all Terpyphons doings were robberies.

35 **W**heresupon Demetrius þ king answered him, and wrote vnto him after this maner,

36 **D**EMETRIUS the king vnto Simon the high Priest, and the friend of kings, and to the Elders, and to the nation of the Iewes sendeth greeting.

37 **T**he golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, in Greek and to write vnto the officers, to release you of the things wherein we made you free.

Isidore Antiochus chap. 10

38 **S**o the things that we haue granted you, shall be stable: the strong holdes which ye haue builded, shalbe your owne.

39 **A**lso we forgieue the ouersights, and faults committed vnto this day, and the crowne take that ye ought vs: and where as was any other tribute in Ierusalem, it shall be now no tribute.

40 **A**nd they that are meete among you to be written with our men, let them bee written by, that there may be peace betwene vs.

41 **T**hus the pike of the deathen was taken from Israel in the hundredth & seventyth yere.

42 **A**nd the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yere of Simon, the high and chiefe Priest, gouernour and prince of the Iewes.

43 **I**n those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, & approached nere the cite, and beat it downe, and toke it.

44 **S**o they þ were in the engine, lept into the cite, & there was great trouble in the cite.

45 **I**n so much that the people of the cite rent their clothes, & climed by vpon the walles

with

with their wives, & children, and cried with a loud voice, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickedness, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the cite, and censed the houses, wherein the idoles were, and so entered thereunto with psalmes and thanksgiving.

48 So when he had cast all the filthines out, he set such men in it as kept the lawe, and fortified it, & builded there a dwelling place for him selfe.

49 Nowe, when they in the castell at Ierusalem were kept, that they coule not come forth nor go into the countrey, neyther dye nor sell, they were very hungry, and many of them were furnished to death,

50 In so much that they besought Simon to make peace with them: which he graunted them, & put them out from thence, and censed the castell from filthinesse.

51 And vpon the thre and twentie day of the second moneth, in the hundredth seuentie and one yeere, they entered into it with thanksgiving, & branches of paimetrees, and with harpes, and with cyntales, & with viols, and with psalmes, and songs, because the great enemye of Israel was overcome.

52 And he ordered that the same day should be kept euer yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castell where he dwelt him selfe with his company.

54 Simon also seeinge John his sonne was now a man, he made him capitaine of all the hostes, and caused him to dwell in Gazaris.

CHAP. xliij.

1 Demetrius is overcome of Asclepias. 2. Simon beinge captain, there is great quietnesse in Israel. 3. The agreement of friendship with the Romans, and with the people of Sparta is renewed.

1 In the hundredth, seuentie & two yeere gathered king Demetrius his hostes, and departed into Media, to get him helpe for to fight against Tryphon.

2 But when Ariaces the king of Media and Media heard, that Demetrius was entered within his borders, he sent one of his princes to take him alive.

3 So he went, & overcame the armye of Demetrius, and tooke him, and brought him to Ariaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon lived: for he sought the wealth of his nation: therefore worse they glad to haue him for their ruler, & to doe him worship alway.

5 Simon also wanne the cite of Aspet to his great honour to be an haven towne, & made it an entrance vnto the sea of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 He gathered by many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, & the castell, which he censed from filthinesse, and there was no man that resisted him.

8 So that euerie man filled his grounde in peace, and the land gaue her frutes, and the

trees gaue their fruite.

9 The Elders sat in the open places, & consulted all together for the common wealth, and the young men were honourably clothed and armed.

10 He wounded brailes for the cities, and all kind of munition, so that his glorious fame was renowned vnto the ende of the world.

11 He made peace throughout the land, and Israel had perfitte myth and ioy.

12 For euerie man sat vnder his vine, & the fig trees, & there was no man to fray them.

13 There was none in hand to fight against them: for then the kings were overcome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the lawe kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, & increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge that Jonathan was dead, they were very ioy.

17 But when they heard, that Simon his brother was made hee Priest in his trade, and howe hee had wonne the lande againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renewe the friendship and boude of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, & this is the copie of the letters that the Spartians sent.

20 THE SENATORS & cite of Sparta vnto Simon the great Priest, and to the Elders, and to the Iudices, and to the residue of the people of the Jewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, cryed vs of your glory & honour, we were glad of their coming.

22 And we registered their ambassage in the publike records in this maner, NYMENEVS the sonne of Antiochus, and Antigater the sonne of Iason the Jewes ambassadours came vnto vs, to renewe amitie with vs.

23 And it pleased the people, that the men should be honourable intreated, and that the copie of their ambassage should be registered in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Aumenius to Rome, with a great shield of gold of a thousand pounde weight, to confirme the friendship with them.

25 Which when the people understood, they said, What thanks shall we recompense as gaue vnto Simon and his children?

26 For hee and his brethren, and the house of his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Zion.

27 The copie of the writing is this, In the eighth and thirtieth day of the moneth of Chislev in the hundredth, seuentie and two yeere, in the third yeare of Simon the high Priest.

Or, Jerusale
lem.

28 In Samerim in the great congregation of the Priests, and of the people, and of the generous of the nation, and of the elders of the countrey, we would signifie unto you, that many battels haue bene fought in our countrey.

29 Wherem Simon the sonne of Mattathias (come of the phylony of Iarib) and his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might be maineined, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.

31 After that would their enemies haue inhabited their countrey, & destroyed their land, and lay their handes on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant me of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, & Bethsura that lyeth vpon the borders of Iudea (where the abundance of their enemies lay sometime) & set there a garrison of the Jewes.

34 And he fortified Ioppe, which lyeth vpon the sea, & Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) & there he placed the Jewes, and furnished them with things necessary for the reparacion thereof.

35 Above toper the people sawe the faithfullnes of Simon, & to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these thinges, and for the byghthenesse & fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him: so that the heathen were taken out of their countrey, & they also which were in the city of Iudah at Ierusalem, where they had made them a castle, out of the which they were distressed all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set the Jewes in it, and fortified it, for the assistance of the land, and cities, and raptured by the walles of Ierusalem.

38 And King Demetrius constituted him in his high Priesthood for this cause.

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Idonians called the Jewes their friends and confederates, & that they honourably receiued Simons ambassadours.

41 And that the Jewes, and Priests consented, that Simon should be their prince and high Priest perpetually, till God raptured up the true Prophet.

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and to set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the forrestes, and that shoulde make provision for the holp thinges.

43 And that he should be obeyed of every man, and that all the writings in the countrey shoulde be made in his name, and that hee should be clothed in purple, & weare gold,

44 And that it shoulde not be lawfull for any of the people or Priests to breake any of these thinges, or to withstand his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde.

45 And if any did contrary to these thinges, or bryake any of them, hee should be punished.

46 So it pleased all the people to agree that it shoulde be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Jewes, and of the Priests, and to be the chiefe of all.

48 And they commanded to set by this writing in tables of brasse, & to fasten it to the wall that compassed the Sanctuarie in an open place.

49 And that a copie of the same shoulde be layed up in the treasure, that Simon & his sonnes might haue it.

C H A P. XV.

1 Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto Kings and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

1 **M**Y younger King Antiochus the sonne of Demetrius sent letters from the ples of the sea, vnto Simon the Priest, & prince of the Jewes, and to all the nation, containing these wordes, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes sendeth greeting. For so much as certaine pestilent men haue blurred the kingdom of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared myselfe of warre.

2 That I may get thowse the countrey, and be auenged of them, which haue destroyed the countrey, and walled many cities in the Realme.

3 Now therefore I do confirme vnto the all the liberties, whereof all the Kingdome of Iudiths haue discharged themselves, at the paines, to get of thee haue released thee.

4 And I geue thee leave to come meane of thine owne stampe within the countrey.

5 And that Ierusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the forrestes, which thou hast builded, and kept in thine handes, shal be thine.

6 And all that is due vnto the King, and all that shal be due vnto the King, I forgive it thee, from this time forth for evermore.

7 And when we haue obtremed our kingdom, we will give thee, and the nation & the temple great honour, so that your honoy shal be knowne throughout the world.

8 I In the hundredth, thientie and foure yere, went Antiochus into his fathers lande, and all the bandes came together vnto him, so that fewe were left with Tryphon.

9 So the King Antiochus pursued him, but he fled and came to Doya, which lyeth by the sea side.

10 For he sawe that troubles were towarde him,

Or, Gazara
Gazara.

Or, Ierusalem
Ierusalem.

Or, Ierusalem
Ierusalem.

- him, and that the armie had forsaken him.
- 13 Then called Antiochus against Doza with an hundred and twentie thousand fighting men, and eight thousand horsemen.
- 14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to go in nor out.
- 15 In the meane season came Annemus, and his companie from Rome, having letters written unto the kings & countreies, wherein were contained these wordes,
- 16 LVCIVS the Consul of Rome unto king Ptolemeus sendeth greeting.
- 17 The ambassadoys of the Jewes are come unto us as our friends and confederates from Simon the hie Priest, & from the people of the Jewes to renew friendship, and p bond of loue,
- 18 Who haue brought a shield of gold weying a thousand pound.
- 19 Wherefoe we thought it good to write unto the kings and countreies, that they shoulde not goe about to hurt them, nor to fight against them, nor their citie, nor their countrey, neither to maintaine their enemies against them.
- 20 And we were content to receiue of them the shield.
- 21 If theretofore there be any pestilent fellows fled from their countrey unto you, deliuer them unto Simon the hie Priest, & hee may punish them according to their owne law.
- 22 The same thinge were written to Demetrius the king, and to Artalus, and to Archates, and to Alciaces,
- 23 And to all countreies, as to Samplames, and to them of Sparta, & to Delus, & to Rhindus and to Sicion, & to Caria, & to Samos, and to Pamphylia, and to Ircia, & to Halicarnassus, and to Iohodis, and to Iohaelis, and to Coos, and to Sidon, and to Coisina, and to Gindon, and to Cyprius, and to Cyrene.
- 24 And then sent a copie of them to Simon the hie Priest.
- 25 So Antiochus the king camped against Doza the second time euer ready to take it, & made diuers engines of warre, & kept Tryphon in, that he could neither go in nor out.
- 26 Then Simon sent him two thousand chesem men to helpe him with silver and golde, and much furniture.
- 27 Nevertheless, he would not receiue the, but bade all the countrey, which hee had made him aske, and withioleu himselfe fro him.
- 28 And sent unto him Athenobius one of his friends to continue with him, saying, We withold Toppe, and Gazara with the castell that is at Ierusalem, the citie of my Irealme.
- 29 Whose boyders pe haue destroyed and done great hurt in the land, and haue the gouernment of many places of my kingdome.
- 30 Wherefoe now deliuer the citie, which pe haue taken, with the tributes of the places, that pee haue rule ouer without the boyders of Iudea.
- 31 As els giue me for them five hundred talents of silver, and for p harme that pe haue done, and for the tributes of the places other five hundred talents: if not, we will come, and fight against you.

- 32 So Athenobius the kings friend came to Ierusalem, and when he sawe the honour of Simon, and the cupbord of golde and silver plate, and so great preparation, he was astonished, and told him the kings message.
- 33 Then answered Simon, & sayde unto him, We haue neither taken other mens landes, nor witholden that which appertieneth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.
- 34 But when we had occasion, we recovered the inheritance of our fathers.
- 35 And whereas thou requirest Toppe and Gazara, they did great harme to our people, & thojow our countrey, yet will we giue an hundred talents for them. But Athenobius answered him not one word,
- 36 But turned againe angrie unto the king, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: and the king was very angrie.
- 37 In the meane time fled Tryphon by ship unto Orthosias.
- 38 Then the king made Cendebeus captainne of the sea coast, and gave him bands of footemen and horsemen.
- 39 And commanded him to remoue the hoste towardes Iudea, and to builde by Ecbion, & to fortifie the gates, and to warre against the people: but the king pursued Tryphon.
- 40 So Cendebeus came unto Jamnia, & began to urge the people, & to invade Iudea, & to take the people prisoners, & to slaine them.
- 41 And he built by Ecbion, where he set horsemen & garrison, that they might make out robes by the waies of Iudea, as the king had commanded him.

CHAP. XVI.

- 1 Cendebeus the captainne of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Antiochus killeth Simon and his two sonnes at a banquet. 25 Iohn killeth them that lie in wait for his life.
- 1 Then came Iohn by Gazara, and tolde Simon his father, what Cendebeus had done.
- 2 So Simon called two of his eldest sonnes, Judas and Iohn, & sayde unto them, I and my brethren, & my fathers house, haue euer fro our youth unto this day sought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.
- 3 But I am now old, and pe be Gods mercie are of a sufficient age: be ye theretofore in stead of me, and my brother, and goe forth & fight for our nation, the helpe of heauen be wth you.
- 4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Iohditt.
- 5 In the morning they arose, & went into the plaine field: and behold, a mygthie great host came against them both of footmen, & horsemen: but there was a river betwixt them.
- 6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afraid to go ouer the river, he went ouer first himselfe, & the me seeing him, passed through after him.
- 7 Then he demided his men, and set the horsemen

"Or, complaint concerning."

Ioseph. Antiq. 13, cap. 12.

U b. l.

- men in the mids of the footemen.
- 8 For their enemies hostemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fourthe.
- 9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedion, which Cendebeus had built.
- 10 Also they fled vnto the towres, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.
- 11 Now in the siele of Jericho was Ptolemus the sonne of Abubus made capitaine, and he had abundance of silver and golde.
- 12 For hee had married the daughter of the hie Priest.
- 13 Therefore hee wared proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.
- 14 Nowe as Simon went about through the cities of the countrey, and studied carefully for them, he came downe to Jericho with Balthazas, & Judas his sonnes in the hundredth, seventie and seven pere, in the eleventh moneth, which is the moneth Sabat.
- 15 Then the sonne of Abubus received them by treason into a litle holde, called Dorchus, which hee had builde, where he made them a great banke, and had hid men there.
- 16 So when Simon & his sonnes had made good chace, Ptolemus stood by with his men, & took the weapns, and entred in to Simon in the banke house, & slew him with his two sonnes and certaine of his seruants.
- 17 Whereby he committed a great villeny, & recompensed euill for good.
- 18 Then wrote Ptolemus these thinges and sent to the King, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.
- 19 He sent other men also vnto Gazara, to take John, and sent letters vnto the capitaines to come to him, and he would giue them silver, and gold and rewardes.
- 20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.
- 21 But one ran before, and told John in Gazara, that his father, and his brethren were slaine, & that Ptolemus had sent to slay him.
- 22 When he heard this, hee was sore astonished, & laid handes of them that were come to slay him, and slew them: for he knew that they went about to kill him.
- 23 Concerning other thinges of John, both of his warres, and of his noble actes (wherein he behaved himselfe manfully) of the building of wallies which he made, and other of his doedes,
- 24 Beholde, they are written in the chronicles of his Priesthode, from the time that he was made hie Priest after his father.

The second booke of the Maccabees.

CHAP. I.

An epistle of the Jewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Nemeas.

I He brethren the Jewes, which be at Jerusalem, and they that are in the countrey of Iudea, vnto the brethren the Jewes, that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you & remember his covenant made with Abraham, and Isaac, and Jacob his faithfull seruants, And giue you all an heart, to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your heartes in his Law, & commandements, and send you peace,

5 And heare your prayers, & be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundredth, thre score and ninth pere, we Jewes wrote vnto you in the trouble, and violence he came vnto vs in those peres, after that Jason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shedde innocent blood, Then we prayed vnto the Lord, & were heard: we offered sacrifices & fine flower, and lighted the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast

of the tabernacles in the moneth Chassir.

10 In the hundredth, four score & eight pere, the people that was at Jerusalem, & in Iudea, and the counsell and Judas, vnto Antiochus King Ptolemus matter, which is of the stocke of the anoynted priestes, and to the Jewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thank him highly, as though we had overcome the King.

12 For hee brought them into Persia by heapes, that fought against the holy cite.

13 For albeit the capitaine, and the armie, that was with him, seemed invincible, yet they were slaine in the Temple of Aneas, by the deceit of Aneas Priest.

14 For Antiochus, as though he would dwell with her, came thither, her, and his friends with him, to receiue monney under the title of a dowrie.

15 But when the Priestes of Aneas had laide it forth, & he was entred with a small company vnto the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a ynnie doore of the vault, they cast stones, as it were thider vpon the capitaine and his, and hating buynd them in pieces, they cut off their heads and shewe them to those that were without.

17 God be blessed in al thinges, which hath deliuered vs by the wicked.

18 Whereas we are now purposed to keepe the

the purification of the Temple upon the five and twentieth day of the month Chæfen, we thought it necessarie to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fire which was given vs when Jeremias offered sacrifice, after that he had buile the Temple, and the altar.

19 For when as our fathers were led away unto Babilonia, the Philistes, which sought the honour of God, tooke the fire of the altar pyramide, and hid it in an hollowe pit, which was by in the bottome, and therein they kept it, so that the place was unknowne unto euery man.

20 Nowe after many yeeres when it pleased God that Jeremias shoulde be sent from the king of Babilonia, he sent of the posteritie of those Philistes, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded he them to diuine it by, and so bying it: and when the things appertaining to the sacrifices were brought, Jeremias commaunded the Philistes to spinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne shone, which asfoye was hid in the cloude, there was a great fire kindled, so that euery man maruelled.

23 Nowe the Philistes, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered them thus.

24 And the prayer of Jeremias was after this maner, O Lord, Lord God maker of all things, which art fearefull, and strong, and righteous, and mercifull, and the onely and gracious king,

25 O help liberal, onely iust and almightie and enrichting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Reueine the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with wide doe vs wrong.

29 Plant thy people againe in thine holy place," as Apocles hath spoken.

30 And the Philistes sang Psalmes thereunto.

31 Nowe when the sacrifice was consumed, Jeremias commaunded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowne, it was tolde the king of Babilonia, that in the place where the Philistes, which were led away, had hid fire, there appeared water, wherewith Jeremias & his company had purified the sacrifices.

34 The king tryed out the thing, and closed the place about, and made it holy.

35 And to them that shal king fauoured, he gave and bestowed many gifts.

36 And Jeremias called the same place * Ephraim, which is to say, purification; but many men call it Shephthar.

C H A P. II.

Howe Jeremias hid the tabernacle, the Arke, and the altar in the hill. 23 Of the fise booke of Iason contained in one.

1 It is found also in the writings of Jeremias the Prophet, that he commaunded them, which were caried away, to take fire, as was declared, & as the Prophet commaunded them that were led into captiuitie.

2 * Giving them a lawe that they shoulde not forget the commandments of the Lord, and that they shoulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and such other things commaunded he them, and exhorted them that they shoulde not let the Lawe goe out of their hearts.

4 It is written also, howe the Prophet by an oracle that he had, charged them to take the tabernacle and the arke, and followe him: and when he came by into the mountaine where Apocles went by, and sawe the heritage of God,

5 Jeremias went forth, and found an hollowe caue, whererein he layde the Tabernacle, and the Arke, and the altar of incense, & so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not finde it.

7 Which when Jeremias perceined, he reuoyced them, saying, As for that place, it shalbe unknowne, untill the time that God gather his people together againe, and that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Apocles, & as * when Salomon desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 * And as when Apocles prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, the fire came downe from heauen, and consumed the burnt offering.

11 And Apocles sayd, Because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight daies.

13 These things also are declared in the writings, & registers of Jeremias, and howe he made a librarie, and howe he gathered the actes of the Kings, & of the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holy gifts.

14 Euen so Judas also gathered all things that came to passe by the waies that were among vs, which things we haue.

15 Wherefose if ye haue neede thereof, sende some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you, & ye shal doe wel, if ye keepe the same daies.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priest

of the Lord,

a That is to say, a shining, it is also called Nephi, or Nephthar, which is, a cleansing.

Baruch. 6.

Dan. 3. 1.

1. King. 8.

14. 23. 30.

2. Chron. 6. 21.

1. King. 8. 63.

65. 2. Chron. 7.

4. 5.

Leuit. 9. 24.

and 10. 16.

2. Chron. 7. 1.

* Some read Ieremie.

Deut. 30.5. 18 As he promised in the lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saved vs from great perils, and hath cleared the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And þ manifest signes, that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but fewe, yet they ranne through whole countries, and pursued the barbarous armies,

22 And repaired þ Temple that was renewed throughout all the world, and deliuered the cite, & established the lawes, that were like to be abolished, because the Royde was mercifull vnto them with all lenitie)

23 We will assaye to abridge in our volume those things, that Iason the Epienian hath declared in his booke.

24 For considering the wonderfull number, and þ difficultie that they haue that woulde be occupied in the rehearall of stories, because of the diuersitie of the matters,

25 We haue indououred, that they that would reade, might haue pleasure, and that they which are studious, might easely keepe them in memoire, and that whosoever read them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, and seeketh other mens comoditie, hath no final labour: so we also for many mens sakes are verie well content to vndertake this great labour.

28 Learning to the author the exact diligence of euery particular, we will labour to goe forwarde according to the prescript order of an abridgement.

29 For as he that will builde a newe house, must provide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mention of all things, and to be curious in euery part:

31 But it is permitted to him that will shortly tell, to vse fewe wordes, and to auoide those things that are curious therein.

32 Here then will we begin the storie, adding thus much to our former wordes, that it is but a scollish thing to abound in wordes besoye the storie, and to be short in the Roie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vndereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 Hee is stricken of God, and healed at the prayer of Onias.

1 **W**hat time as the holy cite was inhabited with all peace, and when the lawes were verie well kept, because of the godlines of Onias the hie Priest, and

hated of wickednes,

2 It came to passe that euen the kings did honour the place, and garnished the Temple with great giftes.

3 In so much that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the cite.

5 And when he could not overcome Onias, he gave him to Apollonius the sonne of Theasreas, which then was gouernour of Coelospia and Idemice,

6 And tolde him that the treasure in Ierusalem was full of innumerable money, which did not belong to the pouison of the sacrifices, and þ it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of þ money, as it was tolde him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresaid money.

8 Immediately Heliodorus took his iourney as though he would visite the cities of Coelospia and Idemice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the cite, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in deed.

10 Then the hie Priest tolde him that there were such things layde vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked King had reported, and that in all, there were but foure hundred talents of siluer, and two hundred of gold.

12 And that it were altogether vnpensible to do this voyaging to them that had committed it of trust to the holines of the place & Temple, which is honoured thowolue the whole world for holmes and integritie.

13 But Heliodorus because of the kings commaundement giuen him, said that in any wise it must be brought into the kings treasure.

14 So he appointed a day, & went in to take order for these things: then there was no small grieue throughout the whole cite.

15 For the Priestes set downe before the altar in the Priestes garments, and called vnto heauen vpon him which had made a lawe concerning things giuen to be kept, that they shoulde be safely preserved for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, & the changing of his colour declared the sorow of his minde.

17 The man was so wadded in feare & trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by leaues vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackcloth vnder their beautes, killed the streets, & the virgins that were kept in, ran some to the gates, and some to the walles, and others looked out of the windowes.

20 And all helde by their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the almighty Loyde, that he woulde keepe safe and sure the thinges, which were layed by for those that had persecuted them.

23 Neuerthelesse, the thing that Heliodorus was determined to do, that did he performe.

24 And as he & his souldiers were now there present by the treasure, he that is hie Loyde of the spirites, and of all power, shewed a great vision, so that all they which presumed to come touch him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them all hoyle with a terrible man sitting vpon him, most richly habited, and hee ran fiercely, and smote at Heliodorus with his fore fete, and it seemed that he that sat vpon the hoyle, had harness of golde.

26 Moreover, there appeared two pong men, notable in strength, excellent in beautie, and comely in apparell, which stood by him on either side, & scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkness: but they that were with him, took him by, and put him in a litter.

28 Thus hee that came with so great company, and many souldiers into the sayde treasure, was home out: for he coule not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was downe by the power of God, and lay destitute of all hope and health.

30 And they praised the Loyd that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the almighty Loyd appeared, was filled with joy and gladnesse.

31 Then straightwaies certaine of Heliodorus friends praised Onias, that he woulde cal vpon him most high to graunt him his life, which lay ready to giue by the Chof.

32 So the hie Priest, considering that hie King might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same pong men in the same clothing appeared, and stood beside Heliodorus, saying, Goe Onias the hie Priest great thanks: for, for his sake hath the Loyde graunted thee thy life.

34 And seeing thou hast bene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto the Loyde sacrifice, and made great vowes vnto him, which he graunted him his life, & thanked Onias,

and went againe with his hoste to the king.

36 Then testified hee vnto every man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he sayde,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if hee escape with his life: for in that place, no doubt, there is a special power of God.

39 For he dwelleth in heauen, hath his eye on that place, & defendeth it, and hee beareth and dectroseth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Iason obtaineth the office of the hie Priest by corrupting the king, 27 And wasty Menelaus disbandd by lye bribing, 34 Onias is slaine traitorously by Andronicus.

1 This Simon noire, of whose name we spake afore, being a bewailer of the money & of his owne naturall country, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the minister of the euill.

2 Thus was he bold to call him a traitor, that was so beneficiall to the cite, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that though one that belonged to Simon, murthered were committed,

4 Onias considering the danger of this conspurition, & that Apollonius, as hee that was the gouernour of Coelosyria & Phenice, did rage, and incited Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealthe both priuately and publicly.

6 For he sawe it was not possible, except the king tooke order, to quer matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus, called Epiphaneus, tooke the kings doime, Iason the brother of Onias laboured by vniuersall meanes to be hie Priest.

8 For hee came vnto the king, & promised him three hundredth and thre score talents of silver, and of an other rent foure score talents.

9 Besides this hee promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the pouth, and that they woulde haue them of Ierusalem Antiochians.

10 The which thing when the king had graunted, and he had gotten the superintendence, he began immediately to draw his kinshome to the customes of the Gentiles,

11 And abolished the friendly priuileges of the kings, that the Iewes had set by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and policies, and brought by newe statutes, and contrary to the Lawe.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe pong men vnder his subiection, and made them weare battes,

Or, that he would write the Antiochians that were at Ierusalem among them.

Or, looking in token of wantonnesse at the Gentiles.

he had
troued.

1 Ierusalem
king time
therein
ordained
gaue him.

13 So there began a great desire to folowe the maners of the Gentiles, & they tooke up the facious of strange nations by the exceeding wickednesse of Jafon, not the his Priest, but the ungodly person.

14 So that the Priests were now no more diligent about the service of the altar, but despised the Temple, and regarded not the sacrifices, but made haile to be partakers of the wicked expenses at the playe: after the casting of the stone.

In This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metal.

15 For they did not set by the honour of their fathers, but liked the gloye of the Gentiles best of all.

16 By reason whereof great calamities came vnto them: for they had then to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God: but the same following shall declare their things.

Or, Olympic sports, which were games kept every fifth year.

18 ¶ Nowe when the games that were bled every five yere, were played at Epyno, the king being present,

19 ¶ This wicked Jafon sent from Jerusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundred machines of sluer for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of galleies.

21 ¶ Nowe Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceived that he was euill affectioned towards his affaires, hee sought his owne assurance, & departed from thence to Ioppe, and so came to Jerusalem.

22 Where hee was honourably receiued of Jafon, & of the citie, & was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yere afterwarde Jafon sent Menelaus, the foresayd Symons brother, to beare the money vnto the king, & to bring to passe certaine necessary affaires, whereof hee had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthode vnto him selfe: for hee gaue three hundred talents of sluer more then Jafon.

Or, common games.

25 So hee gaue the kings letters patents, albeit hee had nothing in him selfe worthy of the his Priesthode, but bare the stomacke of a cruell tyrant, & the wrath of a wilde beast.

26 Then Jafon, which had deccited his owne brother, being deccied by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that he had promised vnto the king, hee tooke none order for it, albeit Sosicrates the ruler of the castle required it.

28 For vnto him appertained the gathering of

the customes: wherefore they were both called besoye the king.

29 Nowe Menelaus left his brother Epimachus in his steade in the priesthode, and Sosicrates left Crates which was gouernour of the Egyptians.

b This, of the that measured the court.

30 ¶ Whiles their things were in doing, the Charlians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochia.

31 Then came the king in all haste, to appeale the businesse, leauing Antiochus a man of authoritie to be his lieutenant.

32 Nowe Menelaus, supposing he had gotten a convenient time, stole certaine beils of gold out of the Temple, and gaue certaine of them to Antiochus: and some hee sold at Cyrus and in the cities therof.

33 Which when Onias knew of a suretie, hee reproued him, and withdiro him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Antiochus aparte, prayed him to save Onias: to whom hee came to Onias, hee counselled him carefully, giuing him his right hande with an othe: (doubt he suspected him, & perswaded him to come out of the Sanctuarie) so hee flewe him incontinently without any regard of righteousness.

35 For the which cause not onely the Iewes, but many other nations also were grieved, & toke it heauily for the vnrightrous death of this man.

36 ¶ And when he king was come againe from the places about Sicilia, the Iewes were in the citie, and certaine of the Greeces that abhorred the facte also, complained because Onias was slaine without cause.

37 Therefore Antiochus was loze in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled to anger, hee tooke away Antiochus garment of purple, and rent his clothes, and commanded him to be led throughout the citie, & in the same place where hee had committed the wickednesse against Onias, hee was slaine as a murderer. Thus the Loyde rewarded him his punishment, as hee had deserued.

39 ¶ Nowe when Epimachus had done many wicked deedes in the citie through the counsel of Menelaus, and the huite was sped abroade, the multitude gathered them together against Epimachus: for hee had carried out more much beils of golde.

40 And when the people arose, and were full of anger, Epimachus armed about three thousand, and began to vse vniuulful power, a certaine tyrant being their captaine, who was no lesse decaped in witte then in age.

41 But when they vnderstode the purpose of Epimachus, some gaue stones, some great clubbes, & some cast handbills of dust, which lay by, vpon Epimachus men, & those that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, then killed besides the treasure.

43 For these causes an accusation was layde against

against Apelanus.

44 And when the king came to Egypt, three men sent from the Senate pleaded the cause before him.

45 But Apelanus, being now convinced, promised to Apolemeus the sonne of Dositheus much money, if he would persuade the king.

46 So Apolemeus went to the king into a court, where as he was to cool himself, and turned the kings minde,

47 In so much that he discharged Apelanus from the accusation (notwithstanding he was the cause of all mischief) and condemned those worse men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bene heard as innocents.

48 Thus were they come punished vniuersally, which followed vpon it matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Egypt hated that wickednesse, and misliked all things liberally for their buriall.

50 And so through the conuersion of them that were in power, Apelanus remayned in authority, increasing in malice, & declared himselfe a great traitour to the citizens.

CHAP. V.

Of the signes and tokens seen in Ierusalem, 6 Of the end and wickednes of Iason, 11 The pursuit of Antiochus against the Levites. 15 The spoiling of the Temple, 27 Maccabees flee into the wilderness.

1 About the same time Antiochus undertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, fourette daies long, hostiliten running in the ayre, with robes of golde, and as bands of hyate men.

3 And as troups of hostiliten set in array, in countering & countering one against another with shaking of shields and multitude of darts, and dialling off swords, and shooting of arrowes, and the glittering of the golden armour scene, and harness of all sorte.

4 Therefore every man prayed, that those tokens might turne to good.

5 Now to what there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Apelanus fled into a castell, but Iason slew his owne citizens without mercy, not considering that to haue the advantage against his kindredmen is greatest disadvantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superiouritie, but at the last receiued shame for the rewarde of his treason, and went againe like a vagabonde into the countrey of the Ammonites.

8 Finally he had this ende of his wicked conuersation, that he was accused before Alexander, the king of the Arabians, & fled from citie to citie, being pursued of every man, and hated as a forsaker of the Lawes, and was in adomination, as an enemy of his countrey and citizens, and was driven into Egypt.

9 Thus he that had chased many out of their

owne countrey, perished as a banished man, after that he was gone to the Sacerdemonians; thinking there to haue gotten succour by reason of kindred.

10 And he that had cast many out vnburied, was shewen out him selfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill and not spare such as they met, & to slay such as went into their houses.

13 Thus was there a slaughter of young men, and olde men, and a destruction of men and women and children, and virgins; and in sautes were murdered.

14 So that within thre daies were slaine foure score thousande, and fourette thousand taken prisoners, and there were as many solde as were slaine.

15 Yet was he not content with this, but durst go into a most holy Temple of all the world, halting Apelanus that traitour to a kalves, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glorie and honour of that place, and handled them with his wicked hands.

17 So haunte in his minde was Antiochus, that he considered not, that God was not a idle word for the sinnes of them that dwelt in the citie, for which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, as soon as he had come, had suddenly bene punished, & put backe from his presumption, as Heliodorus was, whome Seleucus the king sent to view the treasure.

19 But God had not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is a place become partaker of the peoples trouble, but afterward shall it be partaker of a benefices of the Lord, & as it is now forsaken in the way of the Abnegation, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 So when Antiochus had taken eightene hundred talents out of the Temple, he gave him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an idle minde had he.

22 But he left deputies to bere a people: at Ierusalem Philip a Phrygian by birth, in manners more cruel then he that set him there:

23 And at Garizin Antiochus, a with them Apelanus, which was more grievous to the citizens then the other, and was despised full against the Iewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two & twentieth thousande, whom he commanded to slay those that were toward mans age, and to sell the women, and the ponger sort.

25 So when he came to Ierusalem, he laid by h.iii. peace,

peace, and kept their still until the holy day of Sabbath: and then finding the Jewes keeping the feast, he commaunded his men to take their weapons.

26 And so he slew all them that were gone forth to the field, and running through the citie with his men armed, he murdered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wilderness, and lived there in the mountaines with his companie among the beasts, and dwelling there, and eating grasse, lest they shoulde be partakers of the filthines.

CHAP. VI.

1 The Jewes are compelled to leave the Lawe of God, & The Temple is defiled. 20. The women cruelly punished. 28. The grievous paine of Eleazar.

1 **N**ow long after this, sent the king an olde man of Athens, for to compel the Jewes to transgresse the lawes of the fathers, and not to be governed by the Lawe of God.

2 And to defile the Temple that was at Jerusalem, and to call it the temple of Jupiter Olympius, and that of Carinus, according as they did that dwelt at that place, Jupiter, that keepeth hospitality.

3 This wicked government was soye and grievous unto the people.

4 For the Temple was full of discolition, and gluttonie of the Gentiles, which ballied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable & forbidden by the Lawe.

6 Besides was it lawfull to keepe the Sabbathes, not to observe their ancient feastes, nor plainly to confesse him selfe to be a Jewe.

7 In the day of the kings birth they were grievously compelled pay force every moneth to banker, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of puer.

8 Moreover though the counsel of Ptolemies, they went out a commaundement unto the next cities of the heathen against the Jewes, that the like custome, and banquetting shoulde be kept.

9 And who so would not conforme themselves to the manners of the Gentiles, shoulde be put to death: then might a man have seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whome when they had led round about the citie (the babes hanging at their breasts) they cast them downe headlong over the walles.

11 Some that were runne together into denmes to keepe the Sabbath day secretly, were discovered unto Idity, and were burnt together, because that for the reverence of the honorable day they were afraid to helpe them.

12 For as lowe I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, not

to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doth not long wait for vs, as for other nations, whom he punisheth when they are come to the fullness of their sinnes:

15 But thus hee dealeth with vs, that our sinnes shoulde not be heaped vp to the full, so that afterward he shoulde punish vs.

16 And therefore he neuer withholdeth his mercie from vs: & though he punish with adversity, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning unto vs: and now we will come to the declaring of the matter in fewe wordes.

18 Eleazar then one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he unwillingly to die gloriously then to live with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they sought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to live.

21 But they that had the charge of this wicked banquet, for that olde friendship of the man, tooke him aside privately, & prayed him, that he would take such flesh, as was lawfull for him to use, & as he would prepare for himselfe, and dissimble as though he had taken of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing he might be delivred from death, & that for the old friendship that was among them, he would receive this favour.

23 But he began to consider discretely, and as became his age, & the excellencie of his ancient pers, & the honour of his gray haire, whereunto he was come, and his most honest conversation from his childehood, but chiefly the holy Lawe made and given by God: therefore he answered consequently, and willed them straightwayes to send him to the graue.

24 For it becometh not our age, said he, to dissimble, whereby many young persons might thinke, that Eleazar being fourscore yere olde, were now gone to another religion.

25 And so though mine hypocritie (for a little time of a transitory life) they might be deceived by me, and I shoulde procure malediction, and reproch to mine olde age.

26 For though I were now delivred from the torments of men, yet could I not escape the hand of Almightye, neither alive nor dead.

27 Wherefore I will now change this life manfully, and will helpe my selfe such as mine age requirith.

28 And so will leave a notable example for such as be young, to die willingly and courageously for the honorable and holy lawes. And when he had said these wordes, immediately he went to torment.

29 Nowe they that led him, changed the lone which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as he was ready to give the ghost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might have bene

Or, Antiochia.

Or, eating of the flesh that was sacrificed.

Or, 31. and other many.

answered.

delivered from death, I am scourged & suffer these paines of my body: but in my minde I suffer them gladly for his religion.

- 31 Even now after this manner ended he his life, leaving his death for an example of a noble courage, & a memorial of vertue, not onely unto pong men, but unto all his nation.

CHAP. VII.

The punishment of the seven brethren & of their mother.

- 1 I Came to passe also that seven brethren, with their mother, were taken to be compelled by the king against the law, to taste swines flesh, and were tormented with scourges and whippes.

- 2 But one of them, which spake first, said thus, What seekst thou? & what wouldest thou know of vs? we are ready to die, rather then to transgress the lawes of our fathers.

- 3 Then was the king angry, and commanded to beate pannes and cauldrons, which were incontinently made hote.

- 4 And he commanded the tongues of him that spake first, to be cut out, and to slap him and to cut off the utmost parts of his body in the sight of his other brethren and his mother.

- 5 Now when he was thus mangled in all his members, he commanded him to be brought alive to the fire and to fry him in the pannes: and while the smoke for a long time smoked out of the pannes, & other brethren with their mother, exhorted one another to dye courageously, saying in this manner,

- 6 The Lord God doth regarde vs, & in deede taketh pleasure in vs, as *Isaiah* * declared in þ long wherein he testified openly, saying, That God will take pleasure in his servants.

- 7 So when the first was dead after this manner, they brought the seconde to make him a mocking stocke: & when they had pulled the skinn from the heare over his head, they asked him, if he woulde eate, or he were punished in all the members of the bodie.

- 8 But he answered in his own language, and said, No. Wherefore he was tormented forth with like the first.

- 9 And when he was at the last breath, he said, Thou motherer takest this priser life from vs, but the king of the worlde will rapse vs up, which be for his lawes, in the resurrection of everlasting life.

- 10 After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his handes boldly.

- 11 And spake manfully, These haue I had from the heauen, but now for þ law of God I despise them, and trust that I shall receive them of him againe.

- 12 Inso much that the king and they which were with him, marvelled at the pong mans courage, as at one that nothing regarded the pannes.

- 13 Now when he was dead also, they bered and committed the fourth in like manner.

- 14 And when he was now ready to die, he said thus, It is better that we shoulde change this which we might hope for of men, and waite for our hope from God, that we may be raised up againe by him: as for thee, thou shalt haue no resurrection to life.

- 15 After ward they brought the fift also and

committed him,

- 16 Who looked vpon the king, and said, Thou hast power among men, & though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

- 17 But abide a while, & thou shalt see his great power, how he wil torment the & thy seede.

- 18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondered at for our owne sakes, because wee haue offended our God.

- 19 But think not thou, which undertaketh to fight against God, that thou shalt be unpunished.

- 20 But the mother was maruailous aboue all other, and worthy of honorable memorie: for while she saw her seven sonnes slaine within the space of one day, she suffred it in a good will, because of the hope that she had in the Lords.

- 21 Then, she exhorted euery one of them in her owne language, & being full of courage and wisdom, stirred by her womanly affectiōs with a manly stomacke, and said vnto them,

- 22 I cannot tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

- 23 But doubtlesse the Creator of the worlde, which foyned the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as penobee regardeth not your owne selues, for his lawes sake.

- 24 Now Antiochus thinking himselfe despised, and considering the inuiolable wordes, while the pongst was yet alive, hee did reioyce that hee had not onely with wordes, but also vnto him by an oth that he woulde make him rich and wealthy, if he woulde forsake þ lawes of his fathers, and that hee woulde take him as a friend, and giue him officers:

- 25 But when the pong man would in no case hearken vnto him, the king called his mother, and exhorted that she woulde counsel the pong man to saue his life.

- 26 And when he had exhorted her with many wordes, she promised him that she woulde counsel her sonne.

- 27 So she turned her vnto him, laughing the cruel tyrant to scorn, and spake in her owne language, O my sonne, haue piete vpon me, that bare thee nine monthes in my wombe, and gaue thee sucke three yeres, & nourished thee, and tooke care for thee vnto this age, and brought thee vp.

- 28 I beseech thee, my sonne, looke vpon the heauen & the earth, & all that is therein, and consider that God made them of things that were not, & so was mankind made likewise.

- 29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receive thee in mercie with thy brethren.

- 30 While she was yet speaking these wordes, the pong man said, Whom waite ye for? I wil not obey the kings commandment: but I wil obey the commandment of þ law that was giuen vnto our fathers by *Isaiah*.

31 And thou that imaginest all mischief against the Iſebryewes, shalt not escape the hand of God.

32 For we suffer these things, because of our finnes.

33 But though the living Lord be angrie with vs a litle while for our chastering and correction, yet will he be reconciled with his owne seruantes.

34 But thou, O man without religion and most wicked of all men, list not thy selfe up in vaime, which art puffed up with vncertaine hope, and listest thine handes against the seruantes of God.

35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.

36 App brethren that haue suffered a litle paine, are now vnder the diuine covenant of everlasting life: but thou though the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mapst confesse, that he is the onely God.

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruely against him then the others, and tooke it grievously, that he was mocked.

40 So he also dyed holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this note be p enough spoken concerning the bankets, and erreine cruelties.

CHAP. VIII.

1 Judas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas rebreatheth his soldiers to confidence. 20 Nicanor is overcome. 27 The Iewes give thanks, after they haue put their enemies to flight, dedding part of the spoyle vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

1 Then Iudas Maccabeus, and they that were with him, went priuily into the towne, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled six thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that he would haue compassion vpon þe cite that was destroyed, & almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him.

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shewe his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude, he could not be withstand þe heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at dwawes, and burnt by the towne and cities: yet he tooke the most commodious places, and slawe many of the enemies.

7 But specially he vsed the nightes to make such assaults, in so much that the hyuts of his manlynesse was tryed euery where.

8 So when Philip sawe that this man increased by litle and litle, & that things prospered vnto him for þe most part, he wrote vnto Ptolemeus the gouernour of Coelosyria & Phenice, to helpe him in the kings busynesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gave him of all nations of þe heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and tomed with him Gogias a captain, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king of two thousand talents, which the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on þe sea coast, prouoking the to be Iewes to be their seruantes, promising to sell foure score and ten for one talent: but he considered not the vengeance of almightie God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, he tolde them that were with him, of the coming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, & abode not in þe place.

14 But the other solde all that they had left, and brought the Loyde together, to deliue them from that wicked Nicanor, which had solde them, or euer he came nere them.

15 And though he would not doe it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holy and glorious name.

16 And so Maccabeus called his me together, about six thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against the vnrightheously, but to fight manly.

17 Setting before their eyes the iniurie that they had vniuilly done to the holy place, and the crueltie done to the cite by derision, and the destruction of the orders established by their fathers.

18 For they said he, trust in their weapons & boldnes: but our confidence is in þe almightie God, which at a becke can both destroe them that come against vs, & all the world.

19 Whereouer he aduouised them of the helpe that God shewed vnto their fathers, as when they perished an hundred and foure score, and five thousand vnder Sennacherib.

20 And of þe battel that they had in Babylon against the Galatians, how they came in all to the battell eight thousand, & foure thousand Macedonians: & when the Macedonians were aduouised, & eight thousand slawe an hundred & twentie thousand through the helpe that was given them from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and ready to die for the lawes

2. King. 19.
35. 46. 37. 38.
100. 1. 10.
eccl. 1. 10.
1. mac. 7. 41.
1. 2. mac. 15. 38.
1. 2. mac. 15. 38.

and the countrey, he deuised his armie into fourte partes,

22 And made his owne brethren capitaines ouer the armie, to wit, Simon, and Ioseph, and Jonathan, giuing eche one his owne hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forerwarde, ioynd with sicanoz,

24 And becaule the Almightie helped them, they slew aboue nine thousand men, and wounded & maimed the most part of sicanoz hoste, and so put all to flight,

25 And tooke the money from those that came to his them, and purified them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lorde wonderfully, which had deliuered them that day, & poured upon them the beginning of his mercie.

28 And after the Sabbath, * they distributed the spoiles to the sick, and to the fatherlesse, and to the widowes, and deuised the residue among themselves and their children.

29 When this was done, & they all had made a generall prayer, they besought the mercifull Lorde to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Accubus, and slew aboue twenty thousand, & was he & strong holds, & deuised great spoiles, and gaue an equal portion vnto the sick, & to the fatherlesse, and to the widowes, and to aged persons also.

31 Whomever they gathered their weapons together, and laid them by diligently in convenient places, and brought the remnant of the spoiles to Jerusalem.

32 They slew also Apollarches a most wicked person, which was with Timotheus, & had led the Iewes many waies.

33 And when they kept the feast of victorie in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meete for his wickednesse.

34 And that most wicked sicanoz, which had brought a thousand marchants to bye the Iewes,

35 Hee was through the helpe of the Lorde brought downe of them whome he thought as nothing, in so much that hee put off his glorious raiment, and fled ouerthwart the countrey like a fugitive seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to paie tribute to the Romanes, by means of the prisoners of Jerusalem, brought newes, that the Iewes had a defender, and for this cause none could hurt the Iewes, becaule they followed the lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persopolis, is put to flight.

2 As hee persecuteth the Iewes, hee is striken of the Lord. 13 The Iewes repentance of Antiochus, 28 Hee deliuereth Ierusalem.

And came thence, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the citie, the people ran in a rage to defend themselves with their weapons, and put them to flight, & Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto sicanoz, and Timotheus.

4 And then being chased in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his chariot men to drine continually, & to dispatch the iourney: for Gods iudgement compelled him: for hee had saide thus in his pride, I will make Jerusalem a common burying place of Iewes, when I come thither.

5 But the Lorde abroghtie and God of Israel smote him with an incurable and insensible plague: for as soone as he had spoken these wordes, a paine of the bowels, that was remediable, came vpon him, and soe tormentes of the inner partes,

6 And that most insupportable: for hee had tormented other mens bowels with dunces, and strange tormentes.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the chariot that ranne swiftly, so that all the members of his bodie were bruised with the great fall.

8 And thus hee that a little afore thought hee might commaunde the foudres of the sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and caried in an hoseliter, declaring vnto all the manifest power of God.

9 * So that the wommes came out of the bowels of this wicked man in abundance: and whiles he was alive, his flesh fel off for paine and torment, and all his armie was grieved at his smill.

10 Thus no man could beare becaule of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leane off his great pride, and selfe will, when hee was plagued & came to the knowledge of him selfe by the scourge of God, & by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, hee saide these wordes, It is meete to be instruct vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God though pride.

13 This wicked person prayed also vnto the Lorde, who would now haue no mercie on him,

14 And saide thus, that he would set at libertie the holy citie, vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whome hee had iudged not worthe to be buried, but would haue cast them out with their children)

Ant. 12. 23.

Or, yottom-
ness.

11. 27.
11. 24.

Or, Did this
refuse,

- dien to be deuoured of the foules and wilde beastes) he would make them all like the citizens of Athens.
- 16 And whereas he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.
- 17 Yea, and that he would also become a Jew himselfe, & go thorow al the world that was inhabited, and preach the power of God.
- 18 But for al this his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, hee wrote vnto þe Jewes this letter vnder writing, concerning the foine of a supplication.
- 19 **THE KING** and prince Antiochus vnto the Jewes his louing citizens, witheth much ioy and health and prosperitie.
- 20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.
- 21 Though I lie sicke, yet I am nundefull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Iberia, and fell into a sore disease, I thought it necessary to care for the common safetie of all.
- 22 Not distrusting mine health, but hauing great hope to escape this sicknesse.
- 23 Therefore considering that when my father led an hoste against the he countries, he appointed who should succede him:
- 24 That if any controuersie happened contrary to his expectation, or if that any thinges were brought that were grievous, they in the land might know to whome the affaires were committed, that they shoulde not be troubled.
- 25 Again, when I ponder howe that the gouernours, that are borderers, and neighbours vnto my kingdom, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whome I oft commended and committed to many of you, when I went into the he promices, and haue wrote vnto him as followeth hereafter.
- 26 Therefore, I pray you, and require you to remember þe benefits that I haue done vnto you generally, & particularly, and that euery man wil be faithfull to me and to my sonne.
- 27 For I trust that he will be gentle, & louing vnto you according to my minde.
- 28 I Thus the murderer and blasphemers suffered most grievously, and as he had increased other men, so hee died a miserable death in a strange countrey among the mountaines.
- 29 And Philippe that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemus Philometor.
- CHAP. X.
- 1 Judas Maccabeus taketh the cite and the Temple, to the aid of Eupator. 16 The leues fight against the Idumeans. 24 Timotheus in adeth Iudas, with whom Iudas fighteth battell. 29 Four men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slain.
- 1 Maccabeus now and his companie, through the helpe of the lord, warne the Temple and the cite againe.
- 2 And destroyed the altars, and chappels that the heathen had builded in the open places.
- 3 And cleansed the Temple, and made another altar, and burned stones, & rooke fire of them, and offered sacrifices, and incense two yeeres, & six moneths after, & set forth the lampes, and the shewbread.
- 4 When that was done, they fell downe flat vpon the ground, & besought the lord, that they might come no more into such troubles: but if they sinned any more against him, & he him selfe would chaste them with mercy, and that they might not be deliuered to the blasphemous, & barbarous nations.
- 5 Now vpon the same day, that the strangers polluted the Temple, on þe very same day it was cleansed againe euen the five & twentieth day of the same moneth, which is Calasin.
- 6 They kept eight daies with gladnesse as in the feast of the Tabernacles, remembryng, that not long afore they liued in the mountaines and denmes like beastes.
- 7 And for the same cause they bare graine donghes, and faire branches & palmes, and sang psalmes vnto him that had giuen them good successe in cleansing his place.
- 8 They ordeined also by a common statute, and decree, that euery yeere those daies shoulde be kept of the whole nation of the Jewes.
- 9 And this was the ende of Antiochus called Epiphanes.
- 10 I Nowe will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.
- 11 For when he had taken the kingdom, he made one Lyllas, which had bene captaine of the hoste in Idence, and Caelopigia, ruler ouer the affaires of the realme.
- 12 For Ptolemus that was called Macron, purposed to doe iustice vnto the Jewes for the wrong, that had bene done vnto them, and went about to behaue him selfe peaceably with them.
- 13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Egypt that Philometor had committed vnto him, and came to Antiochus Epiphanes: thes fore seeing that hee was no more in estimation, hee was discouraged, and poploned him selfe, and died.
- 14 But when Sogias was gouernour of the same places, he entertained straggers, and made warre oft times against the Jewes.
- 15 Whereouer the Idumeans that heide the strong holdes, which were mete for their purpose, troubled the Jewes, and by receiving them that were dyne from Jerusalem, tooke in hand to continue warre.
- 16 Then they þe were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans.
- 17 And assailed them fore, that they wan the places, and slew al that fought against them on the wal, and killed all that they met with, and slew no lesse then twentie thousande.
- 18 And because certayne (which were no lesse then

then nine thousande) were fledde into two strong castles, hauing all maner of thinges conuenient to susteine the siege,

19. **Q**uacabeus left Simon, and Joseph, and Zacharias also, & those that were with them which were prouide to beslege them, and departed to those places which were moie necessarie.

20. **S**olue they that were with Simon, being led with countenances, were intreated for money (through certaine of those that were in the castell) and tooke seueritie thousande ^{a drachmes} diachmes, and let some of them escape.

21. **B**ut when it was tolde Quacabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22. **S**o he slew them when they were comit of treason, and immediatly wanne the two castles:

23. **A**nd hauing good successe, as in all the warres that hee tooke in hande, hee slew in the two castles more then twentie thousand.

24. **S**olue Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25. **B**ut when he dyetw nere, Quacabeus, and they that were w him, turned to pray vnto God, and spinkled earth vpon their heads, and grided their reines with sackcloth,

26. **A**nd fel downe at the foote of the altar, and besought the Lorde to be mercifull to them, and to be an enemye to their enemies, and to be an aduersarie to their aduersaries, * as the lawe declarth.

27. **A**fter the prayer, they tooke their weapons, & went out further from the cite, and when they came nere to the enemies, they tooke heede to themselues.

28. **A**nd when morning appeared, they both ioyned together: the one part had the Lorde for their refuge, & pledge of prosperitie, and noble victorie, and the other took courage as a guide of the warre.

29. **B**ut when the battell waied strong, there appeared vnto the enemies from heauen five comely men vpon horses with bydles of golde, and two of them led the Iewes,

30. **A**nd tooke Quacabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darke, and lightnings against the enemies, so that they were confounded with blindness, & beaten downe and full of frowle.

31. **T**here were thaine of foote men twentie thousand and five hundred, & six hundred horsemen.

32. **A**s for Timotheus him selfe, hee fled vnto Casara, which was called a very strong holde, wherein Thereas was capitaine.

33. **B**ut Quacabeus and his companie layde siege against the fortresses with courage for foure dayes.

34. **A**nd they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35. **A**merthelesse vpon the fifth day in the morning, twentie pong men of Quacabeus

companie, whose hearts were inflamed, because of the blasphemies, came vnto a wall, and with bold stomakes smote downe those that they met.

36. **O**thers also that climbed vp vpon engines of warre against them that were within, let fire vpon the rowers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, & reuented the rest of the armie, & took the cite.

37. **A**nd hauing found Timotheus, that was crept vnto Casara, they killed him, & Thereas his brother with Apolophonas.

38. **W**hen this was done, they praised the Lord with psalmes, & thanksgiving, which had done so great things for Israel, and given them the victorie.

C H A P. XI.

1. *Lysias goeth about to overcome the Iewes, & Succour is sent from hamen vnto the Iewes. 2. The letter of Lysias vnto the Iewes. 3. The letter of King Antiochus vnto Lysias. 4. A letter of the Iewes vnto the Iewes. 5. A letter of the Iewes vnto the Iewes.*

Ver they after this, Lysias the kings steward, & a kinsman of his, which had the gouernance of the affaires, took the displeasure for the things that were done.

2. **A**nd when hee had gathered about fourescore thousande, with all the horsemen hee came against the Iewes, thinking to make the cite an habitation of the Gentiles.

3. **A**nd the Temple would be haue to get money by, like the other temples of the heathen: for hee woult sell the priestes office surer pte.

4. **A**nd thus being puffed vp in his mind, because of the great number of footmen, and thousandes of horsemen, & in his fourescore elephants,

5. **H**e came into Iudea, and dyetw nere to Beth-sura, which was a castell of defence, five furlongs from Ierusalem, and layde sore siege vnto it.

6. **B**ut when Quacabeus, and his companie knewe that hee besleged the holdes, they, and all the people made prayers with weeping, and teares before the Lorde, that hee woult sende a good Angel to deliuer Israel.

7. **A**nd Quacabeus himselfe first of all tooke weapons, exhorting o other that they woult reoparde them selues together with him to helpe their brethren: so they went forth together with a couragious minde.

8. **A**nd as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his habdelle of golde,

9. **T**hen they praised the mercifull God all together, and took heart, in so much that they were ready, not onely to fight with men, but with the most cruel beastes, and to breake downe walles of iron.

10. **T**hus they marched forward in a rap, having an helper from heauen: for the Lorde was mercifull vnto them.

11. **A**nd running vpon their enemies like lions, they slew eleuen thousand footmen, and soten hundred horsemen, & put all the other to flight.

12. **M**any of them also being wounded, escaped naked, and Lysias himself fled away shamefully,

a drachme is the eight part of an ounce, which is about three pence.

End of the 11. Chap.

a Whereof eight make a myle.

by the sea side, vnto the city.

fully, and so escaped,

13 Who as he was a man of understanding, considering what losse hee had had, & knowing, that the Hebrewes could not be overcome because the Almighty God helped them, sent unto them,

14 And promised, that he would consent to all things which were reasonable, & persuade the king to be their friend.

15 Paccabeus agreed to Ispias requests, having respect in all things to the common wealth, and whatsoever Paccabeus wrote unto Ispias concerning the Jewes, the king granted it.

16 For there were letters written unto the Jewes from Ispias concerning these words, LYSIAS unto the people of the Jewes sendeth greeting.

17 John & Bethsalom, which were sent from you, delivered me the things that you desired by writing, and required me to fulfill the things that they had declared.

18 Therefore what things sooner were meete to be reported to King himselfe, I have declared them, and hee granted that that was possible.

19 Therefore if ye behave your selves as friends toward his affaires, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I have given commandment to these men, and to those whom I sent unto you, to commune with you of the same particular.

21 Fare ye well, the hundredth and eight and fourtie yeere, the foure and twentieth day of the month Dioscorithius.

22 Above the kings letter conteneed these words, KING ANTIOCHVS unto his brother Ispias sendeth greeting.

23 Since our father is translated unto the gods, our will is, that they which are in our realme, live quietly, that every man may apply his owne affaires.

24 We understand also that the Jewes would not consent to our father, for to bee brought unto the custome of the Gentiles, but would keepe their owne manner of living: for the which cause they require of us, that we would suffer them to live after their owne lawes.

25 Wherefore our minde is that this nation shalbe in rest and have determined to restore them their Temple, that they may be governed according to the custome of their fathers.

26 Thou shalt do well therefore to sende unto them, and graunt them peace, that whē they are certified of our minde, they may bee of good comfort, and cheerfully go about their owne affaires.

27 And this was the kings letter unto the nation, KING ANTIOCHVS unto the Elders of the Jewes, & to the rest of the Jewes sendeth greeting.

28 If ye fare well, we have our desire: we are also in good health.

29 Helielas declared unto us that your desire was to returne home, and to apply your owne busines.

30 Wherefore, those that will depart, we give them free libertie, unto the thirtiē day of the month of Panthicus.

31 That the Jewes may live their owne manner

of living and lawes, like as afore, and none of them by any manner of waies to have harme for things done by ignorance.

32 I have sent also Helielas to comfort you.

33 Fare ye well: the hundredth and eight and fourtie yeere, the fiftieth day of the month of Panthicus.

34 The Romanes also sent a letter conteneing these wordes, QVINTVS MEMMIVS & Titus Manilius ambassadours of the Romanes, unto the people of the Jewes sende greeting.

35 The things that Ispias the kings kinsman hath graunted you, we graunt the same also.

36 But concerning that which he shall report unto the king, sende hither some with speed, when ye have considered the matter diligently, that we may consult thereupon as shalbe best for you: for ye must go unto Antiochia.

37 And therefore make haste and sende some men, that we may knowe your minde.

38 Fare well: this hundredth and eight and fourtie yeere, the fiftieth day of the month of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Jewes. 3 The wicked deeds of them of Toppa against the Jewes. 6 Judas is charged of them. 9 Hee setteth fire in the haven of Lammia. 20 The pursuit of the Jewes against Timotheus. 24 Timotheus is taken and let goe unhurt. 32 Judas pursueth Gortias.

1 When these covenants were made, Ispias went unto the king, & the Jewes filled their ground.

2 But the governours of the places, as Timotheus, and Apollonius the sonne of Genetris, and Jeronimus, & also Demophon, and besides them Nicanor the governour of Cyprus, would not let their rule in rest & peace.

3 Thep of Toppa also did such a vile act: they played the Jewes that dwelt among them, to go in their wines & children into the ships, which they had prepared as though they had ought them none evil will.

4 And so by the common advice of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the daies, they shewed no less then two hundredth of them.

5 Above when Judas knewe of this crueltie shewed against his nation, hee commanded those men that were with him, to make the ready.

6 And having called upon God the righteous Judge, hee went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the shippes, and those that fled thence, he slew.

7 And when the citie was shut up, he departed as though he would come againe, and wrote out all them of the citie of Toppa.

8 But when hee perceived that the Jamnites were minded to doe in like manner unto the Jewes, which dwelt among them,

9 He came upon the Jamnites by night, & set fire in the haven with the naue, so that the light of the fire was seen at Jerusalem, upon a two hundredth and fourtie furlongs.

10 Above when they were gone from thence nine furlongs, in their journey towarde Carmothrus, about five thousand men of foote and

Or, Asias
lon, or Asias
lous.

Or, April,
some reade
Xanticus,
and some
Zanticus.

Or, Manis.

and five hundred men of the Arabians set upon him.

11 So the battle was sharpe, but it prospered with Judas through the helpe of God: the Arabians, being overcome, besought Judas to make peace with them, and promised to give him certaine cattle, and to helpe him in other things.

12 And Judas thinking that they should in bad be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Judas also assailed a citie called Calpis, which was strong by reason of a bidge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they that were with him put such trust in the strength of the walles, & in stoye of bitails, that they were slacke in their doings, relyinge them that were with Judas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Baccabeus souldiers, calling vpon the great Prince of the world (which with out any instruments, or engines of warre, did cast downe the walles of Jericho, in the time of Iehus) gaue a fierce assault against the walles.

16 And toke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay there by, seemed to flowe w blood.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Charac into the Iewes, that are called Eubien.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.

19 But Dositheus, and Sosipater, which were captaines with Baccabeus, went forth, and slew those that Timotheus had left in the fortress, more then ten thousand men.

20 And Baccabeus prepared, and ranged his arme by bandes, and went courageously against Timotheus, which had with him an hundred and twentie thousande men of foote, and two thousande and five hundred men.

21 When Timotheus had knowledge of Judas coming, he sent the women, and children, and the other baggage afoze into a fortress called Carnion: for it was harde to besiege, and easie to come unto because of the straites on all sides.)

22 But when Judas first band came in sight, the enemies were smitten w feare, & a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swordes.

23 But Judas was verie earnest in pursuing, and slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also him selfe fell into the hands of Dositheus, & Sosipater, who hee besought w much craft to let him go with his life, because he had many of the Jewes parents & the brethren of some of them, which, if they

put him to death, should be despised.

25 So when he had assured them with many wordes, and promised that he would reioyce them without hurt, they let him go for the health of their brethren.

26 ¶ Then went Baccabeus toward Carnion, and Stragatona, and slew five and twentie thousand persons.

27 And after that he had chased away & slaine them, Judas remoued the hoke toward Esphion a strong citie, wherein was Iudas & a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engines of warre, and barres.

28 But when they had called vpon the Lord, which with his power breakeh the strength of the enemies, they wanne the citie, & slew five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which hath six hundred furlongs from Jerusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt lawfully with them, and treated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Jerusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with thre thousand men of foote and foure hundred men.

34 And when they ioined together, a few of the Iewes were slaine.

35 And Dositheus one of the Baccabeus, which was on horsebacke and a mighty man, toke Gorgias, and layde holde of his garment, and dyed him by force, because he would haue taken the wicked man alive: but an horseman of Thacia fell vpon him, & smote off his shoulder, so that Gorgias fled into Gaza.

36 And wher they that were with Elerin, had foughten long, and were wearp, Judas called vpon the Lord, that he would helpe him selfe to be their helper, and captaine of the fildes.

37 And then he began in his owne language, & sing psalmes w a loud voice, in so much that straightwaies he made them that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his holle, and came into the citie of Bbolla. And when the seventh day came, they clenched themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas and his companie came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Nowe vnder the coates of euerie one that was slaine, they found idoles that had bene consecrate to the idoles of the Jammites, *Drui. 7. 25.* which thing is forbidden the Jewes by the Lawe. *Leuit. 7. 13.* Then euerie man sawe, that this was the cause wherefore they were slaine.

41 And

so called
because
they were
shepherds,
Hepharde,
Hepharde.

so called
because
they were
shepherds,
Hepharde,
Hepharde.

Or, Morefa,
or, Morefa.
Or, with
Gorgias.

From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby: Also it is evident that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmities, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Iason the Cyrenean, out of whome hee tooke this abridgement, is Ioseph Ben-Gorion, who hath written in Hebrew fise bookes of these matters, & intreating this place, maketh no mention of this prayer for y dead, lib. 3. cap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister y Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whome this author so much commendeth, Chap. 14. 41.

CHAP. XII.

1. The coming of Eupator, into Iudea. 4. The death of Antiochus. 10. Maccabius going to fight against Eupator, moueth his soldiers vnto prayer. 15. Hee killeth fowerthe thousand men in the tents of Antiochus. 21. Rhodocus the betrayer of the Law is taken.

1. In the hundredth, fourthie and nine yeere it was tolde Iudas, y Antiochus Eupator was coming with a great power into Iudea,

2. And Epissas the steward and ruler of his affaires with him, hauing both in their armie an hundredth & ten thousand men of foote of the Grecians, and fise thousand horsemen, and two and twentie Elephants, and three hundred chariots set with hookes.

3. Heleneus also ioynd him selfe with them, & with great deceit encouraged Antiochus, not for the safegarde of the countrey, but because he thought to haue bene made the gouernour.

4. But the King of kings moued Antiochus minde against this wicked man, and Epissas moued the king y this man was the cause of all mischiefe, so that the king commanded to bring him to Beroea to put him vnto death as the manner was in that place.

5. Now there was in that place a towre of fifty cubites high, full of ashes, and it had an instrument that turned rounde, and on euery side it could doliue into the ashes.

6. And there whosoever was condemned of sacriledge, or of any other grievous crime, was cast of all men to the death.

7. And so it came to passe that this wicked man should die such a death, & it was a most iust thing that Heleneus should want buriall.

8. For because he had committed many sinnes by the altar, whose fire & ashes were holy: he himselfe also died in the ashes.

9. ¶ Nowe the king ragd in his mind, & came to shewe himselfe more cruell vnto the Iewes then his father.

10. Which things when Iudas perceived, he commanded the people to cal vpon the Lord night & day, that if euer he had holpen them, he would now help them, when they should be put from their Lawe, from their countrey and from the holy Temple.

11. And that hee would not suffer the people, which a litle afore begd to recouer, to be subdued vnto the blasphemous nations.

12. So when they had done this all together, and broughthe the Lord his mercie with weeping, and fasting, and falling downe, the dayes together, Iudas exhorted the to make themselves ready.

13. And he being apart with the Elders, toke counsell to go forth, afore the King brought his holte into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14. So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, y Temple, the citie, their countrey, & the common weakth, and campe by Bethsura.

15. And so giuing his souldiers for a watche word, The victorie of God, he yoked out the manifest pong men, and went by night into the Kings campe, and slew of the holte fowerthe thousande men, and the greatest elephant with all that sat vpon him.

16. Thus when they had brought a great feare, and trouble into the campe, & all things went prosperously with them, they departed.

17. This was done in y beake of the day, because the protection of y Lord did help them.

18. ¶ Nowe when the king had called the inanimellie of the Iewes, hee went about to take the holdes by policie.

19. And marched toward Bethsura, which was a strong hold of the Iewes: but he was chased away, hurt, and lost of his men.

20. For Iudas had sent vnto them that were in it, such things as were necessarie.

21. But Rhodocus which was in the Iewes holte, disclosed the secretes to the enemies: therefore he was fought out, and when they had gotten him, they put him in prison.

22. After this did the king commune w them that were in Bethsura, &ooke truer with them, departed, and topped battell with Iudas, who ouercame him.

23. But when he understod, that Philip (who he had left to be overseer of his businesse at Antiochia) did rebell against him, he was astonished, so y he peld himself to y Iewes, and made them an othe to do all things that were right, & was appeased towarde them, and offered sacrifice and adored the Temple, and shewed great gentlenesse to the place,

24. And embayard Agnarcabens, and made him captaine and gouernour from Beroeas vnto the Grecians.

15 Nevertheless, when he came to Idolemais, the people of the cite were not content with this agreement: and because they were grieued, they woulde that he should breake the covenants.

16 Then went Apilas up into the iudgement seat, & recused the fact as well as he could, and perswaded them, & pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concearning the kings iourney, and his returne.

CHAP. xliiii.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compass vnto the Iewes, 29 Which he yett breaketh through the motions of the King. 37 Nicanor commandeth Rexi so be taken, vnto which himselfe.

1 After this peres was Judas enioyned that Demetrius the sonne of Seleucus was come vp with a great power and namie by the haueu of Tripolis.

2 When he had wonne the countrey, & slaine Antiochus and his lieutenant Apilas.

3 Nowe Alcimus, which had bene the hie priest, and wilfully defiled him selfe in the time that all things were confounded, seeing that by no meanes hee coulde saue himselfe, nor haue any more entrance to the holie altar.

4 He came to king Demetrius in the hundredeth, fiftie and one yere, presenting vnto him a crowne of golde, and a paline, and of the boughes, which were vied solemnely in the Temple. and that day he helde his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuices or counsels the Iewes leane vnto.

6 To the which he answered, The Iewes that be called Maccans, whose captaine is Judas Maccabeus, mainteine warres, and make insurrections, and will not let the realme be in peace.

7 Therefore I, being deuynted of my fathers honour (I meane the hie Priesthood) am now come hither.

8 Partly because I was well affectioned vnto the kings affaires, and secondly because I sought the piosite of mine owne citizens: for all our people, through their rashnesse, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make piosition for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth it is not possible that the matter should be well.

11 When he had spoken these wordes, other friends also hauing euill wil at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor, the ruler of the elephants, and made him captaine ouer Judea.

13 And sent him forth, commanding him to slaine Judas, and to slayeth them that were with him, and to make Alcimus hie priest of the great Temple.

14 Then the heathen which fled out of Ierusalem, came to Nicanor by strokes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves w earth, & prayed vnto him which had appointed him selfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they reioined straightwayes from thence, and came to the towne of Bethan.

17 Where Simon Judas brother had ioynd battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Nevertheless Nicanor hearing the mannesse of them that were with Judas, and the bolde stomakes that they had for their countrey, durst not pious the matter with bloodshedding.

19 Wherefore he sent Porbonius, Theodosius, and Matthias before, to make peace.

20 So when they had taken long aduise ment thereupon, & the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stole.

22 Nevertheless Judas commanded certaine men of armes to wait in conuenient places, least there shoulde suddenly arise any euill to show the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee loued Judas, and sauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiving the lone that was betwene them, and understanding the covenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hande, and ordeined Judas a traitour to the realme, to bee his successor.

27 Then the king was displeased, and by the reportes of this wicked man, hee wrote to Nicanor, saying, that he was very angrie for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came vnto Nicanor, he was astonished and sore grieued, that hee should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceived that Nicanor began to be rough vnto him, & that he intreated him more rudely then hee was wont, hee perceived that such rigour came not of good, and therefore he gathered a few of his men, and withdrew him selfe from Nicanor.

31 But the other perceiving that hee was persecuted

Or, Theodosius.

Or, Matthias.

Or, had Judas before his death.

nented by Maccabees worthie policie, came into the great & holy Temple, and commanded the Priests, which were offering their usuall sacrifices, to deliver him the man.

32 And when they sawe that they could not tell where the man was, whome he sought,

33 He stretched out his right hand toward the Temple, and made an oth in this manner, If I will not deliver me Judas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, & will erect a notable temple unto Bacchus.

34 After these wordes he departed: then the Priests lift up their hands toward heaven, and besought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all thinges, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was cleansed, and stop all the mouthes of the unrighteous.

37 Nowe was there accused unto Nicanor, Nasis one of the Elders of Ierusalem, a losner of the citie, and a man of verie good report, which for his loue was called a father of the Jewes.

38 For this man afoze times when the Jewes were minded to keepe themselves undefiled and pure, being accused to be of the religion of the Jewes, did offer to spend his body & life with all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about fise hundred men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this companie would haue taken his castle, and woulde haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, hee fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproche & unworthy for his noble stocke.

43 Notwithstanding what rime as he missed of his stroke for haste, and the multitude rushed in violently betwene the doores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conuied themselves lightly alway, and gaue place, so that he fel upon his bellie.

45 Nevertheless while there was yet breath in him, being wounded in his minde, he rose vp, and though his blood gushed out like a fountaine, and he was verie sore wounded, yet he raine throw the mids of the people,

46 And gat him to the top of an hie rocke: so when his blood was vtterly gone, hee took out his own bowels with both his hands, and thruste them vpon the people, calling vpon the Lord of life and spirite, that hee would restore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabees

beu expounding vnto the Iewes the vision, iudiceth them. 21 The prayer of Maccabees. 30 Maccabees commandeth Nicanors head and hands to be cut off, & his tongue to be giuen vnto the fowles. 39 The author excuseth himselfe.

Now when Nicanor knew that Iudas & his companie were in the countrey of Samaria, he thought to all assure to come vpon them, vpon the Sabbath day. Nevertheless the Jewes that were compelled to go with him, said, O will not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that sanctifieth all things.

But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

And when they said, There is a living Lord, which ruleth in the heauen, who commanded the seventh day to be kept,

Then hee saide, And I am mightie vpon earth to commande them for to arme themselves, and to performe the kings business. Notwithstanding hee could not accomplish his wicked enterprise.

For Nicanor lifted up with great pride, purposed to set up a memoriall of the victory obtained of all them that were with Iudas.

But Maccabeus had euer sure confidence and a perfit hope that the Lord would helpe him,

And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the help that had bene shewed vnto them from heauen, and to trust none also that they should haue the victory by the Almightie.

Thus he encouraged them by the lawe and Prophets, putting them in remembrance of the battels that they had wonne afoze, and so made them more willing.

And stirred by their heartes, and shewed them also the deceitfulness of the heathen, and how they had broken their othes.

Thus he armed euery one of them, not with the assurance of shields and speares, but with wholesome wordes and exhortations, and shewed them a viaine worth to be belieued, and reioyced them greatly.

And this was his vision, he thought that he sawe Onias (which had bene) his ynn, a vertuous and a good man, reuerent in behaviour, and of sober conversation, well spoken, a one that had bin exercised in all points of godlinesse from a child: holding by his hands toward heauen, and praying for the whole people of the Jewes.

After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellency about him.

And Onias spake, and said, This is a loue of the brethren, who prayeth much for the people, and for the holy citie, to wit, Ieremias the Prophet of God.

He thought also that Ieremias held out his right hand, and gaue vnto Iudas a kisse of golde: and as he gaue it, he spake thus,

Take this holy sword a gift from God, wherewith thou shalt wounde the aduersaries,

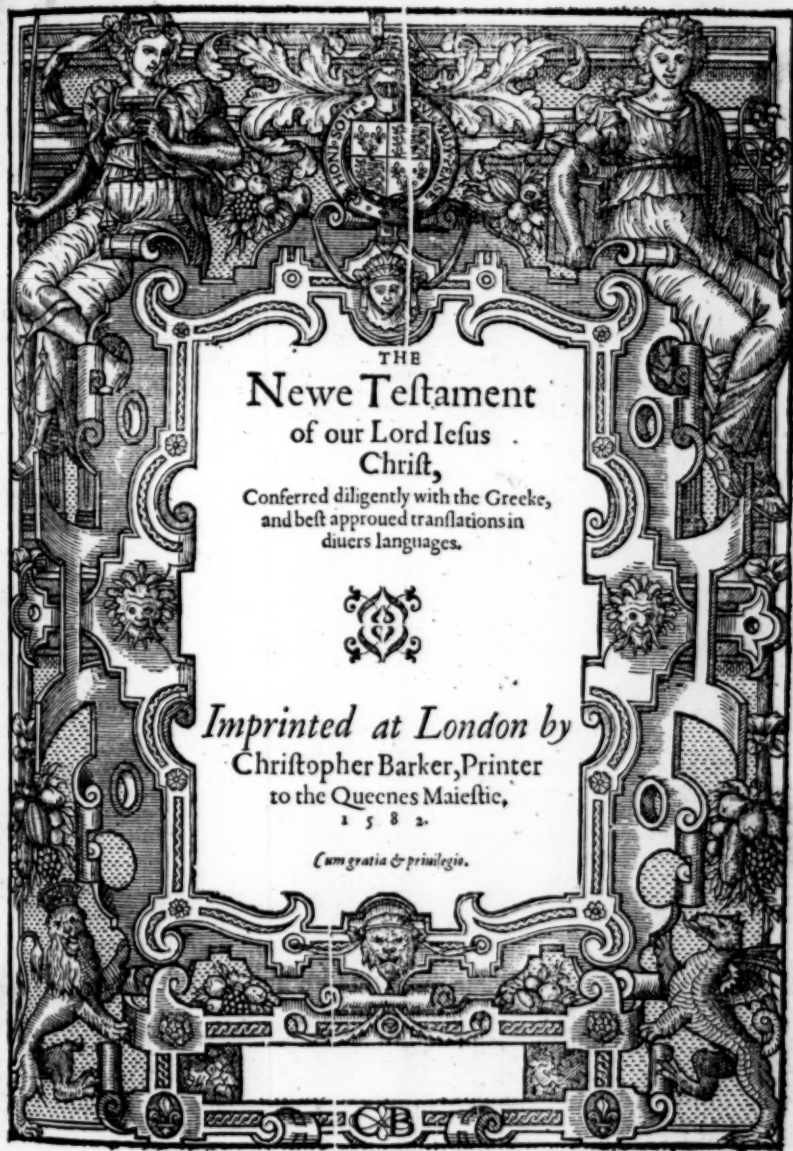
As this private example ought not to be followed of the godly, because it is contrary to the worde of God, although the author seeme here to approve it: so that place as touching prayer. chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is only a particular example.

- 17 And so being comforted by the words of Judas, which were very sweete & able to stirre them vp to battell, yett they were encouraged the hearts of the young men they were minded to pitch no campe, but courageously to set vpon them, and manfully to assault them, and to trie the matter hand to hand, because the cite and the Sanctuarie and the Temple were in danger.
- 18 As for their wiues and children, and brethren and kinsfolkes, they let lesse by their danger: but their greatest & principall feare was for the holy Temple.
- 19 Again they that were in the cite, were careful for the arme that was abroad.
- 20 Nowe whilst they all waited for the trial of the matter, and the enemies nowe met with them, and the host was set in aray, and the beasts were separated into conuenient places, and the horsemen were placed in the wings:
- 21 Haccabens considering the comming of the multitude and the diuers preparations of weapons, and the fiercenes of the beasts, held vp his handes toward heauen calling vpon the Lord that doth wonders, and that looked vpon them, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.
- 22 Therefore in his prayer he saide after this manner, O Lord, thou that didst send thine Angel in the time of Sektias king of Iudaea, who in the hoste of Sennacherib slewe an hundred and fourescore and fixe thousand,
- 23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,
- 24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.
- 25 Then Sicanos & they that were with him, drew nere with trumpets and shoutings for to fight.
- 26 But Judas and his companie praying and calling vpon God, encountered with the enemies,
- 27 So that with their hands they fought, but with their hearts they prayed vnto God, & slewe no lesse then five and thirtie thousand men: for though the presence of God they were wonderfully comforted.
- 28 Now when they left off, and were turning againe with tope, they vnderstoode that Sicanos himself was slaine for al his armour.
- 29 Then they made a great shout and a crye, praising the Almighty in their owne language.
- 30 Therefore Judas, which was their chiefe defender of his citizens both in booke and minde, & which bare our good affection towardes them of his nation, commanded to shute off Sicanos head, with his hand & shoulder, and to bring it to Jerusalem.
- 31 And when he came there, he called al them of his nation, and let the people by the altar, and sent for them of the castell,
- 32 And shewed them wicked Sicanos head, and the hand of that blasphemour which he had holden vp against the holy Temple of the Almighty with proud bragges.
- 33 He caused the tongue also of wicked Sicanos to be cut in little pieces, and to be cast vnto the foules, and that the rewardes of his madness should be hanged vp before the Temple.
- 34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.
- 35 Hee hanged also Sicanos head vpon the high castell, for an euident and plaine token vnto all of the helpe of God.
- 36 And so they established all together by a common decre that they woulde in no case suffer this day without keeping it holy:
- 37 And that the feast should be the thirtieth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Sardocheus day.
- 38 Thus farre as concerning Sicanos matters, and from that time the Iewes had the cite in possession. And here will I also make an ende.
- 39 If I haue done wel, and as the story requirer, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.
- 40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the tast, so setting out of this matter delighteth the eares of them that reade the story. And here I haue the ende.

The ende of Apocrypha.



An Hat Son of John Sept^r 2th 1575
An. Hathway Son of M^r Mont March 17th 1590
John Walker Octob 3 1610



THE
Newe Testament
of our Lord Iesus
Christ,

Conferred diligently with the Greeke,
and best approued translations in
diuers languages.



Imprinted at London by
Christopher Barker, Printer
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Eli: Walter Dastor of John Septem 22 1616
Tho: Walter son of John Feb 12 1619



The summe of the whole Scripture of the bookes of the olde and Newe Testament.

G O D.



He bookes of the olde Testament, doe teache vs that the same God, whome Adam, Noe, Abraham, Isaac, Iacob, Dauid, and the other fathers did worship, is ^a the onely true God, and that hee the same is almightie and ^b euertlasting: who of his mere goodnesse hath created by his worde ^c heauen and earth, and all that is in them: From whome all things doe come: without whome there is nothing at all: And that he is ^d iust and mercifull: Who also ^e worketh all in all, ^f after his owne will: ^g To whome it is not lawfull to say, wherefore he doeth thus or thus.

Creation of man.

Moreouer, these bookes teache vs, that this very God almightie, after hee created all things, shope also Adam the first man, ^h to the image and spirituall similitude of him selfe, and that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator, ⁱ by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, ^j be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill,

Christ promised.

Furthermore, we are taught by these excellent bookes, that God promised to ^k Adam, ^l Abraham, ^m Isaac, ⁿ Iacob, ^o Dauid, and to other fathers of the olde time, that he would sende that blessed feede, his sonne Iesus Christ our Sauour, which should deliuer all those from sinne, and from the ^p tyrannie of the deuill, which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Lawe.

Also they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge themselves to be sinners, which had neede of the sauour promised) God the creator gaue by Moses his ^q lawe written in two tables of stone: that by it, sinne and the malice of mans heart being ^r known, men might more vehemently thirst for the ^s coming of Iesus Christ, who should redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did ^t persourme. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all ^u sinne should be blotted out, and quite put away.

Christ God our Sauour came,

By the bookes of the new Testament we be taught, that Christ so afore promised (^v which is God about all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was ^w sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, ^x at that time, when all wickednesse abounded in the worlde, then he was sent: And this Iesus our Sauour being borne in the flesh, ^y suffred death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^z good workes of any man (for we were all sinners) but that this God our Father should ^{aa} appeare true, in exhibiting the abundant ^{ab} riches of his grace which he promised, and that ^{ac} through his mercy he might bring vs to saluation. Whereupon it is evidently shewed in the ^{ad} new Testament, that Iesus Christ, being the true ^{ae} lambe, the true ^{af} sacrifice of the world, ^{ag} putting away the finnes of men, came into this world to purchase grace and ^{ah} peace for vs with the Father, ^{ai} washing vs from our finnes in his owne blood, and ^{aj} should deliuer vs from the bondage of the deuill, whome by sinne we did serue. And so we should be ^{ak} adopted by him to be the sonnes of God, made ^{al} heirs with him of that most excellent and euertlasting kingdome.

A lambe.

A sacrifice.

Peace.

Adoption.

The holy Ghost.

Faith.

Now, that we should acknowledge this singular and excellent benefice of God towards vs, and in his Christ. For, without the holy Ghost, by which we are instructed and ^{am} sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^{an} no man (saith Paul) can say that Iesus is the Lorde, but by the holy Ghost. The ^{ao} same spirit witnesseth to our spirit, that we are the children of God, ^{ap} and poweth into our bowels that ^{aq} charitie which Paul describeth to the Corinthians. Furthermore, that holy spirit doth giue vs ^{ar} hope, whis his is sure looking for eternall life, whereof he himselfe is the certaine ^{as} token and ^{at} pledge. Also he giueth vs other ^{au} spirituall giftes, of the which Paul writeth to the Galatians. Therefore the benefice of faith is not yet to be despised, or litle to be set by. For by the meanes ^{av} of this trust and ^{aw} faith in Christ, which ^{ax} worketh by charitie, and sheweth it selfe forth by the ^{ay} works

Charitie.

Hope.

^a Isaiah 45.14.
^b Genesis 21.33.
^c Daniel 7.9.
^d Genesis 2.3.
^e Isaiah 45.18.
^f Exodus 9.27.
^g Psalm 9.7.8.
^h Isaiah 45.21.
ⁱ Exodus 22.27.
^j 1. Cor. 12.6.
^k Jeremiah 18.6.
^l Isaiah 45.9.
^m Roma. 9.20.
ⁿ Genesis 1.27.
^o Wisd. 2.23.24.
^p Rom. 5.14.18.
^q Ephel. 2.3.
^r Genesis 3.15.
^s Genesis 12.3.
^t Genesis 26.4.
^u Genesis 28.14.
^v 1. Sam. 7.12.
^w Psalm 132.11.
^x Hebrews 2.14.
^y Exodus 20.1.
^z Rom. 3.20.
^{aa} Galatians 3.19.
^{ab} Hebrews 7.18.
^{ac} and 10.1.
^{ad} 1. John 1.29.
^{ae} Romanes 9.5.
^{af} Luke 1.31.
^{ag} Galat. 4.4.5.
^{ah} Ephesians 1.10.
^{ai} Romanes 5.8.
^{aj} Ephesians 2.9.
^{ak} Titus 3.5.
^{al} Romanes 5.8.
^{am} Ephesians 2.7.
^{an} Titus 3.5.
^{ao} Isaiah 53.7.
^{ap} 1. John 1.29.
^{aq} Ephesians 5.2.
^{ar} Hebrews 9.26.
^{as} 1. Actes 3.19.
^{at} Eph. 2.14.15.
^{au} Reuel. 1.5.
^{av} Hebrews 2.14.
^{aw} Galatians 4.5.
^{ax} Ephesians 1.5.
^{ay} Rom. 8.17.
^{az} Ephesians 3.5.
^{ba} Romanes 8.15.
^{bb} Galatians 4.6.
^{bc} Ephesians 3.1.
^{bd} Galat. 5.23.
^{be} Ephesians 1.13.
^{bf} and 4.3.
^{bg} 1. Cor. 12.13.
^{bh} Rom. 8.16.
^{bi} Rom. 5.5.
^{bj} 1. Cor. 13.4.
^{bk} Ephel. 1.14.
^{bl} Galat. 5.22.
^{bm} Galatians 5.6.
^{bn} Ephesians 5.2.
^{bo} Hebrews 13.21.

Ma: Walter Pastor of John April 2nd 1609
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Tho: Walter Son of John Feb 12 1619



GO

Creation
man,

Time,

Christ pro

The Lawe

Christ God
Saviour came

A Lamb.
A sacrifice.
Peace.
Adoption,

The holy Gh
Faith,

Charitie.
Hope,

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Charitie. Hope.

* Isaiah 45. 14.
a Genesis 21. 33.
Daniel 7. 9.
b Genesis 2. 2.
Isaiah 45. 18.
c Exodus 9. 27.
Psalm 97. 8.
Isaiah 45. 21.
Exodus 32. 27.
d 1. Corin. 12. 6.
e Ieremiah 18. 6.
f Isaiah 45. 9.
Roma. 9. 20.
g Genesis 1. 27.
Wild. 2. 23. 24.
h Rom. 5. 14. 18.
i Ephes. 2. 3.
k Genesis 3. 15.
l Genesis 12. 3.
m Genesis 26. 4.
n Genesis 28. 14.
o 2. Sam. 7. 12.
p Psal. 132. 11.
q Exodus 20. 1.
r Rom. 3. 20.
s Galatians 3. 19.
t Hebrews 7. 18.
and 10. 1.
u Iohn 1. 29.
v Romanes 9. 5.
w Luke 1. 31.
x Galat. 4. 45.
y Ephesians 1. 10.
z Romanes 5. 8.
a Ephesians 2. 9.
b Titus 3. 5.
c Romanes 15. 8.
d Ephesians 2. 7.
e Titus 3. 5.
f Isaiah 53. 7.
g Iohn 1. 29.
h Ephesians 5. 2.
i Hebrews 9. 26.
j Ades 3. 19.
k Eph. 2. 14. 15.
l Reuel. 2. 5.
m Hebrews 2. 14.
n Galatians 4. 5.
o Ephesians 1. 5.
p Rom. 8. 17.
q Ephesians 3. 5.
r Romanes 8. 15.
s Galatians 4. 6.
t Ephesians 1. 1.
u Galat. 5. 22.
v Ephesians 1. 13.
and 4. 3.
w 1. Cor. 12. 3.
x Rom. 8. 16.
y Rom. 5. 5.
z 1. Cor. 13. 4.
a Ephes. 1. 14.
b Gala. 5. 22.
c Galatians 5. 6.
d Ephesians 5. 2.
works Hebr. 13. 21.

The summe of the holy Scripture.

| | | |
|---|---|--|
| Justification & sanctification. | workes of charitie, mouing man thereto, we are ^e iustified and sanctified: that is to say, God and the father of our Lord Iesus Christ (which is made our ^d Father also by him, being our ^e brother) doeth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not ^f impugning our sinnes to vs, so farre forth, that we shoulde suffer the paines of hell for them. | e Rom. 3. 30. and 4. 2. Galat. 2. 16. d March. 5. 48. and 23. 9. |
| Good workes. | Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, shoulde denie the things pertaining to the flesh, and freely ^h serue him in righteousness and holinesse all the dayes of our life: and that ⁱ by good workes (which God hath prepared for vs to walke in) we shoulde ^k show our selues to be called to his grace and gift of faich: which good workes who so hath not, doth shew himselfe not to haue such a faich in Christ as is required in vs. | e Hebrues 2. 11. f 2. Cor. 5. 19. g Titus 2. 11, 12, 13. h Luke 1. 7. 4. i Ephes. 2. 10. k 2. Peter 1. 10. |
| Christ our master and teacher. | To Christ must we come, and I followe him with a cheerefull minde, that he may teache vs: For he is ^m our master, ⁿ lowly and humble of heart: hee is to vs an ^o example, whereby we must learne the rule to liue well. | l Ephesians 5. 2. m Matthe. 23. 8. n Matthe. 11. 29. o Iohn 13. 15. |
| Byshop. | Moreover, he is our ^p Byshop, & our ^q high priest, which did himselfe offer vp for vs his owne blood, being the only mediator betweene God and men: Who now sitteth at the right hand of God the Father, being made our ^r aduocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs ^s whatsoever we shall desire, either of him, or else of his Father in his name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with ^t repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the ^u throne of his grace, with this beliefe, that we shal obtaine mercie: For therefore came he into the world, that he mought saue sinners by his grace. | 1. Peter 2. 20, 21. p 1. Peter 2. 25. q Hebrues 4. 14. r 1. Tim. 2. 5. s 1. Iohn 2. 1, 2. t Iohn 14. 13. u 16. 23. |
| Mediatour. | | Marke 11. 24. u Matthe. 4. 17. x Hebrues 4. 16. |
| Advocate. | | y 1. Tim. 1. 15. z 1. Tim. 2. 15. a 2. Tim. 4. 1. |
| Iudgement. | T His is verily Ghrist Iesus, which shall come at a ^a certaine time appoynted by his Father, and shall sit in great maiestie to ^b iudge all men, and to render to every man ^c the workes of his bodie according to that he hath done, whether it be good or euil. And he shal say to them which shall be on the right side, which in this worlde did looke for the good thinges to come (that is to say, life euertlasting): ^d Come ye blessed of my father, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which shalbe on the left side, he shal say: Depart from me ye cursed into euertlasting fire prepared for the deuill and his angels. And then ^e shall the end be, when Christ hauing viterly vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father, | a 2. Tim. 2. 15. b 2. Tim. 4. 1. c Mat. 25. 34 & d 1. Corin. 15. 24, 25, 26. |
| Ereall life. | | e 2. Pet. 1. 19, 21. f Iohn 17. 3. g Iohn 20. 31. |
| Eternall fire. | | |
| To what intent the Scriptures were written. | T O the intent that we mought vnderstand these things, the ^f sacred books of ^g bible were deliuered to vs by the goodnes of God through his holy Spirit, with the preaching of that doctrine which is contened in them, and with his Sacramentes, by which the truth of this doctrine is sealed vp to vs: that we ^h mought vnderstande, I say, and beleue that there is one only true God, and one Sauour Iesus Christ, whome (as he had promised) he hath sent: ⁱ and that we beleueing, mought haue in his Name life euertlasting. | h 1. Corin. 3. 11. i Galatians 1. 8. |
| Christ the onely foundation. | B Eside this ^j foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willeth him to be ^k accursed which shall preache any other faith and saluation, then by Iesus Christ, yea although he were an Angel from heauen. | j 1. Corin. 3. 11. k Rom. 11. 36. |
| | For ^l of him, through him, and for him, are all things: To whom with the Father and the holy Ghost, be all honour and glory, without ende, Amen. | |

Certaine



Certaine questions and answers touching the doctrine of Predestination, the vse of Gods worde and Sacraments.



Question.
Why doe men so much varie in matters of religion?

Answer.
Because all haue not the like measure of knowledge, neither do al beleue the Gospel of Christ.

Question.
What is the reason thereof?

Answer.
Because they onely beleue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.
Are not all ordained vnto eternall life?

Answer.
Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.
How standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.
Very well: because al me haue in them selues sinne, which deserueth no lesse: and therefore the mercie of God is wonderful in that he vouchsafeth to saue some of that sinnefull race, and to bring them to the knowledge of the truth.

Question.
If Gods ordinance and determination must of necessitie take effect, then what neede any man to care? for hee that liueth well must needs bee damned, if hee bee thereunto ordained: and he that liueth ill must needs be saued, if he be thereunto appointed.

Answer.
Not so. for it is not possible, that either the elect should alwayes be without care to do well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimonye of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being grasse in Christ, they grow in holynes to that glorie, whereunto they are appointed. Neither are they so vaine as once to thinke that they may do as they list themselves, because they are predestinate vnto saluation: But rather they indour to walke

in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to bee occupied in, to their owne comfort, stay and assurance, and to his glorie.

Question.
But howe shall I knowe my selfe to be one of those whome God hath ordained to life eternall?

Answer.
By the motions of spiritual life, which belongeth onely to the children of God: by the which that life is perceived, euen as the life of this body is discerned by the sense and motions thereof.

Question.
What meane you by the motions of spirituall life?

Answer.
I meane remoyse of conscience, topped with the loching of sinne, and leue of righteousness: the haue of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and rapt up to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites received, and the vying of all aduersities as occasion of amendment sent from God.

Question.
Can not such perill as at some time or other seize these motions within themselves?

Answer.
It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not the giftes and graces of his adoption: neither doth he call off those whome he hath once received.

Question.
Why then should we pray by the example of Dauid, that he call vs not from his face, and that hee take not his holy Spirit from vs?

Answer.
In so praying we make protestation of the weakenes of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if we were not assured that God will giue, according to his purpose and promise, that which we require.

Question.
Doe the children of God feele the motions aforesaid alwayes alike?

Answer.
No truely: for God sometimes to proue his serueth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time:
* per

Questions and Answeres

yet the spirite of adoption is neuer taken from them, that haue once receiued it: else might they perishe. But as in many diseases of the bodie, the powers of bodie life are letted: so in some assaults these motions of spirituall life are not perceiued, because they lye hidden in our maniefold infirmities, as the fire couered with ashes. Yet as after sickness cometh health, and after cloudes the sunne shineth cleare: so the powers of spirituall life will moe or lesse bee felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despair and thinke my selfe a castaway?

Answer.

God forbid: for God calleth his at what time he seeth good: and the instrumentes whereby he vniuallly calleth, haue not the like effect at all times. yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as waie is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to dye those vnto him selfe, whome he hath appointed vnto saluation, and also to destroy the wickednes of them whome he iustly condemneth.

Question.

By what meanes vseth God to dye vnto him selfe that they may bee saued?

Answer.

By the preaching of his woide and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the woide of God?

Answer.

I meane the doctrine of the Prophetes and Apostles which they receiued of the Spirite of God, and haue left written in that booke which we commonly call the olde and new testament.

Question.

You may I be assured, that it is the woide of God, which that booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenes, brightness and holmes thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery parte thereof: by the excellencie of the matters uttered: But especially by the testimonie of Gods spirite, whereby it was written, who moueth the heartes of those in whome it resteth, to consent vnto the woide, and reuerently to embrace it.

Question.

Howe doth this woide of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstande and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promise and assured: and be moued with desire and diligence to do that which it commaundeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea verely: that by sight, taste and feeling, as well as by hearing, we might bee instructed, assured, and brought to obedience.

Question.

Howe doth our baptisme serue hereto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hidden: it assureth vs, that wee are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to dye to sinne, to continue in the possession of Christ, and to lone the order.

Question.

Hath the Lords supper also this vse?

Answer.

Yea doubtlesse: for it teacheth, that the bodie and blood of Christ crucified is the onely foode of the newe boine children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to bodie and soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requirereth thankfull remembrance of the deaht of Christ, vntill among those that do profess him, with a free confession of his truth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for sojorne, for faction, for custome and companie, without regarde vnto the woide, whereunto they are so annexed, that they ought not vpon any necessitie by any person be separated from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is moe necessarie then the woide of God: therefore I pray you shew me how I may attaine to some knowledge and profite thereby.

Answer.

By diligent hearing of such as preach it, by

by continuall and orderly exercise of reading and playing.

Question.

What orderly exercise thinke you most convenient to be used herein?

Answer.

That as every day, twice at the least, we most commonly receive food to the nourishment of this corporal life: so no day be let passe without some reading in such sort that occasion thereby may bee taken to speake againe unto God by prayer, as he in his word speaketh unto vs: So that at the least two chapters would be orderly and abusersly read every day, al other busines, impediments and lets set apart.

Question.

This seemeth very easie to be done, what thinke you else requisite?

Answer.

That some especial places of Scripture

be so committed to memorie, that the minde may ever be furnished with some good matter against all temptations. To which ende I note these Scriptures. Unto you, whereunto you may I open other at your owne choice: Malines 139. 37. 30. Elap. 53. Iohn 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are harde and not easie to understand.

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you find serueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose name for ever be praised, Amen.



The names and order of all the bookes of the Olde and New Testament, with the nom- ber of their Chapters, and the leafe where they begin.

| | | | | | | | |
|------------------------|-----|-------|-----|---------------------|----|-------|-----|
| Genesis hath chapters | 50 | leafe | 1 | Prouerbes chap. | 31 | leafe | 243 |
| Exodus | 40 | | 22 | Ecclesiastes | 12 | | 253 |
| Leuiticus | 27 | | 40 | The Song of Salomon | 8 | | 256 |
| Numbers | 36 | | 53 | Isaiah | 66 | | 258 |
| Deuteronomic | 34 | | 70 | Ieremiah | 52 | | 282 |
| Ioshua | 24 | | 85 | Lamentations | 5 | | 306 |
| Judges | 21 | | 96 | Ezekiel | 48 | | 309 |
| Ruth | 4 | | 106 | Daniel | 12 | | 330 |
| 1. Samuel | 31 | | 107 | Hofea | 14 | | 338 |
| 2. Samuel | 24 | | 111 | Ioel | 3 | | 341 |
| 1. Kings | 22 | | 132 | Amos | 9 | | 342 |
| 2. Kings | 35 | | 145 | Obadiah | 1 | | 345 |
| 1. Chronicles | 29 | | 157 | Ionah | 4 | | 345 |
| 2. Chronicles | 36 | | 169 | Micah | 7 | | 346 |
| The prayer of Manasse, | | | 184 | Nahum | 3 | | 349 |
| apocryphe | | | 184 | Habakkuk | 3 | | 349 |
| Ezra | 10 | | 184 | Zephaniah | 3 | | 351 |
| Nehemiah | 13 | | 188 | Haggai | 2 | | 352 |
| Ester | 10 | | 194 | Zechariah | 14 | | 352 |
| Iob | 42 | | 197 | Malachi | 4 | | 357 |
| Psalms | 150 | | 210 | | | | |

The bookes called Apocrypha.

| | | | | | |
|----------------------------|----|-----|------------------------------|----|-----|
| 1. Esdras | 9 | 359 | Ieremiah | 6 | 403 |
| 2. Esdras | 16 | 365 | The song of 3 three children | | 411 |
| Tobit | 14 | 375 | The storie of Susanna | | 412 |
| Iudeth | 16 | 379 | The idole Bel and the Dragon | | 413 |
| The rest of Esther | 6 | 384 | 1. Maccabees | 16 | 413 |
| Wisedomes | 19 | 386 | 2. Maccabees | 15 | 425 |
| Ecclesiasticus | 51 | 392 | | | |
| Baruch with the Epistle of | | | | | |

The bookes of the Newe Testament.

| | | | | | |
|----------------------------|----|-----|----------------------|----|-----|
| Mathewe | 28 | 441 | 2. Thessalonians | 3 | 530 |
| Marke | 16 | 455 | 1. Timotheus | 6 | 531 |
| Luke | 24 | 464 | 2. Timotheus | 4 | 533 |
| Iohn | 21 | 479 | Titus | 3 | 534 |
| The Actes | 28 | 490 | Philemon | 1 | 535 |
| The Epistle to the Romanes | 16 | 504 | To the Hebrewes | 13 | 535 |
| 1. Corinthians | 16 | 511 | The Epistle of Iames | 5 | 540 |
| 2. Corinthians | 13 | 517 | 1. Peter | 5 | 541 |
| Galatians | 6 | 521 | 2. Peter | 3 | 543 |
| Ephesians | 6 | 524 | 1. Iohn | 5 | 544 |
| Philippians | 4 | 526 | 2. Iohn | 1 | 545 |
| Colossians | 4 | 526 | 3. Iohn | 1 | 546 |
| 1. Thessalonians | 3 | 529 | Iude | 1 | 546 |
| | | | Reuelation | 22 | 546 |

The holy Gospel of Iesus Christ,

according to Matthewe.

THE ARGUMENT.

* This word signifieth good tidings, and is taken here for the storie, which containeth the joyful message of the coming of the sonne of God promised from the beginning. That is, written and taught by Matthewe.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they to consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, & sometime one writeth more largely than which the other doth abridge: nevertheless in matter and argument they all tend to one ende: which is, to publish to the worlde the fauour of GOD towards mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifieth good tidings, forasmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, & the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnes, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are Yes, & Amen. And therefore vnder this word is contained the whole New Testament: but commonly we vse this name for the historie, which the foure Euangelistes write, containing Christs coming in the flesh, his death & resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life & death: but Iohn more labourerth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, should nothing profit vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they desire, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly teacheth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue & power of Christ, shall read that which is written of the Sonne of God come to be the redeemer of the world, with most profite. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physician of Antiochia and became Pauls disciple, and fellows in all his trauals: the lined fourescore and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of James: he died three score yeres after Christ, and was buried nere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the fathers, 18 y^{rs} 7 moth was conceived by the holy Ghost, and borne of the virgin Marie, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephs minde. 21 V^y he is called Iesus, & wherefore Emmanuel.



The Booke of the generation of IESVS CHRIST Sonne of Dauid, the sonne of Abraham.

1 * Abraham begate Isaac. And Isaac begate Jacob. And Jacob begate Iudas and his brethren. 2 * And Iudas begate Phares and Zara of Thamar. And Phares begate Elion. And Elion begate Ram. 3 * And Ram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. And therefore Christ comonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. Gen. 22. 18. Gen. 25. 24. Gen. 29. 35. Gen. 38. 27 By incestuous adultery, the which him forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no ma, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1. Chron. 2. 5. Ruth. 4. 18, 19.

5 And Salmon begate Booz of Rachab. And Rachab and Booz begate Obed of Ruth. And Obed begate Jesse. 6 And Jesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Othias. 7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. 8 And Asa begate Iosaphat. And Iosaphat begate Ioiam. And Ioiam begate Othias. 9 And Othias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezechias. 10 And Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. 11 And Iosias begate Iacim. And Iacim begate Iechonias, and his brethren about the time they were carried away to Babilon. 12 And after they were carried away into Babilon, Iechonias begate Salathiel. 13 King. 10. 21. and 21. 18. 1. Chron. 3. 13, 14, 15. 2. King. 23. 34. and 24. 1, 6, 2. Chron. 36. 4, 9. 1. Chron. 3. 16. 1 After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the providence of God the gouernement remained in the familie of Dauid, where it continued till the coming of Christ.

Lat. 1. 23. * This is the rehearsal of progenie, whereof Iesus Christ is sprung according to the flesh. * So called, for that he came of the stocke of Dauid. * These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ comonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. Gen. 22. 18. Gen. 25. 24. Gen. 29. 35. Gen. 38. 27 By incestuous adultery, the which him forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no ma, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1. Chron. 2. 5. Ruth. 4. 18, 19.

Ruth being Gentiles, signify that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation. Ruth. 4. 21. 1. Sam. 16. 13. 2. Sam. 11. 24. 1. King. 11. 20. h He hath committed three Kings, 1033, Amarias, Azarias, abridging the number, to make the times foureene generations.

The birth of Christ.

S. Mathewe.

The Wise men, Herods crueltie.

1. *Chro.* 3. 17. 19.
2. *Mat.* 1. 2.
and 5. 22.

k Albeit fewes number their kindred vnder the male kinde, yet this lineage of Mary is comprehended vnder the same, because shee was married to a man of her owne stocke & tribe. 1 Who is the true king, Priest, and Prophet appointed of God to accomplish the office of the redeemer.

Luke 1. 27. m Before hee tooke her home to him. n As the Angel afterward declared to Ioseph. o Vpright and fearing God, and therefore suspending that he had committed fornication, before she was betrothed, would neither receive her, which by the Law should be married to another, neither by accusing her put her to shame for her fact.

Dan. 14. 1. p This dreame is witnessed by the holy Ghost, and is a kinde of

revelation, Num. 11. 6. q This name putteth him in remembrance of Gods promise to David. *Luke* 1. 31. r That is, a Saviour, *Act.* 4. 12. *Phil.* 2. 10. *1. Cor.* 1. 14. s Or, thou, God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. t Christ is here called the first borne, because he had neuer any before, and not in respect of any he had after. Neither yet doth this word (til) import alwayes a time following: wherein the contrary may be affirmed, as our Saviour, saying, that he wilbe present with his disciples til the end of the world, meaneth not, that after this world he will not be with them.

CHAP. II.

1 The time and place of Christes birth. 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The young children are slaine. 23 Ioseph turneth into Galilee.

Mat. 2. 6.

a For there is another Beth-lehem in the tribe of Zebulun.

W Hen Iesus then was borne at Beth-lehem in Iudaea, in the dayes of Herode the king, behold,

there came wise men from the East to Ierusalem.

2 Saying, Where is the king of the Iewes? that is borne? for we haue seen his starre in the East, and are come to worships him.

3 When king Herode heard this, hee was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priests & Scribes of the people, he asked of them, where Christ should be borne.

5 And they sayde vnto him, At Beth-lehem in Iudaea: for so it is written by the Prophet,

6 And thou Beth-lehem in the land of Iudaea, art not the least among the princes of Iudaea: for out of thee shall come the governor, who shall feed my people Israel.

7 Then Herode secretly called the wise men, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, See, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 And when they had heard the king, they departed: and loe, the starre which in general they had seen in the East, went before them, till it came, and stood over the place where the babe was.

10 And when they sawe the starre, they reioiced with an exceeding great ioye.

11 And went into the house, and found the babe with Mary his mother, & fel downe, and worshipped him, and opened their treasures, and presented vnto him gifts,

12 even golde, and incense, and myrrhe.

13 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their countrey another way.

14 After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word: for Herode will seeke the babe, to destroy him.

15 So he arose and tooke the babe and his mother by night, and departed into Egypt.

16 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophete, saying, Out of Egypt haue I called my Sonne.

17 Then Herode, seeing that hee was mocked of the wise men, was exceeding wroth, and sent forth, a slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeeres old and vnder, according to the time which he had diligently searched out of the wise men.

18 Then was that fulfilled which was

preaching of Iheremie, which is hindered: or els it ought not to be broken. k That which was prefigured by the eliuersion of the Israelites out of Egypt, which were Christs Church & his body, is now verified, and accomplished in the head Christ, *Hos.* 11. 1. Which is a certaine time after.

b Wise men, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are hereth the first fruits of the Gentiles that came to worship Christ. c An extraordinary signe to set forth that Kings honour, whom the world did not esteeme. d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ. e They could wellet of Christ in general: but they should professe his name, and giue him his due honour, they were colde, & shrink backe.

Mich. 5. 3. *Iohn* 7. 42. f An euill conscience is aborning fire. The starre vanished away because, so the last they should tary at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.

Or, *seuer.* h The Persian manner was not to salute Kings without a present, & therefore they brought of that which was most precious in their countrey, whereof euery one of them offered. i Promise ought not to be kept, where Gods honour and diligence.

giving the Chaps. 1. malicious before a godly, spoken

John B.

Ios. 31. m Herod, which Iamies seduced lo his cru could no to passe Christ ill not reig n Ther were kil dead. o Ther ful may God ha nite me pretruce from th tyrants. Or, of which & confes to God's ding vnto that we that ho fun, Ios

Mar. 1. 4. a In the of the re Tiberius Christ tinnere in Naza was no 30. jere 3. 1. 1. b So o respect plaine c and fere loys can cause it inhaic Or, b/ jone /and and c Which God w ouer vs, 23 vato pardon honne, 25 by th ching of d Wou a Such diligence the Chaps. 1. malicious before a godly, spoken

Deut. 6. 16.

1 We must not
leave such law-
full meanes as
God hath ap-
pointed, to seeke
others after our
owne fantasie.

In a vision.

Deut. 6. 3. & 10.

20.

Mar. 1. 13.

Luke. 4. 13.

i The word of
God is y sword
of the spirit,
wherewith Sa-
tan is ouercome
k To comfort
him.

Mar. 1. 14.

Luke. 4. 14.

John. 9. 43.

And call in pri-
son by Herod.
m For so they
called the like
of Gennezareth.

14. 9. 1. 2.

Christ had
preached nowe
almost a yere in:
Iudea, & Sama-
ria, & after went
to preach in the
uppermost Ga-
lile, which was
out of the borders
of Palestina.

o Which was
without com-
fort, hath recei-
ued consolation

Mar. 1. 15.

Mar. 1. 16.

God hath cho-
sen the weake
things of the
world to con-
found smyghy,
1 Corin. 1. 27.
To draw them
out of the sea
of this world,
wherein they
are drowned.

r We ought to
be most ready
to follow Christ
whē he calleth,
leaving al world
y respects apart.
1 That is, the
blessed tidings
of forgiveness of
sinnes and re-
conciliation
with God.

So y by healing incurable diseases Christes diuinitie appeared.
u They that were mad or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities, as y word signifieth.

Thou shalt daily thy foote against a stone.
Jesus sayd vnto him, It is written a-
gain. * Thou shalt not tempt the Lord
thy God.

8 Again the deuill tooke him vp vnto an
exceeding high mountaine, and shewed
him all the kingdomes of the world, and
the glorie of them.

9 And sayd to him, All these will I giue
thee, if thou wilt fall down, & worship me.

10 Then said Jesus vnto him, Auoid Sa-
tan: for it is written, * Thou shalt wor-
ship the Lord thy God, & him onely shalt
thou serue.

11 * Then the deuill left him: and beholde,
the Angells came, and ministered vnto
him.

12 * And when Jesus had heard that
John was deliuered by, he returned
into Galile.

13 And leauing Nazareth, went & dwelt
in Capernaum, which is nere the sea, in
the borders of Zabulon & Nephtalim,

14 That it might be fulfilled which was
spoken by Esaias the Prophet, saying,
15 * The land of Zabulon, and the land of
Nephtalim by the way of the sea, be-
yond Jordan, * Galile of the Gentiles:

16 The people which sat in darkness,
saw great light: and to them which late
in the region and shadowe of death, light
is risen vp.

17 * From that time Jesus began to
preache, and to say, Amend your liues:
for the kingdome of heauen is at hand.

18 * And Jesus walking by the sea of
Galile, saw two brethren, Simon, which
was called Peter, and Andrew his bro-
ther, casting a net into the sea (for they
were fishers.)

19 And he sayd vnto them, Follow me,
and I will make you fishers of men.

20 And they straightway leauing þ nets,
followed him.

21 And when he was gone forth from
thence, he sawe other two brethren,
James the sonne of Zebedeus, and John
his brother in a shippe with Zebedeus
their father, mending their nets, and he
called them.

22 And they without tarping, leauing
the ship and their father, followed him.

23 So Jesus went about all Galile, teach-
ing in their Synagogues, and preach-
ing the Gospel of the kingdome, and heal-
ing euery sicknesse and euery discaise
among the people.

24 And his fame spred abroad througħ all
Syria: & they brought vnto him all sicke
people, that were taken with diuers dis-
eases and gripings, and them that were
possessed with deuils, and those which
were limatike, and those that had the
palsie: and he healed them.

25 And there followed him great multi-
tudes out of Galile, and Decapolis, and
Ierusalem, and Iudea, and from beyond
Jordan.

CHAP. V.

Christ teacheth vho are blessed. 13 The salt of the
earth, & light of the world. 16 Good workes. 17
Christ came to fulfill the Lawe. 21 What a mens
by killing. 23 Reconciliation. 27 Adulterie. 29
Offences. 31 Diuorcement. 33 Not to swear. 39
To suffer wrong. 44 To loue our enemies. 48
Perfection.

And when hee sawe the multitude,
he went vp into a mountaine: and
when he was set, his disciples came
to him.

2 And hee opened his mouth and taught
them, saying,

3 Blessed are the poore in spirit: for theirs
is the kingdome of heauen.

4 Blessed are they that mourn: for they
shall be comforted.

5 Blessed are the meek: for they shall in-
herite the earth.

6 Blessed are they which hunger & thirst
for righteousnes: for they shall be filled.

7 Blessed are the mercifull: for they shall
obtaine mercie.

8 Blessed are the pure in heart: for they
shall see God.

9 Blessed are the peacemakers: for they
shall be called the children of God.

10 Blessed are they which suffer persecu-
tion for righteousnes sake: for theirs is
the kingdome of heauen.

11 * Blessed are ye when men reuile you
and persecute you, and say all manner of
reuel against you for my sake, saye,

12 Reioyce and be glad, for great is your
reward in heauen: for so persecuted they
the Prophets which were before you.

13 * Be ye as the salt of the earth: but if the
salt haue lost his savor, wherewith shall
it be salted? It is thenceforth good for
nothing, but to be cast out, and to be tro-
den vnder foote of men.

14 Ye are the light of the world. A citie
that is set on an hill, can not be hid.

15 * Neither do men light a candle, & put
it vnder a bushell, but on a candlestick,
and it glaueth light vnto all that are in the
house.

16 * Let your light so shine before men, that
they may see your good workes, & glo-
rifie your Father which is in heauen.

17 Thinke not that I am come to destroy
the Lawe, or the Prophets. * I am not
come to destroy them, but to fulfill them.

18 * For truly I say vnto you, Till hea-
uen, and earth perish, one iote, or one
tittle of þ Lawe shall not scape, till all things
be fulfilled.

19 * Whosoever therefore shall breake one
of these least commandements, & teach
men so, he shall be called the least in the
kingdome of heauen: but whosoever
shall obserue and teach them, the same
shall be called great in the kingdome of
heauen.

20 For I say vnto you, except your right-
eousnes exceede the righteousness of the
scribes

Luke 6. 20.
a That feels
thelues voyde
of all righteou-
nes, that they
may onely seeke
it in Christ.

14. 6. 1. 2. 37.
e 65. 1. 3. 19.
Lukes. 6. 21.

o Which feels
their owne mi-
serie and seeks
their comfort
in God.

Psal. 37. 11.

p Who rather
would suffer all
injuries, then
they would re-
uenge them
selues.

q Being in ne-
cessities, desire
nothing but
that which is y
right & godly.

Psal. 24. 4.

r For he is cal-
led the God of
peace. 1. Cor.

14. 33.

s Pet. 3. 14.

t Pa. 4. 14.

u Ps. 5. 43.

x Mar. 9. 50.

y Luke. 14. 34.

f Your office
to season men
with the salt
of the heavenly
doctrine.

Mar. 4. 21. d. 13.

16. end. 11. 33.

1. Pet. 3. 13.

g Because you
are feare fars
off his good
example of life.

h The Gospell
body 8

i The establish-
ing and accom-
plish of the law.

Luke. 16. 17.

j The doctrine
of the law con-
taineth nothing
vnpromisable or
superfluous.

James. 2. 10.

k Whosoever shall transgresse the least of the ten command-
ments in worde and example, hee shall be cast out of the king-
dome of God, except it be pardoned him in Christ. Luke. 11. 33.

scribes

1 Which neither
apound the law
truly, nor ob-
serue it well.
2 He sheweth
how these wor-
thy doctors
haue falsely glo-
sed this comman-
dement.

Exod. 20. 1.
deut. 5. 17.
Or, whiche is
punishment.
Or, without
doubt.

For God know-
eth his secret
malice will pu-
nish him.

Which signifi-
eth in the Syri-
an tongue an idle
braue, & is po-
le in contempt.

Like iudge-
ment amongst the
Romans obser-
ued: for Trium-
phall had the exa-
mination of sin-
ners, & coun-
sel of 23. of grea-
ter causes, and fi-
nally great mat-
ters of importance

were decided by
the Senate of 71
iudges, which
here is copared
to the iudgemēt
of God, or to be
punished with
hell fire.

For that thou
hast offended
him, or he hath
offended thee:

For God prefer-
reth brotherly
reconciliaciō to
facilitie.

Exod. 20. 14.
Leuit. 19. 9.
Rom. 12. 18.

1 Chastitie is re-
quired both in
body & in mind.

Chap. 18. 9.
mar. 9. 47.

Nothing is so
precious which
ought not to be
reueled in pe-
rience of the glo-
ry of God.

Or, and what.
Chap. 19. 7. deut. 24. 1. mar. 10. 4. Luke. 16. 18. 1. cor. 7. 10. 1 In f he gi-
ueth her leaue to marry another by that testimoniall. Exod. 20. 7.
Leuit. 19. 1. deut. 5. 11. ual superfluous othes are vterly debarred,
whether the name of God be therein mentioned, or other wise.

1 Scribes and Pharisees, ye shal not enter
into the kingdome of heauen.

2 He haue heard that it was said vnto
them of y old time, Thou shalt not kil:
for whosoever killeth, shall be culpable of
iudgement.

3 But I say vnto you, Whosoever is an-
gry with his brother, & inaduisibly, shal
be culpable of iudgement. And whoso-
uer saith vnto his brother, Raca, shall
be worthe to be punished by the Coun-
sel. And whosoever shall say, Foole, shall
be worthe to be punished with hel fire.

4 If then thou bring thy gift to the altar,
& there rememberest that thy brother hath
ought against thee,

5 Leave these thine offering befoze the al-
tar, and goe thy way: first be reconciled
to thy brother, and then come and offer
thy gift.

6 Agree with thine aduersary quickly,
while thou art in the way with him,
least thine aduersary deliuer thee to the
iudge, & the iudge deliuer thee to the ser-
geant, and thou be cast into prison.

7 Where I say vnto thee, thou shalt not
come out thence, till thou halt payed the
utmost farthing.

8 He haue heard that it was said to
them of olde time, Thou shalt not com-
mit adulterie.

9 But I say vnto you, that whosoever
looketh on a woman to lust after her,
hath committed adulterie with her al-
ready in his heart.

10 Wherefoze if thy right eye cause thee
to offend, plucke it out, and cast it from
thee: for better it is for thee that one of
thy members perish, than that thy
whole body should be cast into hell.

11 Also if thy right hand make thee to of-
fend, cut it off, and cast it from thee: for
better it is for thee that one of thy mem-
bers perish, than that thy whole body
should be cast into hel.

12 It hath bene said also, Whosoever
shal put away his wife, let him giue her
a testimoniall of diuorcement.

13 But I say vnto you, Whosoever shall
put away his wife (except it be for forni-
cation) causeth her to commit adulterie:
and whosoever hath married her that is di-
uorced, committeth adulterie.

14 Again, ye haue heard that it was said
to them of old time, Thou shalt not for-
swear thy selfe, but shalt performe thine
othes to the Lord.

15 But I say vnto you, Swear not at
all, neither by heauen, for it is the thronē
of God:

16 Nor yet by the earth: for it is his footes
stool: neither by Ierusalem: for it is the
citie of the great King.

17 Neither shalt thou swear by thine
head, because thou canst not make one
haire white or blacke.

18 But let your communication be, Yea, I am, & 12:
yea: Nay, nay. For whosoever useth
these words, shall be free from all
sin.

19 He haue heard that it hath bene said,
Thou shalt not kill: & a tooth for a tooth.

20 But I say vnto you, Resist not euil:
but whosoever shall smite thee on thy
right cheek, turne to him the other also.

21 And if any man will sue thee at the
law, and take away thy coat, let him
have thy cloke also.

22 And whosoever will compell thee to goe
a mile, go with him twaue.

23 Give to him that asketh, and from
him that would borrow of thee, turne not
away.

24 He haue heard that it hath bene said,
Thou shalt loue thy neighbour, & hate
thy enemy.

25 But I say vnto you, I loue mine
enemies: blese them that curse me: do good
to them that hate me, & pray for them
which hurt me, and persecute me,

26 That ye may be the children of your
Father that is in heauen: for he maketh
his sunne to arise on the euil, & the good,
and sendeth raine on the iust, and vniust.

27 For if ye loue them, which loue you,
what reward shall you haue? Do not the
Publicanes euen the same?

28 And if ye be friendly to your brethren
onely, what singular thing do ye? do not
euen the Publicanes likewise?

29 But I say vnto you, that if ye
love them which love you, what reward
shall you haue? For he that loveth his
neighbour, as himselfe, shall be perfect.

30 For if ye love them which love you,
what reward shall you haue? For he that
loveth his neighbour, as himselfe, shall be
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31 For if ye love them which love you,
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144 For if ye love them which love you,
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e Withdraw thy self rather apart.

Or, habilitat much.

f He comāndeth vs to beware of much babbling and superfluous repeates.

g Who is not perfwaded by eloquent speech, and long talke, as men are.

h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.

Luk. 11. 2.
i We must seeke Gods glory first, and aboue all things.

k Reioice thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels do.

l To be ouercome thereby.

Chap. 13. 19.
m This conclusion excludeth mans merites, and teacheth vs to grounde our prayers only on God.

Mat. 11. 35.
eccl. 12. 1.
n Make their faces to seeme of an other sort the they were wont to do.

o Wherby is comāded to auoid all vaine ostentation.

Luk. 12. 33.
1. Tim. 6. 19.
Luk. 11. 34.
p If thine eye be disposed to liberalitie, Prou.

23. 9.
q If thine affection be corrupt, and giuen to couetousnes, Deut.

32. 9.
r If the concupiscent and wicked affections ouercome reason,

we must not maruaile though we be blinded, & be like vnto beasts.

Luk. 16. 13. Psal. 53. 2. Luk. 12. 22. 2. Pet. 4. 6. 1. Tim. 6. 3. 1. Pet. 5. 7.

But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret. And thy Father which seeth in secret, shall reward thee openly.

2 Kello when pe pray, use no vaine repetitions: for they thinke to be heard for their much babbling.

3 Be pe not like them therefore: for your Father knoweth wherof pe haue neede, before pe aske of him.

4 After this manner therefore pray ye. Our Father which art in heauen, hallowed be thy Name.

5 Thy kingdom come. Thy will be done euen in earth, as it is in heauen.

6 Give vs this day our daily bread.

7 And forgive vs our dettes, as we also forgive our detters.

8 And lead vs not into temptation, but deliver vs from euill: for thine is the kingdom, and the power, and the glorie for euer. Amen.

9 For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

10 But if ye do not forgive men their trespasses, nor will your Father forgive you your trespasses.

11 Whoeuer, when he fast, looke not so wise as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

12 But when thou fastest, anoint thine head, and wash thy face,

13 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, will reward thee openly.

14 For lay not up treasures for your selues vpon the earth, where the moth and canker corrupteth, & where theues dig through, and steale.

15 But lay up treasures for your selues in heauen, where neither the moth nor canker corrupteth, & where theues neither digge through, nor steale.

16 For where your treasure is, there will your heart be also.

17 The light of the bodie is the eye: if then thine eye be single, thy whole body shall be light.

18 But if thine eye be twicked, then all thy body shall be darke. Wherefore if the light that is in thee, be darkened, howe great is that darknesse?

19 No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

20 Therefore I say vnto you, be not careful for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the bodie then raiment?

21 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carrie in to the barnes: yet your heavenly Father feedeth them. Are ye not much better then they?

22 Which of you by taking care, is able to adde one cubite vnto his stature?

23 And why care ye for raiment? Learne, howe the lilies of the field doe growe: they labour not, neither spinne:

24 Yet I say vnto you, that euen Solomon in all his glory was not arrayed like one of these.

25 Wherefore if God so clothe the grasse of the feld which is to day, and to morowe is cast into the oven, shall he not do much more vnto you, O ye of little faith?

26 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall we be clothed?

27 For after all these things, seeketh the Gentiles: for your heavenly Father knoweth, that ye haue neede of all these things.

28 But seek first the kingdom of God, and his righteousnes, & all these things shall be ministred vnto you.

29 Care not then for the morowe: for the morow shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ fo bideth rash iudgement. 6 Not so call both things to doges. 7 To aske, seeke, or knocke. 11 Two scopes of the Scripture. 13 The straight and vnde gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 Iudge not, that ye be not iudged. 2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 O thou saiest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and behold a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 O thou seest not that which is holp, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoever asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his some aske him bread, would he giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall

The goodnes of God euen to wards the herbes of the feld, farre passe thal things that man can compass by his power and labour. The worde signifieth, they weary not them selues.

x With care and distrust.

y That is, to be regenerate, & amend your liues.

Or, he vnuert things.

z God will provide for every day that shall be necessary, though we doe not encrease the present grief by the carelessness how to liue in time to come.

a He comma. deeth, not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne fautes, and seeke not to amend them, but are curious to reprove other mens.

Luk. 6. 37.
rom. 12. 1.
1. Cor. 4. 3.

Mar. 4. 24.
Luk. 6. 38.
Luk. 6. 41.

b Declare not the Gospell to the wicked contenters of God, whom thou seest left to the flesh and forsaken.

Chap. 12. 22.
mar. 11. 24.
Luk. 11. 29. Job. 14

1. & 16. 13, 14.
sam. 1. 5.

Luke 15.

c law

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Luke 6

Mar. 11

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Mar. 1

11.

Luk. 6. 11. 20. 4.

13. The whole law and the Scriptures set forth unto vs, & commend charitye, Luk. 1. 3. 24. 14. We must overcome and mortifie our affections, if we will be true disciples of Christ. 15. For the most part of us seeke their owne liberties, & runne headlong to euill. Luk. 6. 4. 1. 44. Or, a rosen. Chap. 3. 10.

16. He meameth hyrlings & hypocrites, who rather serue God with their lipses then with their heart. Rom. 1. 3. Jam. 1. 21. 17. By thy vertue, authoritie and power, Or, Miracles, 18. I neuer accepted you to be my true ministers & disciples. Luk. 11. 27. Mat. 6. 8. Luk. 6. 47.

Mar. 1. 21. Luk. 4. 11. 12. The mightie power of Gods spirit appeared to him, whereby he declared him selfe to be God, and caused others to beleue in him.

shal pour father which is in heauen, giue good things to them that aske him?

13. Therefore what soeuer ye woulde that men should do to you, eue so do ye to thys: for this is the Lawe and the Prophets.

14. Enter in at the straight gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

15. Because the gate is straiter, and the way narrowe that leadeth vnto life, & fewe there be that finde it.

16. Beware of false prophetes, which come to you in shepess clothing, but inwardly they are rauening wolues.

17. Ye shall knowe them by their fruites.

18. Doe men gather grapes of thornes? or figges of thistles?

19. So euer good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

20. A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

21. Euer tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

22. Therefore by their fruites ye shall knowe them.

23. That euer one that saith vnto me, I Loyd, Loyd, shall enter into the kingdom of heauen, but he that doth my Fathers will which is in heauen.

24. Many will say to me in that day, Loyd, Loyd, haue we not by thy name prophesied? and by thy name cast out deuils? & by thy name done many great workes?

25. And then will I professe to them, I neuer knewe you: depart from me, ye that worken iniquitie.

26. Whosoever then heareth of me these wordes, & doeth the same, I will liken him to a wise man, which hath builded his house on a rocke.

27. And the raine fell, and the floods came, and the windes blew, & beat vpon that house, and it fell not: for it was grounded on a rocke.

28. But who so euer heareth these my wordes, & doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

29. And the raine fell, & the floods came, & the windes blew, & beat vpon that house, and it fell, and the fall thereof was great.

30. And it came to passe, when Iesus had ended these wordes, the people were astounded at his doctrine.

31. For he taught them as one having authority, and not as the Scribes.

CHAP. VII.

1. Christ healeth the leper. 2. The centurions faith. 3. The vocation of the Gentiles. 4. Peters mother in Law. 5. The Scribe that would follow Christ. 6. Christs povertie. 7. He filleth the sea and the windes. 8. And driueth the deuils out of the possessed, onto the foules.

1. Now when he was come down fro the mountaine, great multitudes followed him.

2. And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3. And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: & immediately his leprosie was cleansed.

4. Then Iesus said vnto him, Doe thou tell no man, but goe, & shew thy selfe vnto the Priest, & offer the gift that Moses commanded, for a witness to thee.

5. When Iesus was entered into Capernaum, there came vnto him a Centurion, beseeching him.

6. And said, Master, my seruant lieth sick at home of palsy, & is grievously pained.

7. And Iesus said vnto him, I will come and heale him.

8. But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofe: but speake thy word onely, and my seruant shall be healed.

9. For I am a man also vnder the authority of another, and haue soldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, & he doeth it.

10. When Iesus heard that, he marvelled, and said to them that followed him, Verily, I say vnto you, I haue not found so great faith, euen in Israel.

11. But I say vnto you, that many shall come from the East & West, and shall sit downe with Abraham, & Isaac, & Iacob in the kingdom of heauen.

12. And the children of the kingdom shall be cast out into utter darkenes: there shall be weeping and gnashing of teeth.

13. Then Iesus said vnto the Centurion, Goe thy way, & as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14. And when Iesus came to Peters house, he sawe his wifes mother layd downe, and sicke of a feuer.

15. And he touched her hand, and the feuer left her: so she arose, & ministered vnto thys.

16. When euen was come, they brought vnto him many that were possessed with deuils: & he cast out the spirits with his word, and healed all that were sicke.

17. That it might be fulfilled, which was spoken by the Prophet, saying, He took our infirmities, and bare our sicknesses.

18. And when Iesus sawe great multitudes of people about him, he commanded them to goe ouer the water.

19. Then came there a certaine Scribe, & said vnto him, Master, I will follow thee whithersoener thou goest.

20. But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not wheron to rest his head.

21. And another of his disciples said vnto him, Master, suffer me first to go, & burye my father.

22. But Iesus saide vnto him, Let the dead burye their dead: but thou follow me, for in this world, I will follow thee.

23. And when he was come down fro the mountaine, great multitudes followed him.

24. And when he was come down fro the mountaine, great multitudes followed him.

25. And when he was come down fro the mountaine, great multitudes followed him.

26. And when he was come down fro the mountaine, great multitudes followed him.

27. And when he was come down fro the mountaine, great multitudes followed him.

28. And when he was come down fro the mountaine, great multitudes followed him.

29. And when he was come down fro the mountaine, great multitudes followed him.

3. It was not like that leprosy that is now, but was a kind thereof which was incurable.

4. He would not yet be thoroughly known, but had his time & house appointed.

5. Our Saviour would not contentne himselfe which was ordeined by the Lawe, seeing as yet ceremonies therof were not abolished.

6. Luke 14. 4. d. To condemne them of ingratitude, when they shall see these whole.

7. Luke 7. 1. Or, a captain of an hundred.

8. Or, some.

9. Which are strange people & the Gentiles, to whom the covenant of God did not properly appertaine.

10. For there is no thing but meer darkness out of the kingdom of heauen.

11. Chap. 2. 13. Mar. 1. 29. Luk. 4. 18.

12. Mar. 1. 32. Luk. 4. 40. 14. 1. 2. 24.

13. The Prophet speaketh chiefly of the feeblenes & disease of our foules, which Iesus Christ hath borne: therefore he setteth his great mercie & power before our eyes by healing the bodie.

14. Luke 9. 57. h. He thought by this means to curry fauour with the world.

15. But Iesus sheweth him that he is farre wide from that he looketh for: for in stead of worldly wealth there is but povertie in Christ.

16. Luke maketh mention of three, which were hindered by worldly respects from coming to Christ. 17. To succour & help him in his old age till he die, & the I will follow thee wholly.

18. Luke 14. 26. 27. But

19. Luke 14. 26. 27. But

20. Luke 14. 26. 27. But

21. Luke 14. 26. 27. But

22. Luke 14. 26. 27. But

23. Luke 14. 26. 27. But

24. Luke 14. 26. 27. But

25. Luke 14. 26. 27. But

26. Luke 14. 26. 27. But

27. Luke 14. 26. 27. But

28. Luke 14. 26. 27. But

29. Luke 14. 26. 27. But

30. Luke 14. 26. 27. But

1 No duetie of
louers to be
preferred to
Gods calling:
therefore Iesus
callesh them
dead, which are
hindred by any
worldly thing
to follow Christ
Mar. 4. 17.
Iuke. 8. 21.

Mar. 5. 1.
Iuke. 8. 26:

m The wicked
would euer de-
fer their punish-
ment, thinking
all correction to
come too soone.
n The deuil de-
steth euer todo
harme, but he
can do no more
then God doeth
appoint.
o Meaning the
lake of Genna-
sareth.

p These Gerge-
nes esteemed
more their hogs
then Iesus
Christ.

Mar. 2. 3. Iuke. 5.
18.

a And also his
faith that had
the palfie: for
except we haue
faith, our sinnes
cannot be for-
giuen.

b Iesus roun-
deth the prin-
cipal cause of
all our miserie,
which is sinne.
c Because they
did maliciously refuse Christ, who offered himselfe vnto them.

- 22 But Iesus saide vnto him, Follow me, and heere the dead burie their dead.
23 ¶ And when hee was entred vnto the ship, his disciples folowed him.
24 And beheld, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.
25 Then his disciples came, & awoke him, saying, Master, sleepe vs: we perishe.
26 And hee saide vnto them, Why are ye so fearefull, O ye of litle faith? Then he arose, and rebuked the winde, & the sea: and so there was a great calme.
27 And the men marueiled, saying, What man is this, that both the winde and the sea obey him?
28 ¶ And when hee was come to the other side, into the countrey of the Gergenes, there met him two possessed with devils, which came out of the granes: & were fierce, so that no man might goe by that way.
29 And behold, they cryed out, saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs? before the time?
30 Now there was a far off from them, a great heard of swine feeding.
31 And the devils besought him, saying, If thou call vs out, suffer vs to goe into the heard of swine.
32 And hee saide vnto them, Soe, so they went out, and departed into the heard of swine: and beholde, the whole heard of swine was caried with violence from a sleepe downe place into the sea, and died in the water.
33 Then the hearde men fled: & when they were come into the citie, they tolde all thinges, and what was become of them that were possessed with the devils.
34 And beholde, all the citie came out, to meete Iesus: and when they saue him, they besought him to depart out of their coastes.

CHAP. IX.

- 2 He healeth the palfie. 5 And forgiveth sinnes. 9 He callesh and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharisees & Iohns disciples. 16 Of the raven cloth and newe wine. 22 He healeth the woman of the bloodie issue. 25 Herayeth Iairus daughter. 29 Giueth two blind men their sight. 33 Maketh a dunne man to speake. 35 Preacheth & healeth in divers places. 38 And exhorteth to prayers for the advancement of the Gospel.
¶ When hee entred into a ship, and passed once, and came into his owne citie.
¶ And loe, they brought to him a man sicke of the palfie, lying on a bed. And Iesus seeing their faith, said to the sicke of the palfie, Sonne, be of good comfort: thy sinnes are forgiven thee.
¶ And beholde, certaine of the Scribes saide with themselves, This man blasphemeth.
¶ But when Iesus saue their thoughts, hee said: Wherefore thinke ye euil thinges in your hearts?

- 3 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Rise, and walke?
¶ And that ye may know that the Sonne of man hath authoritie in earth to forgive sinnes, (then said he vnto the sicke of the palfie,) Rise, take vp thy bed, and go to thine house.
¶ And he arose, and departed to his owne house.
¶ So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.
¶ ¶ And as Iesus passed south from thence, hee saue a man sitting at the receite of custome, named Matthew, and said to him, Follow me. And hee arose, and folowed him.
¶ And it came to passe, as Iesus sate at meate in his house, behold, many Publi- canes and sinners, that came thither, sate downe at the table with Iesus and his disciples.
¶ And when the Pharisees saue that, they sayd to his disciples, Why eateth your master with Publicanes and sinners?
¶ Now when Iesus heard it, hee said vnto them, The whole neede not a physician, but they that are sicke.
¶ But go ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.
¶ ¶ Then came the disciples of Iohn to him, saying, Why do wee and the Pharisees fast oft, and thy disciples fast not?
¶ And Iesus sayde vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.
¶ ¶ Moreover no man pieceth an old garment with a piece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.
¶ ¶ Further do they put new wine into olde vessels: for then the vessels would breake, and the wine would be spild, and the vessels should perishe: but they put newe wine into newe vessels, and so are both preserved.
¶ ¶ ¶ While hee thus spake vnto them, be- hold, there came a certaine ruler, & wooshipped him, saying, My daughter is nowe decayed, but come and lape thine hand on her, and she shall liue.
¶ And Iesus arose and folowed him with his disciples.
¶ And beholde, a woman which was diseased with an issue of blood twelve yeres, came behinde him, & touched the hemme of his garment.
¶ For shee sayde in her selfe, If I may touche but his garment once, I shall be whole.
¶ Then Iesus turned him about, and seeing her, did sape, Daughter, bee of good

d Christ spea-
keth according
to their capaci-
ty: for they more
esteemed out-
ward miracles,
then the vertue
and power of
Iesus Christ,
whereby their
sinnes might be
forgiuen,
Mar. 2. 14. Iuke. 5.

27. e He reproveth
the vaine persua-
sion of them,
which thought
themselves whole,
and concerned
the poore sicke
sinners, which
sought Iesus
Christ to be
their physician.
f Which are
puffed vp with
vaine confidence
of your owne
righteousnes.
Hos. 6. 6. ca. 12. 7
g God requireth
not ceremonies,
but brotherly
loue of one to
wards another,
1. Tim. 1. 5.
Mar. 2. 15.

Mar. 2. 15.
Iuke. 5. 31.
h Christ would
spare his disci-
ples a while, not
burdening them
too much, least
he should dis-
courage them.
i Christ comma-
ndeth his disci-
ples for their in-
timacie, to olde
garments, and
olde vessels,
which are not
able as yet to
beare the persua-
sion of his do-
ctrine, which he
meaneeth by
new cloth and
new wine.

¶ Or, yarrow, and
vndressed.
k The minde
which is infec-
ted with the
dregs of super-
stitious ceremo-
nies, is not meet
to receiue the
pleasur

pleasur wine of the Gospel. ¶ Or, bottles or bags of leather or skin, vnto which wine was carried on asses or camels. Mar. 5. 23. Iuke. 5. 4. 2.

comfort.

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.

3 Now when Iesus came into the rulers house, and sawe the multitude making noise,

4 He saide vnto them, Get you hence: for the maide is not dead, but sleepe. And they laughed him to scorn.

5 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose.

6 And this vynt went throughout al that land.

7 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

8 And when he was come into the house, the blinde came to him, and Iesus saide vnto them, Beloue me that I am able to do this: And they said vnto him, Yea, Lord.

9 Then touched he their eyes, saying, According to your faith be it vnto you.

10 And their eyes were opened, and Iesus charged them, saying, See that no man knowe it.

11 But when they were departed, they spredde abroad his fame throughout all that land.

12 ¶ And as they went out, beholde, they brought to him a deuine man possessed with a deuil.

13 And when the deuil was cast out, the deuine spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

14 But the Pharisees sayde, ¶ We casteth out deuils, through the prince of deuils.

15 ¶ And Iesus went about all cities and townes, teaching in their synagogues, ¶ preaching the Gospel of the kingdom, and healing euery sickness and euery disease among the people.

16 But when he sawe the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

17 Then said he to his disciples, ¶ Surely the harvest is great, but the labourers are fewe.

18 Wherefore pray the Lord of the harvest, that he would, send forth labourers into his harvest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea.

7 He giueth them charge, teacheth them, and comforteth the against persecution.

10 The holy Ghost speaketh by his ministers.

28 Vnto home vs ought to feare.

30 Our beares are counted.

32 To confesse Christ.

37 Nos to loue our parents more the Christ.

38 To take up our crosse.

39 To saue or lose the life.

40 To receiue the preachers.

¶ And he called his twelue Disciples

¶ vnto him, and gaue them power against vncleane spirits, to call them out, and to heale euery sickness, and euery disease.

¶ Now he names of the twelue Apostles are these. The first is, Simon, cal-

led Peter, and Andrew his brother: James the sonne of Zebedee, and John his brother:

¶ Philip and Bartolmeu: Thomas, and Mattheu the Publican: James the sonne of Alphrus, a Lebbus whose surname was Thaddeus:

¶ Simon the Cananite, and Judas Iscariot, who also betrayed him.

¶ These twelue did Iesus send forth, & commanded them, saying, Go not into the cities of the Gentiles, and into the cities of the Samaritans enter ye not:

¶ But go rather to the lost sheepe of the house of Israel.

¶ And as ye go, preach, saying, The kingdom of heauen is at hand.

¶ Heale the sick: cleanse the lepers: raise vp the dead: call out the deuils. Freely ye haue receiued, freely giue.

¶ Possesse not gold, nor siluer, nor moneie in your girdles.

¶ For a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: for the workeman is worthy of his meate.

¶ And into whatsoeuer citie or towne ye shal come, enquire who is worthy in it: there abide till ye go thence.

¶ And when ye come into an house, salute the same.

¶ And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

¶ And whosoever shal not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, shake off the dust of your feete.

¶ Truly I say vnto you, it shal be easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that citie.

¶ Behold, I sende you as sheepe in the thirland: be ye therfore wise as serpents, and innocent as doves.

¶ But beware of men: for they will deliuer their wickedness pou vp to the Councils, and wil scourge you in their synagogues.

¶ And ye shalbe brought to your gouernours and aduertised: and kings for my sake, in witness to the, and to the Gentiles.

¶ But when they deliuer you vp, take not thought how or what ye shal speake: for it shalbe giuen you in that houre, what ye shal say.

¶ For it is not ye that speake, but the spirit of your father which speaketh in you.

¶ And the brother shal betraye the brother to death, & the father the sonne, and the children shal rise against their parents, and shal kill them.

¶ And ye shalbe hated of all men for my name: but he that endureth to the end, he shalbe saved.

¶ And when they persecute you in this citie, flee into another: for verely I say to you, ye shal not finish all the cities of Israel, till the sonne of man come.

¶ And when they persecute you in this citie, flee into another: for verely I say to you, ye shal not finish all the cities of Israel, till the sonne of man come.

¶ And when they persecute you in this citie, flee into another: for verely I say to you, ye shal not finish all the cities of Israel, till the sonne of man come.

¶ And when they persecute you in this citie, flee into another: for verely I say to you, ye shal not finish all the cities of Israel, till the sonne of man come.

¶ And when they persecute you in this citie, flee into another: for verely I say to you, ye shal not finish all the cities of Israel, till the sonne of man come.

¶ Platers vpon lines or pipes, or other instruments, which in those dayes they vsed at buriall.

¶ He would proue whether they bore him that reuerence which was due to Messias, Luk. 11. 14. Chap. 13. 24. Mar. 1. 22. Luk. 11. 15. ¶ In this blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrarie.

Mar. 6. 6.

Luk. 12. 22.

¶ Whereby God gathereth his people together that he may reigne ouer them.

Mar. 6. 34.

Luk. 10. 2.

Mat. 4. 35. 36.

¶ He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the Elect to a plentiful harvest.

¶ Or, thrust forth.

Mar. 13. 13.

Luk. 9. 1.

¶ Or, the zealous.

Acts. 1. 3. 46.

¶ For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

Luk. 10. 9.

¶ He commandeth the to offer themselves freely to lords worke, without respect of gaine or lucre.

Mar. 6. 8. Luk. 9. 3.

and 22. 35.

¶ Or, prouide not for.

¶ Because he sendeth them not for a long time, but onely for one iourney.

¶ He defendeth the thing: might let themselves in this a perpetuall commendement.

¶ Or, purser.

1. Tim. 5. 18. Luk. 10. 7.

Luk. 10. 8.

Mar. 5. 41. Luk. 9. 5.

Acts. 13. 52.

¶ To signifye

¶ The thirland is polluted, and is full of serpents, and innocent as doves.

¶ Who were not so liuely taught.

Luk. 10. 3.

¶ Or, simple.

¶ Not reuenging wrong, much

¶ Ie, doing wrong

¶ To take from them all pretence of ignorance, to make them inexcusable.

Mar. 13. 11.

Luk. 12. 11.

Luk. 12. 16.

Luk. 12. 17.

Mar. 13. 13.

Luk. 21. 19.

¶ To profit and do good, & not to be idle.

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To take the crosse.

S. Mattheue.

Of Iohn Baptist. Wisdome infused;

Luke 6. 40. *John. 1. 3. 16. and 1. 5. 10. Chap. 12. 2. 4. k* It was: the name of an idole which signified the god of flies, and in despite thereof was attributed: the deuill, reade 2. King. 1. 2. 3. and the wicked called Christ by this name. *Mar. 4. 22. Luke 8. 17. & 12. 2. 1* Which in those countreys are so made that men may walke vpon them, *2. Sam. 14. 11. oth. 27. 34. Mar. 8. 38. Luke. 9. 16. and 12. 8. 2. Tim. 2. 12. m* And acknowledge me his onely Saviour. *Luke 12. 51. n* He giuech vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings, *o* Which thing cometh not of the proprietie of Christ, but proceedeth of the malice of men, which loue not the light, but darknesse, and are offended with the worde of saluation. *Micab. 7. 6. Luke 14. 26. Chap. 16. 24. mark 8. 34. Luk. 9. 23. and 14. 37. p* Also they that inuent any other way to honour God, then that he hath prescribed by his word, follow not Christ, but go before him. *q* He that doth preferre his life before my glory. *Luke 10. 16. iohn 13. 20. r* We must reuerence Christ in his seruants, and receive them as sent from him, and honour them for their office sake. *Mar. 9. 41.*

24 * The Disciple is not aboue his master, nor the seruant aboue his lord. 25 It is enough for the discipule to be as his master is, and the seruant as his lord. If they haue called the matter of the house Beelzebub, how much more them of his household? 26 Feare them not therfore: * for there is nothing covered, that shal not be disclosed, nor hid, that shal not be knownen. 27 What I tell you in darkness, that speake ye in light: & what ye heare in the eare, that preach ye on the houles. 28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell. 29 Are not two sparrows solde for a farthing, and one of them shal not fall on the ground without your fathers? 30 * Yea, and all the heares of your head are numbered. 31 Feare ye not therfore, ye are of more value then many sparowes. 32 * Whosoever therefore shal confesse me before men, him wil I confesse also before my father, which is in heauen. 33 But whosoever shal denie me before men, him wil I also denie before my father, which is in heauen. 34 * Thinke not that I am come to sende peace into the earth: I came not to sende peace, but the sword. 35 For I am come to set a man at odds against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe. 36 * And a mans enemies shal be they of his owne household. 37 * Ye that loueth father or mother more then me, is not worthy of me. And he that loueth some or daughter more then me, is not worthy of me. 38 * And he that taketh not his crosse, and followeth after me, is not worthy of me. 39 Ye that wil saue his life, shal lose it, & he that loseth his life for my sake, shal saue it. 40 Ye that receiueh you, receiueh me: & he that receiueh me, receiueh him that hath sent me. 41 * Ye that receiueh a * Prophet in the name of a Prophet, shal receive a Prophets reward: and he that receiueh a righteous man, in the name of a righteous man, shal receive the reward of a righteous man. 42 * And whosoever shal giue vnto one of these litle ones to drinke a cuppe of colde water onely, in the name of a Disciple, verely I say vnto you, he shal not lose his reward.

CHAP. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his Disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning

Christ and Iohn. 30 Christ upbraideh the unthankfull cities. 35 The Gospel is revealed to the simple. 28 They that labour and are laden. 39 Christs yoke.

1 As he came to passe that when Jesus had made an ende of commending his twelue disciples, he departed thence to teache & to preach in their cities. 2 * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him, 3 Art thou he that shouldest come, or shal we looke for another. 4 And Iesus answering, said vnto them, Go, & helpe Iohn what things he haue heard and sene. 5 The blinde receive sight, and the halting goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * and the poore receiue the Gospel. 6 And blessed is he that shal not be offended in me. 7 And as they departed, Iesus began to speake vnto his multitude, of Iohn, What went ye out into the wilderness to see? A reede shaken with the winde? 8 But what went ye out to see? A man clothed in soft raiment? Behold, they that were soft clothing, are in kings houses. 9 But what went ye out to see? A Prophet? Yea. I say vnto you, and more then a Prophet. 10 For this is he of whom it is writt. 1, Beholde, I sende my messenger before thy face, which shal prepare thy way before thee. 11 Verely I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdom of heauen is greater then he. 12 And from the tyme of Iohn Baptists his therto, the kingdom of heauen suffereth violence, and the violent take it by force. 13 For all the Prophetes and the Lawe prophesied vnto Iohn. 14 And if ye wil receiue it, this is Elias, which was to come. 15 * Ye that hath eares to heare, let him heare. 16 But wherunto shal I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellows, 17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented. 18 For Iohn came neither eating nor drinking, and they say, He hath a deuill. 19 The sonne of man came eating & drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicans and sinners: but wisdome is justified of her children. 20 * Then began he to upbraid the

Luke 7. 18, 19. a Not because Iohn was ignorant of Christ; but yf he might teach his disciples that his office was to lead them to Christ. *1. a. 6. 1. Luke 4. 18. Or, the Gospel is preached to the poore. b* That take no occasion by Christ to be hindered from the Gospel. *c* A man inconstant. *d* For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger, *Malach. 3. 1. Luke 7. 27, 28. e* Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceived by the holy Ghost. *f* The least of them that shal preach yf Gospel in the newe estate of Christs Church, shal haue more cleare knowledge than Iohn, and their message shal be more excellent. *Luke 16. 16. g* Men see les things as inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word. *h* They prophesied things to come, which now we see prete sent, and more cleare. *i* Meaning his testimonie concerning Iohn. *Mal. 4. 5. Luk. 7. 31, 32. Or Iung mourningly. k* They that are wise in deede, acknowledge yf wisdom of god in him, whom the Pharisees contemne, reade Luke 7. 29. *Luke 10. 13.*

tires, wherein most of his great workes were done, because they repented not.

21 Who be to thee, Chorazin: Who be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted up vnto heauen, shalt be brought downe to hel: for if the great workes, which haue bene done in thee, had bene done among them of Sodomit, they had remained to this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodomit in the day of iudgement, then for thee.

25 * At that time Iesus answered, & said, I gine thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good pleasure was such.

27 * All things are giuen vnto me of my Father: & no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne wil reuile him.

28 Come vnto me, all ye that are weary and laden, and I wil ease you.

29 Take my yoke vnto you, and learne of me, that I may make a lowly in heart: and ye shall finde rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which pluck the eares of corne. 10 He healeth the dried hand. 22 Helpe the possessed that was blind & dumme. 31 Blasphemy. 24 The generation of vipers. 35 Of good words. 36 Of idle words. 38 Herubeth the wastifull that would needs haue tokens. 49 And sheweth vnto a his brother, sister and mother.

1 At that time Iesus went on a Sabbath day through the corne, and his disciples were all hungered, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they said vnto him, Behold, thy disciples doe that which is not lawfull to do vpon the Sabbath.

3 But he said vnto them, * Wane ye not read what Dauid did when he was an hungered, and they that were with him?

4 Now he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests?

5 Ye haue ye not read in the Lawe holwe that on the Sabbath dayes the Priests in the Temple * breake the Sabbath, and

are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I wil haue mercie, & not sacrifice: ye would not haue condemned the innocents.

8 For the sonne of man is * Lord, euen of the Sabbath.

9 And he departed thence, and went into their Synagogue.

10 And beholde, there was a man which had his hand dyed up. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he saide vnto them, What man shall there be among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pitte, will not he take it and lift it out?

12 Howe much more then is a man better then a sheepe: therefore, it is lawfull to do well on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him, howe they might destroy him.

15 But when Iesus knewe it, he departed thence, & great multitudes folowed him, and he healed them all.

16 And charged them that they should not make him knowne.

17 That it might be fulfilled, which was spoken by Elias the Prophet, saying,

18 * Beholde my seruant whome I haue chosen, my beloued in whome my soule delighteth: I wil put my spirite on him, and he shall shewe iudgement to the Gentiles.

19 He shall not strine, nor cry, neither shall any man heare his voice in the streets.

20 If he bruised reede shall he not breake, and smoking flaxe shall hee not quench, till hee hying forth iudgement & vnto vnto toyie.

21 And in his name shall the Gentiles trust.

22 * Then was brought to him one, possessed with a deuil, both blinde, and dumme, and he healed him, so that hee which was blinde and dumme, both spake and sawe.

23 And all the people were amazed, & said, Is not this the sonne of Dauid?

24 But when the Pharises heard it, they said, * This man canst hee deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knewe their thoughts, and said to them, Euerie kingdome deuinded against it selfe, shall be brought to nought: and euerie cite or house, deuinded against it selfe, shall not stande.

26 So if Satan cast out Satan, he is deuinded against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils by whome doe you? then you cast them out: Therefore they shall bee your iudges.

28 But of God,

Chies of great marchandise full of dissolusion and wantonnesse, vpon these

Leu. 10. 31. n Faith cometh not of wits will or power, but by the secret illumination of God, which is the declaration of his eternall counsell. Iohn. 1. 35. Iohn. 6. 46. n Which feeble the weights, and griefe of your finnes and miseries. o To be gouerned by my spirit, and to mortifie your affections. Iohn. 6. 15. 1. Iohn. 5. 3.

Mat. 23. 33. Ioh. 6. 1 deu. 1. 3. 1. 1. Sam. 21. 6. n A necessitie maketh lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies. Ioh. 19. 33. Ioh. 8. 11. & 24. 9. Ioh. 18. 9. n Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh that to confute the error of the people, who thought the Sabbath broken, if any necessary worke were done that day.

Hose 6. 8. chap. 9. 13.

c Christ hath power to exerce his from keeping of the Sabbath, seeing the seruice required in the Temple, was a ble to excuse them that laboured in the same. Marke 2. 1. Luke 6. 6.

Ist. 43. 1. d The right trade of government, not onely to the fewes, but also to strange nations. e He shall not make great noise nor seeke outward pompe and glorie. f He will beare with them that be infirme and weak. g Christ shall overcome all his enemies. Lets which hinder the course of the Gospell, and then shall hee giue licence as a conqueror against all his enemies. Luke 11. 14. Chap. 9. 34. Mat. 23. 33. Luke 11. 15. O. de. fil. 1. h Which cometh red deuils by the vertue of Gods Name, albeit he was exprefely against the lawe

Of idle wordes.

S. Matthewe.

The parable of the seele sower.

He declareth to the Pharisees, that they were in two lores his enemies, not only because they did forsake him, but also make open warre against him.

Mar. 3. 28, 29. Luk. 12. 10.

1. John. 5. 16. k. That is, he that strich against the trueth which he knoweth, and against his own conscience, can not returne to repentance; for he smethag with the holy Ghost.

Or, corrupt. Or, broodes.

Luk. 6. 45. Much more they shall give a count of their blasphemies.

m. Their wicked wordes shall be a sufficient prooffe to condemne the vngodly, if there were no other thing.

Cha. 16. 1. Luk. 11. 29. 1. Cor. 1. 22.

n. This was to finde some newe shift or pretext to resist his doctrine.

o. They were become ballards & degenerate from their holy ancestors.

Jonas 1. 17. 2. 10.

p. Heretakeh part of y day for the whole day.

Lukas 3. 5.

q. Who was a poore stranger, and yet these know not the Mebias which was promised to be their king.

1. King. 10. 1. 2. Chron. 9. 1.

r. It is meant as touching her fact in comming to see Salomon, and not her person: for she was

not instructed in the Lawe of God. Luke. 1. 2. 3. 4. Or, vnderstande.

28 But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house?

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 Wherefore I say unto you, every sinne and blasphemie shall bee forgivene unto men: but the blasphemie against the holy Ghost shall not be forgivene unto men.

32 And whosoever shall speake a word against the Sonne of man, it shall bee forgivene him: but whosoever shall speake against the holy Ghost, it shall not be forgivene him, neither in this world nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is known by the fruit.

34 Generations of vipers, how can you speake good things, when ye are euill: for of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I saye unto you, that of euery idle word that men shall speake, they shall giue a count thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered, and sayde to them, An euill and adulterous generation seeketh a signe, but no signe shall be giue vnto it, save the signe of the Prophet Jonas.

40 For as Jonas was thre daies, and thre nights in the whales belly: so shall the sonne of man be thre daies & thre nights in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, & condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 ¶ The Queene of the South shall rise in iudgement with this generation, & shall condemne it: for she came from the vtmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Nowe when the vnclane spirit is gone out of a man, he walketh through out bye places seeking rest, and findeth none.

44 Then he saith, I will retorne into mine house, from whence I came: and when he is come, he findeth it empty, swept, and garnished.

45 ¶ Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: & the end of that man is worse then the beginning. ¶ Then so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, beholde, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Beholde, thy mother and thy brethren stande without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Beholde my mother, and my brethren.

50 For whosoever shall do my fathers will which is in heauen, the same is my brother, sister, and mother.

x. Christ preferreth the spirituall kindred to the carnall.

CHAP. XIII.

¶ The state of the kingdom of God set forth by the parable of the seele. 24 Of the tares. 31 Of the mustard seele. 33 Of the leauen. 44 Of the treasure hid in the ficke. 45 Of the pearles. 47 And of the net. 57 The Prophet u condemned in his owne countryes.

1 ¶ The same day went Iesus out of the house, and late by the sea side.

2 And great multitudes resorted vnto him, so that he went into a ship, and sat downe: & the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sow.

4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fel vpon stonie ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fell in good grounde, and brought forth fruit, one cometh an hundred folde, some sixtie folde, and another thirtie folde.

9 Hee that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and saide to him, Whyp speakest thou to them in parables?

11 And he answered and saide vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdom of heauen, but to them it is not giuen.

12 ¶ For whosoever hath, to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

14 So

(Meaning an infinite number.

1. If Satan be cast out, we must watch full, that he enter not againe: for since he was once in olden ghest, he knoweth every hole and corner of our house.

2. Pet. 2. 20. Heb. 6. 4. 10. 26. Mar. 3. 31.

Luk. 8. 20. u. This worde in the scriptures signifieth oft times, euerie kinsman.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

Mark. 4. 1. Luk. 8. 4. 5. A. All desired to heare his doctrine, but there was not like affection in all.

1fa.6.9.mar.4.13
luk.8.10.10hn.13
40.42.28.26,
num.11.8.

1 That which
the Prophet re-
ferreth to the
secret counsell of
God, is here at-
tributed to the
hard stubborn-
ness of the peo-
ple for the one
cannot be separa-
ted from the
other.

2 To wit, the
glorie of the
Sonne of God,
to acknowledge
him their Sau-
our.

luk.10.24.
Mar.4.13. luk.8.
11.

3 O, you Iouen,

14 So in them is fulfilled the prophetic of
Esaas, which prophetic saith, * By hear-
ring, ye shall heare, and shall not vnder-
stand, and seeing ye shall see, and shall not
perceiue.

15 For this peoples heart is waxed fat,
and their eares are dull of hearing, and
with their eyes they haue winked, least
they should see with their eyes, and heare
with their eares, and should vnderstand
with their hearts, and should returne,
that I might heale them.

16 But blessed are your eyes, for they see:
and your eares, for they heare.

17 For verily I say vnto you, that many
Prophets, and righteous men haue de-
sired to see those things which ye see, and
haue not seen them, and to heare those
things which ye heare, and haue not
heard them.

18 ¶ Heare ye therefore the parable of the
sower.

19 Whensoever a man heareth the woordes
of the kingdome, & vnderstandeth it not,
the euill one cometh, & catcheth away
that which was sown in his heart: and
this is he which hath receiued the seede
by the way side.

20 And he that receiued the seede in the
stony ground, is he which heareth the
woord, and incontinently with ioy recei-
ueth it.

21 For hath he no roote in himselfe, & dur-
eth but a season: for as soon as tribula-
tion or persecution cometh because of
the woord, by and by he is offended.

22 And he that receiued the seede among
thornes, is he that heareth the woord: but
the care of this world, and the deceitful-
nes of riches choke the woord, and he is
made vnfruitfull.

23 But he that receiueneth the seede in the
good ground, is he that heareth the woord,
and vnderstandeth it, which also bea-
reth fruit, and bringeth forth, some an
hundred fold, some sixty fold, and some
thirtie fold.

24 ¶ In other parable put he forth vnto
them, saying, The kingdome of heauen is
like vnto a man which sowed good seede
in his fild.

25 But while men slept, there came his
enemie, & sowed tares among the wheat,
and went his way.

26 And when the blade was sprong up, &
brought forth fruit, then appeared the
tares also.

27 Then came the seruants of the houses-
holder, and said vnto him, Master, sow-
est not thou good seed in thy fild? from
whence then hath it tares?

28 And hee sayde to them, The euill one
man hath done this. Then the seruants
sayd vnto him, Wilt thou then that we
go and gather them vp?

29 But he sayd, Nay, lest while ye go a-
bout to gather the tares, ye plucke vp al-
so with them the wheat.

30 Let both growe together vntill the
haruest, and in time of haruest I will
say to the reapers, Gather ye first the

tares, and binde them in sheaves to
burne them: but gather the wheate into
my barn.

31 ¶ Another parable he put forth vnto
them, saying, The kingdome of hea-
uen is like vnto a grain of mustard seed,
which a man taketh and soweth in his
fild:

32 Which in deepe is the least of all
seedes: but when it is growen, it is the
greatest among herbes, and it is a tree,
so that the birdes of heauen come and
build in the branches thereof.

33 ¶ Another parable spake he to them,
The kingdome of heauen is like vnto lea-
uen, which a woman taketh and hid-
deth in three peckes of meale, till all be
leavened.

34 ¶ All these things spake Iesus vnto
the multitude in parables, and without
parables spake he not to them,

35 That it might be fulfilled, which was
spoken by the Prophet, saying, I will
open my mouth in parables, and will
utter the things which haue beene kept
secret from the foundation of the world.

36 Then sent Iesus the multitude away,
& went into the house. And his disci-
ples came vnto him, saying, Declare vnto
vs the parable of the tares of the fild.

37 Then answered he, & said to them, Ye
that soweth the good seed, is the Sonne
of man,

38 And the fild is the worlde, and the
good seed, they are the children of the
kingdome, and the tares are the children
of the wicked,

39 And the enemie that soweth them, is
the deuill, and the haruest is the end
of the world, and the reapers be the An-
gels.

40 As then the tares are gathered & bur-
ned in the fire, so shall it be in the end
of this worlde.

41 The Sonne of man shall send forth his
Angels, and they shall gather out of his
kingdome all things that offend, and
them which do iniquitie,

42 And shall cast them into a foyrace of
fire. There shall be weeping and gnashing
of teeth.

43 ¶ Then shall the iust men shine as the
sunne in the kingdome of their father.
Hee that hath eares to heare, let him
heare.

44 ¶ Again the kingdome of heauen is
like vnto a treasure hid in the fild, which
when a man hath found, he hideth it, and
for ioy thereof departeth and selleth all
that he hath, and buyeth that fild.

45 ¶ Again, the kingdome of heauen is
like to a merchant man, that seeketh
good pearles,

46 Who hauing founde a peeble of great
price, went, and sold all that he had, and
bought it.

47 ¶ Again the kingdome of heauen is
like vnto a drave net cast into the sea,
that gathereth of all kindes of things.

48 Which, when it is full, men drave to
lande, and sitte and gather the good into
vessels,

Mar.4.30.32.
luk.13.19.

k This teacheth
vs not to be
astonished at
the small begin-
nings of the
Gospell.
luk.13.21.

l By this hee ad-
monisheth them
to wait till the
fruit of the Gos-
pell appeare.

Mar.4.13.14.
Psal.78.2.

m To this worde
signifieth graue
and signentious
prouers, to the
end that the
doctrine might
haue the more
maiestie, and
the wicked
might thereby
be confounded.

Isa.3.13.
roma.14.15.

n The wicked
which hurt o-
thers by their
euill example.

Mat.13.30.
vnto.13.37.

o It is a kind of
net that gathe-
reth in all things
that come in the
way.

k He teacheth
that the good &
the bad shall be
mixt together in
the Church, to
the end that the
faithfull may
some of them
with patience
and constancie
1 Christ meaneth
only that the
Church shall
never be with-
out some wic-
ked men, al-
though they bee
rather to sharpe-
ly punished by
such meanes as
he hath left to
purge his
Church.

A Prophet without honour.

S. Matthew.

Five thousand and

p The Greeke word signifieth rotten things.

b Because the Scribes office was to expound the Scriptures, he meant him that doeth interpret them aright, & according to the Spirit.

r The preachers of Gods worde must have store of sundry & ample instructions.

Mar. 6. 1. Lu 4. 15

Isa. 6. 4. 2. Or, cousins.

Mar. 6. 4. Lu 4. 24

24 Job. 4. 4. 2. 4. 4. Men commonly neglect them,

who they have known of children; also they do envie the of the same country; and such is their ingratitude that they take light occasions to cōtemne the graces of God in others.

Mar. 6. 2. 4. Lu 9. 7

a He spake after the common error: for they thought the soules of them that were departed, entred into another body.

b To approve his resurrection, & to get him greater authority.

Mar. 6. 17. Lu 9. 19

Leut. 8. 16. 20. 21. c As well because nature abhorreth such horrible incest, as also

he had taken her by force frō his brother.

Chap. 21. 26. d The promise was wicked: but yet it was more vile to be obnoxious in the same abject might

seems constant.

bestie, and cast the? bad away.

49 So shall it be in the end of the world. The Angels shall goe forth, and sever the bad from among the iust,

50 And shall cast them into a furnace of fire: there shall waile, & gnashing of teeth.

51 ¶ Jesus said vnto them, Understande ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore enserue ye. Scribe which is taught vnto the kingdom of heauen, is like vnto an householder, which bringeth forth out of his

treasure things both new and olde.

53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence.

54 ¶ And came into his owne countrey, & taught them in their Synagogue, so that they were allonied, and sayde, Whence cometh this wisdom, & great workes

done this man?

55 Is not this the carpenters sonne? is not his mother called Marie, & his brethren James and Ioseph, and Simon and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. The Jesus sayd to them, ¶ A Prophet is not without honour, & came in his owne countrey, and in his owne house.

58 And hee did not many great workes there, for their vnbeliefe sake.

CHAP. XIII.

a Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand men with five loaves and euo fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the Sea, 31. And Iacobi Peter, 33 They confesse him to be the Sonne of God. 36 He beareth all that touched the hemme of his garment.

A ¶ that time Herode the Tetrarche heard of the fame of Jesus,

And sayd vnto his seruants, This is Iohn Baptist: & hee is risen againe from the dead, & therefore great workes are wrought by him.

3 For Herode had taken Iohn, & bounde him, and put him in prison for Herodias sake, his brother Philipps wife.

4 For Iohn sayde vnto him, It is not lawful for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herodias birthday was kept, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore he promised with an othe, that he would giue her whatsoever she would aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptistes head in a platter.

9 And the king was sorie: neuertheless because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison,

11 And his head was brought in a platter, and giuen to the mapde, and she brought it vnto her mother.

12 And his disciples came, and tooke by his bodie, and buried it, and went, and tolde Jesus.

13 ¶ And when Jesus heard it, hee departed thence by shippe into a deserte place, apart. And when the multitude had heard it, they followed him ascore out of the cities.

14 And Jesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sickes.

15 ¶ And when euen was come, his disciples came to him, saying, This is a deserte place, & the houre is already past: let the multitude depart, that they may goe into the townes, and buye them victuals.

16 But Jesus said to them, They haue neede to eate: giue ye them to eat.

17 Then sayd they vnto him, We haue here but five loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And he commaunded the multitude to sit downe on the grasse, and tooke the five loaves and the two fishes, and looked vp to heauen and blessed, and brake, & gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were satisfied, and they took vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Jesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And as soone as he had sent the multitude away, he went by into a mountaine alone to pray: & when the evening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues; for it was a contrary winde.

25 And in the fourth watch of the night, Jesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Jesus spake vnto them, saying, Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, and sayde, Master, if it be thou, bid me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the shippe, hee walked on the water, to go to Jesus.

30 But when he sawe a mighty winde, he was afrayd: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediately Jesus stretched forth his hand, and caught him, and sayde to him, O thou of little faith, wherefore didst thou doubt?

32 And as soone as they were come into the shippe,

¶ Or, herke.

Mar. 6. 1. 2. To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.

Mar. 6. 3. 5. Lu 9. 12. 13. 14. 15. f Christ leaueh them not destitute of bodily nourishment, which seeke the fode of the soule.

¶ Or, prayed and gaue thanks to God.

g The disciples were loth to depart from Christ: but yet they shewed their obedience.

Mar. 6. 46. 47. 106. 6. 16. 17. h The night was deuised into four watches, whereof euery one conteineth three houres.

i The presence of Christ maketh his bolde, & his zeale was great, but he had not sufficiently considered the measure of his faith.

His enterprises were too great, & therefore he much needed fall in danger, when his life failed.

m Christ correcteth his fault, and also giueth remedie both once.

¶ Once.

Mar. 6. 54.

a It seemeth they were led with a certain superstition, notwithstanding our Saviour would not quench the smoking flaxe, & therefore did beare with these small beginnings.

shippe, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the sonne of God.

34 And when they were come over, they came into the land of Genesareth.

35 And when the men of that place knew him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, & rebuketh the Scribes & Pharisees for transgressing Gods commandments by their owne traditions. 1 The plant that shall be rooted out. 18 Vnto things defile a man. 22 He deliuereth the woman of Canaan's daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

1 Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 Why doe thy disciples transgresse the tradition of the Elders: for they a walch not their hands when they eate bread.

3 But he answered and saide vnto them, Why doe ye also transgresse the commandment of God by your tradition?

4 For God hath commanded, saying, Honour thy father and mother: and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoever shal say to father or mother, Asp the gift that is offered by me, thou wast haue profit.

6 Though he honour not his father, or his mother, shall be free: thus haue ye made the commandment of God of no authoritie by your tradition.

7 Hypocrites, & false prophesied wel of you, saying,

8 This people draweth nere vnto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 Then he called a multitude vnto him, and said to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 Then came his disciples, & saide vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and saide, A euery plant which mine heavenly father hath not planted, shall be rooted by.

14 Let them alone: they be the blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 Then answered Peter, and saide to him, Declare vnto vs this parable.

16 Then saide Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entereth into the mouth, goeth into the

belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come euill thoughts, murders, adulteries, fornications, theftes, false testimonies, flatteries,

20 These are the things, which defile the man: but to eate with vniwashed hands, defileth not the man.

21 And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And behold, a woman a Cananite came out of the same coastes, and cried, saying vnto him, Haue mercie on me, O Ioyde, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after vs.

24 But he answered, and saide, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and saide, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she said, Truth, Lord: yet in deede the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and saide vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 And Iesus went away from thence, & came nere vnto the sea of Galilee, and went by into a mountaine & sate downe there.

30 And great multitudes came vnto him, hauing with them, hark, blinde, dumme,

31 In so much that the multitude wondred, to see the dumme speake, the maimed whole, the hark to goe, and the blinde to see: and they glorified the God of Israel.

32 Then Iesus called his disciples vnto him, and saide, I haue compassion on this multitude, because they haue continued with mee alreadie thre dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples saide vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? And they saide, Seven, and a few litle fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seven loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

Gen. 6. 5, & 8. 21. f All vices proceede of the corrupt affections of the heart,

Mark 7. 34.

g The disciples were offended at her importunite. Chap. 10. 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God,

i Christ granted her petition, for her faiths sake, and not at the request of his disciples.

Mark 7. 31. 1st. 33. 56.

Mark 8. 1. k Christ cannot forget those that follow him.

Mark 7. 1, 5.

a Men are more rigorous to observe their owne traditions then Gods commandment.

Or, mass.

Exod. 30. 12. deu.

5. 16. 2pt. 6. 2.

Exod. 31. 17.

Leu. 10. 9.

b The Scribes

dispensed with

them that did

not their duties

to their owne

parents, so that

they would receiue

penie the same

to their profits

by their offerings.

1st. 29. 13.

c God will not

be honoured ac-

cording to mans

flattery, but de-

spiseth all good

intentions, which

are not ground-

ed on his word.

Mark 7. 14. 15.

John 1. 52.

d All they which

are not graced

in Iesus Christ

by free adoption,

and euery doc-

trine that is not

established by

Gods word.

e They are not

worthy to be

called for.

1st. 6. 19.

Mark 7. 7.

ced: and then tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the partes of Magdala.

Or Magadan.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Poyntes doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must heare the crosse. 25 To winne or lose the selfe. 27 Christes coming.

1 Then came the Pharises and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, when it is euening, ye say, I see weathers: for the skie is red.

3 And in the morning ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can discern the face of the skie, and can ye not discern the signes of the times?

4 The wicked generation, & adulterous seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet Jonas: so he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them. Take heed and beware of the leauen of the Pharises and Sadduces.

7 And they thought in themselves, saying, It is because we haue brought no bread.

8 But Iesus knowing it, said vnto them, O ye of little faith, why thinke you thus in your hearts, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the fise loaves, when there were fise thousand men, and howe many baskets toke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not, that I saide not vnto you concerning breade, but ye should beware of the leaue of the Pharises and Sadduces?

12 Then understood they that he had not saide, that they should beware of the leauen of bread, but of the doctrine of the Pharises and Sadduces.

13 ¶ Nowe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am?

14 And they said. Some say, John Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He saide vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him,

Blessed art thou, Simon, the sonne of Jonas: for a flesh and blood hath not reuelled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, & vpon this rocke I will build my Church: and the gates of hel shall not ouercome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shall be bound in heauen: and whatsoever thou shalt loose on earth, shall be loosed in heauen.

20 Then he charged his disciples, that they should tell no man that he was Iesus the Christ.

21 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must goe vnto Ierusalem, and suffer many things of the Elders, & of the Priests, and Scribes, and be slaine, & rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.

23 Then he turned backe, & said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou wilt standest not in things that are of god, but the things that are of men.

24 Iesus then saide to his disciples, ¶ If any man will followe me, let him forsake himselfe, and take vpon his crosse, and followe me.

25 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profite a man, though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come in the gloyp of his Father with his Angels, and then shall he giue to euery man according to his doores.

28 Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

29 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

30 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

31 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

32 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

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35 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

36 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

37 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

38 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

39 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

40 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

41 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

42 ¶ Verily I saye vnto you, there be some of them that stande here, which shall not tast of death, till they haue seene the Sonne of man come in his kingdome.

Chap. 12. 38.

mar. 8. 11.

luk. 12. 54.

a Although

they did not agree

in doctrine,

yet they ioyned

together to fight

against y^e truth.

b Men tempt

God either by

their incredulity,

or curiosity,

c Which apper-

taine to the hea-

uently and spiri-

tual life.

Chap. 12. 34.

d Christ shall

be to them as a

Jonas raised vp

from death.

Jonas 1. 17.

e 2. 1.

Mar. 8. 14.

luk. 12. 1.

Or, reasoned

which them/selues,

e A token of

Christs diuinitie,

to knowe mens

thoughtes.

Chap. 14. 17.

luhn. 6. 9.

Chap. 15. 34.

f We may bold-

ly by Chrises

admonition re-

iect and contene

at erroneous do-

ctrine and mans

inventions, and

ought onely to

cleaue to the

word of God.

Mar. 8. 27.

luk. 9. 18.

Iohn. 6. 69.

g He meaneth

any thing that

is in man.

Iohn. 1. 23.

h Vp^o that faith

whereby thou

hast confessed

and acknowl-

ged me: for it is

grounded vpon

an infallible

truth.

i The power of

Satan which

standeth in craft

and violence.

k The preachers

of the Gospell

open the gates

of heauen with

the word of

God, which is

the right key: so

that where this

word is not

purely taught,

there is neither

key nor autho-

ritie.

Iohn. 10. 33.

l Condemne by

Gods worde,

Or, absolu-

m Because he

would ye in-

struct them, and

not prevent his

time.

n He woulde

plucke out of

their hearts that

false opinion,

which they had

of this temporal

kingdome.

o Which worde

signifieth an ad-

uerfariie, who re-

sisteth the will

of God, either of

malice, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

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ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

ness, as did lu-

dass, or of rash-

a Christ shewed them his glorie, that they might not thinke that he suffered through infirmitie, but that he offered vp him selfe willingly to die.
 b By these two witnessess are revealed vs to Christ c After Moses and Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distracted, and would haue lodged them in earthly houses, which were received in glory.
 Chap. 3. 17.
 d We are reconciled to God by Christ only.
 e Christ is our chiefe and onely schoolmaster.
 f And so worshipped Christ.
 g For me would not haue beleued them, before that Christ had made his glorie more manifest by his resurrection.
 Mar. 9. 11.
 Chap. 11. 14.
 Malac. 4. 5.
 Mar. 9. 14. 17.
 Luke 9. 38.
 h He speaketh chiefly to the Scribes, who began to brag, as if they had none gotte the visioner Christ, because his disciples were not able to doe this miracle.
 Luke 17. 6.
 i By this manner of speech is signified, that they should do things by their faith; but should seeme impossible, k The best remedie to strengthen the weak faith is prayer, which hath falling added wit, as an helpe to the same. *Or, were conseruat, or returned into Galile* Chap. 10. 17. mark. 9. 31. Luke 9. 44. & 24. 7.

And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.
 And behold, there appeared vnto them Moses and Elias, talking with him.
 Then answered Peter, and sayde to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.
 While hee yet spake, beholde, a bright cloude shadowed them: and behold, there came a voyce out of the cloude, saying, This is my beloued Sonne, in whom I am well pleased: heare him.
 And when the disciples heard that, they fel on their faces, and were soe afeide.
 Then Iesus came and touched them, & sayd, Arise, and be not afeide.
 And when they lifted vp their eyes, they sawe no man, save Iesus onely.
 And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, & until the Sonne of man rise againe from the dead.
 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?
 And Iesus answered, and sayde vnto them, Certainly Elias must first come, and restore all things.
 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.
 Then the disciples perceived that hee spake vnto them of Iohn Baptist.
 And when they were come to the multitude, there came to him a certaine man, and knoeled downe to him.
 And sayde, Master, haue pitié on my sonne: for he is lunaticke, and is soe vexed: for oft times hee faller into the fire, and oft times into the water.
 And I brought him to thy disciples, & they could not heale him.
 Then Iesus answered, and said, O generation faithles, and crooked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.
 And Iesus rebuked the deuill, and hee went out of him: and the child was healed at that houre.
 Then came the disciples to Iesus as part, and sayde, Why could not we cast him out?
 And Iesus said vnto them, Because of your vnbelief: for I verely I say vnto you, if ye haue faith as much as is a grain of mustard seede, ye shall say vnto this mountaine, & thou shalt hence to ponde place, and it shall remove: and nothing shall be impossible vnto you.
 Howbeit this kinde goeth not out, but by prayer and fasting.
 And as they abode in Galile, Iesus by their faith; but should seeme impossible, k The best remedie to strengthen the weak faith is prayer, which hath falling added wit, as an helpe to the same. *Or, were conseruat, or returned into Galile* Chap. 10. 17. mark. 9. 31. Luke 9. 44. & 24. 7.

CHAP. XVIII.

The greatest in the kingdom of heauen, 3 He teacheth his disciples to be humble and lowly, 6 To avoid occasions of euill, 10 Not to conuene the little ones, 11 For Christ came to conuene the little ones, 12 Of brotherly correction, 17 Of the authoritie of the Church, 19 The commendation of prayer and godly assemblies, 21 Of brotherly forgiveness.
 He came to conuene the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heauen?
 And Iesus called a little child vnto him, and set him in the middes of them,
 And sayd, Verely I say vnto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heauen.
 Whosoever therefore shall humble himselfe as this little child, the same is the greatest in the kingdom of heauen.
 And whosoever shall receiue such a little child in my name, receiveth me.
 But whosoever shall offend one of these little ones which beleue in me, it were better for him, that a millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.
 Who be vnto the world because of offences: for it must needs be that offences shall come, but wee be to that man, by whom the offence cometh.
 Wherefoe, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or wounded, then hauing two handes, or two feet, to be cast into euill lasting fire.
 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

I The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites payed it once by the law, Exod. 10. 1. and at this time they payed it to the Romanes.
 Or one occasion to forsake the truth.
 The worde is (Scattera) which containeth two didrachmas, & is valued about 5. groates of old sterling.

Mar. 9. 34.
 Luke 9. 46.
 a They strue before they haue taken any paine: & where as they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren.
 Chap. 19. 14.
 1. cor. 14. 20.
 b Nor in lacke of discretiō, but that they be not vaine glorious, seeking to aduance them selves to worldly honours.
 c He calleth the little children now, which haue themselves withall humility and subiection.
 Mar. 9. 42.
 Luke 17. 1. 2.
 d The word signifies a great millstone which an offe turneth, and it is spoken in respect of those which is turned with mā's hand, which is lesse, & hee hath warrerth his to take heede, that they shrink not back from him for any euill example or offence that mā can giue. Chap. 5. 10. Mar. 9. 43.

Christ troubleth
the cause of this
offence, which is
pride & disdain
of four inferiours
Psal. 34. 7.

g Seeing God
hath comman-
ded his Angels
to take charge
of his children,
the wicked may
be assured that if
they despise the,
god will reuenge
their cause.

Luke. 19. 10.
h We may not
lose by our of-
fence that which
God hath so
dearly bought.

Luke 15. 4.
Leuit. 9. 17.
eccles. 19. 13.

Luke 17. 3.
iam. 5. 19.
i Where with
thou maiest be
offended: he
speakech of le-
cret or particu-
lar finnes, & not
of open or kno-
wen to others.

1 Or, reprove him.
Deut. 19. 15.

1 John 8. 17.
hebr. 10. 28.

2 Cor. 13. 1.
k He meaneth
according to the
order that was
among Jewes,

who had their
counsel of anci-
ent, and expert
men, to reforme
manners, and ex-
ecute discipline.

This assemble
represented the
Church, which
had appointed
them to this
charge.

1 Cor. 5. 4.
2 Cor. 13. 4.

l In the 16. chap.
25. he meant this
of doctrine, and
here of ecclesi-
astical discipline,

which depen-
deth of the
doctrine.

John. 20. 23.
1 Or, doe so.

Luke 17. 4. m We must be continually ready to forgive and be
forgiven, n A common talent was valued at the selfsame prouid:

some also were greater, and some lesse.

10 f Hee that p^e despise not one of these lit-
tle ones: for I say vnto you, that in hea-
uen their * Angels alwayes behold the
face of my Father which is in heauen.

11 f For * the Soune of man is come to
saue that which was lost.

12 Howe thinke ye? * If a man haue an
hundred sheepe, and one of them be gone
astray, doeth he not leaue hundred & nine,
and goe into the mountaines, and seeke
that which is gone astray?

13 And if so be that he finde it, verely I say
vnto you, he reioyceth more of it than
then of the hundred and nine which went
not astray.

14 So is it not the will of your Father
which is in heauen, that one of these lit-
tle ones should perishe.

15 * Therefore, if thy brother trespass as
gainst thee, goe, & tell him his fault be-
tweene thee and him alone: if hee heare
thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with
thee one or two, that by the mouth of
two or thre witnesses euery word may
be confirmed.

17 And if hee will not vouchsafe to heare
thee, tell it vnto the * Church: and if he
refuse to heare the Church also, let him be
vnto thee as an heathen man, and a
Publicane.

18 Verely I say vnto you, * Whatsoeuer
pe^e binde on earth, shall be bound in hea-
uen: and * whatsoeuer pe^e loose on earth,
shall be loosed in heauen.

19 Again, Verely I say vnto you, that if
two of you shall agree in earth vpon any
thing, whatsoeuer they shall desire, it shall
be giuen them of my Father which is in
heauen.

20 For where two or thre are gathered
together in my Name, there am I in the
middest of them.

21 Then came Peter to him, and said, Mas-
ter, how oft shall my brother sinne as
gainst me, and I shall forgive him? vnto
seuen times?

22 Iesus saide vnto him, I say not to thee,
vnto seuen times, but vnto * seuentie
times seuen times.

23 Therefore is the kingdome of heauen
likened vnto a certaine King, which
would take a count of his seruants.

24 And when he had begun to recken, one
was brought vnto him, which ought
him ten thousand * talents.

25 And because he had nothing to pay, his
master commanded him to be solde, and
his wife, and his children, and all that he
had, and the dette to be payde.

26 The seruant therefore fell downe, and
besought him, saying, Master, appeale
thine anger towards mee, and I will pay
thee all.

27 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

28 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

29 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

30 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

31 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

32 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

33 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

34 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

35 Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

28 But when the seruant was departed,
he found one of his felowes, which ought
him an hundredth * pence, and tooke him by
the throte, saying, Paye me that thou owest.

29 Then his felowe fell downe at his feete,
and besought him, saying, Appaie thine
anger towards mee, and I will pay thee
all.

30 Yet hee woulde not, but went and cast
him into prison, til he should pay the dett.

31 And when his other felowes saw what
was done, they were very sorie, & came,
and declared vnto their master all that
was done.

32 Then his master called him, and said to
him, O thou seruant, I forgave thee all
that thou dost, because thou prayedst me.

33 Oughtest thou also to haue had pitie
on thy fellowe, euen as I had pitie on
thee?

34 So his master was wroth, and deliue-
red him to the iaplers, till he should paye
all that was due to him.

35 So likewise shall mine heauenly Fa-
ther do vnto you, except ye forgive from
your hearts, eche one to his brother their
trespasses.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be
diuorced. 11 Conscience is a gift of God, 14 Hee
receiueth liule children. 26 To obaine life euerla-
sting. 24 Toas rich men can scarcely be sauid. 28
Hee promisseth them which haue left all to fol-
lowe him, life euerlasting.

1 And it came to passe, that when Ie-
sus had finished those sayings, he de-
parted from Galilee, and came into
the coastes of Iudaea beyond Iordan.

2 And great multitudes followed him, and
he healed them there.

3 Then came vnto him the Pharisees
tempting him, and saying to him, Is it
lawfull for a man to put away his wife
for euery fault?

4 And he answered, and sayde vnto them,
Hauye pe^e not read, * that he which made
them at the beginning, made them male
and female,

5 And sayde, * For this cause, shall a man
leauye father and mother, and cleaue vnto
his wife, and they * twaine shal be one
fleshy

6 Wherefore they are no more twaine, but
one flesh. Let not man therefore put asun-
der that, which God hath coupled toge-
ther.

7 They sayd to him, Why did then * Mos-
es commaunde to giue a bill of diuorces
ment, and to put her away?

8 He sayde vnto them, Moses, because of
the * hardnes of your heart, suffered you
to put away your wives: but * from the
beginning it was not so.

9 I say therefore vnto you * that whoso-
uer shall put away his wife, except it bee
for whoredome, and marry another,
committeth adulterie: and whoso-
uer marryeth her which is diuorced, doeth
commit adulterie.

10 Then sayde his disciples to him, If the
marriage pleasure.

o Which amon-
teth of our mo-
ney to the sume
of 25. shillings,
or very nere, and
was nothing in
repect of the
former, which
his master for-
gaue him.

p God esseem-
meth onely the
heart and af-
fection.

Mar. 10. 3.

1 Or, canst.

Gen. 1. 27.

Gen. 2. 24, 25.

26. eph. 5. 12.

a They that a-
fore were as
two, shall be now
as one person.

1 Or person.

Deut. 24. 1.

b It was to a-
uoyde the cru-
eltye that men
would haue
vied towaides
their wives, if
they had bene
forced to retaine
them in their
displeasure, fu-
rie and malice.

c That is, at
the beginning,
and by Gods or-
dinance.

Chap. 5. 32.

Mar. 10. 1.

Luke 16. 18.

1 Cor. 7. 1.

d For this bond
cannot be bro-
ken at mans
pleasure.

a Some by nature are vnable to marrie, and some by arte. f The world signifieth (gilded) & they were so made, because they shoulde keepe f chabers of noble womē: for they were judged chaste. g Which haue the gift of continence, and vse it to serue God with more free liberte.

h This gift is not common for all men, but is very rare, and giuen to fewe: therefore men may not rashly abstaine from marriage. Chap. 13. 1. mar. 10. 13. iud. 18. 15. Mar. 10. 17. iud. 18. 18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leaueh him to higher things, to yntent, that his doctrine might better take place. k He spake this, that he might learne to know himselfe.

Exod. 20. 13. deui. 5. 17.

rom. 13. 9. Mar. 10. 20.

l He boasteth much because as yet he knewe not himselfe, m Christ hereby discouered his hypocrisie, and caused him to see his owne weakness, not generally commending all to doe the like. n What hinderance men haue by riches. Or cable rope. o Who can frame mens hearts so, f they shall not let their mindes on their riches. Mar. 10. 23. Luke 18. 28. p In this worke whereby the world is changed, renewed and regenerate: or to ioyne this word with the sentence following, and to take regeneration for the day of iudgement, when the elect shall in soule and body enjoy their inheritance, to the ende that they might know that it is not sufficient to haue begonne once,

matter be so betwene man and wife, it is not good to marrie.

11 But he said vnto them, All men cannot receiue this thing, save they to whom it is giuen.

12 For there are some f chaste, which were so by the of their mothers bellie: & there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste f kingdom of heauen. He * that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, & he should put his hands on them, and pray: & the disciples rebuked them.

14 But Iesus said, Suffer litle children, and forbid them not to come to me: for of such is the kingdom of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ And behold, one came, and said vnto him, good master, what good thing shall I do, that I may haue eternall life?

17 And he lapde vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandments.

18 He saide to him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father & mother: and thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man said vnto him, I haue observed all these things: what may I yet lacke?

21 Iesus said vnto him, If thou wilt bee perfect, goe, sell that thou hast, and giue it to the poore, & thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for hee had great possessions.

23 Then Iesus said vnto his disciples, Verily I say vnto you, y a rich man shall hardly enter into kingdom of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus behelde them, and said vnto them, With men this is impossible, but with God * all things are possible.

27 ¶ ¶ Then answered Peter, and saide to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus saide vnto him, Verily I say to you, that when the Sonne of man shall sitte in the throne of his maieste, ye which followed me will the regeneration,

shall sitte on twelve thrones, & shall iudge the twelve tribes of Israel. And he that hath overcome the world, shall sitte with him on his throne, and shall iudge the twelve tribes of Israel. And he that hath overcome the world, shall sitte with him on his throne, and shall iudge the twelve tribes of Israel.

* shall sitte also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, he shall receiue an hundred fold more, and shall inherite euerslasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is desirous vnto no man, and how he alway calleth men to his labour. 2 He admonisheth them of his passion. 30 He teacheth hu to flee ambition. 28 Christ payeth our ransom. 30 Hee giueth euens blind men abser sight.

¶ Of the kingdom of heauen is like vnto a certaine householder, which went out at the dawning of the day to hyre labourers into his vinepacre.

2 And he agreed with the labourers for a penny a day, & sent them into his vines pacre.

3 And he went out about the thirde houre, and sawe other standing idle in the market place,

4 And said vnto them, Come ye also into my vinepacre, & whatsoeuer is right, I will giue you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleventh houre, and found other standing idle, and saide vnto them, Whys stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He said to them, Go ye also into my vinepacre, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vinepacre lapde vnto his stewarde, Call the labourers, and giue them their hire, beginning at the last, til thou come to the first.

9 And they which were hired about the eleventh houre, came and receiued euery man a penny.

10 Now when the first came, they supposed that they shoulde receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against the Master of the house,

12 Saying, These last haue wrought but one houre, & thou hast made them equall vnto vs, which haue borne the burden, and heat of the day.

13 And he answered one of them, saying, Friende, I doe thee no wrong: biddest thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is it no euill because I am good?

16 ¶ So the last shall be first, & the first last: for many are called, but fewe chosen.

17 ¶ And Iesus went by to Ierusalem, and took the twelue disciples apart in the way, and said vnto them,

ALL II.

18 Behold,

Luk. 12. 30.

q Theiory of science which Gods children feelee euen in their afflictions, is a thousande folde more worth then all worldly treasure.

Chap. 20. 16. mar. 10. 31. Luk. 13. 30

a Which was called denarius, and was of value about foure pence halfe penny of olde monney, and was commonly a workmans hire.

b They deuided the day into twelue houres, so that the third was the fourth part of the day, fixe of clocke was none, nine was three of the clock after dinner, and the eleventh houre was an houre before the sunne set.

Or, Fellowes. c Or, enuious because of my liberalities Deut. 15. 9.

Chap. 19. 30. Mark. 10. 31.

d Therefore euery man in his vocation, as he is called first, ought to go forward, and encourage others, seeing the hyre is indifferēt for al.

Chap. 22. 14. Mar. 10. 31.

Luk. 28. 31.

Christ toucheth
the cause of this
offence, which is
pride & disdain
of our inferiours
Plal. 34.7.

Seeing God hath
commanded his
Angels to take
charge of his
children, the
wicked may
be assured that
if they despise
the, god will
revenge their
cause.
Luke. 19.10.

We may not
lose by our
fence that which
God hath so
dearly bought.
Luke. 15.4.

Where with
thou maiest be
offended: he
speakech of le-
cret or particu-
lar finnes, & not
of open or kno-
wn to others.
1. Cor. 13.1.

He meaneth
according to the
order that was
among y^e Iewes,
who had their
counsel of anci-
ent, and expert
men, to reforme
manners, and ex-
ecute discipline.
This assemblie
represented the
Church, which
had appointed
them to this
charge.
1. Cor. 5.4.

In the 16. chap.
35. he meant this
of doctrine, and
here of ecclesi-
astical discipline,
which depen-
deth of the
doctrine.
Iohn. 20.23.

We must be
continually ready
to forgive and be
forgiven. A com-
mon talent was
valued at thre score
pounds: some
also were greater,
and some lesse.

See that ye despise not one of these lit-
tle ones: for I say vnto you, that in hea-
uen their Angels alwayes behold the
face of my Father which is in heauen.

For the Sonne of man is come to
save that which was lost.

Howe thinke ye? If a man haue an
hundred sheepe, and one of them be gone
astray, doeth he not leaue ninetie & nine,
and goe into the mountaines, and seeke
that which is gone astray?

And if so be that he finde it, verely I say
vnto you, he reioiceth moze of y^e sheepe,
then of the ninetie and nine which went
not astray.

So is it not the will of your Father
which is in heauen, that one of these lit-
tle ones should perill.

Whosoener, if thy brother trespass as
gainst thee, goe, & tell him his fault be-
tweene thee and him alone: if hee heare
thee, thou hast wonne thy brother.

But if he heare thee not, take thee with
thee one or two, that by the mouth of
two or thre witnesses euery word may
be confirmed.

And if hee will not vouchsafe to heare
thee, tell it vnto the Church: and if he
refuse to heare the Church also, let him be
vnto thee as an heathen man, and a
Publicane.

Verely I say vnto you, Whatsoeuer
ye binde on earth, shall be bound in hea-
uen: and whatsoeuer ye loose on earth,
shall be loosed in heauen.

Again, Verely I say vnto you, that if
two of you shall agree in earth vpon any
thing, whatsoeuer they shall desire, it shall
be giuen them of my Father which is in
heauen.

For where two or thre are gathered
together in my Name, there am I in the
middest of them.

Then came Peter to him, and said, Mas-
ter, how oft shall my brother sinne as-
gainst me, and I shall forgive him? vnto
seuen times?

Iesus saide vnto him, I say vnto thee,
vnto seuen times, but vnto seuentie
times seuen times.

Therefore is the kingdome of heauen
likened vnto a certaine King, which
would take a count of his seruants.

And when he had begun to recken, one
was brought vnto him, which ought
him thre hundred talents.

And because he had nothing to pay, his
master commanded him to be solde, and
his wife, and his children, and all that he
had, and the dette to be payde.

The seruant therefore fell downe, and
besought him, saying, Master, appeale
thyne anger towarde mee, and I will pay
thee all.

Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

Then that seruants master had com-
passion, and loosed him, & forgave him the
dette.

But when the seruant was departed,
he found one of his felowes, which ought
him an hundred pence, and hee layde
hands on him, & tooke him by the throte,
saying, Paye me that thou owest.

Then his felowe fell downe at his feete,
and besought him, saying, I appeale thine
anger towarde mee, and I will pay thee
all.

Yet hee woulde not, but went and cast
him into prison, til he should pay the bet.

And when his other felowes saw what
was done, they were very soze, & came,
and declared vnto their master all that
was done.

Then his master called him, and said to
him, O thou seruant, I forgave thee all
that dette, because thou prayedst me.

Oughtest thou also to haue had p^{er}
tie on thy fellowe, euen as I had p^{er}
tie on thee?

So his master was wroth, and deli-
uered him to the iarples, til he should paye
all that was due to him.

So likewise shall mine heauenly Fa-
ther do vnto you, except ye forgive^r from
your hearts, eche one to his brother their
trespassers.

CHAP. XIX.

Christ sheweth for what cause a woman may be
diuorced. 1. Contumencie is a gift of God, 14. Hee
receiueth liue children. 16. To obtaine liue euer-
lasting. 24. That rich men can scarcely be saved. 28
Hee promisseth them which haue left all to fol-
lowe him, liue euerlasting.

And it came to passe, that when Ie-
sus had finished those sayings, he de-
parted from Galilee, and came into
the coastes of Iudaea beyond Iordan.

And great multitudes followed him, and
he healed them there.

Then came vnto him the Pharisees
tempting him, and saying to him, Is it
lawfull for a man to put away his wife
for euery fault?

He answered and sayde vnto them,
Hauye ye not read, that he which made
them at the beginning, made them male
and female,

For this cause, shall a man
leauye father and mother, and cleaue vnto
his wife, and they shall be one flesh?

Wherefore they are no more twaine, but
one flesh. Let not man therefore put asun-
der that, which God hath coupled toge-
ther.

They sayd to him, Why did then Mo-
ses commaunde to giue a bill of diuor-
cement, and to put her away?

He sayde vnto them, Moses, because of
the hardness of your heart, suffered you
to put away your wives: but from the
beginning it was not so.

I say therefore vnto you, that whosoe-
uer shall put away his wife, except it be
for whoredome, and marry another,
committeth adulterie: and whosoeuer
marrieth her which is diuorced, doeth
committ adulterie.

Then sayde his disciples to him, If the
matter please.

Which amou-
nteth of our mo-
ney to the sume
of 25. shillings,
or very nere, and
was nothing in
respect of the
former, which
his master for-
gaue him.

God esteem-
meth onely the
heart and af-
fection.

Mar. 10.11.

1. Cor. 13.1.

Gen. 1.27.

Gen. 2.24.1. Cor. 8

16. eph. 5.12.

a They that

were as

two, shall be

as one person.

1. Cor. 13.1.

b It was to

auoyde the cru-

elty that men

would haue

viued towaies

their wives, if

they had bene

forced to retein

them in their

displeasure, fu-

rie and mallice.

c That is, at

the beginning,

and by Gods or-

dinance.

Chap. 5.32.

Mar. 10.11.

Luke 16.18.

1. Cor. 7.11.

d For this bond

cannot be bro-

ken at mans

pleasure.

a Some by nature are vnable to marrie, and some by arte. f The word figu- rith (gelled) & they were made, because they shoulde keepe f chabers of noble womē: for they were iudged chaste. g Which haue the gift of continence, and vse it to serue God with more free liberte. h This gift is not common for all men, but is very rare, and given to few: therefore men may not rashly abtaine from marriage.

Chap. 18. 3.

Mar. 10. 13.

Luk. 18. 15.

Mar. 10. 17.

Luk. 18. 8.

i Because this

yong man knew

nothing in Iesus

Christ but his

manhoode, hee

leadeh him to

higher thinge,

to fyncere, that

his doctrine

might better

take place.

k He spake this,

that he might

learne to know

himselfe.

Exod. 20. 13.

Deut. 5. 17.

Rom. 13. 9.

Mar. 10. 30.

l He boasteth

much because

as yet he knewe

not himselfe,

m Christ hereby

discouered his

hypocrisie, and

caused him to

feele his owne

weakenes, not

generally con-

muning all to doe

the like. n What

hinderonce men

haue by

riches. *O cable rope.* o Who

can frame mens hearts

so, y they

shall not let their

minde on their

riches. Mar. 10. 23. Luk. 18. 18.

p In this worke

whereby the wo-

rld is changed, i

renued and re-

generate: or to

ioyne this word

with the sentence

following, and

to take regenera-

tion for the day

matter be so betwene man and wife, it is not good to marrie.

11 But he said vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are some f chaste, which were so boyne of their mothers bellie: & there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste for y^e kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, y^e he should put his hands on them, and pray: & the disciples rebuked them.

14 But Iesus said, Suffer y^e litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his hands on them, he departed thence.

16 ¶ And behold, one came, and said vnto him, good master, what good thing shall I do, that I may haue eternall life?

17 And he saide vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He saide to him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father & mother: and thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man said vnto him, I haue observed all these things from my youth:

what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, & thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man hearde that saying, he went away sorrowfull: for hee had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verily I say vnto you, y^e a rich man shall hardly enter into y^e kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beelde them, and said vnto them, With men this is impossible, but with God all things are possible.

27 ¶ ¶ Then answered Peter, and saide to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus saide vnto them, Verily I say to you, that when the Sonne of man shall sitte in the throne of his maiestie, ye which followed me in the regeneration,

shall sitte on twelve thrones, to iudge the twelve tribes of Israel.

29 ¶ And Iesus went by to Ierusalem, and toke the twelue disciples apart in the way, and said vnto them,

¶ ¶ I shall sitte also vpon twelue thrones, and iudge the twelue tribes of Israel.

30 ¶ And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred fold more, and shall inherite euill lastinge life.

31 ¶ But many that are first, shall be last, and the last shall be first.

CHAP. XX.

¶ ¶ Christ teacheth by a similitude, that God is desirous vnto no man, and how he alway callet men to his labour. 18 He admoniseth them of his passion. 20 He teacheth him to flee ambition. 28 Christ payeth our ransom. 30 Hee giueth euill blind men their sight.

¶ ¶ Of the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hyre labourers into his vineparde.

2 And he agreed with the labourers for a penny a day, & sent them into his vineparde.

3 And he went out about the thirde houre, and saue other standing idle in the market place.

4 And said vnto them, Come ye also into my vineparde, & whatsoener is right, I will giue you: and they went their way.

5 And hee went out about the fift and sixth houre, and did likewise.

6 And hee went about the eleventh houre, and found other standing idle, and saide vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He saide to them, So ye also come into my vineparde, and whatsoener is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineparde saide vnto his seruantes, Call the labourers, and giue them their hire, beginning at the last, til thou come to the first.

9 And they which were hired about the eleventh houre, came and receiued euery man a penny.

10 Now when the first came, they supposed that they shoulde receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against y^e master of the house,

12 saying, These last haue wrought but one houre, & thou hast made them equal vnto vs, which haue borne the burden, and heat of the day.

13 And he answered one of them, saying, Friends, I doe thee no wrong: diddest thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to doe as I will with mine owne? Is thine eye euill because I am good?

16 ¶ So the last shall be first, & the first last: for many are called, but fewe chosen.

17 ¶ And Iesus went by to Ierusalem, and toke the twelue disciples apart in the way, and said vnto them,

Luk. 12. 30.

o The ioy of co-

science which

Gods children

feele even in

their afflictions,

is a thousand-

fold more

worth then all

worldly trea-

sure.

Chap. 20. 16. Mar.

10. 31. Luk. 1. 3. 30

a Which was

called denarius,

and was of va-

lue about foure

pence halfe pe-

nie, and was co-

monly a work-

mans hire.

b They deuided

the day into

twelue houres,

so that the third

was the fourth

part of the day,

fixe of y^e clocke

was none, nine

was three of the

clocke after din-

ner, and the ele-

uenth houre was

an houre before

the sunne set.

c Or, enuious.

d Or, enuious

because of my

liberalities?

Deut. 15. 9.

Chap. 19. 30.

e Luk. 10. 31.

f Luk. 13. 30.

g Therefore

euery man in his

vocation, as he

is called first,

ought to go for-

ward, and en-

courage others,

seeing the hyre

is indifferēt

for al.

Chap. 22. 14.

Mar. 10. 33.

h Luk. 28. 31.

John 18.32.

Mar. 10.35.

e He setteth the
crosse before
their eyes to
draw them from
ambition, cal-
ling it a cup, to
signifie the mea-
sure of the af-
flictions, which
God hath ordi-
ned for every
man: the which
thing also he
callethe bap-
tisme.
f God my Fa-
ther hath not
given me charge
to bestow offices
of honour here:
but to be an ex-
ample of humi-
litie vnto all.
Mar. 10.41.
Luke 22.25.
Philip. 2.7.
Mar. 10.46.
Luke 18.35.

18 Behold, we goe by to Ierusalem, & the
house of man shalbe deliuered vnto the
chiefe Priestes, and vnto the Scribes, &
they shall condemne him to death.

19 And he shal deliuer him to the Gentiles,
to mocke, and to scourge, and to crucifie
him: but the third day he shal rise againe.

20 * Then came to him the mother of Ze-
bedeus children with her sonnes, wot-
shipping him, and desiring a certain thing
of him.

21 And he sayd vnto her, What wouldest
thou? She said to him, Graunt that these
my two sonnes may sit, the one at thy
right hand, & the other at thy left hand
in thy kingdome.

22 And Iesus answered, and sayde, Pe knowe
not what ye aske. Are ye able to
drinke of the cup that I shall drinke of,
and to be baptized with baptilme that
I shalbe baptized with? They sayde to
him, We are able.

23 And he said vnto them, Ye shall drinke
indeede of my cup, and shalbe baptized
with the baptisme, that I am baptized
with, but to sit at my right hand, and at
my left hand, is not mine to giue: but it
shalbe giuen to them, for whom it is pre-
pared of my father.

24 * And when the other terme heard this,
they bidained at the two brethren.

25 Therefore Iesus called them vnto him,
and said, Ye know that the lordes of the
Gentiles haue domination ouer them,
and they that are great, exercise autho-
ritie ouer them.

26 But it shall not be so among you: but
whosoever will be great among you, let
him be your seruant,

27 And whosoever will be chiefe among
you, let him be your seruant,

28 * Euen as the sonne of man came not
to be serued, but to serue, and to giue his
life for the ransom of many.

29 ¶ And as they departed from Jeru-
scho, a great multitude followed him.

30 And beholde, two blinde men, sitting
by the way side, when they hearde that
Iesus passed by, cried, saying, O Lord,
the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, be-
cause they should holde their peace: but
they cried the more, saying, O Lord, the
Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and called them,
and said, What wil ye that I should doe
to you?

33 They said to him, Lord, that our eyes
may be opened.

34 And Iesus moued his compassion, tou-
ched their eyes, & immediatly their eyes
received sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The
byes and sellers are chased out of the Temple. 15
The children vnto his preseruation vnto Christ. 19 The
figge tree withereth. 22 Faith requisite in prayer.
25 Iohns baptisme. 28 The two sonnes. 33 The
parable of the husbandmen. 42 The corner stone
reified. 43 The Jewes reified, and the Gentiles
received.

And when they drew nether to Ierusalem, & were come to Bethphage, vnto the mount of the Olives, then a by this entrie

sent Iesus two disciples, saying to them, Go into the towne that is ouer against you, and anon pee shall finde an asse bounde, and a colt with her: loose them, and bring them vnto me.

And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straightway he will let them goe.

All this was done that it might be fulfilled which was spoken by the Prophet, saying,

¶ Tell ye the daughter of Sion, Beholde, thy king cometh vnto thee, meekely, and sitting vpon an asse, and a colt, the foale of an asse vnto the pike.

So the disciples went, and did as Iesus had commanded them,

And brought the asse and the colt, and put on them their clothes, and set him thereon.

And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strewed them in the way.

Moreover, the people that went before, and they also that followed, cried, saying, Hosanna the sonne of Dauid: blessed be hee that cometh in the name of the Lord, Hosanna thou which art in the highest heauens.

¶ And when he was come into Ierusalem, at the citie was incoured, saying, Who is this?

And the people said, This is Iesus the Prophet of Nazareth in Galilee.

¶ And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde dones.

¶ And said to them, It is writtē, Mine house shalbe called the house of prayer: but ye haue made it a den of theues.

¶ Then the blinde and the halte came to him in the Temple, and he healed them.

¶ But when the chiefe Priestes and Scribes saw the miracles that hee did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they bidained.

¶ And said vnto him, Hearest thou what these say? And Iesus sayde vnto them, Yea: read ye neuer, * By the mouth of babes and sucklings thou hast made perfect the praise?

¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

¶ And in the morning as he returned into the citie, he was hungrie,

¶ And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayde to it, Neuer fruit grow on thee henceforward. And anon the figge tree withered.

¶ And when his disciples sawe it, they marvelled, saying, How came it to passe that the figge tree withered?

¶ And Iesus answered, & said vnto them, Verely I say vnto you, if ye shall say, This figge tree withereth, it shall wither.

¶ And if ye shall say, This figge tree flourisheth, it shall flourish. ¶ Verely I say vnto you, if ye shall say, This figge tree flourisheth, it shall flourish.

Mar. 11.1.

Luke 19.39.

By this entrie

Christ would

show the state &

condition of his

kingdom, which

is farre contrary

to the pompe

and glory of the

world.

Isa 62.11. ysa. 9

y. ioh. 12.15.

b That is, the

citie Sion, or

Ierusalem.

c It is a manner

of speech called

Synecdoche,

when two are

taken for one.

d He rid on the

foale, and the

dam went by.

e Which is to

say, I pray

thee, desiring

God to prosper

and send good

successe to the

Messias.

f For God which

is in heauen,

must onely save.

Mar. 11.11. Luke

19.45. y. ioh. 2.13

g In the porche

or entrie into

the Temple.

h Luke 16.7.

i Vnder the

pretence of re-

ligio hypocrites

seeke their own

gaine and spoile

God of his true

worship.

Ier. 7.11.

mar. 11.17.

Luke 19.46.

Mar. 11.18.

Psal. 8.2.

i If God reveile

his glory and

might by babes

I cannot as yet

peake, is it mar-

ueille if they that

can speake, doe

set forth & mag-

nifie the same?

k In Hebrew it is,

hafe ordeneed or

grounded the

figge: which is

all to one pur-

pose, because

God is then

most praised,

when his strength

is best knowne.

¶ Verely Mar. 11.23.3.

Chap. 17. 10.

1 Which thing
seemeth to be
impossible.

Chap. 7. 7. John. 1. 5
7. 1. John. 3. 22.
John. 11. 27. 28.
July 20. 1. 2.

Or, of God.

m The hypo-
crites feare man
more then God,
& malice neuer
justifieth the
truth.
Chap. 14. 5.
Mar. 6. 10.

n So far it is im-
possible for the
to repent and be
saved, that stand
in their own co-
cience, that the
greatest sinners
that are, shall
more lunc come
to repentance,
o God taught
by John the way
of righteousness,
whose life was
upright and per-
fite.

1/4. 5. 1.
John. 2. 11.
John. 12. 1.
July 20. 9.

p The vineyard
is the people,
whom he had
elected.
q Vined all means
to preferre us,
and to make it
fruitfull.

r Or, gently
s Which were
the Priests and
rulers.
t The Prophets.
u Jesus Christ.

¶ Werch I say vnto you, if ye haue faith, and doubt not, ye shall not only do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

¶ And whatsoever ye shall aske in prayer, if ye beleue, ye shall receiue it.

¶ And when hee was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as hee was teaching, & sayde, Wh what authoritie dost thou these things? and who gaue thee this authoritie?

¶ Then Iesus answered & sayd vnto the, I also will aske of you a certaine thing, which if ye tel me, I likewise will tell you by what authoritie I do these things.

¶ The baptisme of John whence was it? from heauen, or of men? Then they reasoned among them selues, saying, If we shall say, from heauen, he wil say vnto vs, Why did ye not then beleue him?

¶ And if we say, Of men, we feare the people: for all hold John as a Prophet.

¶ Then they answered Iesus, and sayde, We cannot tell. And he sayd vnto them, Neither tell I you by what authoritie I do these things.

¶ But what thinke ye? A certaine man had two sonnes, and came to the eldier, and sayde, Sonne, go, and worke to day in my vineyard.

¶ But he answered, and sayd, I wil not: yet afterward he repented himselfe, and went.

¶ Then came he to the seconde, and sayde likewise. And he answered, and sayde, I will go: yet he went not.

¶ Whether of them twaine did the wil of the father? They sayd vnto him, The first. Iesus sayd vnto them, Werch I say vnto you, that the Publicanes and the harlots shall goe before you into the kingdome of God.

¶ For John came vnto you in the way of righteousness, & ye beleued him not: but the Publicanes, and the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterward, that ye might beleue him.

¶ Heare another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, and made a vineperfe therein, and built a towre, and let it out to husbandmen, and went into a strange country.

¶ And when the time of the fruite dyetle nere, he sent his seruants to his husbandmen to receiue the fruites thereof.

¶ And the husbandmen toke his seruants and beat one, and killed another, and stoned another.

¶ Again he sent other seruants, more then the first: and they did the like vnto them.

¶ But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

¶ But when the husbandmen sawe the sonne, they sayde among them selues,

¶ This is the heire: come, let vs kill him, and let vs take his inheritance.

¶ So theyooke him, and cast him out of the vineyard, and slew him.

¶ When therefore the lord of the vinesyard shall come, what will hee doe to those husbandmen?

¶ They sayd vnto him, He wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

¶ Iesus sayde vnto them, Heare ye neuer in the Scriptures, The stone which the builders refused, the same is made the chiefe stone, and it is maruelous in our eyes.

¶ Therefore say I vnto you, the kingdome of God shall be taken from you, & shall be giuen to a nation, which shall bring forth the fruites thereof.

¶ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

¶ And when the chiefe Priestes, & Pharisees had heard his parables, they began to criue that he spake of them.

¶ And they seeking to lay hands on him, feared the people, because theyooke him as a Prophet.

CHAP. XXII.

The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes discourse.

¶ Then Iesus answered, & spake vnto them againe in parables, saying, The kingdome of heauen is like vnto a certaine King which married his sonne.

¶ And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

¶ Again he sent forth other seruants, saying, Tel them which are bidden, Behold, I haue prepared my dinner: mine oven is warme, and my fattinges are killed, and all things are ready: come vnto the marriage.

¶ But they made light of it, & went their wayes, one to his farme, and another about his merchandise.

¶ And the remnantooke his seruants, and intreated them sharply, and slew them.

¶ But when the king heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and burnt by their crie.

¶ Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

¶ Soe he therefore out into the highways, and as many as ye finde, bidde them to the marriage.

¶ So those seruants went out into the highways, and gathered together all such as they found, both good and bad: so the wedding was furnished with guests.

¶ Then the king came in, to see the guests, and sawe there a man which had not on a wedding garment.

¶ And he sayde vnto him, Friend, howe comest thou in hither, not having a wedding garment?

I cannot

cedes of faith

f Though God suffer for a time hypocrites in y^e Church, yet he knoweth how to trie them, and fenne them out. *24 Chap. 8. 12. & 13. 42. & 25. 30. Chap. 20. 16.* g By the outward and general calling. *Mar. 1. 2. 13. Luke 20. 20.* h These were certain flatterers of y^e court, which euer main-
 13 *23* tained that religion which King Herod had approved; and though they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people. i As touching the outward quality, as whether a man be rich or poore. *Or the coyne of the tribute.* k Which was of value about foure pence halfe pennie. *Rom. 13. 7. Mar. 12. 17. Luke 20. 25. Mar. 12. 28. Luke 20. 27. Actes 23. 8. Deut. 25. 5.* l *Or sonnes.* 1 By the title of all kinde: & here by brother he meaneth the next kinsman, lawfully might marrie her. m Where Gods word is not preached and vnderstand, there must needs reigne blindness and errors. n Forasmuch as they shal be exempted frō the infirmities of this present life, *Exo. 3. 6. Mar. 12. 28.*

camest thou in hit her, and hast not on a wedding garment? And he was speechles. 23 Then sayde the king to the seruantes, Bind him hand & fote: take him away, and cast him into utter darkness: there shalbe weeping and qualling of tēth. 24 For many are called, but few chosen. 25 Then went y^e Pharises & scribes come, fell howe they might tangle him in talke. 26 And they sent vnto him their disciples, with the Herodians saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men. 27 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? 28 But Iesus perceived their wickednes, & said, Why tempt ye me, ye hypocrites? 29 Shew me the tribute money. And they brought him a pennie. 30 And he sayd vnto them, Whose is this image and superscription? 31 They said vnto him, Cēsar. Then sayd he vnto them, Giue therefore to Cēsar, the things which are Cēsar, & giue vnto God, those things which are Gods. 32 And when they heard it, they marvelled, and left him, and went their way. 33 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him. 34 Saying, Master, Moyses said, If a man die, hauing no children, let his brother marrie his wife, and raise vp seed vnto his brother. 35 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother. 36 Likewise also the second, and the third, vnto the seuen. 37 And last of all the woman died also. 38 Therefore in y^e resurrection, whose wife shall she be of these seuen? for all had her. 39 Then Iesus answered, and sayde vnto them, Ye are deceiued, not knowing the Scriptures: nor the power of God. 40 For in the resurrection they neither marrie wiues, nor wiuces are bestowed in marriage, but are as the Angels of God in heauen. 41 And concerning the resurrection of the dead, haue ye not read what is spoken vnto pou of God, saying, 42 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing. 43 And when y^e people heard it, they were astonished at his doctrine. 44 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they attempted together. 45 And one of them which was an eyr pounder of the Lawe, asked him a question, tempting him, and saying, 46 Master, which is the great commandment in the Lawe?

37 Iesus sayd to him, Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind. 38 This is the first and y^e greater commandment. 39 And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. 40 On these two commandmentes hangeth the whole Lawe and the Prophets. 41 ¶ While the Pharises were gathered together, Iesus asked them. 42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauid. 43 He sayde vnto them, Wolue then death Dauid in spirit call him Lord, saying, 44 The Lord sayde to my Lord, Sit at my right hand, & I will make thine enemies thy footstool. 45 If then Dauid call him Lord, howe is he his sonne? 46 And none could answer him a worde, neither durst any from that daye foorth aske him any more questions.

governour ouer his Church. r Not that his kingdom shall then ende, but the office of his humanity shall cease, and he with his Father and holy Ghost shall reign for euer as one God all in all, f Christ is Dauid's soune touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

Christ condemneth the ambition, covetousnesse, and hypocrisy of the Scribes & Pharises. 31 Then persecutions against the seruants of God. 37 He placeth the destruction of Ierusalem.

1 Then spake Iesus to y^e multitude, and to his disciples. 2 Saying, The Scribes and the Pharises sit in Moyses seate. 3 At therfore whatsoever they bid you observe, that ye observe & do: but after their works do not: for they say, and do not. 4 For they burden beaue burdens, & grievous to be borne, and lay them on mens shoulders, but they them selves will not moue them with one of their fingers. 5 All their workes they doe for to be seene of men: for they make their phylacteries broades, and make long the fringes of their garments. 6 And loue the chiefe place at feastes, & to haue the chiefe seates in the assemblies. 7 And greetings in the market, and to be called of men, Rabbi, Rabbi. 8 ¶ But he not ye called, Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren. 9 And call no man your father vpon the earth: for there is but one, your father which is in heauen. 10 Be not called doctors: for one is your doctor, vnto Christ. 11 But he that is greatest among you, let him be your seruant. *Mar. 1. 23. Luke 11. 43 & 20. 46. Or, master. Jam. 3. 1. d Christ forbiddeth not to giue iust honor to Magistrates; & Masters, but condemneth ambition & superiouritie ouer our brothers faith, which office appertaineth to Christ alone. Or, teacher. Mat. 1. 6. e The Pharises were called Masters or fathers, & the Scribes Doctors. f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice.*

Luke 14. 11.
and 18. 14.

g Ye keepe
backe the pure
religion and
knowledge of
God, when men
are ready to
embrace it.
h Which haue
now their foote
within y^e doores.
Mat. 23. 40.
Luk. 20. 47.
i They sought
all meanes th^t
they could in-
uent to make of
a Gentile a Jew.
Or, a datter.

k And maketh
it to be taken as
an holy thing,
because of the
v^eie, and hereby
Christ sheweth
that mans doc-
trine doeth not
only obscure
the worde of
God, but is con-
trary to it.
1. Cor. 8. 13.
2. Cor. 6. 2.
Chap. 5. 34.
Luk. 11. 42.

l We say at that
which is no-
thing, and let
passe that which
is of greater
importance,
m Ye seeke how
to get estimati-
on with men, and
passe not whe-
ther ye haue a
good consci-
ence or no.
Or, intermedan-
Luk. 11. 30.
Or painted.

n For a remem-
brance of them,
& in the meane
season they pas-
sed not for their
holines.

12 * For whosoever will exalt him selfe,
shalbe brought lowe: and whosoever wil
humble himselfe, shalbe exalted.

13 ¶ Woe therfore be unto you Scribes
and Pharises, hypocrites, because ye
saye thus by y^e kingdom of heave before me:
for ye pour selues go not in, neither suffer
ye them y^e that would enter, to come in.

14 * Woe be unto you Scribes and Phari-
sies, hypocrites: for ye denounce wis-
dowes houses, euen under a colour of
long prayers: wherefore ye shall receive
the greater damnation.

15 Woe be unto you, Scribes and Phari-
sies, hypocrites: for ye compasse sea and
land to make one of your profession: and
when he is made, ye make him two folde
more the child of hell, then you your
selues.

16 Woe be unto you blinde guides, which
say, Whosoever sweareth by y^e Temple,
it is nothing: but whosoever sweareth
by y^e golde of the Temple, he offendeth.

17 Ye fooles & blinde, whether is greater,
the golde, or the Temple that sanctifieth
the golde?

18 And whosoever sweareth by the altar,
it is nothing: but whosoever sweareth
by the offering that is upon it, offendeth.

19 Ye fooles and blinde, whether is great-
er, the offering, or the altar which sancti-
fith the offering?

20 Whosoever therfore sweareth by y^e al-
tar, sweareth by it, & by all things therein.

21 And whosoever sweareth by the Tem-
ple, sweareth by it, & by him that dwel-
leth therein.

22 And hee that sweareth by heauen,
sweareth by the throne of God, and by
him that sitteth thereon.

23 * Woe be to you, Scribes and Phari-
sies, hypocrites: for ye paye the mint, and
anise, & cummin, & leave the weightier
matters of the Lawe, as iudgement, and
mercie, and fidelitie. These ought ye to
haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a
gair, and swallowe a camel.

25 ¶ Woe be to you, Scribes & Pharises,
hypocrites: for ye make cleane the out-
er side of the cup, and of the platter: but
within they are full of viuerie, & excre-
scence.

26 ¶ Thou blinde Pharise, cleanse first the
inside of the cup & platter, that the out-
side of them may be cleane also.

27 Woe be to you, Scribes and Pharises,
hypocrites: for ye are like unto y^e whited
tombes, which appeare beautifull out-
ward, but are within full of dead mens
bones, and of all filthines.

28 So are ye also: for outwardlye ye ap-
peare righteous vnto men, but within
ye are full of hypocrisie and iniquitie.

29 ¶ Woe be unto you, Scribes & Phari-
sies, hypocrites: for ye builde the tombes
of the Prophets, and garnish the sepul-
churs of the righteous,

30 And say, If we had bene in the dayes
of our fathers, we would not haue bene
partners with them in the blood of the
Prophets.

31 So then see be witnesses vnto your
selues, that ye are the children of them
that murdered the Prophets.

32 Fulfil ye also y^e measure of your fathers.
33 ¶ Serpents, the generation of hypocrites,
how should ye escape y^e damnation of hel?

34 Wherefore beholde. I sende vnto you
Prophets, & wise men, & Scribes, and
of them ye shall kill and crucifie: and of the children
of them shall ye scourge in your Synagogs,
and persecute from citie to citie,

35 That vpon y^e you may come all y^e right-
eous blood that was shedde vpon the
earth, from the blood of Abel the right-
eous, vnto the blood of Zacharias, the
sonne of Barachias, whom ye slew be-
tweene the Temple and the altar.

36 Verely I say vnto you, all these things
shall come vpon this generation.

37 ¶ Jerusalem, Jerusalem, which killest
the Prophets, & stonest them which are
sent to thee, how often would I haue gas-
thered thy children together, as y^e heine
gathereth her chickens vnder her wings,
and ye would not.

38 Behold, your habitation shalbe left vn-
to you desolate.

39 For I say vnto you, ye shall not see me
henceforth till that ye say, Blessed is he
that cometh in the name of the Lord.

2. Esdr. 8. 30. ¶ He will receive no more to me as teacher
but as a ludge, when I shall be compelled to confesse (al-
though too late) that he is the very Sonne of God.

CHAP. XXXIII.

1 Christ sheweth his disciples the destruction of the
Temple. 5. 24 The false Christs. 13 To persevere.

14 The preaching of the Gospel. 6. 29 The signes
of the end of the world. 42 He warneth them to
watch. 43 The falthen coming of Christ.

1 And Iesus went out, and departed
from the Temple, and his disciples
came to him, to shew him the build-
ing of the Temple.

2 And Iesus saide vnto them, See ye not
all these things? Verely I say vnto you,
there shall not be here left a stone vpon
a stone, that shall not be cast downe.

3 And as he saide vpon the mount of Oli-
ues, his disciples came vnto him as
part, saying, Tell vs when these things
shalbe, and what signe shalbe of thy com-
ing, & of the end of the world.

4 And Iesus answered, and saide vnto
them, Take heed that no man deceiue
you.

5 For many shall come in my name, say-
ing, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, & rumors
of warres: see that ye be not troubled:
for all these things must come to passe,
but the ende is not yet.

7 For nation shall rise against nation, and
realme against realme, and there shall be
pestilence, and fauine, and earthquakes
in diuers places.

8 All these are but the beginning of sor-
rowes.

¶ Then which is necessary for them to know.
¶ The Gospel and the resurrection of Iesus.

o It is not now
only that your
nation hath be-
gun to be cruel

p vnto God, &
therefore it is no
marvell though
of such murderers
handle roughly
the Prophets.

q To convince
you of greater
ingratitude.

r q Christ mea-
neth y^e all their
race shalbe pun-
ished, so that

s the iniquitie of
the fathers shal-
be rewarded into
the bosome of
the children,

t which resemble
their fathers.
Gen. 4. 8.

u Read 2. Chro.
24. 22.

v Luk. 1. 34.

w as a teacher

x although too late

y that he is the very Sonne of God.

z Luk. 1. 34.

aa Luk. 1. 34.

ab Luk. 1. 34.

ac Luk. 1. 34.

ad Luk. 1. 34.

ae Luk. 1. 34.

af Luk. 1. 34.

ag Luk. 1. 34.

ah Luk. 1. 34.

ai Luk. 1. 34.

aj Luk. 1. 34.

ak Luk. 1. 34.

al Luk. 1. 34.

am Luk. 1. 34.

an Luk. 1. 34.

ao Luk. 1. 34.

ap Luk. 1. 34.

aq Luk. 1. 34.

ar Luk. 1. 34.

as Luk. 1. 34.

at Luk. 1. 34.

au Luk. 1. 34.

av Luk. 1. 34.

aw Luk. 1. 34.

ax Luk. 1. 34.

ay Luk. 1. 34.

az Luk. 1. 34.

a This famili-
tude teacheth
vs. that it is not
sufficiente to haue
ouen giuen our
selues to follow
Christ, but that
we must conti-
nue.

b To doe him
honour, as the
maier was.

c Many seeke
which they haue
concerned, but
it is too late.
Or, parched.

d This was spou-
sed in reproche,
because they
made not proui-
sion in time.

e I will not open
to you because
you haue failed
in the mid-way.

f Thus similitude
teacheth howe
we ought to co-
time in the
knowledge of
God, and doe
good with those
graces that God
hath giuen vs.

g Every talent
commonly made
three score &
pounds, reads
chap. 18. 24.

Or made.

h The master
reneweth him
into his house
to giue him part
of his goods and
commodities.

Then the kingdome of heauen shalbe likened vnto ten virgins. which tooke their lampes, and went to meete the bydegrome.

And fise of them were wise, and fise foolish.

The foolish tooke their lampes, but tooke none oyle with them.

But the wise tooke oyle in their vessels with their lampes.

Now while the bydegrome taried long, all slumbered and slept.

And at midnight there was a cry made, Beholde, the bydegrome cometh: goe out to meete him.

Then all those virgins arose, and trimmed their lampes.

And the foolish said to the wise, Give vs of your oyle, for our lampes are out.

But the wise answered, saying, We feare least there wil not be pnnough for vs and you: but goe ye rather to them that sell, & buye for your selues.

And while they went to buye, the bydegrome came: and they that were readie, went in with him to the wedding, & the gate was shut.

Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

But he answered, and saide, Verely I say vnto you, I know you not.

Watch therefore: for ye know neither the day, nor the houre, when the Sonne of man will come.

For the kingdome of heauen is as a man that going into a strange countrey, called his seruantes, and deliuered to them his goods.

And vnto one he gaue fise & talentes, and to another two, and to another one, to euerp man after his owne habilitie, and straightway went from home.

Then he that had receiued the fise talentes, went & occupied with them, and gained other fise talentes.

Likewise also, he that receiued two, he also gained other two.

But he that receiued that one, went and digged it in the earth, and hidde his masters money.

But after a long season, the master of those seruantes came, and reckoned with them.

Then came he that had receiued fise talentes, and brought other fise talentes, saying, Master, thou deliueredst vnto me fise talentes: behold, I haue gained with them other fise talentes.

Then his master said vnto him, It is well done good seruant & faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters loy.

Also he that had receiued two talentes, came and said, Master, thou deliueredst vnto me two talentes: beholde, I haue gained two other talentes with them.

His master said vnto him, It is well done good seruant, & faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters loy.

Then he which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowest not, and gatherest where thou strawest not:

I was therefore afrayde, and went and hid thy talent in the earth: beholde, thou hast thine owne.

And his master answered, and sayd vnto him, Thou evil seruant, & faithfull, thou knowest that I reape where I sow, and gather where I strawe not.

Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receiued mine owne with vantage.

Take therefore the talent from him, & giue it vnto him which hath ten talentes.

For vnto euerp man that hath, it shal be giuen, and he shal haue abundance, and from him that hath not, euen that he hath, shalbe taken away.

Cast therefore that vnprofitable seruant into utter darknesse: there shalbe weeping, and gnashing of teeth.

And when the Sonne of man cometh in his gloyp, & all the holy Angels with him, then shal he sit vpon the throne of his gloyp.

And before him shalbe gathered all nations, & he shal separate them one from another, as a shepheard separateth the sheepe from the goates.

And he shal set the sheepe on his right hand, and the goates on the left.

Then shal the king say to them on his right hande, Come ye blessed of my father: inherit ye the kingdome prepared for you from the foundations of the world.

For I was an hungred, and ye gaue me meat: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me:

I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

Then shal the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came vnto thee?

And the king shal answer & say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of these my brethren, ye haue done it to me.

Then shall he say vnto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the deuill and his angels.

For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

I was a stranger, & ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, & did not minister vnto thee?

45 Then

Or, longer.

Chap. 13. 12.

Luke 8. 18.

and 19. 26.

mar. 4. 25.

i The graces of

God shalbe taken

away from him

that doeth

not bestow thoe

to Gods glorie

and his neigh-

bours profite.

Chap. 8. 12.

and 22. 13.

k For our salu-

ation cometh

of the blessing

and fauour of

God.

l Hereby God

declareth the

certaincie of our

predestination,

whereby we are

saued, because

we were chosen

in Christ before

the foundations

of the world,

Ephes. 1. 4.

1/a. 58. 7.

erke. 18. 7.

m Christ mea-

neeth not that

our saluation de-

pendeth on our

works or meritis

but reacheth

what it is to liue

iustly according

to godlinesse &

charitie, & that

God recompens-

eth him of his

free mercy, like-

wiseth as he doe-

eth them,

Ecclus. 7. 35.

Or, infirme.

psal. 68.

chap. 7. 23.

Luke 13. 17

Dan. 12. 1.

Iohn 5. 29.

1 We must therefore onely doe that, which God requireth of vs, and not followe foolish fantasies.

Marke 14. 1.

Luc. 22. 1.

Iohn 11. 47.

Mar. 14. 1.

Iohn 11. 2. & 12. 3.

a He thenceforth what occasion Iudas tooke to commit his treason.

b This was through Iudas motiue to whom they gaue credit.

Deut. 15. 11.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured by any outward pompe.

d To honour my buriall withall.

Mar. 14. 10.

Iohn 12. 4.

e Every one in value was about 17

soute pence

halfe pence of olde sterling.

Mar. 14. 12.

Iohn 12. 7.

f He maketh haste to a more worthy sacrifice to wit, to that which the Passouer signified.

Mar. 14. 18.

Iohn 12. 14.

Iohn 13. 31.

45 Then shall he answer them. and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall goe into euermlasting paine, & the righteous into life eternall.

CAP. XXVI.

3 Conspiracie of the Priests against Christ, to He execute Magdalen. 16 The institution of the Lords Supper. 21 The disciples weakenes. 28 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the sonne of God, he is iudged worthe to die. 69 Peter denieth, and repenteth.

1 Ad as it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,

2 Pe know that within two daies is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any brynne be among the people.

6 And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a bote of very costly oymntment, and powred it on his head, as he sate at the table.

8 And when his disciples saw it, they had indignation, saying, What needed this waste?

9 For this oymntment might haue bene solde for much, and bene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with you, but me ye shall not haue alwayes.

12 For in that he poured this oymntment on my body, he did it to bury me.

13 Verely I say vnto you, Where soeuer this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 Then one of the twelve, called Iudas Iscariot, went vnto the chiefe priests,

15 And said, What wilt thou giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of siluer.

16 And from that time, he sought opportunitie to betray him.

17 Now on the first day of the feast of vnleavened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passouer?

18 And he said, Go into the citie to such a man, & say to him, The master saith, I desire to be at hand: I will keepe the Passouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made readye the Passouer.

20 So when the euen was come, he sate downe with the twelve.

21 And as they did eat, he said, Verely I say vnto you, one of you shall betray me.

22 And they were exceeding sorrowful, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered, and saide, He that sitteth with his hande with me in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and saide, To it I, Master? He said vnto him, Thou hast said it.

26 And as they did eat, Iesus took the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, & said, Take, eat: this is my body.

27 Also he took the cup, and when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.

28 For this is my blood of the new testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it newe with you in my fathers kingdom.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 And then saide Iesus vnto them, All ye shall be offended by me this night: for it is written, I will smite the shepherd, and the sheepe of the flock shall be scattered.

32 But after I am risen againe, I will go before you into Galilee.

33 But Peter answered, & said vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 And Iesus said vnto him, Verely I say vnto thee, that this night, before the cock crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the disciples.

36 Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and praye.

37 After he tooke Peter, & the two sonnes of Zebedeus, and began to waite sorrowfull, & grievously troubled.

38 Then said Iesus vnto them, My soules is very heauie, euen vnto the death: for this cause, I will waite here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt.

40 After he came vnto his disciples, & found gods anger kind them a sleepe, and said to Peter, What? couldst thou not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my father, if this haue determined, & therefore was ready to obey: but he prayeth as the faithful do in their troubles, & our respect of the eternall counsell of God.

43 And therefore we must continually fight against the flesh.

cup

Psal. 41. 9.

g He that is accustomed to eat with me daily at the table, shall be pointed by providence of God, all this was accomplished.

1 Cor. 11. 24.

h That is, a true

signe and testimony

that my bodie is made

yours, & by me

your soules are

nourished.

k The wine signifieth that our

soules are refreshed

& refreshed with the blood

of Christ, spiritually

renewed, so that without

him we haue no

nourishment.

l You shall no

more enjoy my

bodily presence

til we meete to

gether in heau.

Mar. 14. 27. Iohn,

16. 32. & 18. 9.

m I shall turne

backe and bee

discouraged.

Zech. 13. 7.

Marke 14. 28.

1 Cor. 16. 7.

n This declar-

eth what dan-

ger it is to trust

too much to our

owne strength.

Iohn 11. 38.

Marke 14. 31.

Iohn 22. 39.

o He feared not

death of it selfe,

but trembled for

fear of Gods

anger towards

sinners, the burden

whereof he bare

for our sakes.

p For he sawe

gods anger kind

led towards vs.

q That is, the

anger of God

for mans sinnes.

r He knewe wel

what his father

had determined,

but he prayeth as the faithful do

in their troubles, & our respect of the eternall counsell of God.

f And therefore we must continually fight against the flesh.

He speaketh
this in a contrary
sense, meaning
they should be ac-
cused as well wa-
kened.
1 Christ die I
willingly, and
therefore presen-
ted himselfe to
his enemies.
Marke 14. 43.
Iste 23. 47.
Iste 18. 3.
Or, Haile, Rabbi.
3 He rebuketh
his vnkindnesse
vnder the cloke
of pretended
friendship.
Or, I meane.
67 & 68. 13. 10
y The exercising
of the sword is
forbid to priuate
persons. Also he
would haue hin-
dered by his vi-
dicere zeale y
worke of God.
c Every legion
contained com-
monly 6000.
footmen, and
73 horsemen.
whereby here he
meane an inhi-
nue number.
Iste 10.
Lumen 4. 20.
For 31.
Marke 14. 53.
Iste 12. 54.
Iste 18. 3. 24.
Marke 14. 55.
a He cleareth
howe Iesus was
wrongfully ac-
cused, to the end
I we may know
his innocencie,
and not that hee
suffered for his
faile, but for vs.
b Which could
iustly witness a-
gainst him.
Iste 2. 19.
c Christ did ne-
glect their falsi-
tapes, & more-
ouer he was not
there to defende
his cause, but to
suffer condem-
nation.
d Or, allure thee
by thine a. i. ege-
ance towards
God.

cup cannot passe away from me, but that
I must drinke it, thy will be done.

43 And he came, and found them a sleepe
againe: for their eyes were heauie.

44 So he left them, & went away againe,
and prayed the thirde time, saying the
same wordes.

45 Then came he to his disciples, and said
vnto them, Sleepe henceforth, and take
your rest: behold, the houre is at hand,
and the Sonne of man is giuen into the
hands of sinners.

46 Rise, let vs goe: behold, he is at hand
that betrayeth me.

47 And while he yet spake, lo, Iudas, one
of the twelve, came, and with him a great
multitude with swords & staves, from y
hie Priestes & Elders of the people.

48 Now he that betrayed him, had giuen
them a token, saying, Whomesoever I
shall kisse, that is he, lay holde on him.

49 And forthw he came to Iesus, and said,
God saue thee, Master, and kised him.

50 Then Iesus saide vnto him, Friend,
wherefore art thou come? Then came
they, & layd hands on Iesus, & tooke him.

51 And behold, one of them which were
with Iesus, stretched out his hande, and
giewe his sworde, andooke a seruant
of the hie Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy
sword into his place: for all that take
the sword, shall perish with the sworde.

53 Either thinkest thou, y I cannot nowe
pray to my father, and he will giue me
more then twelue legions of Angells?

54 Howe then should the Scriptures be
fulfilled, which say, that it must be so?

55 The same howe said Iesus to the mul-
titude, He be come out as it were against
a thiefe, with swordes & staves, to take
me: I fate daily teaching in the Temple
among you, and ye tooke me not.

56 But al this was done, that the Scrip-
tures of the Prophets might be fulfilled.
Then all the disciples forsooke him, & fled.

57 And they tooke Iesus, and led him
to Cataphas the hie Priest, where the
Scribes and the Elders were assembled.

58 And Peter followed him a faw off vnto
the hie Priestes hal, and went in, and fate
with the seruants to see the ende.

59 Helwe the chiefe Priestes and the El-
ders, and all the whole Councell, sought
false witnesses against Iesus, to put him
to death.

60 But they founde none, and though
many false witnesses came, yet founde
they none: but at the last came two false
witnesses,

61 And said, This man said, I can des-
troy the Temple of God, and build it in
three dayes.

62 Then the chiefe priest arose, and sayde
to him, Answerest thou nothing? What
is the matter that these men witness a-
gainst thee?

63 But Iesus held his peace. Then y chief
priest answered, & said to him, I charge
thee by the liuing God, that thou tell vs,
if thou be the Christ the Sonne of God.

64 Iesus said to him, Thou hast sayde
it: neuertheless I say vnto you, hereaf-
ter shall ye see the Sonne of man, sitting
at the right hand of the power of God, &
come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes,
saying, he hath blasphemed: what haue
we any more neede of witnesses? behold,
now ye haue heard his blasphemie.

66 What thinke ye? They answered, and
sayd, He is worthy to die.

67 Then spake they in his face, and buf-
feted him: and other smote him with
their rodde,

68 Saying, I Prophecie to vs, O Christ,
who is he that smote thee?

69 y Peter fate without in the hall: and
a maide came to him, saying, Thou also
wast with Iesus of Galile.

70 But he denied before them all, saying,
I wor: not what thou sayest.

71 And when he went out into the porch,
an other maide saue him, and sayde vnto
them that were there, This ma was also
with Iesus of Nazaret.

72 And againe he denied with an other,
saying, I knowe not the man.

73 So after a while, came vnto him they
that stood by, & said vnto Peter, Surely
thou art also one of them: for euen thy
speech bewrayeth thee.

74 Then began he to curse himselfe, and to
sware, saying, I knowe not the man.
And immediately the cock crew.

75 Then Peter remembered the wordes of
Iesus, which had said vnto him, Before
the cocke crow, thou shalt deny me thrise.
So he went out, and wept bitterly.

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Chap. 16. 27.
rom. 14. 10.
1. ioh. 4. 14.
e Christ confes-
seth that he is y
Sonne of God.
f This was one
of their owne
traditions, if
they had hearde
any Israelites
blaspheme.
g The enemies of
God call a true
confession blas-
phemie.
h. a. 50. 5.
i The officers
smite Christ
with their rods
or litle staves.
j They mocked
him after this
sort, y he might
not seeme to be
a Prophete, and
so would turne
the peoples
minde from
him.
Marke 14. 66.
Iste 22. 55.
Iste 28. 28.
k An example of
our infirmities
we may learne
to depend vpon
God, & not put
our trust in our
selues. l He was liuely touched with repentance
by the motion
of Gods Spirit, who neuer setteth his cor-
perth viterly, though
for a time they fail, to y intent they may feele
their owne weak-
nesse, and acknowledge his great mercie.
CHAP. XXVII.
1 Christ is deliuered vnto Pilate. 5 Iudas hangeth
him selfe. 24 Christ is pronounced innocent by the
Iudge, and yet is condemned, and crucified among
thecruce. 46 He prayeth vpon the crosse. 51 The
vaste uents. 52 The dead bodies arise. 57 Ioseph
burieth Christ. 64 y Watchmen keepe the ground.
W hen the morning was come, all
the chiefe Priestes, and the Elders
of y people tooke counsell againt
Iesus, to put him to death,
And led him away bound, & deliuered
him vnto Pontius Pilate y gouernour.
y Then when Iudas which betrayed
him, saue that he was condemned, he
repented himselfe, and brought againe y
thirtie pieces of silver to the chiefe Priestes,
and Elders,
Saying, I haue sinned betraying the
innocent blood: but they sayde, What is
that to vs? see thou to it.
And when he had cast downe the silver
pieces in the Temple, he departed, and
went, & hanged himselfe.
And the chiefe Priestes tooke the silver
pieces, and said, It is not lawful for vs
Iude. All. 1. 18. The hypocrites are full of offence
in a matter
of nothing, but to steal innocent blood they make a thing of it.

Barabbas quit.

Or, Corbana.

For the Jewes thought it a great offence to be buried in the same place that the strangers were.

*Act. 1. 19.
Zech. 11. 13.*

*Marke 15. 2.
Iuke 23. 3.
John 18. 33.*

Or, quit.

It was a tradition of the Jewes to deliver a prisoner at Easter.

This was to the greater condemnation of Pilate, whome neither his owne knowledge could reach, nor counsel of others, to defend Christes innocencie.

*Mark. 15. 11.
Iuke 23. 18.
John 18. 40.*

The multitude preferred the wicked to the righteous.

Pilate beareth witness that he is innocent, before he condemne him.

If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day.

*Mar. 15. 16.
John 19. 2.*

S. Matthewe.

to put them into the treasure, because it is the price of blood.

And they tooke counsel, & bought with them a potters helde, for the buriall of strangers.

Wherefore that helde is called, The helde of blood, until this day.

Then was fulfilled which was spoken by Ieremias the Prophet, saying, And they tooke thirtie silver pieces, the price of him that was valued, whome they of the children of Israel valued.

And they gaue them for the potters helde, as the Lord appointed me.

And Iesus stoode before the gouernour, and the gouernour asked him, saying, Art thou the king of the Jewes? Iesus said vnto him, Thou sayest it.

And when he was accused of the chiefe Priests & Elders, he answered nothing.

Then saide Pilate vnto him, Hearest thou not how many things they lay against thee?

But he answered him not to one word, insomuch that the gouernour marvelled greatly.

Nowe at the feast, the gouernour was wont to deliver vnto the people a prisoner, whome they would.

And they had then a notable prisoner, called Barabbas.

When they were then gathered together, Pilate saide vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

For he knewe well, that for enuie they had deliuered him.

Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.

But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should desist Iesus.

Then the gouernour answered, & sayde vnto them, Whether of the twaine will ye that I let loose vnto you? And they saide, Barabbas.

Pilate said vnto them, What shal I do then with Iesus which is called Christ?

They al said to him, Let him be crucified.

Then saide the gouernour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.

When Pilate saue that he auaded nothing, but that more tumult was made, he tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

Then answered al the people, and sayd, His blood be on vs, and on our children.

Thus let he Barabbas loose vnto them, and scourged Iesus, & deliuered him to be crucified.

Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

And they stripped him, and put vpon

him a scarlet robe,

And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Jewes,

And spitted vpon him, & tooke a reede,

And smote him on the head

Thus when they had mocked him, they tooke the robe from him, & put his owne raiment on him, and led him away to crucifie him.

And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his Crosse.

And when they came vnto the place called Golgotha, (that is to say, the place of dead men: skulles)

They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, They deuised in garments among them, and vpon my vesture did cast lottes.

And they sat, and watched him there.

They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWEES.

And there were two theues crucified with him, one on the right hand, and another on the left.

And they that passed by, reviled him, wagging their heads,

And saying, Thou that destroest the Temple, & buidest it in thre dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

Likewise also the hie priestes mocking him, with the Scribes, and Elders, and Pharisees, said,

He saued others, but he cannot saue him selfe: if he be the king of Israel, let him now come downe from the crosse, & we will beleue him.

He trusted in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

That saue also the heues which were crucified with him, call in his death.

Nowe from the first houre was there darknesse ouer all the lande, vnto the ninth houre.

And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, lama sabachthani: that is, My God, my God, why hast thou forsaken me?

And some of them that stood there, when they heard it, said, This man calleth Elias.

And straightway one of them ranne, and tooke a sponge, and filled it with vineger, & put it on a reede, and gaue him to drinke.

Other saide, Let be, let vs see, if Elias wil come and saue him.

Then Iesus cryed againe with a loud

as if it had bene in vaine. *John 19. 29. Or, I hope I shall. Psal. 69. 22.*

Christ crucified.

To deride him because he called himselfe a King.

*Mar. 15. 21.
Iuke 23. 26.*

*Mar. 15. 23.
John 19. 17.*

It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.

*Psal. 22. 18.
Mar. 15. 24.*

The manner then was to set vp a writing to signifie wherefore a man was executed: but here god gouerned Pilates hand to write otherwise then he thought.

*John 19. 19.
Iuke 23. 18.*

This was a great temptation, to go about to take from him his trust in God, and so to bring him to despair.

Meaning by this Synecdoche the one of the theues.

That was from noone till thre of the clocke.

Of lewrie and the countrey thereabout.

Psal. 22. 22.

Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he feeleth not to put his confidence in God and call vpon him: which is writen to teach vs in al afflictions to trust still in God, be the afflictions neuer so grievous to the flesh.

They mocked at Christ priour

Verge,

Christes

Volunt after he obeyed him ther in al

2. Clir. 3. 1. Which had an en

the cerem of the La

Or, Ierusa

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Mar. 15. 24.

Iuke 23. 18.

John 19. 17.

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1 Voluntarily after he had obeyed his father in all things. 2 *Cloro. 3. 14.* 3 Which signified an end of all the ceremonies of the Lawe. 4 *Or. Ierusalem.*

1 This indgement of an heathen man was sufficient to condemn y^e grosse malice of the Jewes.

Mar. 15. 42. 43. Luk. 23. 50. 51. Ioh. 19. 38. a Who was so much the more in danger by declaring himselfe to be Iesus discipole.

b Christs burying doeth fo much more verifie his death & resurrection.

c Which was the day before the Sabbath.

d More wil follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men go about to subdue Christs power, the more shew they their owne malice, & procure to them selves the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yelded by the 2 ghost.

51 And behold, the 7 baile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were cleuen,

52 And the graues did open themselves, and many bodies of the Saintes which slept, arose,

53 And came out of the graues after his resurrection, & went into the 4 holp Cite, and appeared unto many.

54 When the Centurion, and they that were with him watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Turpe this was the Sonne of God.

55 And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministering unto him.

56 Among whome was Mary Magdalene, and Mary the mother of James and Ioseph, and the mother of Zebedeus sonnes.

57 And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus discipole.

58 He went to Pilate, and asked the bodye of Iesus. Then Pilate commaunded the body to be deliuered.

59 So Ioseph tooke the body, and wrayped it in a cleane linen cloth,

60 And put it in his new tombe, which he had hewen out in a rock, & rolled a great stone to the doore of the sepulchre, & departed.

61 And there was Mary Magdalene, & the other Mary sitting ouer against the sepulchre.

62 Now the next day that followed the Preparatio of the Sabbath, the Priests and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiver saide, while he was yet aliue, Within three dayes I wil rise.

64 Command therefore, that the sepulchre be made sure until the third day, least his disciples come by night, and steale him away, & say vnto the people, He is risen from the dead: so that the last 4 error be wofle then the first.

65 Then Pilate said vnto them, Ye haue a watch: goe, and make it sure as ye know.

66 And they went, and made the sepulchre 4 sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The bre Priests bribe the souldiers. 17 Christ appeareth to his disciples, and tendereth them forth to preach, and to baptize. 20 Promising to shew continual assistance.

1 Now in the 1 end of the 1 Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the 2 Angel of the Loyde descended from heauen, and came and rolled backe the stone from the doore, & satte vpon it.

3 And his countenance was like lightening, and his raiment whire as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Loyde was laide,

7 And goe quickly, and tell his disciples that he is risen from the dead: & behold, he goeth before you into Galile: there ye shall see him: lo, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great 4 ay, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you, And they came, and tooke him by the fete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid: goe, and tell my brethren, that they go into Galile, & there shall they see me.

11 Now when they were gone, behold, some of the watch came into the cite, & shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Saye, The disciples came by night, & stole him away while we slept.

14 And if the gouernour heare of this, we wil perswade him, & saue you harmles.

15 So they tooke the money, & did as they were taught: and this 4 saying is wropt among the Jewes vnto this day.

16 Then the cleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saue him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is ginen vnto me in heauen, and in earth.

19 Goe therefore, and teach all nations, baptizing them in the name of the Father, and the Sonne, & the holp Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commaunded you: and loe, I am with you alway, vntill the 4 end of the world. Amen.

Mar. 16. 1. 2. 5. Iohn 20. 11.

Or. euening. a Here the Evangelist reko-

neeth the natural day from the sunne rising to his rising againe, and not as the Jewes did, which began to count at y^e first houre after the sunne set.

b There were two: but it is a manner of speech to vie the singular number for the plural, and contrarie.

c He assureth them y^e it is so.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

e An extreme vengeance of God, whereby the Jewes were the more hardened, so that they cannot feele the profit of his death and resurrection.

Heb. 2. 8. chap. 11. 27.

Iohn. 17. 2.

Mar. 16. 15.

f Men may not teach their owne doctrine, but whatsoever Christ hath taught them: for he reuertieth this authoritie to himselfe, to be the onely teacher & authour of the doctrine.

Iohn 14. 16.

g By power, grace, and vertue of the holp Ghost.

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 He preacheth, 17 Callesth the fishers. 23 Christ healeth the man with the unclean spirit, 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuis know him. 41 He cleanseth the leper, and healeth diuers others.



In the beginning of the Gospel of Iesus Christ, the sonne of God:

As it is written in the Prophets, Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of him that crieth in the wilderness, Prepare the way of the Lord: make his paths straight.

John did baptize in the wilderness, and preach the baptism of amendment of life, for remission of finnes.

And all the countrey of Iudea, and they of Ierusalem went out unto him, & were all baptized of him in the riuer Jordan, confessing their finnes.

Now John was clothed with camels haire, and with a girdell of a skin about his loynes; and hee did eate Locusts and wilde honie.

And preached, saying, A stronger then I, cometh after me, whose shoes I am not worthy to shoue downe, and vnloose.

Truely it is, I haue baptized you with water; but he will baptize you with the holy Ghost.

And it came to passe in those daies, that Iesus came from Nazaret a cite of Galile, and was baptized of John in Jordan.

And as soon as he was come out of the water, Iohn saue the heauens clouen in water, and the holy Ghost descending vpon him like a dove.

Then there was a voyce from heauen, saying, Thou art my beloued sonne, in whome I am wel pleased.

And immediately the Spirit diueth him into the wilderness.

And he was there in the wilderness fourtie daies, & was tempted of Satan: he was also with the wilde beastes, and the Angels ministered vnto him.

Now after that John was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God.

And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

And as he walked by the sea of Galile, he saue Simon, and Andrew his brother, calling a net into the sea, (for they were fishers.)

Then Iesus said vnto them, Follow me, & I will make you to be fishers of men.

And straightway they forsooke their nettes, and followed him.

And when he had gone a litle further thence, he saue James the sonne of Zebedeus, and John his brother, as they were in the ship, mending their nettes.

And anon he called them: and they left their father Zebedeus in the shippe with his hired seruants, and went there with him after him.

So they entred into Capernaum, & straightway on the Sabbath day he entred into the Synagogue, and taught.

And they were alloued at his doctrine: for he taught them as one that had authoritie, and not as the Scribes.

And there was in their Synagogue a man which had an vnclane spirit, & he cried,

Saying, What haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that thou sayest of God.

And Iesus rebuked him, saying, Hold thy peace, and come out of him.

And the vnclane spirit tare him, and cried with a loude voyce, and came out of him.

And they were all amazed, so that they demanded one of another, saying, What thing is this? what a new doctrine is this: for he commaundeth the foule spirits with authoritie, and they obey him.

And immediately his fame spred abroad throughout all the region bordering on Galile.

And as soon as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John.

And Simons wifes mother lay sicke of a feuer, & anon they told him of her.

And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministered vnto them.

And when euen was come, & the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

And the whole cite was gathered together at the doore.

And he healed many that were sicke of diuers diseases: and he cast out many deuils, & suffered not the deuils to say that they knew him.

And in the morning very early, before day, Iesus arose and went out into a solitary place, and there prayed.

And Simon, and they that were with him, followed after him.

a He sheweth of Iohna Baptist was the first preacher of the Gospel.

Mala. 3. 1.

b In Greeke, Angel, or Ambassadour.

Isa. 40. 3.

c Take away all letters, which might hinder Christ to come to you.

Mat. 3. 1. 6.

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Mat. 3.

e so that the order is here inverted, which thing is commo in Scriptures.

Mat. 3. 4.

f Or, Grasshoppers.

Leuit. 11. 22.

Mat. 3. 11.

Lu. 3. 16. Ioh. 1. 37

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

Mat. 3. 11.

37 And when they had found him, they
saw unto him, all men seek for thee.
38 Then he said unto them, Let vs go into
the next towne, that I may preach there
also: for I came out for that purpose.
39 And he preached in their Synagogues,
throughout all Galilee, and call the devils
out.
40 ¶ And there came a leper to him, beseeching him, & kneeled downe vnto him,
and said to him, If thou wilt, thou canst
make me cleane.
41 And Jesus had compassion, and put
forth his hand, & touched him, and said
unto him, I will be thou cleane.
42 And as soon as he had spoken, immes-
diatly the leprosie departed from him, &
he was made cleane.
43 And after he had giuen him a straight
recommendaunt, hee sent him away
forthwith.
44 And said vnto him, See thou say no-
thing to any man, but get thee hence, and
shewe thyselfe to the Priest, and offer
for the cleansing those thinges, which
Moses commaunded, for a testimoniall
vnto them.
45 But when he was departed, he began
to tell many things, and to publish the
matter: so that Jesus coulde no more
openly enter into the cite, but was with-
out in desert places: and they came to
him from euery quarter.

CHAP. 11.

3 He healeth the man of the palse. 5 He forgiveth
sinnes. 14 He calleth Leuit the custome. 16 He
casteth out sinners. 18 He excuseth his disciples,
as touching fasting, and keeping the Sabbath day.
1 After a fewe daies, he entred into Cas-
sarea, and came to Capernaum againe, and it was noised
that he was in the house.
2 And anon, many gathered together, in
so much that the places about the doore
could not receiue any more: and he pre-
ached the word vnto them.
3 And there came vnto him, that brought
one sicke of a palse, borne of foure men.
4 And because they could not come nere
vnto him for the multitude, they vncou-
ered the rooffe of the house where hee
was: and when they had broken it open,
they let downe the bed, wherein the sicke
of the palse lay.
5 Nowe when Jesus sawe their faith, he
said to the sicke of the palse, Sonne, thy
sinnes are forgiven thee.
6 And there were certaine of the Scribes,
sitting there, & reasoning in their hearts,
Why doth this man speake such blas-
phemies? who can forgive sinnes, but
God onely?
8 And immediatly when Jesus perceiued
in his spirit, & thus they thought with
themselues, he said vnto them, Why rea-
son ye these thinges in your hearts?
9 Whether is it easier to say to the sicke
of the palse, Thy sinnes are forgiven thee:
or to say, Arise, and take vp thy bed,
and walke?
10 And that ye may knowe, that the Sonne
of man hath authority in earth to forgive

sinnes, (he said vnto the sicke of the palse)
11 I say vnto thee, Arise & take vp thy bed,
& get thee hence into thine owne house.
12 And by and by he arose, & tooke vp his
bed, and went forth before them all, in so
much that they were all amazed, & glorified
god, saying, We neuer saw such a thing.
13 ¶ Then he went againe toward the sea,
and all the people resorted vnto him, and
he taught them.
14 ¶ And as Jesus passed by, he saw Leui
the sonne of Alphaeus sit at the receite of
custome, and said vnto him, Followe me.
And he arose and followed him.
15 ¶ And it came to passe, as Jesus sat at
table in his house, many Publicanes &
sinners late at table also with Jesus, &
his disciples: for there were many that
followed him.
16 And when the Scribes and Pharisees
saw him eat with the Publicanes & sin-
ners, they said vnto his disciples, How
is it, that he eateth and drinketh with
Publicanes and sinners?
17 Now when Jesus heard it, he said vnto
them, The whole haue no neede of the
Physician, but the sick. I came not to call
the righteous, but sinners to repentance.
18 ¶ And the disciples of John, and the
Pharisees did fast, and came and said vnto
him, Why doe the disciples of John &
of the Pharisees fast, and thy disciples
fast not?
19 And Jesus saide vnto them, Can the
children of the marriage chamber fast,
whiles the hydegrome is with them: as
long as they haue the hydegrome with
them, they cannot fast.
20 But the daies shall come, when the
hydegrome shall be taken from them, and
then shall they fast in those daies.
21 Also no man putteth a piece of a newe
cloth in an olde garment: for els the newe
piece taketh away the filling, & from the
olde, and the breach is worse.
22 Likewise, no man putteth newe wine
into olde vessels: for els the newe wine
braketh the vessels, and the wine runneth
out, and the vessels are loll: but newe
wine must be put into new vessels.
23 ¶ ¶ And it came to passe as hee went
through the coine on the Sabbath day,
that his disciples, as they went on their
way, began to plucke the eares of coyne.
24 And the Pharisees said vnto him, Bes-
holder, why do they on the Sabbath day,
that which is not lawfull?
25 And he saide to them, I haue neuer
read what Dauid did, when he was hungred,
and was an hungred, both he, and they
that were with him?
26 Now he went into the house of God, in
the daies of Quatrar the hee Dyest, and
did eate the shew bread, which were not
lawfull to eate, but for the Priests, and
gave also to them which were with him?
27 And he saide to them, The Sabbath
was made for man, and not man for
the Sabbath.
28 Wherefore the Sonne of man is Lord,
euen of the Sabbath.

Math. 23.
July 13.
Forbidding
him to tell any
man, because as
yet his time was
not come to be
known.
qir belonged to
the Priest to
know if a man
were healed of
the leprosie.
Leuit. 14. 4.
To take all man-
ner of excuse
from them, and
to condemne
them of singula-
ritie.
July 15.
The praise was
so great, that he
should haue bin
dragged.

Aug. 1.
July 18.
Where he was
wilt to remaine.

by these words
Christ shewed
that he was feare
of his Father
with authoritie
to take away
our sinnes,
Id. 14.
Id. 25.
c Christ spea-
keth according
to their capaci-
ties, who were so
blinde that they
would beleue
nothing, but
that which they
saw with their
eyes, and there-
fore sheweth his
authoritie ouer
the foule by the
power which he
hath ouer the
body.

1 Tim 1. 15.
c He speakech
of such as per-
wadeth them-
selues to be iust,
although they
be nothing leise.
Mat. 9. 14.
Id. 5. 33.
Christ sheweth
that he will spare
his, and not bur-
den them before
it be necessary.
g The word pro-
perly signifieth
new cloth which
as yet hath not
passed the hands
of the fuller.
Mat. 12. 1.
Id. 5. 1.
1 Sam. 21. 6.
h He was also
called Achime-
lech, as his fa-
ther was, so that
both the father,
and the sonne
were called by
both these
names, 1. Chron.
24. 6. 2. Sam. 8.
17. & 15. 19.
1. King 2. 26.
Exod. 29. 33.
Leuit. 8. 31.
Id. 24. 9.
i Seeing the Sat-
bath was made
for mans vse,
it was not meete
it should be vied
to his hinderance
and incommo-

CHAP. III.

1 He healeth the man with the dried hand. 14 He chuseth his Apostles. 21 Christ is thought of the worldlings to be beside himselfe. 22 He casteth out the unclean spirit, which the Pharisees ascribe vnto the deuill. 29 Blasphemie against the holy ghost. 35 The brother, sister, and mother of Christ.

Met. 12.9.10.
Iuk.6.6.

1 And he entered againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he wold heale him on the Sabbath day, that they might accuse him.

3 Then he saide vnto the man which had the withered hand, Rise: stand forth in the middes.

4 And he said to them, Is it lawfull to do a good worke on the Sabbath day, or to do euill: to save the life, or to kill? But they held their peace.

5 Then he looked rounde about on them angrily, mourning also for the hardnes of their hearts, & said to the man, stretch forth thine hande. And he stretched it out: his hande was restored, as whole as the other.

6 And the Pharisees departed, & straightway gathered a councell with the Herodians against him, that they might destroy him.

7 But Iesus answered with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudaea, and from Ierusalem, and from Iordan: and they that dwelled about Tyrrus and Sidon, when they had heard what great things he did came vnto him in great number.

8 And he commanded his disciples, that a ship should waite for him, because of the multitude, lest they should throng him.

9 For he had healed many, insomuch that they pressed vpon him, to touch him as many as had plagues.

10 And when the unclean spirit was salued him, they fell downe before him, & cried, saying, Thou art the sonne of God.

11 And hee sharply rebuked them, saying, For they should not vtter his name.

12 Then he went vp into a mountaine, and called vnto him whome he wold, & they came vnto him.

13 And he appointed twelue to him, which he called apostles, that they should be with him, & that he might send them to preach.

14 And that they might haue power to heale sicknesses, and to cast out deuils.

15 And the first was Simon, and he named him Peter.

16 Then James the sonne of Zebedee, and John, James brother (and named them Boanerges, which is, the sonnes of thunder).

17 And Andrew, and Philip, and Bartolomew, and Mattheu, and Thomas, and James the sonne of Alpheus, & Thaddeus, and Simon the Cananite.

18 And Iudas Iscariot, who also betrayed him, and they came to Ierusalem.

19 And the multitude assembled againe, so that they could not so much as eat bread.

20 And when his kinsfolkes heard of it, they went out to lay a siege on him: for they thought he had bin beside himselfe.

21 And the Scribes which came from Ierusalem, said, He hath Beelzebub, and through the prince of deuils hee casteth out deuils.

22 But he called them vnto him, and said vnto them in parables, How can Satan drive out Satan?

23 For if a kingdom be deniued against itselfe, that kingdom can not stand.

24 Or if a house be deniued against itselfe, that house cannot continue.

25 So if Satan make insurrection against himselfe, & be deniued, he cannot endure, but is at an ende.

26 As a man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

27 Wherfore I saye vnto you, all sinnes shall be forgiven vnto the children of men, & blasphemies, wherwith they blaspheme: but he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternal damnation.

28 Because they said, He had an unclean spirit.

29 Then came his brethren and mothers, & stood without, and sent vnto him, and called him.

30 And the people stare about him, & they said vnto him, Beholde, thy mother and thy brethren seeke for thee without.

31 But he answered them, saying, Who is my mother and my brethren?

32 And he looked round about on them, which sat in compass about him, and said, Beholde my mother & my brethren.

33 For whosoever doth the will of God he is my brother, & my sister, and my mother.

CHAP. IIII.

1 By the parables of the sower, and the mustered come, Christ sheweth the state of the kingdom of God.

21 A speciall gift of God to knowe the mysteries of his kingdom. 37 He stillsh the tempest of the sea which obeyed him.

1 And he began againe to teach by the sea side, and there gathered vnto him a great multitude, so that he entered into a ship, and sat in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and sayde vnto them, In his doctrine,

3 Yearken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, & some fell by the wayes side, and the foules of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by & by sprang vp, because it had not depth of earth.

6 But as soon as the sunne was vp, it caught heat, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grewe vp and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, & did

Or, they that were about him

His kinsfolkes

would haue shut

him win doores,

least any harme

should haue come

vnto the, if any

tumult had bene

made: for some

would haue made

him a king, and

the Pharisees &

others sought

his lifeso they

might haue

procured

the hatred of

Herode, and of

the Pharisees &

of the Romanes.

Mat. 9.34.

and 12.24.

Iuk. 11.25.

Iuk. 8.12.

Iuk. 8.12.

1. Iohn. 5.16.

Which is, when

a man fighteth

against his own

conscience, and

striveth against

the truth which

is reuealed vnto

him: for such

one is in a repro-

batione, & can

not come to re-

pentance.

Mat. 13.46.

Iuk. 8.19.

Or, as Iohn

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

Mat. 13.8.

Iuk. 8.4.

a They helde their tongues of malice: for they woulde neither confesse nor denie.

b Christ is in such sort angry with man, that he pitieth him, and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ, & to kill him.

Or, scourges, meaning diseases.

Chap. 6.7. mat. 10.1. Iuk. 9.1.

Or, Lebbai, or Tula.

Or, Tenui.

The disciples were in conuention with Christ, both at home & abroad.

b For God doth
not open all
mens hearts to
vnderstand his
mysteries.

c Which are led
by the Spirit of
God.

d And are not of
the number of the
faithful, neither
attune to pitch
& substance, but
only stay in the
outward rinde
and barke.

Isa. 6.9.

mat. 13.14.

Isa. 8.10.

Isa. 12.40.

Isa. 18.26.

Isa. 11.8.

1. Tim. 6.17.

Mat. 5.13.

Isa. 8.16.

Isa. 11.33.

e Christ setteth
before their eyes
some patterne of
a Christian life.

1. Cor. 10.26.

Isa. 8.17.

Isa. 12.3.

f We may not
take occasion to
do euill vnder co
lour to hide our
doings: for all
shall be disclosed
at the length.

Mat. 7.2.

Isa. 6.18.

g If you do your
endeuour faith-
fully, ye shall be
recompensed
fully.

Mat. 13.12.

Isa. 15.29.

Isa. 11.18.

Isa. 19.26.

h That which
he thinketh him
little to haue.

i These two si-
militudes fol-
lowing proue y
although the
kingdome of
God seemeth to

haue very little
appearance or
beginning, yet
God doeth in-
crease it aboue
mans reason.
k If the mini-
sters do their
dutie, God will
giue y increase.

peilde frmit that spjong by, and grew, &
it brought forth, some thirtie folde, some
fiftie folde, and some an hundred folde.

Then he sayde vnto them, Ye that hath
eares to heare, let him heare.
And when he was alone, they that were
about him woth the twelue, asked him of
the parable.

And hee sayd vnto them, To epon it is
giuen to knowe y mystery of the kingdome
of God: but vnto them that are woth-
out, all things be done in parables.

That they seeing, may see, and not dis-
cerne: and they hearing, may heare, and
not vnderstand, least at any time they
should turne, and their finnes should be
forgiuen them.

Againe he sayd vnto them, Perceiue ye
not this parable? howe shd should ye vnder-
stand all other parables?

The sower soweth the woide.

And these are they that receiue the seede
by the waies side, in whom the woide is
sowen: but when they haue heard it, Satan
cometh immediately, and taketh
away the woide that was sowen in their
hearts.

And likewise they that receiue the seede
in stonie ground, are they, which when
they haue heard the woide, straightwaies
receiue it with gladnes.

Yet haue they no roote in themselves,
and endure but a time: for when trouble
and persecution cometh for the woide, im-
mediately they be offended.

Also they that receiue the seede among
the thornes, are such as heare the woide:

But the cares of this world, & the de-
sirefulness of riches, & the lustes of other
things enter in, and choke the woide, and
it is vnfiruitfull.

But they that haue receiued seede in
good ground, are they y heare the woide,
and receiue it, and bring forth fruite, one
corne thirtie, another fiftie, and some an
hundred.

Also hee sayde vnto them, As the
candle lighted to be put vnder a bushell,
or vnder the table, and not to be put on a
candlestick?

For there is nothing hid, that shall
not be opened: neither is there a secreete,
but that it shall come to light.

If any man haue eares to heare, let
him heare.

And hee sayde vnto them, Take heede
what ye heare. With what measure
ye mete, it shalbe measured vnto you:
and vnto you that heare, shall more be
giuen.

For vnto him that hath, shall it be gi-
uen, and from him that hath not, shall be
taken away, euen that he hath.

Also he sayd, So is the kingdome of
God, as if a man should call seede in y
ground,

And should sleepe, and rise by night and
day, and the seede should spring & growe
vp, he not knowing howe.

For of the earth bringeth forth fruit of her
selfe, first the blade, then the eares, after

that, full cometh in the eares.

And alsoone as the fruite sheweth it
selfe, anon he putteth in the sicke, because
the haruest is come.

He sayd moreover, Whereunto shall
we liken the kingdome of God? or wher
unto what comparison shall we compare it?

It is like a graine of musterd seede, which
when it is sowen in the earth, is the least
of all seedes that be in the earth:

But after that it is sowen, it groweth
vp, and is greater of all herbes, & bea-
reth great branches, so that the fowles of
heauen may builde vnder the shadow of
it.

And with many such parables hee
preached the woide vnto them, as they
were able to heare it.

And without parables spake hee no-
thing vnto them: but hee expounded all
things to his disciples apart.

Nowe the same day when enen was
come, he sayde vnto them, Let vs passe
ouer vnto the other side.

And they left the multitude, and tooke
him as he was in the shippe: and there
were also with him other thys.

And there arose a great boyme of wind,
and the waues dashed into the shippe, so
that it was nowe full.

And hee was in the sterne = a sleepe on
a pillow: and they awoke him, and sayd
to him, Master, carest thou not that we
perish?

And he rose vp, and rebuked the winde,
and sayde vnto the sea, Peace, and be still.
So the winde ceased, and it was a great
calme.

Then he sayde vnto them, Why are ye
so fearefull? howe is it that ye haue no
faith?

And they feared exceedingly, and sayde
one to another, Who is this, that both
the winde and the sea obey him?

CHAP. V.

Iesus casteth the deuels out of the man, and suffereth
them to enter into the swine. 25 He healeth a
woman from the bloody issue. 41 And raiseth
the captaines daughter.

And they came ouer to the other
side of the sea into the countrey of the
Sadareans.

And when he was come out of the ship,
there met him incontinently out of the
grauens, a man which had an vncleane
spirit:

Who had his abiding among y graues,
and no man could bind him, no not with
chaynes,

Because that when he was often bound
with fetters and chaynes, he plucked the
chaynes asunder, and brake the fetters in
pieces, neither could any man tame him.

And alwaies both night and day he cri-
ed in the mountaynes, and in the graues,

And tooke himselfe with stones.

And when he sawe Iesus a farre off, hee
rann, and worshipped him.

And cried with a loude voyce, and sayde,
ceaseth not to
boe with mee. Iesus, resist him.

What haue I to doe with thee? I charge
the soune of y most high God: I charge
ye in m. 1.

Mat. 13.34.

Luke 13.19.

Mat. 13.34.

Mat. 8.23.

Luke 8.22.

And see for-

ward.

m Christ lea-

ueth vs often-

times to our

selues, both as

our owne weak-

nes, as his migh-

tie power.

Or, haue you not

yet faith?

Mat. 8.28.

Luke 8.26.

a The deuil is

constrained to

confesse Iesus

Christ, and yet

ceaseth not to

boe with mee.

Or, where thee is

that sweare by God.

b He abuseth
f Name of God: 8
to maintaine
his tyrannie.

c A Legion con-
tained aboue
6000 in num-
ber, reade Mat.
26. 53.

*Or, with vio-
lence headlong.

*Or, in the lake.

d Marke howe
low of riches &
worldly respects
hinder men to
receiue Christ.
e The world-
lings more e-
steme their
swine, then they
do Iesus Christ.
f We must de-
clare vnto o-
thers the bene-
fices which God
sheweth to-
wards vs, that
thereby they
may geue him
praise & glorie.
*Or, in the countrey
of the sen cities.
Mat. 23. 18.
Luk. 8. 41.

g Her faith
brought her to
Christ, and mo-
ued her to ap-
proche nere vn-
to him, and not
a superstitious
opinion, to attri-
bute any vertue
to his garment.

thee by b God, that thou torment me not.
f For he said vnto him, Come out of the
man, thou vncleane spirit.

9 And he asked him, What is thy name?
and he answered, saying, My name is
Legion: for we are many.

10 And he prayed him instantly, that he
would not sende them away out of the
countrey.

11 Nowe there was there in the mount-
taines a great heard of swine feeding.

12 And all the devils brought him, saying,
Send vs into the swine, that we may en-
ter into them.

13 And incontinently Iesus gave them
leave. Then the vncleane spirits went
out, and entered into the swine, and the
hearde came headlong from the high
bake into the sea, (and there were about
two thousand swine) & they were drow-
ned in the sea.

14 And the swineheards fled, and tolde it
in the cite, and in the countrey, and they
came out to see what it was that was
done.

15 And they came to Iesus, and salve him
that had bene possessed with the deuill,
and had the legion, sit both clothed, and
in his right minde: and they were afraid.

16 And they that salve it, tolde them, what
was done to him: & he was possessed with
the deuill, and concerning the swine.

17 Then they began to pray him, that he
would depart from their coastes.

18 And when hee was come into the ship,
he that had bene possessed with the deuill,
prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him,
but said vnto him, Goe thy way home to
thy friends, and shew them what great
things the Lord hath done vnto thee, and
howe he hath had compassion on thee.

20 So he departed, and began to publish
in Decapolis, what great things Iesus
had done vnto him: and all men did mar-
uile.

21 And when Iesus was come ouer a-
gaine by ship vnto the other side, a great
multitude gathered to him, and he was
nere vnto the sea.

22 And behold, there came out of the
rulers of the Synagogue, whose name
was Iairus: and when he sawe him, he
fell downe at his fete.

23 And brought him in sayng, saying, My
little daughter lieth at paynt of death: I
pray thee that thou wouldest come and
lay thine hands on her, that she may be
healed, and live.

24 Then he went with him, and a great
multitude followed him, and thynghing
him.

25 (And there was a certaine woman,
which was diseased by an issue of blood
twelue yeeres.

26 And had suffered many things of man-
ny physicians, and had spent all that she
had, and it auailed her nothing, but she
became much worse.

27 When she had heard of Iesus she came
in the peeple behind, and touched his

garment.

28 For she sayde, If I may but touch his
clothes, I shall be whole.

29 And straightway the course of her
blood was dried vp, and she felt in her
body, that she was healed of her plague.

30 And immediately when Iesus did know
in him selfe the vertue that went out of
him, he turned him round about in the
peeple, and said, Who hath touched my
clothes?

31 And his disciples said vnto him, Thou
seest the multitude throng thee, &apest
thou, who didst touch me?

32 And hee looked round about, to see her
that had done that.

33 And the woman feared and trembled:
for she knew what was done in her, and
she came and fell downe before him, and
tolde him the whole truth.

34 And he said to her, Daughter, thy faith
hath made thee whole: goe in peace, and
be whole of thy plague.)

35 While hee yet spake, there came from
the same ruler of the Synagogues house
certaine which sayde, Thy daughter is
dead: why troublest thou the master any
further?

36 As soone as Iesus heard that word spo-
ken, he sayde vnto the ruler of the Syna-
gogue, Be not afraid: onely beleue.

37 And he suffered no man to follow him,
save Peter and James, and John the
brother of James.

38 So he came vnto the house of the ruler
of the Synagogue, and sawe the tumble,
and them that wept and wailed greatly.

39 And he went in, and sayde vnto them,
Why make ye this trouble, and weep?
the childe is not dead, but sleepeth.

40 And they laughed him to scorne: but he
put them al out, and took the father, and
the mother of the childe, and them that
were with him, and entered in where the
childe lay,

41 And toke the childe by the hand, and
said vnto her, Talitha cumi, which is by
interpretation, Maiden, I say vnto thee,
arise.

42 And straightway the maiden arose,
and walked: for she was of the age of
twelue yeeres: and they were astonish-
ed out of measure.

43 And he charged them straightly that no
man should knowe of it, and commaun-
ded to geue her meate.

CHAP. VI.

4 Horre Christ and his are receiued in their owne
country. 7 The Apostles commission. 15 Some
dread opinions of Christ. 25 Iohn is put to death, &
buried, 31 Christ giueth rest vnto his disciples. 38
The five leueses and vnto fishes. 48 Christ walkeith
on the water. 55 He healeth many.

A fterward he departed thence, and
came into his owne countrey, and
his disciples followed him.

2 And when the Sabbath was come, hee
began to teach in the Synagogue, and
many that heard him, were astonished, and
sayde, * From whence hath hee these
things? and what wisdom is this that

*Or, fountain.
*Or, source.
*Or, source.

*Or, source.

h He ment, that
was not dead to
remaine so, be-
cause she should
incontinently be
restored againe
to life.

i For they had
no hope to see
her alive againe.
k That is, his
three disciples.

Mat. 13. 54.
Luk. 4. 16.

a Christ is ne-
lected of his
owne friends,
and kinfolke.

Oracles.

Oracles.

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which cometh of their own wickednes.

Matth. 13. 17.

John 4. 44.

c That is, he would not.

d Lacke of faith

maketh vs vnabie to receiue

Gods benefites.

Matth. 23.

John 1. 13.

Matth. 10. 1.

chap. 14.

John 9. 1.

e Christ onely

forbiddeeth

them to carie

anything, which

might be burde-

nous, or hinder

their message.

John 12. 8.

f Which were a

kinde of light

shoed tied to the

feet with

flings.

g He forbid-

deth curiositie

in changing

their lodgings,

in this their

freddie message.

Matth. 10. 14.

John 9. 5.

h In token of

exeration, & of

the horrible ve-

geance of God

which shall light

vpou them.

Matth. 1. 5.

and 8. 6.

John 5. 14.

i The oyle was a

signe of this mi-

raculous wor-

king, and not a

medicine to

heale diseases:

so that the gift

of miracles cea-

sing, the crea-

monie is no vse,

Matth. 14. 1.

John 9. 7.

k Meaning, of the olde

prophecie, Luke

3. 19.

l That is, this common error,

that they thought f

shouldest be departed out of one bodie, went

straight into another. Lea. 1. 8. 16. and 20. 11.

m The libertie

that Iohn vsed to reprocue vice without acception of person, de-

clareth how the true minis-

ters ought to behaue themselves,

is giuen vnto him, that enen such great workes are done by his handes?

3 Is not this f carpenter Maries sonne, the b brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were b of sended in him.

4 Then Iesus said vnto them, A w Prophet is not without honour, but in his owne countrey, and among his owne kindred, and in his owne house.

5 And he c coulde there d doe no great workes, saue that he laped his handes vpon a fewe sicke folke, and healed them.

6 And he marvelled at their vnbellefe, e & went about by the towines on euery side, teaching.

7 f And he called the twelue, and began to sende them two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their g girdles,

9 But that they should be Iohd with f sandals, and that they should not put on two coates.

10 And he said vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart h thence.

11 i And whosoeuer shall not receiue you, nor heare you, when ye depart thence, k shake off the dust that is vnder your feete, for a witnes vnto them. Woe be it vnto you, It shall be easier for Sodoma, or Gomorrah at the day of iudgement, then for that cite.

12 j And they went out, and preached, that men should amend their lues.

13 And they cast out many deuils: and they anointed many that were sicke, with i oyle and healed them.

14 k Then king Herode heard of him (for his name was spied abroade) and saide, John Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias: & some said, It is a Prophet, or as one l of o Prophets.

16 m So when Herode heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philipps wife, because hee had married her.

18 n For Iohn said vnto Herode, o It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but he could not:

20 For Herode feared Iohn, knowing

that he was a iust man, & an holp, and reuerenced him, & when he heard him, hee did many things, & he heard him gladly.

21 But the time being comenient, when Herode on his birth day made a banquet to his princes and capitaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in and daunced, & pleased Herode and them that sat at table together, the king said vnto the mayd, Aske of me what thou wilt, and I will giue it thee.

23 And hee swaie vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, enen vnto the halfe of my kingdom.

24 o So she went forth, and saide to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the king was very sore: yet for his othes sake, & for their sakes which sat at table with him, he would not refuse her.

27 And immediately the king sent the hangman, & gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke by his p body, and put it in a tombe.

30 j And the Apostles gathered themselves together to Iesus, & he tolde him al things, both what they had done, and what they had taught.

31 And he said vnto them, Come ye a part into the wilderness, and rest a while: for there were many comers and goers, that they had no leisure to eate.

32 So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran a foote thither out of all cities, & came thither before them, & assembled vnto him.

34 k Then Iesus went out, & saue a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and he began to teach them many things.

35 l And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages & towines about, & bye them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shall we goe and bye two hundred pennie worth of bread & giue them to eate?

38 m Then he said vnto them, How many loaves haue ye? go and looke. And when they knewe it, they said, Five, and two fishes.

39 So he commanded them to make them

n Such is the nature of Gods worlde, that it compelleth the verie tyrants to reuerence it: as no doubt the king had some good motions, but the seeds fell in stony places, and so tooke no roote.

o What inconuenience cometh by wanton dauncing.

Matth. 14. 8.

p Iosephus call-

eth her name

Salomen, the

daughter of Phil-

lip & Herodias,

Luke 9. 10.

q The Apostles

render account

of their message

which is to de-

clare their deli-

cacy & obedience.

r Christ beareth

with f infirmities

of his seruants,

and bringeth

them to quiet-

nes, that he may

instruct them,

and make them

strong against

troubles.

Mat. 14. 13.

Luke 9. 10.

Matth. 9. 36.

and 14. 14.

t This declareth

that there is an

horrible disorder

among these

people, where

the true preach-

ing of Gods

word wanteth.

Luke 9. 11.

Matth. 14. 15.

u Which is a

hour: five pound

sterling.

Matth. 14. 17.

Luke 9. 13.

John 6. 9.

**Or, by tablefuls: for in every range were as many as a table could hold.*
u The Greeke word signifieth such beddes as are made in a garden, so that the companie which were there fer, might seeme as rowes, or border: of beddes in a garden.

*Mat. 14. 23.
 John 6. 15.*

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word, and mightie power.

z They had forgot the miracle which was wrought with the five loaves.
Marth. 14. 34.

**Or, marketh, a Not for any such vertue that was in his garment, but for the confidence which they had in him,*

all sit downe by ^a companie upon the 3
 greene grass.
 40 Then they late downe by ^a rowes, by 4
 hundredths, and by fifties.
 41 And hee tooke the five loaves, and the 4
 two fishes, and looked up to heauen, and gave thanks: and brake the loaves, and gave them to his disciples to set before them, and the two fishes he deuided among them all.
 42 So they did all eate, and were satisfied.
 43 And they tooke by twelue baskets full of the fragments, and of the fishes.
 44 And they that had eaten, were about five thousand men.
 45 ¶ And straightway he caused his disciples to goe into the ship, and to go before unto ^a other side unto Bethsaida, while he sent away the people.
 46 ¶ Then assoone as he had sent the away, he departed into a mountaine to pray.
 47 ¶ And when euen was come, the ship was in the middes of the sea, and he alone on the land.
 48 And he saw them troubled in rowing, (for the winde was contrary unto them) & about the fourth ^a watch of the night, he came unto them, walking upon the sea, and would haue passed by them.
 49 And when they sawe him walking upon the sea, they supposed it had bene a spirit, and cried out.
 50 ¶ For they all sawe him, and were sore afraid: but anon he talked with them: & said unto them, Be of good comfort: it is I, be not afraid.
 51 ¶ Then hee went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure, and maruelled.
 52 ¶ For they had not considered the matter of the loaves, because their heartes were hardened.
 53 ¶ And they came oner, and went into the land of Genesaret, and arrived.
 54 So when they were come out of the ship, straightway they knew him,
 55 And ranne about throughout all that region round about, & began to carie him: and thither in beddes all that were sicke, where they heard that he was.
 56 And whither soeuer hee entered into townes, or cities, or villages, they layd their sicke in the ^a streets, and prayed him that they might touche at the least ^a edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The disciples eate with unwashen hands. 8 The commandment of God is transgressed by mans traditions. 20 ¶ What defileth man. 24 Of the woman of Syrophonissa. 32 The healing of the deeme. 37 The people praise Christ.

*Mat. 15. 2.
 *Or, scribe.
 a The Pharises would not eate with vnwashen handes, because they thought that the comond handling of things defiled them, so that they made holines & religion to depend in hands washings,*

¶ Then ^a gathered unto him the Pharisees, and certaine of the Scribes which came from Ierusalem.
 2 And when they sawe some of his disciples eate meate with ^a common ^a handes, (for it is to say vnwashen) they complained: they thought that the comond handling of things defiled them, so that they made holines & religion to depend in hands washings,

(For the Pharisees, and all the Jewes, except they wash their hands ^a oft, eate not, holding the tradition of the Elders.)
 4 And when they came from the market, except they walsh, they eate not: and many other things there be, which they haue taken upon them to observe, as the washing of cuppes, and ^a pottes, and of brasen vessels, and of tables.)
 5 ¶ Then asked him ^a Pharisees & Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ^a meate with vnwashen handes?
 6 ¶ Then he answered and said unto them, Surely ^a ¶ ¶ ¶ hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their ^a lippes, but their heart is farre away from me.
 7 But their worship me in vaine, teaching for doctrines ^a ^a commandements of men.
 8 For ye lap the commandment of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.
 9 And he sayde unto them, Well, ye reiect the commandment of God, that ye may observe your owne tradition.
 10 ¶ For ^a Moses said, ^a Honour thy father & thy mother: and ^a Whosoever shall curse father or mother, let him ^a be the death.
 11 But ye say, If a man say to father or mother, Corban, that is, ^a The gift that is offered by me, thou mayest haue promise, he shalbe free.
 12 So ye suffer him no more to doe any thing for his father, or his mother,
 13 Making the word of God of none effect, by your tradition which ye haue ordeined: and ye do many such like things.
 14 ¶ Then he called the whole multitude unto him, and said unto them, Hearken pou all vnto me, and understand.
 15 ¶ There is nothing without a man, that can defile him, when it entereth into him: but the things which procede out of him, are they which defile the man.
 16 ¶ If any haue eares to heare, let him heare.
 17 And when he came into an house away from the people, his disciples asked him concerning the parable.
 18 And he said unto them, What are ye without understanding also? Do ye not know ^a ^a what manner thing from without entereth into a man, can not defile him,
 19 Because it entereth not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meats?
 20 ¶ Then he sayde, That which commeth out of man, that defileth man.
 21 ¶ For from within, even out of the heart of men, procede euill thoughtes, adulteries, fornications, murders,
 22 Theftes, couetousnes, wickednes, deceit, ^a vncleannes, ^a a wicked eye, backbiting, pride, foolishnes.
 23 All these euill things come from within, and defile a man.
 24 ¶ And from thence he rose, and went into

b Or contently, striving to walsh well.
c Little pottes, somewhat more in quantitie then a wine pinte.
**Or, bread.*
15a. 29. 13.
d With an outward shewe.
e Whosoever teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.
Exod. 20. 12.
deut. 5. 16.
eph. 6. 2.
Exod. 21. 17.
Leuit. 20. 9.
Leuit. 20. 10.
f That is, without any hope of pardon.
Matth. 15. 10.
g There is no outward or corporal all thing, which entereth into man, that can defile him: meaning chiefly of meats, which if they be taken exceedingly, commeth of the inordinate lust of the heart, and so the lust is the euill.
h There is no outward or corporal all thing, which entereth into man, that can defile him: meaning chiefly of meats, which if they be taken exceedingly, commeth of the inordinate lust of the heart, and so the lust is the euill.
Gen. 6. 3. & 2. 21
**Or, vncleannes.*
**Or, enuie.*
Marth. 15. 24.

into the borders of Tyne and Sidon, and entred into an house, and would that no man should haue knowen: but hee could not be hid.

25 For a certaine woman, whose little daughter had an vnleane spirit, heard of him, and came, and fell at his feete.

26 And the woman was a Greeke, a Syrophenissian by nation, and the deuill out of her daughter.

27 But Iesus said vnto her, Let the child first be fed: for it is not good to take the childrens bread, and to cast it vnto the whelpes.

28 Then she answered, and sayde vnto him, Truely, Lord: yet in deede the whelpes eate vnder the table of the childrens crommes.

29 Then he sayde vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, there found the deuill departed, and her daughter lying on the bed.

31 And he departed againe from the coasts of Tyne and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, & stambed in his speech, and vnyed him to put his hand vpon him.

33 Then he tooke him aside from the multitude & put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and sayd vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, & the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but how much soeuer he forbad them, the more a great deale they published it.

37 And woe depoude measure astonied, saying, * He hath done all things well: he maketh both the deafe to heare, & the bolme to speake.

CHAP. VIII.

3 The miracle of the seuen loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiue his sight. 29 He vttereth his opinion of his disciples. 33 He reprooueth Peter. 34 And sheweth howe necessarie persecution is.

1 Those daies, when there was a verie great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

2 I haue a compaynion on the multitude, because they haue now continued with me these daies, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Thou can a man satiate these with bread here in the wilderness?

5 And he asked them, Howe many loaves haue ye? And they sayd seuen.

6 Then he commanded the multitude to sit

downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: so he sent them away.

10 ¶ And anon hee entred into a shippe with his disciples, and came into the partes of Dalmanutha.

11 And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, & saide, Why doth this generation seeke a signe? verely I say vnto you, a signe shall not be giuen vnto this generation.

13 So he left them, & went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselves, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstande ye: haue ye not hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 When I brake the five loaves among finer thousand, howe many baskets full of broken meate tooke ye vp? they sayd vnto him, Twelue.

20 And when I brake seuen among foure thousand, howe many baskets of the remainings of broken meate tooke ye vp? and they sayd, Seuen.

21 Then he sayde vnto them, A holwe is it that ye vnderstand not?

22 And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touche him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him, if he sawe ought.

24 And he looked vp, and sayd, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and saw euery man as a tree out clearely.

26 And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, & his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whome doe men say

Mat. 15. 39.

c Which was nere to Bethsaida, betwene the lake of Genesareth and mount Thabor.

Mar. 16. 1.

d Oh the incomprehensible lous of our Christ!

how long shall we abuse his great mercies!

e Christ goeth about by sharpening of speech to

save them from wilfull destruction.

Or, a signe be giuen.

f As if he would say, If I shew them any signe,

let me be a liar, and deceiver.

Mar. 16. 5.

g He willeth them to beware

contagious doctrine, and such

subtile practises as the aduersaries vsed to

suppresse his gospel.

Ioh. 6. 11.

h Christ repro- ueth them be- cause their

minds are as yet vpon the material leauen, notwithstanding they

had proued by diuers miracles that he gaue the their daily bread

Mat. 16. 3.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

Mat. 16. 18.

h Meaning the lewes to whom the promises were first made. i The lewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion. k Shee asketh but the poore crommes, and not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion that he hath vpon mans miseries, Gen. 31. ead. 39. 16. m As if they would say, besides all y miracles that he hath done, even this now declareth that whatsoever he doth, is very well.

Mat. 15. 33.

a Christ prouideth for his, when they seeme to be delituate and forsaken, Or, presence, b If bread were so hard to come by, it seemed vnp- possible to ob- taine either meate.

Mat. 16. 18. that

Peters confession.

S. Marke.

The vertue of faith.

i He that is the
anointed of God
& fulfilled with
al grace formās
saluacion.
k Deferring it
to a more com-
modious time,
lest sudden halfe
should rather
hinder then fur-
ther the mystery
of his com-
ming.

l This word fig-
nifieth, aduer-
sarie, or enemy:
and he calleth
him so because
he did as much
as in him lay, to
pull him from
obeying God.

Math. 10. 38. &
16. 24.
Luk. 9. 23. &
14. 27.

Mat. 10. 39. &
16. 25.
Luk. 9. 24. & 17.
33.
John 12. 25.

m For mortali-
tie and corrup-
tion, he shall re-
ceiue immortali-
tie and perfe-
ction.

Mat. 10. 33.
Luk. 9. 26.
& 12. 9.

that I am?

28 And they answered, Some say, John
Baptist: and some, Elias: and some, one
of the Prophets.

29 And he said vnto them, But whom say
ye that I am? Then Peter answered and
said vnto him, Thou art the Christ.

30 And he sharply charged them, saying, con-
fessing him they should tell no man.

31 Then he began to teach them that the
Sonne of man must suffer many things,
& should be reioyned of the Elders, & of
the hie Priestes, & of the Scribes, and be
slaine, and within three daies rise againe.

32 And he spake that thing plainely. Then
Peter tooke him aside, and began to re-
buke him.

33 Then he turned backe and looked on his
disciples, and rebuked Peter, saying, Get
thee behind me, Satan: for thou vnder-
standest not the things that are of God,
but the things that are of men.

34 And hee called the people vnto him
with his disciples, and sayde vnto them,
Who soeuer will follow me, let him forsake
him selfe, and take vp his crosse, and
followe me.

35 For whosoever will save his life, shall
lose it: but whosoever shall lose his life for
my sake and the Gospels, he shall save it.

36 For what shall it profite a man, though
he should winne the whole world, if he
lose his soule?

37 What shall a man giue for recom-
pence of his soule?

38 For whosoever shall be ashamed of me,
and of my wordes among this adulter-
ous and sinful generation, of him shall
the Sonne of man be ashamed also, when
he cometh: in the gloire of his Father
with the holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 26
The doctrine first is cast out. 29 The force of pray-
er and fasting. 31 Of the death and resurrection
of Christ. 33 The dispensation vnto should be
the greatest. 38 Not to hinder the course of the Gospel,
42 Offences are forbidden.

1 And he sayde vnto them, Verily I
say vnto you, that there be some of
them that stand here, which shall not
taste of death, till they haue seene the King-
dome of God come with power.

2 And sixe daies after Iesus tooke Pe-
ter, and James, and John, and brought
them vp into an hie mountaine out of the
way alone, and he was transfigured be-
fore them.

3 And his raiment did shine, and was very
white, as snow, so white as no fuller can
make vpon the earth.

4 And there appeared vnto them Elias
with Moses, & they were talking with
Iesus.

5 Then Peter answered, & sayde to Iesus,
Mafter, it is good for vs to be here: let vs
make also thre tabernacles, one for thee,
and one for Moses, and one for Elias.

6 For he knew not what he said: for they
were afraide.

according to his owne capacitee, not considering the end thereof.

7 And there was a cloude that shadowed
them, and a voice came out of the cloude,
saying, This is my beloued Sonne:
heare him.

8 And suddenly they looked round about,
and sawe no more any man save Iesus
onely with them.

9 And as they came downe from the
mountaine, he charged them, that they
should tell no man what they had seene,
saue when the Sonne of man were risen
from the dead againe.

10 So they kept that matter to the selues,
and demanded one of another, what the
rising from the dead againe should meane?

11 Also they asked him, saying, Why
say the Scribes, That Elias must first
come?

12 And he answered, and said vnto them,
Elias verily shall first come and reioyce al
things: as it is written of the Sonne
of man, he must suffer many things, and
be set at nought.

13 But I say vnto you, Elias is come,
(and they haue done vnto him whatso-
euer they would) as it is written of him.

14 And when he came to his disciples,
hee saue a great multitude about them,
and the Scribes disputing with them.

15 And straightway all the people, when
they beheld him, were amazed, and came
to him, and saluted him,

16 Then hee asked the Scribes, What dis-
pute you among your selues?

17 And one of the company answered, and
sayde, Mafter, I haue brought my sonne
vnto thee, which hath a deuillish spirit:

18 And whersoever he taketh him, he teas-
teth him, and hee someth, and gnaseth
his teeth, and pincheth away: and I spake
to thy disciples that they should cast him
out, and they could not.

19 Then he answered him, & said, O faith-
les generation, howe long now shall I
suffer with you? Howe long now shall I
suffer you? Bring him vnto me.

20 So they brought him vnto him: and as
soone as the spirit sawe him, he tare him,
and hee fell downe on the ground, wail-
lowing and foaming.

21 Then he asked his father, Howe long
time is it since hee hath bene thus? And
he sayd, Of a childe.

22 And oft times he casteth him into the
fire, and into the water to destroy him:
but if thou canst doe any thing, helpe vs,
and haue compassion vpon vs.

23 And Iesus sayde vnto him, If thou
canst beleue it, all things are possible to
him that beleueth.

24 And straightway his father of the childe
creeping with teares, said, Lord, I beleue:
helpe my vnbeleefe.

25 When Iesus saw that the people came
running together, he rebuked the vnleane
spirit, saying vnto him, Thou deuill
and deafe spirit, I charge thee, come out
of him, and enter no more into him.

that is contrarie to his will, or that is not reuelled in his wordes.

m That is, the feebleness, and imperfection of my faith.

Mat. 3. 17. & 17.
5. Luke 3. 22.
chap. 1. 11.

d Christ onely
must be the
chiefe teacher &
instructor of all
them, which
professe them
selues to be his
members, seeing
that God & Fa-
ther giueth him
this authoritie,
and command-
eth vs this o-
bedience.

Mat. 17. 9.

Mat. 4. 5.

e Their false
opinio was that
either Elias
should rise again
from the dead,
or that his soule
should enter into
some other body

Isa. 53. 4.

f That is, John
Baptist.

Mat. 17. 14.
Luk. 9. 37. & 38.

g To the nine,
which he left
the day before.

h Or, against them.
When I spirit
cometh vpo him
he teareth him
with inward for-
row and pangs,
as in a colike a
man feebleth such
griefe, as if his
bowels were
rent asunder.

i It seemeth
that this man
deserued not so
sharp an answer
but Christ spea-
keth in his per-
son to the Pha-
rises, which
were stubborne
and despera-
te. The Lord is
euer ready to
helpe vs, so that
we put him not
backe through
our incredulity.

l All things that
are agreeable to
the will of God,
shall be graunted
to him that be-
leueth: for faith
seeketh nothing.

26 Then

n Meaning, the
childe.

26 Then the spirit crept, and rent him soze,
and came out, and he was as one dead,
in so much that many said, He is dead.

27 But Iesus took his hand, and lift him
up, and he rose.

28 And when he was come into the house,
his disciples asked him secretly, Why
could not we call him out?

29 And he said vnto them, This kinde can
by no other meanes come forth, but by
prayer and fasting.

30 ¶ And they departed thence, & went
through Salue, and he would not that
any should haue knowen it.

31 For he taught his disciples, and saide
vnto them, The Sonne of man shall be
delivered into the hands of men, & they
shall kill him, but after that he is killed,
he shall rise againe the third day.

32 But they vnderstode not that saying,
and were afraide to aske him.

33 ¶ After he came to Capernaum: and
when he was in the house, he asked them,
What was it that you disputed among
your selves?

34 And they helde their peace: for by the
way they reasoned among them selues,
who should be the chiefest.

35 And he sat downe, & called the twelue,
and said to them, If any man desire to be
first, the same shall be last of all, and ser-
uant vnto all.

36 And he tooke a little childe, and set him
in the middes of them, and tooke him in
his armes, and said vnto them,

37 Whosoever shall receive one of such little
children in my Name, receiveth me: and
whosoever receiveth me, receiveth not
me, but him that sent me.

38 ¶ Then Iohn answered him, saying,
Master, we sawe one casting out devils
by thy Name, which followed not vs,
and we forbade him, because he follow-
eth vs not.

39 But Iesus said, Forbid him not: for
there is no man that can doe a miracle
by my Name, that can lightly speake
against me.

40 For whosoever is not against vs, is
on our part.

41 And whosoever shall give you a cup of
water to drinke for my Names sake, be-
cause ye belong to Christ, verely I say
vnto you, he shall not lose his reward.

42 And whosoever shall offend one of
these little ones, that beleue in mee, it
were better for him rather, that a mil-
stone were hanged about his necke, and
that he were cast into the sea.

43 Wherefore if thine hande cause thee
to offend, cut it off: it is better for thee
to enter into life, unaimed, then hauing two
handes, to goe into hell, into the fire that
neuer shall be quenched,

44 Wherefore if thy righte hande cause thee
to offend, cut it off: it is better for thee
to enter into life, unaimed, then hauing two
handes, to goe into hell, into the fire that
neuer shall be quenched,

45 Likewise, if thy foote cause thee to of-
fend, cut it off: it is better for thee to goe
halt into life, then hauing two fetters to be
cast into hell, into the fire that neuer shall
be quenched,

46 Where their woyme dieth not, and the
fire neuer goeth out.

47 And if thine eye cause thee to offend,
plucke it out: it is better for thee to goe to
God by false into the kingdome of God with one eye,
then hauing two eyes, to be cast into hel
fire.

48 Where their woyme dieth not, and the
fire neuer goeth out.

49 For euery man shall be salted with
fire: and euery sacrifice shall be salted
with salte.

50 Salt is good: but if the salt be vnto
saourie, wherewith shall it be seasoned? de-
stroy grace haue salte in your selues, & haue
peace, that they haue
recieued of
God: are as salt,

which hath lost his saour, and are worse then
in selde.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth
Christ. 30 Their reward that are persecuted. 35
Of the finnes of Lebedeus. 46 Barimeus bath
his eyes opened.

¶ And he arose from thence, and went
into the coasts of Iudaea by the farre
side of Iordain, and the people re-
sorted vnto him againe, & as he was wont,
he taught them againe.

¶ Then the Pharisees came and asked him,
if it were lawfull for a man to put away
his wife, and to marry another.

¶ And he answered, and saide vnto them,
What did Moses commaunde you?

¶ And they said, Moses suffered to write a
bill of diuorcement, and to put her away.

¶ Then Iesus answered, & said vnto them,
For the hardness of your heart he wrote
this precept vnto you.

¶ But at the beginning of the creation,
God made them male and female.

¶ For this cause shall man leaue his
father and mother, and cleaue vnto his
wife.

¶ And they twaine shall be one flesh: so
that they are no more twaine, but one
flesh.

¶ Therefore, what God hath coupled to-
gether, let no man separate.

¶ And in the house his disciples asked
him againe of that matter.

¶ And he saide vnto them, Whosoever
shall put away his wife and marrie an-
other, he committeth adultery against her.

¶ And if a woman put away her hus-
band, and be married to another, shee
committeth adultery.

¶ ¶ Then they brought little children to
him, that he should touch them: for his
disciples rebuked those that brought them.

¶ But when Iesus saue it, hee was dis-
pleased, and saide to them, Suffer the
little children to come vnto me, and for-
bid them not: for of such is the kingdome
of God.

¶ Verely I say vnto you, Whosoever
shall receiue the kingdome of God as a
little childe, he shall not enter therein.

¶ And hee tooke them vp in his armes,
and put his hands vpon them, and ble-
sed them.

¶ ¶ And when he was gone out on the
day, hee saide vnto his disciples, I goe
to God.

¶ ¶ And when he was gone out on the
day, hee saide vnto his disciples, I goe
to God.

¶ ¶ And when he was gone out on the
day, hee saide vnto his disciples, I goe
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day, hee saide vnto his disciples, I goe
to God.

¶ ¶ And when he was gone out on the
day, hee saide vnto his disciples, I goe
to God.

q To wit, onely
as man, but as
him in whom is
all perfection &
fullness of all
graces and be-
nefices.

Luke 9.49.
1 Cor. 12.3.
¶ Or any great
workes.

r Although he
shewe not him-
selfe to be mine,
yet in that he
beareth reue-
rence to my
Name, it is
ynough for vs.

Mat. 10.42.
Mar. 18.6.
Luk. 17.12.
Mat. 5.30.
¶ & 18.6.

s It is a manner
of speech, which
signifieth, that
we should cut
off all thing,
which hinder vs
to serue Christ.

I. 4. 6. 24.
¶ These simili-
tudes declare
the paines, and
eternall tormentes
of the damned.

¶ These simili-
tudes declare
the paines, and
eternall tormentes
of the damned.

¶ These simili-
tudes declare
the paines, and
eternall tormentes
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the paines, and
eternall tormentes
of the damned.

¶ These simili-
tudes declare
the paines, and
eternall tormentes
of the damned.

The vertue of faith.

55 The buyers and sellers are cast out of

Math. 10. 29.
Luke 18. 35.
p The other
Euangelistes
mention two,
but Marke na-
meth him that
was most
known.

1

of the Temple, 24 He declared the verities of faith, and how we should pray. 27 The Pharises question with Christ.

Mat. 21. 7.
Luk. 19. 29.

Christ sheweth by this poore tree, the state of his kingdom, and it is not like to the great magnificence of this world.

Luk. 12. 14.

Every one shewed some signe of honour and reverence. *Or, say, I pray thee.*

Many came in their owne name, but Christ came in the Name of the Lord. Because the promise was made to him. *Mat. 31. 10. Luk. 19. 45. Math. 21. 19.* Christ was subject to our infirmities.

This was to declare how much they displeased God, which haue but an outward shewe and appearance without fruit.

Mat. 56. 7.
Luk. 7. 11.

For neither could they suffer reprehension, nor that their profile should be hindered.

1 And when they came nere to Ierusalem, into Bethphage and Bethania vnto the mount of olives, he sent forth two of his disciples,

2 And said vnto them, Go your waies into that towne: & is ouer against you, & as soon as ye shall enter into it, ye shall finde a colt bounde, whereon neuer man sat: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him thither.

4 And they went their way, and founde a colt tied by the doore without, in a place where two wapes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them. So they let them goe.

7 And they brought the colt to Iesus, and cast their garments on him, and he sat vpon him.

8 And many spied their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, & they that followed, cried, saying, Hosanna: Blessed be hee that cometh in the Name of the Lord.

10 Blessed be the kingdom that cometh in the Name of the Lord of our father: David: Hosanna, O thou which art in the highest heauens.

11 So Iesus entered into Ierusalem, and into the Temple: & when he had looked about on all things, & now it was evening, he went forth vnto Bethania with the twelue.

12 And on the morowe when they were come out from Bethania, he was hungry,

13 And seeing a figge tree a farre off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and saide to it, If neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 And when they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doves.

16 Neither would he suffer that any man should carpe a beest through the Temple.

17 And he taught, saying vnto them, Is it not written, My house shall be called the house of prayer vnto all nations: but you haue made it a den of thieves.

18 And the Scribes and the Priests heard it, and sought how to destroy him: for

they feared him, because the whole multitude was alionied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 And in the morning as they passed by, they saw the figge tree dried up from the rootes.

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, & said vnto them, Haue faith in God.

23 For verily I say vnto you, that whosoever shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not waue in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer hee saith, shall be done to him.

24 Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue ye shall haue it, and it shall be done vnto you.

25 But when ye shall stand, & pray, forgive, if ye haue any thing against any man, & your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

27 Then they came againe to Ierusalem: & as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie dost thou these things? & who gaue thee this authoritie, that thou shouldest do these things?

29 Then Iesus answered, and saide vnto them, I will also aske of you a certaine thing, & answer me me, & I will tell you by what authoritie I do these things.

30 The baptism of Iohn, was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they answered, and said vnto Iesus, We can not tell. And Iesus answered, and saide vnto them, Neither will I tel you by what authoritie I do these things.

CHAP. XII.

1 The vineyard is let out. 14 Obedience & tribute due to Princes. 25 The resurrection of the dead. 28 The sunne of the Lawes. 35 Christ the sonne of David. 38 Hypocrites must be observed. 41 The offering of the poore & widowes.

1 And he began to speake vnto them in paraboles. A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the wines, & built a towne in it, and let it a The Greeke out to husbandmen, and went into a strange countrey.

2 And at a time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vines.

3 But liquor.

Christ taketh occasion to instruct them of the vertue of faith.

Mat. 7. 7.

Luk. 11. 9. He teacheth vs not hereby to aske whatsoever seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the words of God.

Mat. 6. 14.

Mat. 21. 23. Luk. 10. 12.

He comprehendeth his whole office and ministerie.

They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

3 But they took him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and byake his head, and sent him away shauellike handled.

5 And againe he sent another, & him they flew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence mee sonne.

7 But the husbandedmen saide among them selues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He will come, and destroye these husbandedmen, and giue the vineyard to others.

10 Haue ye not read so much as this scripture? The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared people: for they perceived that he spake that parable against them: therefore they left him, & went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, and of the Herodians that they might take him in his talke.

14 And when they came, they saide vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the person of men, but teachest the way of God truly, is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? But he knewe their hypocritie, and saide vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and he saide vnto them, Whose is this image & superscription? and they saide vnto him, Cæsars.

17 Then Iesus answered, and saide vnto them, Giue to Cesar the things that are Cæsars, & to God, those that are Gods: and they marvelled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, & when he died, left no issue.

21 Then the second tooke her, and he died, neither did hee yet leaue plure, and the third likewise.

22 So leuen had her, and left no plure: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall the be of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are ye not therefore deccied, because ye know not the Scriptures, ney-

ther the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor women are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bulsh God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deccied.

28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that hee had answered them well, he asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, & with all thy soule, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, that is, Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the truth, for there is one God, & that there is none but he,

33 And to loue him with all the heart, and with all the understanding, and with all the soule, and with all the strength, & to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus saw that hee answered discreetly, he saide vnto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe saide by the Holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what means is he then his Sonne? and much people heard him gladly.

38 ¶ Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the firste rooms at feastes, 40 Which deuoure widowes houses, esen under a colour of long prayers. These shall receiue the greater damnation.

41 ¶ And as Iesus late ouer against the treasury, he behelde how the people cast money into the treasury, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verily I say vnto

h Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that then there shall neede no more marriage.

Exod. 3.6. marth. 2.2.2. Then it followeth that they liue, although they be deccied out of this life.

Marth. 2.2.3. Exo. 20.2. deus. 4. Orshon's.

k That is, depecth on the first, & proceedeth of the loue of God.

Louis. 19.8. mar. 12.39. rom. 13.9. gal. 5.14. ian. 1.3. l He meaneth all the ceremonies of the Law,

wherein the hypocrites put great holiness.

In because he shewed his life willing to be taught, and well perceived the difference be-

tween our outward profession, and which god doth principally require of vs.

Marth. 23.44. Luke 20.41. n Inspired by the holy Ghost and by the spirit of prophesie.

Ps. 110.1. Mar. 23.4. Lu. 11.43. and 20.46.

Or, as he taught. o He considereth not their apparell, but their vaine ostentation and outward shewe of holiness, wherby they deccie the simple people.

Marth. 23.34. Luke 20.47. p Or, and vnder pretence praye.

Luke 11.6. p Which is a-bourthouse a far vnto thing.

b He sheweth the plague that shal befall these ambitious and conetous rulers, whose hearts are hardened against Christ. Pal. 118.22. 1.2. 28.16. mat. 21.42. Ps. 118.22. rom. 9.33. 1. pet. 2.7.8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratively of Dauid, is fulfilled in Christ, reade Math. 22.16. Marth. 22.15. Luke 20.20.

d As the qualities of the mind or bodie, or of outward things.

e As godly manners, agreeable to Gods Lawes. f He gaue them to vnderstand that he knewe their malicious intent.

Rom. 1.7. Marth. 22.23. Luke 20.27.

Deut. 25.5. g This was a pollicie law giuen for a time for the preferuation of families, read Math. 23.24.

Our Saviour
themself our
suffer, by our af-
fections and rea-
dy wille.

unto you, that this people which hath
cast me in the all they which have cast
into the treasure;
4 For they all did cast in of their super-
fluities: but the of her povertie did cast in
all that she had, even all her living.

CHAP. XIII.

1 The destruction of Ierusalem. 10 The Gospel shall
be preached to all. 9. 22 The persecution and
false prophes which shall be before the coming of
Christ, whose house is uncertaine. 33 He exhor-
teth every one to watch.

1 As he went out of the Temple,
one of his disciples saide unto him,
Master, see what stones and what
buildings are here.

2 Then Jesus answered & said unto him,
Dost thou these great buildings? there
shall not be left one stone vpon a stone, that
shall not be throwen downe.

3 And as he was on the mount of olives,
ouer against the Temple, Peter, & James,
and John, & Andrew asked him secretly,
Tell vs, when shall these things be? and
what shall be the signe wher al these things
shall be fulfilled?

4 And Jesus answered the, & began to say,
Take heed lest any man deceiue you.
For many shall come in my name, saying,
I am Christ, and shall deceiue many.
5 Furthermore when ye shall heare of
warres, and rumors of warres, be ye
not troubled: for such things must needs
be: but the ende shall not be yet.

6 For nations shall rise against nation,
and kingdomes against kingdomes: & there shall
be earthquakes in diuers quarters, and
there shall be faunne and troubles: these
are the beginnings of sorowes.

7 But take ye heed to your selues, for they
shall deliuer you vp to the Councils, and
to the Synagogues: ye shall be beaten,
and brought before rulers and kings for
my sake, for a testimony vnto them.

8 And the Gospel must first be published
among all nations.

9 But when they leade you, and deliuer
you vp, take ye no thought afore, neither
premeditate what ye shall say: but what
soever is giuen you at the same time, that
speak: for it is not ye that speak, but
the holy Ghost.

10 And the brother shall deliuer the
brother to death, and the father the sonne,
and the children shall rise against their
parents, and shall cause them to die.

11 And ye shall be hated of all men for
my sake: but who soerer shall endure
vnto the ende, he shall be saved.

12 Whosoerer shall see the abomi-
nati of desolation (spoken of by Admi-
el the Prophet): standing where it ought
not, (let him that readeth, consider it)
then let them that be in Iudaea, flee into
the mountains.

13 And let him that is vpon the house, not
come downe into the house, neither enter
therein, to fetch any thing out of his house.

14 And let him that is in the field, not turn
backe againe vnto the things, which he
left behinde him, to take his clothes,

15 Then two shall be to the that are in the field,
& to them that give sicke in those daies.
16 Whosoerer shall see that your sight be not
in the winter.

17 For there shall be in those daies such tri-
bulation, as was not from the beginning
of the creation which God created vnto
this time, neither shall be.

18 And except that the Lord had shortened
those daies, no flesh should be saved: but
for the elects sake, which he hath chosen,
he hath shortened those daies.

19 Then if any man say to you, Lo, here
is Christ, or, lo, he is there, beware, it is
not.

20 For false Christs shall rise, & false pro-
phets, & shall shewe signes & wonders,
to deceiue if it were possible, the very elect.

21 But take ye heed: behold, I haue shew-
ed you all things before.

22 Whosoerer in those daies, after that
tribulation, the Sonne shall ware darke,
and the Sonne shall not giue her light,

23 And the stars of heauen shall fall: and
the powers which are in heauen, shall shake.

24 And then shall they see the Sonne of
man coming in the cloudes, with great
power and glorie.

25 And he shall send his Angels, & they
shall gather together his elect from the foure
windes, and from the vniuersall part of the
earth to the vniuersall part of heauen.

26 Now learne a parable of the figge tree.
When her bough is yet tender, and it
bringeth forth leaues, ye knowe that somer
is nere.

27 So in like manner, when ye see these
things come to passe, know that the king-
dome of God is nere, even at the doores.

28 Verily I say vnto you, this generation
shall not passe, til these things be done.

29 Heauen and earth shall passe away, but
my wordes shall not passe away.

30 But of that day and houre knoweth
no man, no, nor the Angels which are in
heauen, neither the Sonne himselfe,
saue the Father.

31 Take heed to watch, and pray: for ye
knowe not when the time is.

32 For the Sonne of man is as a man going
into a strange countrey, and leaueth his
house, and giveth authority to his ser-
uants, and to enter into his house, and
commandeth the porter to watch.

33 Watch therefore, (for ye knowe not
when the master of the house will come, at
even, or at midnight, or at the cocke crow-
ing, or in the dawning)

34 Lest if he come suddenly, he should find
you sleeping.

35 And those things that I say vnto you,
I say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 3 Marie Mag-
dalene accometh Christ. 12 The passenger is ca-
zen. 18 He selleth afore of the treasure of Iudas. 22
The Lords Supper is instituted. 26 Christ is taken,
67 Peter denieth him.

And two daies after followed the
feast of the passenger, and of unlea-
uened bread: and the high Priests,
and Scribes sought howe they might
take

For they shall
not be able to
flee.

1 That you haue
no let to hinder
you when you
should escape.

Or man,
Mat. 24. 13.
Luk. 21. 8.

k The elect may
waue and be
troubled, but
they cannot ve-
terly be decei-
ued, and ouer-
come.

l Wherefore he
that suffereth
himselfe now to
be seduced, hath
none excuse.

1/a. 1. 10. 2. 10.
3. 2. 7. 10. 2. 10.
3. 1. 5.

m This teacheth
that there shall
be a change of the
whole order of
nature.

Mat. 24. 37.
n The word signi-
fifieth the space
of a 1000. yeeres:
albeit these com-
to passe before
fiftie yeeres.

o When the de-
struction of Ie-
rusalem, the per-
secutions & illu-
sions shall come:
but chiefly these
are vnderstand
of the seconde
comming of
Christ.

p In that he is
man and Medea-
tor.

Mat. 24. 42.
q For of the com-
ming we are
most assured:
but of the time,
the yere, the day
or houre, we are
ignorant, and
therefore must
watch continu-
ally.

Mat. 26. 26.
Luk. 22. 2.

Math. 24. 7.
Luk. 21. 5.

Luk. 19. 43. 44.

Eph. 5. 6.

2. Thess. 2. 1.

a He doth an-
swer them of
more necessa-
rie for them to
know, then the
things that they
demanded.

b Vitiating the
authority of
Christ.

c That they
may be inexcus-
able.

Mat. 10. 19. Luk. 11. 11. 12.

d He wely for-
biddeth that
care which com-
meth of distul-
e. This is not to
make them neg-
ligent, but to
assure them that
he will assist
them and in-
struct them suf-
ficiently with an-
swers, so that
they may here-
by perceiue that
their defence
handeth not in
their owne wise-
dome, or elo-
quence.

Mat. 24. 1. 5.

f This is mean-
e of that time
that the Romanes
should prophane
the Temple.

Or being

Luk. 21. 20. 21.

g Because the
destruction shall
be most extreme
and cruel.

Mat. 26. 6.
John 12. 1.

* Or, of pure hands,
& faithfully made
As Iudas who
caused this mur-
muring.

b Which are in
value about fixe
pound sterling.
c To wit, Iudas:
who was offen-
ded therewith, &
therefore made
a busines.

Mat. 26. 4.
Luke 22. 4.
He tooke oc-
casion by this
oyntment as of a
thing euil done.

Mat. 26. 19.
Luke 22. 7. 8.

Mat. 26. 30.
Luke 22. 34.
John 13. 21.
e To dip the
hand, is as much
to say, as he that
is accustomed
to eat with me.
Tpsl. 41. 9.
John 13. 18.
Mat. 26. 24.
act. 1. 16.
f This declareth
that nothing can
be done without
Gods proui-
dence.
Mat. 26. 26.
John 13. 14.
g Reade Mar.
chap. 26. 26.

take him by craft, and put him to death.

2 But they sayd, Not in the feast day, least
there be any tumult among the people.

3 * And when he was in Bethania in the
house of Simon the leper, as he late at
table, there came a woman hauing a bore
of ointment of spikenard, very costly, & she
broke the bore, & powred it on his head.

4 Therefore some disdained among them
sculces, and saide, To what ende is this
waste of ointment?

5 For it might haue bin sold for moze then
three hundred pence, & bin giuen vnto
the poore, & they grudged against her.

6 But Iesus saide, Let her alone: why
trouble ye her? she hath wrought a good
worke on me.

7 For ye haue the poore with you alwayes,
and when ye will ye may do them good,
but me ye shall not haue alwayes.

8 She hath done þe the could: she came afoze
hand to anoint my body to the burying.

9 Where I say vnto you, Whersoener this
Gospel shall be preached throughout the
whole world, this also þe she hath done,
shall be spoken of in remembrance of her.

10 * Then Iudas Iscariot, one of the
twelue, went awap vnto the hye priests,
to betray him vnto them.

11 And when they heard it, they were glad,
and promised that they would gve him
money: therefore he sought how he might
conueniently betray him.

12 * Showe the first day of vneleached
bread, when they sacrificed þe Passouer,
his disciples said vnto him, Where wilt
thou that we goe and prepare, that thou
makest eate the Passouer?

13 Then he sent forth two of his disciples,
and said vnto them, Goe ye into the cite,
and there shall a man meete you bearyng
a picher of water: follow him.

14 And whersoener he goeth in, say ye to
the Goodman of the house, The Master
saith, Where is the lodging wher I shall
eate the Passouer with my disciples?

15 And he wil helpe you an vpper cham-
ber which is large, furnished & prepared:
there make it ready for vs.

16 So his disciples went forth, & came to
the cite, and found as he had saide vnto
them, and made ready the Passouer.

17 * And at euill he came with the twelue.

18 And as they late at table and did eate,
Iesus saide, Verily I say vnto you, that
one of you shall betray me, which eateth
with me.

19 Then they began to be sorrowfull and
to say to him one by one, Is it I? and as
nother, Is it I?

20 And he answered and said vnto them,
It is one of the twelue that I dipperly
with me in the platter.

21 * Cruelly the Sonne of man goeth his
way, as it is writen of him: but woe
be to that man, by whom the Sonne of
man is betrayed: it had bene good for
that man, if he had neuer bene bozne.

22 And as they did eate, Iesus tooke the
bread, and when he had giuen thanks,
he brake it and gaue it to them, and said,

Take, eate, this is my body.

23 Also he tooke the cuppe, & when he had
giuen thanks, gaue it to them: and they
all dranke of it.

24 And her sayde vnto them, This is my
blood of the newe Testament, which is
shed for many.

25 Verily I say vnto you, I wil drinke no
more of the fruite of the vine, vntill that
day, that I drinke it newe in the kings
domme of God.

26 And when they had sing a psalme, they
went out to the mount of Olives.

27 * Then Iesus saide vnto them, All ye
shall be offended by me this night: for it
is writen, I will smite the shepheards,
and the sheepe shall be scattered.

28 But after that I am risen, I will goe
into Galilee before you.

29 And Peter saide vnto him, Although
all men should be offended, yet would I
not I.

30 Then Iesus sayde vnto him, Verily I
say vnto thee, this day, even in this night,
before the cocke crowe twice, thou shalt
denie me thrise.

31 But he saide moze earnestly, If I should
die with thee, I will not denie thee: like-
wise also said they all.

32 * After, they came into a place named
Gethsemane: then he sayde to his disci-
ples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and
James, and John, and he began to be
afraid, and in great heavynesse,

34 And sayd vnto them, My soule is very
heauie, euen vnto the death: tary here and
watch.

35 So he went forwarde a litle, and fell
downe on the ground, and prayed, that
if it were possible, that houre might passe
from him.

36 And he sayd, Abba, Father, all things
are possible vnto thee: take away this
cuppe from me: neuertheless, not that I
will, but that thou wilt, be done.

37 Then he came and found them sleeping,
and sayd to Peter, Simon, sleepest thou?
couldst not thou watch one houre?

38 Watch ye, and pray, that ye enter not
into temptation: the spirit is ready in deede is re-
ady, but the flesh is weake.

39 And againe he went awap, and prayed,
and spake the same wordes.

40 And he returned, and founde them a
sleepe againe: for their eyes were heauie:
neither knew they what they should an-
swere him.

41 And he came the third time, and sayde
vnto them, Sleepe henceforth, and take
your rest: is enough: the houre is come:
behold, the Sonne of man is deliuered
into the hands of sinners.

42 Rise vp: let vs go: lo, he that betray-
eth me, is at hand.

43 * And immediatly, while he yet spake,
came Iudas that was one of the twelue,
and with him a great multitude with
swords and staves from the hye priests,
and Scribes, and Elders.

44 And he that betrayed him, had giuen
them

h The Greeke
word is to blasse
which is here
taken onely to
gve thanks, as
S. Luke and S.
Paul interprete
it, & S. Marke al-
so speaking of
the cup.

John 16. 33
i That is, tur-
ned from me,
because of the
persecution.
Zech. 13. 7.
Chap. 16. 7.

Mat. 26. 36.
Luke 22. 39.

k His diuinitie
was as it were
hid, and his ho-
manitie shewed
it selfe fully.

l As in Ebrewe,
and Abba in the
Syrian tongue
signifieth father.
m He starved
not so to his
owne will, but
that willingly he
offred him selfe
to obey God,

n He meant
that the houre
will come when
they shall bee
kept from slee-
ping.
Mat. 26. 47.
Luke 22. 47.
John 18. 3.

o It was the fashion then to greet with kissing at their meetings, and also at their departure.
p He repeateth it twice, as if he had bene moved with a certaine picie in taking his last leave.

q To wit, Peter.
r Called Malchus.

f Which declarereth that no man can doe any thing contrary to Gods ordinance.

r Meaning, all the disciples.

Mat. 19. 57.
Luke 22. 54.
John 18. 24.

u That is, they which had chiefest authority among priests.
x Which signifieth that his hostile rebellion now to be oblated.

Or light.

Mat. 16. 56.
Or, over not like.

John 1. 19.

y These two witnessses differed, in that the one reported that Christ said, he could destroy the Temple, (as Mark, writeth) and the other said, that he said, that he would do it, as is here noted.

z That is, of God, who is worthy praise: the which word in their language, the Jewes when they speake of God, use commonly in their writings even to this day.

Mat. 24. 10.

a Whom they now condemned in this base estate, they should see appeare at the last day with majestie and glorie.

b This declarereth the wickedness & insolence of the governors and rulers, seeing their officers contrary to all justice, thus raged and tormented him, that was innocent.

them a token, saying, Whomsoever I shall kisse, he is to take him, and lead him away safely.

43 And alsoone as he was come, he went straightway to him, and said, P. Master, and kussed him.

44 Then they laide their handes on him, and tooke him.

45 And one of them that stood by, drew out a sword, and smote a servant of the hie Priest, and cut off his eare.

46 And Jesus answered & said unto them, He be come out as unto a thiefe with swordes and with staves to take me.

47 I was dappil with you teaching in the Temple, and ye rooke me not: but this is done p the Scriptures should be fulfilled.

48 Then they all forsooke him, and fled.

49 And there followed him a certaine pong man, clothed in linnen vpon: he bare bus

dy, and the pong men caught him.

50 But he left his linnen cloth, & fled from them naked.

51 So they ledde Jesus away to the hie Priest, & to him came all the hie priests, and the Elders, and the Scribes.

52 And Peter followed him a farr off, even into the hall of the hie Priest, and sate with the servants, and warmed himselfe at the fire.

53 And the hie Priest, and all the Council fought for witnessse against Jesus, to put him to death, but found none.

54 For many bare false witnessse against him, but their witnessse agreed not together.

55 Then there arose certaine, & bare false witnessse against him, saying,

56 We heard him say, I will destroy this Temple made with hands, & within three dayes I will builde another, made without hands.

57 But their witnessse yet agreed not together.

58 Then the hie Priest stood by amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these beare witnessse against thee?

59 But he held his peace, and answered nothing. Again the hie Priest asked him, and said unto him, Art thou Christ the Sonne of the Blessed?

60 And Jesus said, I am he, and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

61 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnessse?

62 He haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

63 And some began to spie at him, and to couer his face, & to beate him with fistes, and to say vnto him, Prophecie. and the sergeants smote him with their roddes.

64 And as Peter was beneath in the hall, there came one of the mapdes of the hie Priest.

65 And when she sawe Peter warming himselfe, she looked on him, & saide, Thou wast also with Jesus of Nazareth.

66 But he denied it, saying, I know him not, neither wor I what thou sapest.

67 Then he went out into the porch, and the cocke crew.

68 Then a mapde sawe him againe, and began to say to them that stood by, This is one of them.

69 But he denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galilee, & thy speech is like.

70 And he began to curse, and sweare, saying, I know not this man of whom ye speake.

71 Then the second time the cocke crew, & Peter remembered the woide that Jesus had said vnto him, Before the cocke crowe twice, thou shalt deny me thrise, & waping that with himselfe, he wept.

CHAP. XV.

1 Jesus is led to P. late. 15 He is condemned, reuled, and put to death, 46. And is buried by Ioseph.

2 And anon in the dawning, the high Priest held a counsel with the Elders, and the Scribes, & the whole

counsel and bound Jesus, and led him away, and delivered him to Pilate.

3 Then Pilate asked him, Art thou the king of the Jewes? And he answered, and said vnto him, Thou sapest it.

4 And the hie Priest accused him of many things.

5 Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnessse against thee.

6 But Jesus answered, no more at all, so that Pilate marvelled.

7 Nowe at the feast Pilate did deliuer a prisoner vnto them, whome soeuer they would desire.

8 Then there was one named Barabbas, which was bounde with his fellows, that had made insurrection, who in the insurrection had committed murder.

9 And the people cried aloud, and began to desire that he would do as he had done vnto them.

10 Then Pilate answered them, and saide, Will ye that I let loose vnto you the king of the Jewes?

11 For he knew that the hie Priestes had deliuered him of envie.

12 But the hie Priestes had moued the people to desire that he would rather deliuer Barabbas vnto them.

13 And Pilate answered, and said againe vnto them, What wilt thou that I doe with him, whome ye call the king of the Jewes?

14 And they cried againe, Crucifie him.

15 Then Pilate said vnto them, But what evil hath he done? And they cryed the more feruently, Crucifie him.

16 So Pilate willing to content the people, deliued him, as they requested.

Mat. 26. 69.
Luke 22. 55.
John 18. 25.

c We ought to consider our owne iniquities, that we may learne onely to trust in God, and not in our owne strength.

Or, enuie.

d Peter preparereth him selfe to flee if he were further layde vnto.

Mat. 26. 71.
John 18. 25.

Mat. 26. 75.
John 1. 3. 8.

Or, gruelous of the doores and weeps.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

Mat. 27. 1. 2.
Luke 22. 3. 5.

*Or, Pretoris.

*Or, flake.

Mat. 27. 32.

Luk. 23. 36.

e It was the custome to make him y was condemned, to carie his crosse, but Iesus was not able for weakenes.

Mat. 27. 33.

Luk. 23. 33.

John. 19. 17.

f Which was to hasten his death: but he would not drinke it, because he wulde waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.

g The Iewes deuoted their day into foure parts, so that by the third houre is here meant the third part of the day, which was from six a clock to nine, at what time Mar. saith he was crucified

I. a. 53. 12.

I. a. 54. 19.

h Meaning, the one of those that were crucified.

i Because this darknes was onely ouer the land of Canaan,

when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone.

Psal. 123. 1.

Mat. 27. 46.

l This was spoken mockingly

Psal. 69. 21.

ple, tooke them Barabbas, and belined Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Hail, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, & was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with mycke: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euer man should haue.

25 And it was the thirde houre, when they crucified him.

26 And y title of his cause was written as foure, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hande, and the other on his left.

28 Thus y Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, rapped on him, wagging their heads, and saying, Hee thou that despoilest the Temple, and buildest it in three dayes,

30 Haue the selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayde among themselves with the Scribes, He saved other men, himselfe he can not save.

32 Let Christ the king of Israel now come downe from the crosse. that we may see, and beleue. They also that were crucified with him, reuiled him.

33 And now when the first houre was come, darknesse arose ouer all the lande vntill the ninth houre.

34 And at the ninth houre Iesus cried with a loude voice, saying, Eloi, Eloi, lamma sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, saide, Beholde, he calleth Elias.

36 And one ran, and filled a sponge full of vineger, & put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cried with a loude voice, and gaue vp the ghost.

38 And the baile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 There were also women, which beheld a farre off, among whom was Marye Magdalene, and Marye (the mother of James the lesse, & of Ioseph) & Salome,

41 Which also when Iesus was in Galile, followed him, and ministered vnto him, and many other women which came by with him vnto Ierusalem.

42 And now when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an honourable Councillour, which also looked for the kingdom of God, came, & went in boldly vnto Pilate, & asked y body of Iesus.

44 And Pilate maruelled, if he were already dead, & called vnto him the Centurion, and asked of him wher he had bene any while dead.

45 And when hee knewe the truth of the Centurion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, & wapped him in the linnen cloth, and laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beyelde wher he should be laide.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeared to Magdalene. 14 Also to the eleven, and reprocheth their vnbellefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete ointments that they might come, and embaulme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising.

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 So they went vnto the sepulchre, & sawe a young man sitting at the right side, clothed in a long white robe: and they were afraide.

6 But he said vnto them, Be not afraide: for I am Iesus, which hath bene crucified: he is risen: he is not here: behold the place, wher he put him.

7 But go your way, and tell his disciples, and to Peter, that he will goe before you into Galile: there shall ye see him, as he said vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amazed: neither sayd they any thing to any man: for they were afraid.

9 And

m Who had charge ouer many hundred men,

Luk. 8. 2. 3.

Mat. 27. 57.

Luk. 23. 50, 51.

I. a. 19. 38.

n A graue man, and of great authority,

o This man shewed his faith boldly when the danger seemed to be most perilous.

Luk. 24. 1.

I. a. 20. 14.

Or, not risen

Mat. 28. 1.

I. a. 10. 13.

the Angel of God in the likeness of a young man.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger than they rest.

Mat. 26. 33.

chap. 14. 28.

Mat. 16. 1. 2.

e They had
foone forgotten
that Christ
had foretold the
of his resurre-
ction.

Luke 24. 13. 15.

Luke 24. 16.

Mat. 10. 19.

d Morning and
praying.

Mat. 24. 19.

9 And when Jesus was risen againe, in
his joyous (which was the first day of the
week) he appeared first to Mary Magda-
lene, out of whom he had cast seven devils.
10 And she went and tolde them that had
bene with him, which mourned & wept.
11 And when they hearde that he was a-
live, and had appeared to her, they be-
lieved it not.
12 After that, he appeared unto two of
them in another sojme, as they walked
and went into the countrey.
13 And they went and tolde it to the rem-
nant, but they beleaved them not.
14 Finally he appeared unto the eleven
as they late together, & reproveth them
of their unbelief, & hardenness of heart,
because they beleaved not them which
had seen him, being risen by againe.
15 And he sayde unto them, Goe ye into
all the world, and preach the Gospel to

every creature.

16 Whoe that shall beleave and be baptizeth,
shall be saved: but he that will not be-
leue, shall be damned.

17 And these tokens shall followe them
that beleue, In my name they shall cast
out devils, and shall speake with new
tongues.

18 And shall take away serpents, & if they
shall drinke any deadly thing, it shall not
hurt them: they shall lay their hands on
the sicke, and they shall recover.

19 So after the Lord had spoken unto
them, he was received into heauen, and
sat at the right hand of God.

20 And they went forth, and preached every
where. And the Lord wrought with
them, & confirmed the word with signes
that followed. Amen.

Hebr. 2. 4. h The miracles & signes followe the doctrine, as certaine
seales, so if doctrine be false, miracles can be no better. De. 13. 3.

e As well Gen-
tile as lewe.

John 12. 48.

f This gift was
for a time, to
cause men the
more willingly
to receive the

Gospel which
as yet was not
evidently knowe

Act. 16. 18.

Act. 1. 1. & 10. 46

g With other
and divers, as

Luke faith.

Act. 28. 5.

Act. 18. 8.

Luke 24. 51.

The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, & Elisabeth. 11 The angel sheweth
him of the nativity of Iohn Baptist. 20 His incred-
ulity is punished. 28 The talke of the Angel, &
Marie. 46 Her song. 57 The birth, circumcision,
and graces of Iohn. 68 Zacharias giueth thanks
to God, and prophesieth.

E As much as many haue
taken in hand to set forth
the storie of those things, where-
of we are fully persuaded,
as they haue deliuered
them unto vs, which se-
beginning sawe them their selues, & were
ministers of the word,

3 It seemed good also to mee (most noble
Theophilus) aske as I had searched
out perfectly all things from the be-
ginning, to write unto thee thereof sed point
to point,

4 That thou mightest acknowledge the
certainty of those things, whereof thou
hast bene instructed.

5 In the tyme of Herode king of Iudea,
there was a certaine Priest named Za-
charias, of the course of Abia: and his
wife was of the daughters of Aaron, &
her name was Elisabeth.

6 Both were faine before God, and walked
in all the commandementes & ordina-
ces of the Lord, without reprove.

7 And they had no child, because that El-
isabeth was barren: and both were well
stricken in age.

8 And it came to passe, as he executed the
Priests office before God, as his course
came in order,

9 According to the custom of the Priests
office, his lot was to burne incense, whe-
f This perfection or iustice is iudged by the fruites and outward
appearance, and not by the cause: which only cometh of Gods
free mercie through Christ. g The Greeke word signifieth, iu-
stifications, whereby is meant the outward obseruation of the ce-
rimonies commanded by God. h That is, the evening and mor-
ning sacrifice, according to the Lawe.

he went into the Temple of the Lord.

10 And the whole multitude of the people
were without in prayer, while the in-
cense was burning.

11 Then appeared unto him an Angel of
the Lord standing at the right side of the
altar of incense.

12 And when Zacharias saw him, he was
troubled, and feare fell upon him.

13 But the Angel said unto him, Feare not,
Zacharias: for thy prayer is heard, and
thy wife Elisabeth shall beare thee a sonne,
and thou shalt call his name John.

14 And thou shalt haue ioy and gladnesse,
and many shall reioyce at his birth.

15 For hee shall be great in the sight of the
Lord, & shall neither drinke wine, nor
drinke: and he shall be filled with the hol-
ghost, enen from his mothers wombe.

16 And many of the children of Israel shall
he turne to their Lord God.

17 For he shall go before him in the spi-
rit & power of Elias, to turne the hearts
of the fathers to the children, and the
disobedient to the wisdom of the iust
men, to make ready a people prepared
for the Lord.

18 Then Zacharias said unto the Angel,
Whereby shall I knowe this? for I am
an olde man, & my wife is of a great age.

19 And the Angel answered, and said unto
him, I am Gabriel that stand in the pres-
ence of God, and am sent to speake unto
thee, and to shewe thee these good tidings.

20 And behold, thou shalt be domine, and
before him, not be able to speake, untill the day that
these things be done, because thou belie-
vest not my wordes, which shall be full
filled in their season.

i The temple

was deduced in-
to three partes:
the first was the

boodie of the
Temple called
Atrium, where

the people was
the second cal-
led Sandium,

where the
Priests and Le-
uites were: and

the thirde San-
ctum Sanctorum,
into the which

the Priest en-
tered once a yere
to sacrifice,

Exod. 30. 7.

Leuit. 16. 17.

k Which signi-
fieth the grace
of the Lord.

l The word signi-
fifieth all manner
of drinke which

maketh men

drunken.

Mat. 23. 35.

m As a king

in his royallie
hath one to go

before him, who

signifieth the

king to be

at hand.

n When Christ

sayeth he came

to see the father against the sonne &c. he meaneth the successe
which cometh of the Gospel, through the malice of men: but
here he speaketh of the true end and prosperitie of the Gospel,
o Which signifieth, the strength or souerainie of God, p We
must not measure Gods promise by our weak senses,

at shew

a Meaning, the
Apostles with
whom he was
conferant.

b Or of thing:
& it may be re-
ferred either to
Christ or to the

Gospel: and
herby is meant,
they were the

ministers of
Christ, who is
called the word:

or ministers of
the word, that is
to say, of the Gos-
pel: & this com-
mendeth the au-
thoritie of his

doctrine, seeing
he received it of
the Apostles.

c The name of
Ananias.

d Heade 1, Chr.

24. 10.

e By her father:
for by her mo-
ther she knew
of the house of
David.

f This perfection or iustice is iudged by the fruites and outward
appearance, and not by the cause: which only cometh of Gods
free mercie through Christ. g The Greeke word signifieth, iu-
stifications, whereby is meant the outward obseruation of the ce-
rimonies commanded by God. h That is, the evening and mor-
ning sacrifice, according to the Lawe.

¶ While their course endured to sacrifice, they might not be then wises, nor drinke any liquor that might make one drūke.
r For the barren women enjoyed not the promise which God made to them, y were married, to haue issue, but principally they were deuiued of that promise, which God made to Abraham, that he would increase his seed.
Or, gladnes be to thee.
Or, receiued into fauour.
f Not for her merites, but only through Gods free mercie, who loued vs when we were sinners, y whoeuer reioy- ceth, should reioyce in the Lord.
Mat. 7. 14.
Mat. 1. 21.
chap. 2. 21.
f Because he is true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.
Dan. 7. 14.
mich. 4. 7.
u She would be refused of all doubtes, to the end that they might more surely embrace the promise of God.
x It shal be a secret operation of the holy Ghost.
y He must be pure and without sinne, which must take away the sinnes of the world. z Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet shee was Maries cousin, which was of the stocke of Dauid. For the Lawe which forbade marriage out of their owne tribe was only that the tribes shoulde not be mixt and confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

¶ How the people waited for Zacharias, and marvelled that he taried so long in the Temple.
¶ And when he came out, he could not speake vnto them: then they perceived that he had seene a vision in the Temple: for he made signes vnto them, and remained daime.
¶ And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.
¶ And after those dayes, his wife Elisabeth conceived, and hid her selfe fūe moneths, saying,
¶ Thus hath the Lord dealt with me, in the daies wherein he looked on me, to take from me my rebuke among men.
¶ And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galilee, named Nazareth.
¶ To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.
¶ And the Angel went in vnto her, and said, Hail thou that art fauourably beloved: the Lord is with thee: blessed art thou among women.
¶ And when he saue him, she was troubled at his saying, & thought what manner of salutation that shoulde be.
¶ Then the Angel saide vnto her, feare not, Marie: for thou hast found fauour with God.
¶ For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.
¶ He shal be great, and shall be called the Sonne of the most High, and the Lord God shal giue vnto him the throne of his father Dauid.
¶ And he shall reigne ouer the house of Iacob for euer, and of his kingdom shall be none ende.
¶ Then saide Marie vnto the Angel, How shall this be, seeing I knowe not man?
¶ And the Angel answered and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that which shall be done in thee, shall be called the Sonne of God.
¶ And beholde, thy cousin Elisabeth, she hath also conceived a sonne in her old age: and this is her first moneth, which was called barren.
¶ For with God shal nothing be impossible.
¶ Then Marie said, Behold the serant of the Lord: be it vnto me according to thy word. So the Angel departed from her.
¶ And Marie arose in those dayes, and went into the hill country with haile to a

citie of Iuda, and entered into the house of Zacharias, and saluted Elisabeth.
¶ And it came to passe, as Elisabeth heard the salutation of Marie, the babe spang in her bellie, and Elisabeth was filled with the holy Ghost.
¶ And she cried with a loud voice, & said, Blessed art thou among women, because the fruite of thy wombe is blessed.
¶ And whence cometh this to me, that the mother of my Lord should come to me?
¶ For loe, as soon as the voyce of thy salutation sounded in mine eares, the babe leaped in my bellie for Ioy.
¶ And blessed is she that believed: for those things shall be performed, which were tolde her from the Lord.
¶ Then Marie said, My soule magnifieth the Lord.
¶ And my spirit reioyced in God my Saviour.
¶ For he hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.
¶ Because he that is mightie hath done for me great things, & holy is his Name.
¶ And his mercie is from generation to generation on them that feare him.
¶ He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.
¶ He hath put downe the mightie from their seates, & exalted them of low degree.
¶ He hath filled the hungry with good things, and sent away the rich empty.
¶ He hath hypoiden Israel his seruant, being mindful of his mercie.
¶ As he hath spoken to our fathers, to wit, to Abraham and his seed, for euer.
¶ And Marie abode with her about three monthes: after, she returned to her owne house.
¶ ¶ Now Elisabeths time was fulfilled, that the child was deliuered, & she brought forth a sonne.
¶ And her neighbours, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.
¶ And it was so that on the eight day they came to circumcise the babe, & called him Zacharias, after the name of his father.
¶ But his mother answered, and saide, Not so, but he shalbe called Iohn.
¶ And they said vnto her, There is none of thy kindred, that is named by this name.
¶ Then they made signes to his father, how he would haue him called.
¶ So he asked for writing tables, & wrote, saying, his name is Iohn, & they marvelled all.
¶ And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.
¶ Then there came on all them that dwelt neere vnto them, and all these words were noped abroad throughout all the hill country of Iuda.
¶ And all they that heard them, lapse for his increase them liue.

¶ Which was al so called, Kiria- arba, or Har- bron, Ios. 14. 15. & 21. 11.
b This mouing was extraordinary, & not natural, which was to commend the miracle.
c He sheweth the cause why Marie was blessed.
d By the message of the Angel.
e The soule, and the spirit signify the vnderstanding & affections, which are two principall parts of the soule.
f Or, loue thyselfe. This fauour that God hath shewed me, shal be spoken of for euer.
g According to promise made to Abraham, that he would be his God, and the God of his seed for euer.
h The wicked lay snares for other, wherein they themselves are taken.
i. Sam. 2. 5. & 7. p. 41. 4. 20.
j. Sa. 30. 18. & 41. 9. & 54. 5. 11. 30.
k Gen. 17. 19. & 21. 17. p. 41. 31. 11.
l Or, possessor.

¶ Not only for his benefite in pardoning his fault, but also to shew that he was iustly punished for his increase them liue.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring himselfe minde-ful of his people, and therefore is come from hea-ven to visit and redeeme them.

Mat. 2. 31.

chap. 2. 30.

Psalm 12. 17, 18.

m When p'romises of God seemed to haue failed, and the state of Israel to haue perished,

then sent he his Christ, who by his inuincible strength, is with a strong horne ouerthrew his enemies.

Isa. 3. 6.

n He declareth the cause and fountaine of our redemption.

Gen. 22. 16, 17.

o This is the end of our redemption.

1 Pet. 1. 15.

p To whom no opposer can be acceptable.

q He sheweth y^e our saluation consisteth in the remission of sinnes, which is the principal part of the Gospel.

Zech. 3. 8. & 6. 1. mala. 4. 2. r Or branch of a tree, meaning the Messiah, who is the funne of righteousness which thineth from heauen.

f That is, of al felicitie.

t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

u So much as was subiect to the Romans.

Or, put in vtri-que.

v Whereby the people were more charged and oppressed.

c He sheweth by what occasi-
on Iesus was borne in Beth-lehem.

Ihu 7. 4.

them by in their hearts, saying, What manner childe shall this be: and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited and redeemed his people,

69 And hath raised by the^m horne of saluation vnto vs, in the house of his seruant David,

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliverance from our enemies, and from the hands of all that hate vs,

72 That he would shew^m mercy towards our fathers, and remember his holy Couenant,

73 And the othe which he sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that wee being deliuered out of the hands of our enemies, should serue him without feare.

75 All the dayes of our life, in holiness and righteousness before him.

76 And thou, babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to give knowledge of saluation vnto his people, by the remission of their sinnes,

78 Through the tender mercy of our God, whereby^e the^e day spring from an high hath visited vs,

79 To give light to them that sit in darkness, and in the shadowe of death, and to guide our feet in the way of peace.

80 And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came, that he should shewe himselfe vnto Israel.

81 And when the eight dayes were accomplished, that they should circuncise the childe, his name was then called Iesus.

82 And when the daies of her purification after the Lawe of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lord.

83 As it is written in the Lawe of the Lord, Every man childe that hath opened the wombe, shall be called holy to the Lord:

84 And to give an oblation, as it is commanded in the Lawe of the Lord, a pair of turtle doves, or two pong pigeons.

85 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

86 And when he had seen him, he praised God, and said, Now let me see thy face, for as much as I have seen thee, my eyes are fulfilled, as it is written in the Lord's word, that I should see thy face, and mine eyes shall see thy face.

87 And he said unto her, Thyselfe also shalt be called holy, for as much as thou hast seen him, thy heart is fulfilled, as it is written in the Lord's word, that I should see thy face, and mine eyes shall see thy face.

88 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

89 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

90 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

91 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

92 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

93 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

5 To be taxed with Marie that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no rowne for them in that time.

8 And there were in the same countrey shepherds, abiding in the field, & keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were fowle afraid.

10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall finde the childe swaddled, and layde in a cratch.

13 And straightway there was with the Angel a multitude of beautifull soldiers, praising God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds said one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & found both Marie and Ioseph, & the babe layde in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepherds.

19 But Marie kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard and seene, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circuncise the childe, his name was then called Iesus.

22 And when the daies of her purification after the Lawe of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lord.

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25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

26 And when he had seen him, he praised God, and said, Now let me see thy face, for as much as I have seen thee, my eyes are fulfilled, as it is written in the Lord's word, that I should see thy face, and mine eyes shall see thy face.

27 And he said unto her, Thyselfe also shalt be called holy, for as much as thou hast seen him, thy heart is fulfilled, as it is written in the Lord's word, that I should see thy face, and mine eyes shall see thy face.

28 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

29 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

30 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

31 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

32 And when she had said these things, she was returned, and waited for the consolation of Israel, and the holy Ghost was vpon her.

d Reade Mar. 2. 25.

e Whereby appeared his pouertie, & their crueltye, which would not pittie such a woman in such case.

f which was Beth-lehem.

g Because they should not be offended with Christes poore estate, the Angel preuenteth this doubt, & sheweth in what sort they should find him.

h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17. 12.

Leuit. 12. 3.

Isa. 7. 2.

Mat. 1. 21.

chap. 1. 31.

Leuit. 12. 6.

Or, shew.

Exod. 13. 2.

nom. 8. 16.

Or, shew.

Leuit. 12. 6.

i Which offering was appoynted to them which were so poore that they were not able to offer a lamb.

k The spirit of prophesie.

**Or, Messias.
"Greek, anthe
spirit.*

1 Simon declar-
eth himselfe to
die willingly,
since he hath
seene that Mess-
ias which was
promised.
m The meane
and substance
of saluation.
*Or, for the reuela-
tion of.

n That is, praised
to God for them,
and for the pro-
phetic of Chri-
stes kingdome.
o To be the fall
of the reprobate
which perish
through their
owne default,
and raising vp
of the elect
to whom God gi-
ueth faith.

*Iſa. 8. 14. rom. 9.
32. 1. pet. 2. 8.*

p That is, sor-
rowes shoulde
peare her heart
as a sword.
q This chiefly
appeareth when
the crosse is layd
vpon vs, where-
by mens hearts
are tried.

r She was seven
yeeres married.
s She was con-
tinually in the
Temple.

**Or, praised.
Deut. 16. 1.*

26 And a reuelation was giuen him of the
holy Ghost, that hee should not see death,
before he had seene the Lordes Christ.

27 And he came by the motion of the Spi-
rite into the Temple, & when the parents
brought in the child Jesus, to do for him
after the custome of the lawe.

28 Then he took him in his armes, and
praised God, and said,

29 Lord, now lettest thou thy seruant de-
part in peace according to thy worde:

30 For mine eyes haue seene thy salua-
tion,

31 Which thou hast prepared before the
face of all people:

32 A light to be reueiled to the Gentiles,
and the gloip of thy people Israel.

33 And Joseph and his mother marvelled
at those things, which were spoken tou-
ching him.

34 And Simeon blessed them, and said
vnto Mary his mother, Beholde, this
childe is appointed for thy fall and ris-
ing againe of many in Israel, and for a
signe which shalbe spoken againe,

35 (Pea and sorrow shal pearce through
thy soule) that the thoughts of many
hearts may be opened.

36 And there was a Prophetesse, one An-
na the daughter of Phanuel, of the tribe
of Aſer, which was of a great age, and
had liued with an husband seuen yeeres
from her virginitee.

37 And she was widowe about fourescore
and foure yeeres, and went not out of
the Temple, but serued God with fastings
and prayers, night and day.

38 She then comming at the same instant
vpon them, confessed likewise the Lord,
and spake of him to all that looked for re-
demption in Ierusalem.

39 And when they had performed all
things according to the law of the Lord,
they returned into Galilee to their owne
cittie Nazareth.

40 And the childe grew, and waxed strong
in Spirit, & was filled with wisdom,
and the grace of God was with him.

41 ¶ Nowe his parents went to Ierusa-
lem euery yere, at the feast of the Pasche-
ouer.

42 And when hee was twelue yeres olde,
and they were come by to Ierusalem, af-
ter the custome of the feast,

43 And had finished the dayes, thereof, as
they returned, the childe Jesus remained
in Ierusalem, and Joseph knew not nor
his mother,

44 But they supposing, that hee had bene
in the company, went a daies iourney,
and sought him among their kinsfolke,
and acquaintance.

45 And when they founde him not, they
turned back to Ierusalem, & sought him.

46 And it came to passe thre dayes after,
that they found him in the Temple, sit-
ting in the middes of the doctours, both
hearing them, & asking them questions.

47 And all that heard him, were astonied
at his vnderstanding, and answers.

48 So when they sawe him, they were as-
tonied, and his mother sayde vnto him,

maled, and his mother sayde vnto him,
Pontie, why hast thou thus dealt with
vs? behold, thy father and I haue sought
thee with heauie hearts.

49 Then sayde he vnto them, Howe can it
that ye sought me? knewe ye not that I
must goe about my fathers busines?

50 But they vnderstode not the worde
that he spake to them.

51 Then hee went downe with them, and
came to Nazareth, and was subiect to
them: and his mother kept all these say-
ings in her heart.

52 And Jesus increased in wisdom, and
 stature, & in fauour with God and men.

CHAP. III.

3 The preaching, baptisms, and prisonment of Iohn.
15 He u thought to be Christ. 21 Christ u bap-
tized. 23 His age, and genealogie.

Now in the sixteenth yere of his reigne
of Tiberius Cesar, Pontius Pilate
being gouernour of Iudea, & He-
rode being Tetrarch of Galilee, and his
brother Philip Tetrarch of Iturea, and
of the countrey of Trachonitis, and Lep-
sianus the Tetrarch of Abilene,

2 (When Annas and Caiaphas were the
hie Priests) the word of God came vnto
Iohn, the sonne of Zacharias in the
wildernes.

3 And he came into all the coastes about
Iordan, preaching the baptisme of repen-
tance for the remission of sinnes,

4 And it is written in the booke of the say-
ings of Esaias the Prophet, which sayth,
*The voice of him that crieth in the wild-
ernes: make his paths straight.

5 Every valley shall be filled, and every
mountaine, & hill shalbe brought low, and
crooked things shalbe made straight, and
the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of
God.

7 Then sayde hee to the people that were
come out to be baptized of him, *O ge-
nerations of vipers, who hath forewar-
ned you to flee from the wrath to come?

8 Bynge sooth therefore frutes worthy
amendment of life, and begin not to say
with yourselues, We haue Abraham to
our father: for I say vnto you, that God
is able of these stones to raise vp children
vnto Abraham

9 Nowe also is the axe layd vnto the roote
of the trees: therefore euery tree which
bringeth not forth good fruite, shall be
hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying,
What shall we doe then?

11 And he answered, and said vnto them,
¶ He that hath two coats, let him part
with him that hath none: and hee that
hath meate, let him doe likewise.

12 Then came there s Pharisees also to
be baptized, and saide vnto him, Master,
what shall we doe?

13 And hee sayde vnto them, Require no
more then that which is appointed vnto
you.

14 The soldiers likewise demaunded of
him, collect.

Our dutie to
God is to be pre-
ferred before fa-
ther & mother.
u For his voca-
tion was not yet
manifestly know-
en.

a This was the
sonne of Herode
called the great,
Acts 4. 6.

b There could
be by gods lawe
but one facili-
ter: as once: but
because of the
troubles, & then
reigned, the of-
fice was so mag-
led by reason of
ambition & bri-
berie, that both
Caiaphas & An-
nas his father in
lawe had it de-
uided betweene
them.

*Mat. 3. 2. mar. 1. 4
Iſa. 40. 3. Mat. 3. 3.*

c All imped-
iments shalbe ta-
ken away, which
should hinder
the way of God,
or of saluation,
so that the way
shalbe plaine by
Christ to leade
vs vnto God.

**Or, euery man.*

d That is, the
Messias shall be
reueiled to the
world.

Mat. 1. 7.

**Or, vipers brood.*

e The vengeance
of God is at hand.

Iam. 3. 15.

1. John 3. 17.

f He willeth that
the riche helpe
the poore accord-
ing to their
necessitie.

g Whole offce
was to receive
the tribute and
toll.

**Or, learned men.*

Matth. 13. 54.
mar. 6. 1.
Iohn 4. 43.

Isa 61. 1.

That is, endued with graces. h He alludeth to 3 yere of Iubile, which is mentioned in the lawe, whereby this great deliuerance was figured.

i They approved and commended what he said. k Followe thy benefites vpon them, which appertaine more vnto thee.

Iohn 4. 44.

i Their infidelitie stayed Christ from working miracles.

1. King. 17. 9.
James. 5. 17.

m He sheweth by examples, y God oft times preferreth the strangers to them of the household.

2. King. 5. 14.

n Because they perceiued that y grace of God should be taken from them and giuen to others. o And escaped miraculously out of their hands: for his houre was not yet come.

Matth. 4. 13.

mar. 1. 21.

Matth. 7. 29.

mar. 1. 22.

p Full of dignitie and maiestie, which touched the heart of the auditors, and caused them to beare reuerence to his words. q That is, the motion of the deuil, or that was tormented with a verie deuil.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And hee came to Nazaret where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to read.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, hee founde the place where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anointed mee, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bound,

19 And that I should preach the acceptable prece of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, He will surely say vnto mee this prouerbe, Whysirion, k heale thy selfe: what former wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee saide, Verely I say vnto you,

* No i Prophet is accepted in his owne countrey.

25 But I tell you of a trueneth, manie widowes were in Israel in the dayes of * Elias, when heauen was shut thre yeres and six monethes, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a cite of Sidon, vnto a certaine widowe.

27 Also manie lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they hearde it, were filled with wrath,

29 And rose vp, and thrust him out of the cite, and ledde him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But he passed through the middes of them, and went his way,

31 * And came downe into Capernaum a cite of Galilee, and there taught them on the Sabbath dayes.

32 * And they were astonished at his doctrine: for his word was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an vnclane deuill, which cryed with a loud voyce,

34 Saying, Oh, what haue we to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou

art, even the Holy one of God.

35 And Iesus rebuked him, saying, Wolbe thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spied abroade throughout all the places of the countrey round about.

38 * And he rose vp, and came out of the Synagogue, and entered into Simons house. And Simons wifes mother was taken with a great feare, and they requested him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatlie she arose, and ministered vnto them.

40 Nowe when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he laide his hands on euery one of them, & healed them.

41 * And devils also came out of manie, crying, & saying, Thou art the Christ, the Sonne of God: but he rebuked them, and suffered them not to saye that they knewe him to be the Christ.

42 And when it was day, he departed, and went forth into a desert place, & the people sought him, and came to him, & kept him, so he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdom of God to other cities: for therfore am I sent.

44 And he preached in the Synagogues of Galilee.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsey. 27 He calleth Mattheu the customner. 30 He teacheth vnto sinners. 34 And excuseth him, as touching fasting.

Then it came to passe, as the people pressed vpon him to heare the wordes of God, that he stoode by the lake of Genesaret,

2 And saw two shippes stande by the lake side, but the fishermen were gone out of them, and were washing their nettes.

3 And a hee entered into one of the shippes, which was Simons, and requested him that he woulde thrust off a litle from the land: and hee satte downe, and taught the people out of the ship.

4 I Nowe when hee had left speaking, hee said vnto Simon, Launche out into the deepe, & let downe your nettes to make a draught.

5 Then Simon answered, and saide vnto him, b Master, wee haue trauailed all night, & haue take nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that they net brake.

7 And they beckened to their partners, which commanded,

Matth. 8. 14.
mar. 1. 30.

Mar. 4. 14.

The devils are constrained to confesse Christ to be the Sonne of God: and yet it doeth nothing auaille them, because it cometh not of faith.

Mar. 4. 18.
mar. 1. 16.

a To the intent that he might not be throned of the presse, & also that he might be heard.

b The word signifieth him that is made ruler over any thing. c He sheweth his prompt obedience to Christs which commandment.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraid.

f He appointeth him to the office of an Apostle.

Mat. 3. 2.
mar. 1. 40.

g Hereby he shewed them that he would not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not believe Christ.

Mat. 9. 2.
mar. 2. 3.

h Christ toucheth the principal cause of all our evils.

i For as much as his dominie was sufficiently shewed by this miracle, he gave them hereby to understand that he had power to forgive sinnes.

which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sunke.

8 Nowe when Simon Peter sawe it, he fell downe at Jesus knees, saying, Lord, go from me: for I am a sinful man.

9 For he was verie astonied, & all that were with him, for the draught of fishes, which they took.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Jesus sayd unto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, & followed him.

12 ¶ Nowe it came to passe, as he was in a certaine cite, beholde, there was a man full of leprosie, and when he sawe Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hande, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but he saith he, and shewe thy selfe to the Priest, and offer for thy cleansing, as ¶ Moses hath commanded, for a witness vnto them.

15 But so much more went there a fame abroade of him, & great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and doctors of the lawe came by, which were come out of euery towne of Galile, & Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was raked with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the people, they went vp on the house, & let him downe through ¶ tiling, bed and all, in the middes before Jesus.

20 And when he sawe their faith, he sayd vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharisees began to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?

22 But whise Jesus perceived their thoughts, he answered and sayd vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to saye, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgive sinnes in earth, (he sayd vnto the sicke of the palsie) I say to thee, Rise: take vp thy bed, and go to thine house,

25 And immediatly he rose vp before them, and toke vp his bed wheron he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ And after that, he went forth and sawe a Publicane named ¶ Leui, sitting at the receite of custome, and sayd vnto him, Followe me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, and of other that late at table with them.

30 But they that were Scribes & Pharisees among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Jesus answered, and sayd vnto them, They that are whole, neede not the Physicion, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they sayd vnto him, Why do the disciples of John fast often, & ¶ pray, and the disciples of the Pharisees also, but thine eate, and drinke?

34 And he sayd vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, ¶ No man putteth a piece of a newe garment into an olde besture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 ¶ Also no man putteth newe wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perith.

38 But newe wine must be putted into newe vessels: so both are perfected.

39 Also no man that ¶ drinketh olde wine, straightway desireth newe: for he sauerth, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence & his owne, as touching the breach of the Sabbath. 12 After reaching & prayer he electeth his Apostles. 13 He healeth & reacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisy.

¶ And ¶ it came to passe on the seconde Sabbath, after the first, ¶ he went through the corne fields, & his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certaine of the Pharisees sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath daies?

3 Then Jesus answered them, and sayd, ¶ Haue ye not read this, that Dauid did when he him selfe was an hungred, and

¶ A n n. iii. thep

Or, about our expellation. Mar. 9. 9. Mar. 2. 14. Or, Masseverus.

1. Tim. 1. 15. k Which seeme to be righteous, and yet are but hypocrites. Math. 9. 14. mar. 2. 28.

¶ Greeke, make prayers.

l The friends & familiars of Christ: and here by Iesus Christ

declareth that he wil not burden his, before

made them able to beare.

m Reade Mar. 9. 17.

n He admonisheth them not to trust to much

to their owne sense or iudgement: nor, because they haue

accustomed the felues to one

thing, to condemn another which is better

Mat. 12. 1. mar. 2. 23.

a Those feasts which contained many daies, as the Passouer, and the feast

of T. bernacles, had two Sabbaths, the first day of the feast,

and the last. 1. Sam. 31. 6.

- Exod. 29. 33.
Leuit. 8. 31.
Ex. 24. 9.
- b Having power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.
Mat. 12. 9.
Mar. 3. 1.
Or, a person.
Mat. 10. 1.
Mar. 3. 13 & 6. 7.
chap. 9. 1.
- c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung.
d Ambassadors or messengers whome he had elected before, but now enjoyne them their charge.
Or, champions.
Mat. 5. 3.
- e They that are humble and submit themselves willingly to obey God.
Isa. 65. 13.
Ira. 61. 3.
Mat. 5. 11.
- f The meaneth excommunication, which also he calleth putting out their names: S. Iohn calleth it casting out of the Synagogue: S. Paul, deliuering to S. rā, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens companie, as the Prophet declareth, Psal. 111. 9. The word signifies to leape for ioy, as o shewe mirth by outwards gesture,
- thep which were with him,
4 How he went into the house of God, and tooke, and ate the shewe bread, and gaue also to the which were with him, which was not lawfull to eat, but for p^r Priests onely?
5 And he sayde vnto them, The Sonne of man^s Lord also of the Sabbath day.
6 It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.
7 And the Scribes and Pharisees watched him, whether he wold heale on the Sabbath day, that they might finde an accusation against him.
8 But he knew their thoughts, and said to the man which had the withered hande, Arise, and stand vp in the muddle. And he arose, and stood vp.
9 Then saide Iesus to them, I will aske pou a question, Whether is it lawfull on the Sabbath daies to doe good, or to doe euill: to saue life, or to destroy it?
10 And he beheld them al in compasse, and sayde vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.
11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.
12 And it came to passe in those dayes, that he went into a mountaine to praye, and spent the night in prayer to God.
13 And when it was day, he called his disciples, and of them he chose twelue, which also he called x^p Apostles.
14 (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Phillippe, and Bartolomew:
15 Matthewe, and Thomas: James the sonne of Alphesus, and Simon called Zelotes:
16 Judas James brother, and Judas Iscariot, which also was the traitour.)
17 Then he came downe with them, and stood in a plaine place, with the compaignie of his disciples, and a great multitude of people out of Galilee, & Ierusalem, and from the sea coast of Tyzus and Sidon, which came to heare him, and to be healed of their diseases:
18 And they that were vexed with foul spirits, and they were healed.
19 And the whole multitude sought to touche him: for there went vertue out of him, and healed them all.
20 And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye p^r prayer: for poures is the kingdom of God.
21 Blessed are ye that hunger nowe: for ye shall be satisfied: Blessed are ye that weep nowe: for ye shall laugh.
22 Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of man sake.
23 Therefore pe in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

- 24 But two be to you that are rich: for ye haue receiued your consolation.
25 Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall weep and weep.
26 Wo be to you when all men speake well of you: for so did their fathers to the false prophets.
27 And I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Bless them that curse you, and pray for them which hurt you.
29 And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also.
30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, aske them not againe.
31 And as pe would that men should do to you, so do pe to them likewise.
32 For if ye loue them which loue you, what thank shall ye haue? for euen the sinners loue those that loue them.
33 And if ye doe good to them which doe good for you, what thank shall ye haue? for euen the sinners do the same.
34 And if ye lende to them of whom ye hope to receiue, what thank shall ye haue? for euen the sinners lende to sinners, to receiue the like.
35 Wherefore loue ye your enemies, and do good, & lend, looking for nothing againe, and your reward shall be great, and ye shall be children of the most high: for he is kinde vnto the vnkinder, & to the euill.
36 Be ye therefore mercifull, as your Father also is mercifull.
37 Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven.
38 Giue, and it shall be giuen vnto you: a good measure, pressed downe, shaken together, and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.
39 And hee spake a parable vnto them, Can the blinde leade the blinde? shall not they both fall into the ditch?
40 The discipule is not above his master: but whosoever will be a perfite discipule, shall be as his master.
41 And why? seest thou a mote in thy brothers eye, & considerest not the beam that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote p^r is in thine eye, when thou seest not the beam that is in thine owne eye? Hypocrite, cast out the beam out of thine owne eye first, and then shalt thou see perfittly, to pull out the mote that is in thy brothers eye.
43 For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.
44 For euery tree is knowne by his owne fruit: for neither of figges gather we the least fault in their brother. Mar. 7. 17. Mat. 12. 33. Mar. 7. 16. men.

men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why calpe me? I saie, master, and do not the things that I speake?

47 Whosoever committeth to me, and heareth my wordes, and doth the same, I will shewe vnto whom he is like.

48 He is like a man which built an house, and digged deepe, & laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doth not, is like a man that built an house vpon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

2 He healeth the captaines seruant. 11 Heraseth vp the widowes son: & death to life. 19 He answereth the disciples vnto John Baptists sent vnto him. 24 He commendeth Iohn. 31 And reproveth the Iewes for their vnfaithfulness. 36 He ca- reth vnto the Pharise. 37 For woman vnfaithful he seeth vnith her teares, & he forgiveth her finnes.

¶ When he had ended all his sayings in the audience of the people, he entred into Capernaum.

3 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

4 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

5 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

6 For he loneth, and they, our nation, and he hath built vs a Synagogue.

7 Then Iesus went with them: but when he was now neare from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofe.

8 Wherefore I thought not my selfe worthy to come vnto thee: but I say the word, and my seruant shall be whole.

9 For I likewise am a man set vnder authority, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard these things, hee marvelled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

11 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

12 And it came to passe the day after, that he went into a citie called Samaria, and

many of his disciples went with him, and a great multitude.

13 Now when he came nere to the gate of the citie, beholde, there was a dead man carried out, who was the only begotten sonne of his mother, which was a widow, and much people of the citie was with her.

14 And when the Lord saw her, hee had compassion on her, and saide vnto her, Weepe not.

15 And he went & touched the coffin, (and they that bare him, stood still) and he saide, Young man, I say vnto thee, arise.

16 And he that was dead, sat vp, and began to speake, and he deliuered him to his mother.

17 Then there came a feare on them all, and they glorified God, saying, A great prophete is raised vp among vs, and God hath visited his people.

18 And this rumour of him went forth throughout all Iudaea, and throughout all the region round about.

¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we waite for another?

20 And when they were come vnto him, they said, Iohn Baptists sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And at that time he cured many of their sicknesses, and plagues, and of euill spirits, & vnto many blinde men he gaue sight.

22 And Iesus answered, and saide vnto them, So poue waxes and shew Iohn, what things ye haue seene and heard: that the blinde see, the halfe goe, the deaf are censed, the deafe heare, the dead rise againe, and the people receiue the Gospel.

23 And blessed is he, that shall not be offended in me.

24 And whē the messengers of Iohn were departed, he began to speake unto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? beholde, they which are gorgeously appareled, and lute delicately, are in kinges courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Beside holde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, although them that are begotten of women: neuertheless, hee that is the least in the kingdom of God, is greater then he.

29 Then all the people that heard, and the Publicanes, testified God, being baptized with the baptism of Iohn.

A n n u n c i a t.

30 But

Or, bere.

g Christ calleth those thinges that are not, as if they were, and giueth life to them that be dead.

h That is, to establish, and restore them.

i To wit, the Messiah, and redeemer.

k He declareth by the vertues, and power that were in him, that he was the Christ.

l Such as feeble their owne miserie and wretchednesse.

Or, the Gospel is preached to the poore.

n In that shall perseuer and not shrinke backe for any thing that can come vnto them.

n Reade Mat. 11. 7.

Mal. 3. 1.

Or, Angel.

Or, borne.

o They prayed him as iust, faithfull, good and mercifull, so that the fruit of their baptism appeared in them.

p This worde comprehendeth the whole doctrine that Iohn taught.

The name of the adulter are no-
ing worth to
out that a
is sent of
od, except in
it he shew
a same.
Mat. 7. 21.
m. 1. 23.
m. 1. 23.
He speake
not only to the
false prophetes,
but to all false
pillors, hire-
ings, and hypo-
crites.

Mat. 8. 3.

It might be,
that this cap-
taine did lie
with his garri-
son in Cap-
ernaum.

b In building
them a temple
for their assem-
blies, he shewed
his zeale to-
wardes the true
seruice of God.

c The friendes
spake to Iesus
in the captaines
name.

d Or, command
by a word only
that is to be.
He commen-
deth this hea-
then captain

because he as-
sueth himselfe
vpon Christes
worde alone.

f Which was a
towne of Galile
in the tribe of
Issachar not far
from Tiberias.

q Meaning, to their owne condemnation, or as some read, with themselves, because they durst not openly speake against Iohns doctrine: for they feared the people, Math. 21. 46.

r The songs of little children are sufficient to condemn the Pharisees and such like.

s Liue according to the face of other men. t He sheweth that the wicked, although they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel.

Mar. 14. 3.
Mar. 15. 40.
Iohn 11. 2.

u This great Ioue is a signe that she felt her selfe much bound vnto Christ, who had forgiven her so many finnes.

30 But the Pharisees and the erpounders of the lawe despised the counsel of God against themselves, and were not baptized of him.

31 And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, Hee hath the deuil.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdome is iustified of all her children.

36 And one of the Pharisees desired him that he would cate with him: & he went into the Pharisees house, and late downe at table.

37 And behold, a woman in the citie which was a sinner, when she knew that Iesus late at table in the Pharisees house, she brought a boxe of ointment.

38 And she stood at his feet behind him weeping, & began to wash his feet with tears, & did wipe them with the heares of her head, and kissed his feet, & anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, hee spake within him selfe, saying, If this woman were a Prophet, he would seeke him knowne who, and what manner of woman this is, which toucheth him: for he is a sinner.

40 And Iesus answered, and saide vnto him, Simon, I haue somewhat to saye vnto thee. And he saith, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty.

42 When they had nothing to pay, he forgave them both. Which of them therefore forgave, tell me, will Ioue him most?

43 Simon answered, and sayde, I suppose that he, to whome he forgave most. And he saide vnto him, Thou hast truly iudged.

44 Then he turned to the woman, & saide vnto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my feet: but shee hath washed my feet with teares, and wiped them with the heares of her head.

45 Thou gavest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou diddest not anoint: but shee hath anointed my feet with ointment.

47 Wherefore I say vnto thee, Many finnes are forgiven her: for shee hath loued much. To whome a little is forgiven, he doeth litle.

48 And he saide vnto her, Thy finnes are

forgiuen thee.

49 And they that late at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

50 And he saide to the woman, Thy faith hath saved thee: goe in peace.

CHAP. VIII.

1 Christ with his Apostles goe from town to town, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth vnto his mother and his brother. 24 He stilleth the raging of the lake. 27 He delivereth the possessed. 33 The deual enter into the heard of swine. 41 He healeth the sicke woman, and laisus daughter.

And it came to passe afterward, that he himselfe went through euery citie and towne, preaching, & publishing the kingdome of God, and the twelve were with him.

2 And certaine women, which were heales of rull spirits, & infirmities, as Marrie which was called Magdalene, out of whom went seven deuils,

3 And Iohnna the wife of Chuza Herodes steward, and Susanna, and many other which ministered vnto him of their substance.

4 Now when much people were gathered together, and were come to him out of all citie, he spake by a parable, 5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feet, & the fowles of heauen deuoured it by.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnes.

7 And some fell among thornes, and the thornes springing up with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundred fold. And as he saide these things, he crept, hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was?

10 And he saide, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstande.

11 The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterwarde cometh the deuil, and taketh away the word out of their hearts, least they should beleue, and be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares & with riches, and with many busines, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest & good heart

x The peace of conscience cometh onely of faith.

Mar. 16. 9.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perseverance, which proued their knowledge to be of God.

b Or, to them. Math. 13. 3. Mar. 4. 1, 2.

b That is, to vnderstand, and beleue these things.

c which words is here taken for an obscure or darke saying. 1/a 6. 9. mat. 13. 14. mar. 4. 13. loh. 12. 40. act. 13. 16. rom. 1. 8. Math. 13. 18. mar. 4. 13.

d That is, no knowledge, and consent to the word, and also reuerence it. e When they returne home to their affaires.

Chap. 11. 33. mat.

5. 15. mar. 4. 21.

f Christ warneth

his to doe good

with their light

which they haue

receiued, & to set

it forth before

all mens faces.

Or, led.

Chap. 12. 2. mat.

10. 26. mar. 4. 23.

Mat. 13. 12. and

25. 19. mar. 4. 23

chap. 19. 24. 26.

g Both to him

selfe, and to o-

thers.

Mat. 12. 46. mar.

3. 31.

Or, kinfolkes.

h The spiritual

kinned is to be

preferred to the

carnal and natu-

ral, inasmuch

as thereby of

many we are

made one, con-

fessing together

one God, one

faith, and one

baptisme, louing

God above all

things, and our

neighbours as

our selues.

Mat. 8. 23.

mar. 4. 36.

i The word signi-

fiedeth a deepe

or sound sleepe.

Mar. 8. 28.

mar. 5. 1.

k Satan is tor-

mented where

Christ is present.

Or, many a day

agone.

l The word signi-

fiedeth to be in-

forced with vio-

lence, as an horse

whē he is spurred

m A legion, as

writeth Vegeti-

us, contained

6000. footmen,

and 712. horse-

men: but here it

is taken for an

vncertaine & in-

finite number.

n That is, so to de-

part: y they could

do no harme: &

this word, cha. 16

23. is called hel,

where the deuils

were chained in

of obscuritie & dark-

nes. 3. Pet. 2. 4.

heare the woide, and kepe it, and bying
sooth faute with patience.16 ¶ So i man when he lighteth a can-
dle, conereth it vnder a vessel, neither
putteth it vnder the table, but setteth it
on a candlelike, that they that enter in,
may see the light.17 ¶ For nothing is secret, that shall not be
evident: neither any thing hid, that shall
not be knownen, and come to light.18 Take heed therefore how ye heare: for
whosoever hath, to him shall be giuen:
and whosoever hath not, from him shall
be taken euery thing, which he hath.19 ¶ Then came to him his mother and
his brethren, and could not come nare to
him for the prease.20 And it was tolde him by certaine which
said, Thy mother & thy brethren stande
without, and would see thee.21 But he answered, and saide vnto them,
My mother, and my brethren are these
which heare the woide of God, and do it.22 ¶ And it came to passe on a certaine
day, that he went into a ship with his
disciples, and he said vnto them, Let vs
goe ouer vnto the other side of the lake.
And they hatched forth.23 And as they sailed, he fell a sleepe, and
there came downe a booke of winde on
the lake, and they were filled with wa-
ter, and were in iopardie.24 Then they went to him, & awoke him,
saying, Master, Master, we perish. And
he awoke, and rebuked the winde, and
the waues of water: and they ceased, and it
was calme.25 Then he saide vnto them, Where is
your faith? and they feared, and won-
dered among themselves, saying, Who
is this that commaundeth both þe winde
and water, and they obey him?26 ¶ So they sailed vnto the region of
the Gadarenes, which is ouer against
Galile.27 And as he went out to land, there met
him a certaine man out of þe cite, which
had a deuill long tyme, and he ware no
clothes, neither abode in house, but in
the graues.28 And when he saw Iesus, he cried out,
and fell downe before him, and with a
loude voyce said, What haue I to doe
with thee, Iesus the Sonne of God, the
most high? I beseech thee, to ioyne me
not.29 For he commaunded the foule spirit to
come out of the man: (for oft tynes he
had caught him: therefore he was bound
with chaynes, and kept in fetters: but
he brake the bandes, and was caried of
the deuill into wildernesses.)30 Then Iesus asked him, saying, What
is thy name? And he said, m Legion, be-
cause many deuils were entred into him.31 And they besought him, that he would
not commaunde them to goe out into the
desert.32 And there was there by, an hearde of
unlaw swine, feeding on an hill, and thedeuils besought him, that he would suf-
fer them to enter into them. So he suf-
fered them.33 Then went the deuils out of the man,
and entered into the swine: and the
hearde was caried with violence from a
stepe downe place into the lake, & was
choked.34 When the heardmen sawe what was
done, they fled: and when they were de-
parted, they tolde it in the cite and in
the countrey.35 Then they came out to see what was
done, and came to Iesus, and found the
man, out of whome the deuils were de-
parted, sitting at the feete of Iesus, cloy-
ned, and in his right minde: and they
were asfraid.36 They also which sawe it, tolde them by
what meanes hee that was possesid
with the deuill, was healed.37 Then the whole multitude of the coun-
trei about þe Gadarenes, besought him,
that he would departe from thence: for
they were taken with a great feare: and
he went into the ship, and returned.38 Then the man out of whom the deuils
were departed, besought him that hee
might be with him: but Iesus sent him
away, saying,39 ¶ Returne into thine owne house, and
shew what great things God hath done
to thee. So he went his way, & preached
throughout all the cite, what great
things Iesus had done vnto him.40 ¶ And it came to passe when Iesus
was come againe, that the people recei-
ued him: for they all waited for him.41 ¶ And beholde, there came a man na-
med Iarnus, who he was the ruler of the
synagogue, who fell downe at Iesus
feete, and besought him, that he would
come into his house.42 For he had but a daughter onely, about
twelue yeres of age, and she lay dy-
ing (and as hee went, the people thynged
him).43 And a woman hauing an issue of bloud,
twelue yeres long, which had spent all
her substance vpon physicians, & could
not be healed of any:44 When she came behinde him, she tou-
ched the hem of his garment, and im-
mediatly her fluse of bloud stancheth.45 Then Iesus said, Who is it that hath
touched me? When euery man denied,
Peter saide & they that were with him,
Master, the multitude thrust thee, and
trede on thee, & lapid thou, who hath
touched me?46 And Iesus said, Some one hath tou-
ched me: for I perceiue that vertue is
gone out of me.47 When þe woman saw that she was not
hid, she came trembling, & fell downe be-
fore him, and tolde him before all the peo-
ple, for what cause shee had touched him,
and how she was healed immediatly.48 And he said vnto her, Daughtre, be of
good comfort: thy faith hath made thee
whole: go in peace.)f Christ doeth
not impute vnto
vs the weaknes
of our faith, but
doth accept it, as
thought were
perfect.

49 While hee yet spake, there came one from the ruler of the Synagogue house, which saide to him, Thy daughter is dead: beseale not the matter.

50 When Iesus heard it, he answered him, saying, feare not: believe onely, and she shalbe made whole.

51 And when he went into the house, hee suffered no man to goe in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept, & sorrowed for her: but he said, Weepe not: for shee is not dead, but sleepe.

53 And they laught him to skorne, knowing that she was dead.

54 So hee thrust them all out, & tooke her by the hand, & crept, saying, Maide, arise.

55 And her spirit came againe. & three rose straightway: and hee commaunded to giue her meate.

56 Then her parents were astonied: but he commaunded them that they shoulde tell no man what was done.

CHAP. IX.

2 He sendeth out the twelve Apostles to preach. 7 Herod heareth tell of him. 12 He feedeth five thousand men with five loaves, and two fishes. 19 Divers opinions of Christ. 28 He transfigureth himself upon the mount. 43 He deliuereth the possessed. 47 And teacheth his disciples to be lowly. 54 They desire vengeance, but he reproveth them.

1 Then called hee the twelve disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 And he sent them to preache the kings- dome of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither brade, nor shouer, neither haue two coats.

4 And whosoener house pee enter into, there abide, and thence depart.

5 And whosoener will not receiue you, when pee goe out of that citie, shake off the very dust from your feete for a testi- monie against them.

6 And they went out, and went throught euery towne preaching the Gospell, and healing euery where.

7 Nowe Herode the Tetrarch heard of all that was done by him: & hee doubted, because that it was saide of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Pro- phets was risen againe.

9 Then Herode saide, Iohn haue I behea- ded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. Then he tooke them, & went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they fol- lowed him: and he receiued them, and spake vnto them of the kingdom of God, and healed them & had need to be healed.

12 ¶ And when the day began to waxe

away, the twelve came, and saide vnto him, Sende the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he saide vnto them, Giue ye them to eate. And they said, We haue no more but five loaves and two fishes, except we shoulde goe, and buye meate for all this people.

14 For they were about five thousand men. Then he saide to his disciples, Cause them to sit down by fifties in a companie.

15 And they did so, and caused all to sitte downe.

16 Then he tooke the five loaves, and the two fishes, and looked vp to heauen and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remaine- ned to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome lay the people that I am?

19 They answered, and saide, Iohn Baptist: & others say, Elias: & some say, that one of the olde Prophets is risen againe.

20 And he saide vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, and commanded them, that they shoulde tell that to no man.

22 Saying, ¶ The sonne of man must suffer many things, and be reuiourd of the elders, and of the hie Priestes & Scribes, and be slaine, & the third day rise againe.

23 ¶ And he saide to them all, If any man will come after mee, let him deny himselfe, and take by his crosse & dapp, and follow me.

24 For whosoener will save his life, shall lose it: and whosoener shall lose his life for my sake, the same shall saue it.

25 For what anantage it a man, if hee winne the whole world, and destroy him selfe, or lose himselfe?

26 For whosoener shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glorie of the Father and of the holy Angels.

27 And I tell you of a suretie, there bee some standing here, which shall not taste of death, till they haue seene the kings- dome of God.

28 And it came to passe about an eight daies after those wordes, that hee tooke Peter, and Iohn, and James, and went vp bynto a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garments were white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his departing, which he shoulde accom- plish at Ierusalem.

32 But Peter and they that were with him,

d Christ for-
keth not them
that follow him,
but sendeth
them sufficient
reliefe.

e Iohn saith, he
gaue thanks,
Iohn 6.11.

Mat. 16.13.
mar. 8.27.

f For he knew
best his cōuen-
ient time which
was appointed
for him to be
manifested in,
Mat. 17.12.
mar. 8.31.

Chap. 14.27.
mat. 10.38. & 16
24. mar. 8.34.

g For as one
day followeth
another, so doth
one crosse fol-
low in the necke
of another.

Chap. 17.13.
mar. 10.39.
and 16.25.

mar. 8.38.
1. tim. 2.12.

Mat. 16.28.
mar. 9.1.

h Established &
enlarged by the
preaching of the
Gospel.

Mat. 17.2.
mar. 9.2.

i That is, what
yssue he should
haue and howe
he should die.

e Meaning, the
ruler of the Sy-
nagogue.

u Although she
waiverly dead:
yet to Christ it
was more easie
to restore her to
life, then it is for
one mā to wake
another out of
his sleepe.

x He meaneth
those which hee
found in the
house.

Mat. 10.1. mar.
3.13. and 6.7.

Mat. 10.7, 8. mar.
6.7.

a To the ende
they might doe
their charge
with greater di-
gience when
they had no-
thing to let
them.

b Or, yoddes.

b He willett
them not to tary
long, but to
preach from
towne to towne

Mat. 13.51.
chap. 10.11.

c Which was a
signe of defesta-
tion, and of the
vengeance,

which was pre-
pared for such
contemners of
Gods benefites

which are vn-
worthy that one
should receiue
any thing at
their hands.

Mat. 14.1.
mar. 6.24.

Mar. 6.30.
Mat. 14.13.

Mar. 6.32.

Mat. 14.15. mar.
6.3. yoddes, 6.5.

e It was their manner of salutations, whereby they wished health and felicitie, f Which loneth the doctrine of peace and the Gospel.

Dent. 24. 14, 15
mat. 10. 10

1. tim. 5. 18
g He would not that they should tary long in one towne, neither yet be careful to change their lodging.

h Doubt not to receive nourishment of them, for whome you traualle.

Matth. 10. 14.
chap. 9. 5.
act. 13. 51.
c. 18. 6.

i God did present him selfe vnto you by his messengers, and would haue reigned ouer you.

Mat. 11. 21.
k Which were the signes of repentance.

l The mo benefices that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished.

Matth. 10. 40.
john 1. 3. 20.

m The power of Satan is beaten downe by the preaching of the Gospel.

Or, in his mnde.
n He attributeth it to the free election of God, that the

wife and worldlings know not the Gospell, and yet the poore base people vnderstand it.

o Christ is our only meane to receiue Gods mercies by.

p Therefore wee must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement. q In whom we see God as in his liuely image. Mat. 13. 16.

first say, * Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarie still, eating and drinke such things as by them shall be set before you: * for the labourer is worthy of his wages. * See not from s house to house.

8 But into whatsoever citie ye shall enter, if they receiue you, * eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoever citie ye shall enter, if they will not receiue you, go your wayes out into the streets of the same, and say,

11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, & the kings dome of God was come nere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 * Wo be to thee, Chorazin: wo be to thee, Bethsaida: for if the miracles had bene done in Tyrris and Sidon, which haue bene done in you, they had a great while agoone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrris, and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hel.

16 * He that heareth you, heareth mee: and he that despiseth you, despiseth mee: and he that despiseth me, despiseth him that sent mee.

17 * And the sentie turned againe with ioy, saying, Lord, euen the devils are subdued to vs through thy name.

18 And he said vnto them, I saw m Satan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpentes, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Nevertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 * That same houre reioiced Iesus in the spirit, and saide, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

22 Then hee turned to his disciples, and saide, All things are o giuen mee of my Father: but p no man knoweth who the Sonne is, but p Father: neither who the Father is, saue the o Sonne, and hee to whome the Sonne will reueile him.

23 * And he returned to his disciples, and said secretly, * Blessed are the eyes, which see that p see.

Therefore wee must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement. q In whom we see God as in his liuely image. Mat. 13. 16.

24 For I tell you that many Prophets & Kings haue desired to see those things which ye see, & haue not seene them: and to heare those things which ye heare, and haue not heard them.

25 * Then beholde, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shal I doe to inherite eternal life?

26 And he said vnto him, What is writen in the Law: how readest thou?

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.

28 Then he saide vnto him, Thou hast answered right: this do, and thou shalt liue.

29 But hee willing to * iustifie him selfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine man went downe from Ierusalem to Jericho, and fell among thornes, and they robbed him of his rapiment, and wounded him, and departed, leauing him halfe dead.

31 And by chance there came down a certain Samaritan that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritan, as he journeyed, came nere vnto him, & when he saw him, he had compassion on him.

34 And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his own beast, & brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, he took out * two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thornes?

37 And he said, he that shewed mercie on him. Then saide Iesus vnto him, See, and do thou likewise.

38 * Nowe it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Marthia, receiued him into her house.

39 And he had a sister called Mary, which also sat at Iesus seate, and heard his preaching.

40 But Marthia was cōbured about much seruing, and came to him, and said, Master, dost thou not care p my sister hath left me to serue alone: bid her therefore, that she helpe me.

41 And Iesus answered, and sayde vnto her, Marthia, Marthia, thou carest, and art troubled about many things:

42 But one thing is needfull, Mary hath chosē the good part, & which shall not be taken away from her,

Mat. 23. 15.
mar. 12. 38.

Deut. 6. 5.

Leuit. 19. 18

Or, to approue him selfe as iust.

For they counted no man their neighbour, but their friend.

For so it seemed to mans iudgement, although this was so appointed by Gods counsell & providence.

He prouly noteth the great crueltie, which was among this people, & chiefly the gouernours.

This nation was odious to the Iewes.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

Which was about nine pence of sterling monney.

CHAP. opportunitie

CHAP. XI.

1 He teacheth his disciples to pray, 14 He driueth out a deuil, 15 And rebuketh the blasphemous Pharisee. 28 He preferreth the spiritual couenaunce. 29 They require signes & tokens. 37 He eateth vnto the Pharisee, & reprehendeth the hypocrites of the Pharisees, Scribes, and hypocrites.

1 **A**nd so it was, that as he was praying in a certaine place, when he ceased, one of his disciples saide vnto him, Master, teach vs to pray, as John also taught his disciples.

2 **A**nd he said vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done euen in earth, as it is in heauen:

3 Our daily bread giue vs: for the day: And forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

4 **A**nd whoeuer he said vnto them, Whiche of you shall haue a friende, and shall go to him at midnigh, & say vnto him, friend, lende me this loaner?

5 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

6 And he will thinke shoud answer, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue thee to this.

7 I say vnto you, Though he would not arise and giue him, because he is his friende, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

8 **A**nd I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

9 For euery one that asketh, receiuethe: & he that seeketh, findeth: and to him that knocketh, it shall be opened.

10 **A**nd if some shall aske breade of any of you that is a father, will hee giue him a stone? or if he aske a filly, will hee for a filly giue him a serpent?

11 **O**r if he aske an egge, will hee giue him a scorpion? If ye then which are euil, can giue good giftes vnto your children, howe much more shall your heauenly Father giue the holy Ghost to them that desire him?

12 **W**hen hee cast out a deuil which was diuine: and when the diuill was gone out, the diuine spake, and the people wondered.

13 **B**ut some of them saide, He casteth out devils through Beelzebub the chiefe of the deuils.

14 **A**nd others tempted him, seeking of him a signe from heauen.

15 **B**ut he knew their thoughts, and saide vnto them, Every kingdome deuinded against it selfe, shall be desolate, and an house deuinded against an house, shall fall.

16 **S**o if Satan also be deuinded against himselfe, how shall his kingdom stand, because ye say that I cast out devils through Beelzebub?

17 **I**f I through Beelzebub cast out devils, by whome do youe children cast them out? Therefore shall they be your iudges.

18 **B**ut if I by the finger of God cast out devils, doubtles the kingdom of God is come vnto you.

19 **W**hen a strong man armed, keepeth his palace, the things that he posseseth, are in peace.

20 **B**ut when a stronger then he, commeth vpon him, and ouercommeth him: hee taketh from him all his armour where in he trusted, and deuendeth his spoiles.

21 **H**e that is not with me, is against me: and he that gathereth not with me, scattereth.

22 **W**hen the vnclane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

23 **A**nd when he cometh, he findeth it swept and garnished.

24 **T**hen goeth he, & taketh to him seven other spirits worse then himselfe: and they enter in, and dwel there, so that the last state of that man is worse then the first.

25 **A**nd it came to passe as he said these things, a certaine woman of the countie lifted vp her doore, and said vnto him, Blessed is the wombe that bare thee, & the paps which thou hast sucked.

26 **B**ut he said, Blessed are they that heare the word of God, and keepe it.

27 **A**nd when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Jonas the Prophet.

28 **F**or as Jonas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

29 **T**he Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for the Queen came from the vtmost parts of the earth, to heare the wisdom of Solomon, and ouer vs then he beholde, a greater then Solomon is here, had before.

30 **T**he men of Aenone shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and beholde, a greater then Jonas is here.

31 **N**o man lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but on a candlesticke, that they for whom it is lighted, may see the light.

32 **T**he light of the bodie is the eye: if thine eye be single, then thy whole body shall be full of light: if thine eye be euil, then thy whole body shall be in darke.

33 **T**ake heed therefore, that the light which is in thee, be not darkened.

34 **I**f therefore thy whole body shall be full of light, hauing no part darke, then shall all thy words be good.

Mat. 6.9.

Or every day, or as much as is sufficient for this day.

Or garden.

By this similitude he teacheth vs that we ought not to be discouraged, if we obteine not inconueniently that which we demande.

Or, in passing by the way.

Or, importunitie.

Mat. 7.7. and 11.32. mar. 11.4. ioh. 14.11. 16.23. ioh. 1.5.

Mat. 7.9.

The chiefe thing that we can desire of God, is his holy spirit.

Mat. 12.25. mar. 3.24.25.

Jonas 1.17. 1. King. 10.1. 2. chro. 9.1. Jonas 3.5. Chap. 8.16. mar. 3.25. mark. 3.21. March 6.22. Or, candle. In because it should guide and leade the body. Without spot or vice.

be

Blauk. 3. 25.
 p Christ here
 requirith two
 things: first that
 we come truly
 by our meate &
 drinke: & next,
 that we distri-
 buye part to the
 poore: for chari-
 ties is the perfec-
 tion of the Law.
*Or, of that that
 you haue.*
*Or, that which is
 iust and right.*
 q He would not
 breake the very
 least comande-
 ment before all
 things: were ac-
 complished: but
 taught them to
 stick to the chief-
 est, & not pre-
 ferre the inferi-
 our ceremo-
 nies which must
 quickly be abo-
 lished.
*Chap. 10. 46. mat.
 23. 6. mar. 12. 38*
 r Whole stinke
 & infection ap-
 peare not sud-
 denly.
Mat. 5. 10.
 s. Whereby you
 keepe in remem-
 brance the exe-
 crable deedes of
 your fathers.
 t You shew your
 felues as great
 hypocrites as
 were your Fa-
 thers, making
 men beleue ye
 honour God,
 when ye disho-
 nour him.
 u They were
 more curious to
 build their
 graues then to
 follow their
 doctrine.
*Or, scilicet expell
 them.*
Gen. 4. 8.
2. Cor. 24. 21.
 x Because they
 were culpable
 of f same fault
 that their aun-
 cestours were
 y They hid and
 ooke away the pure
 Scriptures.

be light, eue as when a candle both light
 thee with the brightness.

37 And as he spake, a certaine Pharise
 besought him to dine with him: and he
 went in, and sat downe at table.

38 And when the Pharise saw it, he mar-
 uilled that he had not first washed befoze
 dinner.

39 And the Lord said to him, In deede ye
 Pharisees make cleane the outside of the
 cup, and of the platter: but the inwarde
 part is full of rauening and wickednes.

40 Peccolles, did not hee that made that
 which is without, make that which is
 within also?

41 Therefore, I giue aduise of those things
 which are within, o behold, all things
 shall be cleane to you.

42 But woe be to you, Pharisees: for ye
 either the unpt and the rewe, and all ma-
 ner herbes, and passe ouer iudgement
 and the loue of God: these ought ye to
 haue done, and not to haue left the o-
 ther undone.

43 Woe be to you, Pharisees: for ye loue
 the hyppocrit seates in the Synagogues,
 and greetings in the markets.

44 Woe be to you, Scribes and Pharisees,
 hypocrites: for ye are as graues which
 appeare not, and therein that walke
 ouer them, perccure not.

45 Then answered one of the exppouders
 of the Law, & said vnto him, Master, thus
 saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye in-
 terpreters of the Lawe: for ye lade men
 with burdens grievous to be borne, and
 ye pour felues touch not the burdens
 with one of your fingers.

47 Woe be to you: for ye build the sepul-
 chres of the Prophets, and pour fathers
 killed them.

48 Trueth ye beare witness, & allowe the
 deedes of your fathers: for they killed
 them, and ye build their sepulchres.

49 Therefore said the wisdom of God, I
 will sende them Prophets and Apostles,
 and of them they shall slay & persecute,

50 That the blood of all the Prophets, shed
 from the foundation of the world, may
 be required of this generation,

51 From the blood of Abel vnto the blood
 of Zacharias, which was slaine be-
 twene the altar and the Temple: verily
 I say vnto you, it shall be required of
 this generation.

52 Woe be to you, interpreters of the Law:
 for ye haue taken away the key of know-
 ledge: ye entered not in your felues, and
 therein that came in, ye fogabade.

53 And as he said these things vnto them,
 the Scribes and Pharisee began to vyge
 him sore, and to prouoke him to speake
 of many things.

54 Laying waite for him, and seeking to
 catch some thing of his mouth, whereby
 they might accuse him.

55 And he answered them, saying, I reuer-
 ence the Lord, and the true vnderstanding of the
 CHAP. XII.

1 Christ commandeth to auoid hypocrite. 4 That
 we should not feare man but God. 5 To confesse

his Name. 10. Blessing against the Spirit. 14
 Not to pesse our vocation. 15 Not to giue our
 felues to custom care of this life. 32 But to ragh-
 toousnes, almes, watching, patience, wisdom
 and couerde.

18 The meane time, there gathered to-
 gether an innumerable multitude of
 people, so that they trode one another:
 and hee began to say vnto his disciples
 first, Take heed to your felues: of the lea-
 son of the Pharisees, which is hyppocrite.

21 For there is nothing couered, that shall
 not be reueiled: neither hid, that shall not
 be knowne.

22 Wherefoze whatsoeuer ye haue spoken
 in darkenesse, it shall be heard in the light:
 and that which ye haue spoken in the
 eare, in secreete places, shall be preached on
 the houles.

23 And I say vnto you, my friends, Be
 not afeard of them that kill the body, &
 after that they are not able to do any moze.

24 But I will fogelwayne you, whome ye
 shall feare: feare him which after he hath
 killed, hath power to cast into hell: yea,
 I say vnto you, him feare.

25 Are not foue sparowes bought for two
 farthings, and yet not one of them is
 forgotten befoze God?

26 Yea, and all the heares of your head
 are numbered: feare not therefore: ye are more
 of value then many sparowes.

27 Also I say vnto you, whosoener shall
 confesse me befoze men, him shall the
 Sonne of man confesse also befoze the An-
 gels of God.

28 But he that shall denie me befoze men,
 shall be denied befoze the Angels of God.

29 And whosoener shall speake a worde
 against the Sonne of man, it shall be fogis-
 ten him: but vnto him, that shall blas-
 pheme the holy Ghost, it shall not be fogiuen

30 And when they shall say vnto you in the
 Synagogues, & vnto the rulers & pntes,
 take no thought how, or what thing ye
 shall answer, or what ye shall speake.

31 For the holy Ghost shall teach you in
 the same houre, what ye ought to say.

32 And one of the companye said vnto him,
 Master, bid my brother denie the inhi-
 riance with me.

33 And he said vnto him, Man, who made
 me a iudge, or a deuider ouer you?

34 Therefore hee sayde vnto them, Take
 heed, and beware of couetousnes: for
 though a man haue abundance, yet his
 life standeth not in his riches.

35 And hee put forth a parable vnto them,
 saying, The grounde of a certaine riche
 man bought forth frutes plenteous.

36 Therefore hee thought with him selfe,
 saying, What shall I do, because I haue
 no roome, where I may lay up my frutes?

37 And hee said, This will I do, I will
 pull downe my barnes, and build greater,
 and therein will I gather all my frutes,
 and my goods.

38 And I will say to my soule, Soule, thou
 hast much goodes layde up for many
 yerres: lye at ease, eate, drinke, and take
 thy pastime.

Matth. 16. 5, 6,
 mar. 8. 14.

Matth. 10. 16,
 mar. 4. 23.

a Openly than
 all men may
 heare.
 Matth. 10. 18.

Chap. 9. 36,
 matth. 10. 13,
 mar. 8. 18.

2. Tim. 1. 12.
 b He that shall
 resist against the
 worde of God
 purposely, and
 against his con-
 science.

Matth. 10. 19,
 mar. 3. 11.

c Be not so
 doubtful that you
 should be discour-
 aged or distrust.

Or, moment,
 d Christ chiefly
 came to be iud-
 ged, and not to
 iudge: nor with-
 standing hee wil-
 leth the Christi-
 ans to be iudges
 and decide con-
 troversies be-
 twixt their bre-
 thren. 1. Cor. 6. 1.

e Christ con-
 demneth the ar-
 rogancie of the
 rich worldlings
 who as though
 they had God
 locked vp in
 their coffers and
 barnes, set their
 whole felicitie
 in their goods,
 not considering
 that God gaue
 them life, and
 also can take it
 away when he
 will.

Or, country.

30 But

Eccl. 1. 11.

30 But

20 But God sayde vnto him, O scole, this night wil thep fetch away thy soule from thee: then whose shall those things bee which thou hast prouided?

21 So hee that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 Consider the raiens: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the raiment?

27 Consider y lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the feld, and to morrow is cast into the ouen, how much more will he clothe you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what ye shall drinke, neither stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

31 But rather seeke ye after the kingdome of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the kingdom.

33 For sell that ye haue, and giue almes: make you bagges, which were not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 Let your loynes be girded about, and your lights burning.

36 And ye pour selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whome the Lord when hee commeth, shall finde waking: verely I say vnto you, he will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the second watch, or come in the thirde watch, and shal finde them so, blessed are those seruants.

39 Now vnderstand this, that if the good man of the house had knowne at what houre the theefe would haue come, hee would haue watched, & would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord sayde, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his household, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when hee commeth, shal finde so doing.

44 Of a truerth I say vnto you, that hee wil make him ruler ouer all that he hath.

45 But if that seruant slepe in his heart, his master bothe will deserue his comming, and shall beginne to smite the seruantes, and maidens, and to eat, and drinke, and to be drunken.

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelieuers.

47 And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shal be beaten with many stripes.

48 But hee that knewe it not, and yet did count things worthie of stripes, shal be beaten with fewe stripes: for vnto whom soeuer much is giue, of him shal be much required, and to whome men much commit, the more of him wil they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with baptisme, and how am I grieved, till it be ended?

51 Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shal be fire in one house deuided, three against two, and two against three.

53 The father shal be deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in law, and the daughter in lawe against her mother in lawe.

54 Then said he to the people, When ye see a cloude rise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when ye see y South winde blowe, ye say, that it will be heate: and it cometh to passe.

56 Hypocrites, ye can discernie the face of the earth, & of the skie: but why discernie ye not this time?

57 Yea, & why iudge ye not of your selues: what is right?

58 While thou goest with thine aduersarie to the iudge, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, lest hee bring thee to the iudge, and the iudge deliuer thee to the iaylor, and the iaylor cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the dimost mite.

CHAP.

The portion of seruantes euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

Therefore ignorance is inexcusable.

To whome God hath giuen many graces.

The Gospel is as a burning fire most vehement,

which maketh a change of things through all the world.

If there be great troubles & alterations vpon the earth, which things come not by the propriety of the Gospel,

but through the wickednesse of man.

He compareth his death to baptisme.

Mat. 10. 34.

Mar. 16. 2.

Mat. 5. 25.

Though it be to thy losse and hinderance.

To depend only on his providence, knowing that he hath enough for all. Mat. 6. 33. 1. Pet. 5. 7. He exhortheth vs to call on God, & to submit our selues to his providence.

The liberalitie of God which thineth in the herbs & flowers, surmounteth all that man can do by his riches or force.

Or make discourse in this sort

Which are but necessities, & are common as well to the wicked men as to the godly. Which is the chiefest thing that can beget, & therefore you must wat those things which are of life importance. Mat. 6. 30. 1. Pet. 1. 13. He is a readines to execute the charge which is committed vnto you.

Because they did vs long garments, y manner was to gird or tye them vp when they went about any business. Mat. 24. 43. Luke 12. 35.

CHAP. XIII.

1 The crucifix of Pilate, & the scourge was to condemn
al to be whipped men which suffer. 2 Christ ex-
horteth to repentance. 3 He healeth the crooked
woman, 4 An answereth to the master of the Syn-
agogue. 5 By divers similitudes he declareth
what the kingdom of God is. 6 Also that as the
number of them which shall be saved, is small.
7 Finally he sheweth that no worldly policie or
force can les the worke and counsell of God.

a He murdered
them as they
were sacrificing
& so their blood
was mingled
with blood of
f beales which
were sacrificed.
b For the lewes
tooke occasion
herby to con-
demne them, as
most wicked me
c He warneth
them rather to
consider their
owne estate,
then to reprove
other mens.
d Which towre
floode by the ri-
uer Siloe or fish
pooles in Ierusa-
lem.

Or, desters.

e By this simili-
tude is declared
the great pacie
that God vseth
towards sinners
in looking for
their amend-
ment: but this
delay auaileth
them nothing,
when they still
remaine in their
corruption.
f We see our
state, if we bring
not forth fruit.
g For both it is
vnfruitfull it
selfe, and doth
hura to the
ground where
it groweth.
h Whom Satan
had stricken with
a disease, as the
spirit of coue-
tousnes is that
spirit, that mak-
eth a man coue-
tous.

i As they are
whose finewes
are thronke.
*Or, set as liberis
out of Sathan's
hands.*

There were certaine men present at the
same season, that shewed him of the
Galileans, whose blood Pilate had
mingled with their owne sacrifices.

And Iesus answered, and saide vnto
them, Suppose ye, that these Galileans
were greater sinners then all the other
Galileans, because they haue suffered such
things?

I tell you, nay: but except ye amende
your lines, ye shall all likewise perish.

Or thinke you that those eightene, vs
on whom the towre in Siloam fell, and
fewe therein were sinners aboue all men
that dwell in Ierusalem?

I tell you, nay: but except ye amend your
lines, ye all shall likewise perish.

¶ He make also this parable, A certaine
man had a figge tree planted in his vine-
yard: and he came & sought fruit there-
on, and found none.

Then saide he to the dyesser of his vine-
yard, Beholde, these thre yeres haue
I come & sought fruite of this figge tree,
and finde none: cut it downe: why kee-
peth it also the ground barren?

And he answered, and saide vnto him,
Iobbe, let it alone this yere also, till I
digge round about it, and dung it.

And if it beare fruite, well: if not, then
after thou shalt cut it downe.

¶ And he taught in one of the Syna-
gogues on the Sabbath day.

And behold, there was a woman which
had a spirit of infirmity righte perea,
and was bowed together, and could not
lift vp herselfe in any wise.

When Iesus sawe her, he called her to
him, and saide to her, Woman, thou art
loosed from thy disease.

And he laide his hands on her, and im-
mediatly she was made straight againe,
and glorified God.

And the ruler of the Synagogue an-
swered with indignation because that
Iesus had healed on the Sabbath day,
and saide vnto the people, There are fire
dayes in which men ought to worke: in
thyme therefore come and be healed, and
not on the Sabbath day.

Then answered him the Ioyd, and saide,
Hypocrite, doeth not eche one of you on
the Sabbath daye looke his oxe or his asse
from the stall, and leade him away to the
water?

And ought not this daughter of Abrah-
am, whom Satan had bounde, lo, righte
thre yeres, be loosed from this bond on
the Sabbath day?

And when he laide these things, all his
aduersaries were ashamed: but all the

people reioiced at all the excellent things,
that were done by him.

¶ Then saide he, What is the king-
dom of God like? or whereto shal I com-
pare it?

It is like a graine of mustarde seede,
which a man tooke and sowed in his gar-
den, and it grew, and waxed a great tree,
and the fowles of the heauen made nestes
in the branches thereof.

¶ And againe he saide, Wherunto shal
I liken the kingdom of God?

It is like leauen, which a woman tooke,
and hid in three peches of flour, till all
was leavened.

¶ And he went through all cities and
townes, teaching, & iourneping towards
Ierusalem.

¶ Then said one vnto him, Lord, are there
fewe that shall be saved? And he sayd vnto
them,

I strue to enter in at the straight gate:
for many I say vnto you, wil seek to en-
ter in, and shall not be able.

¶ When the good man of the house is ri-
sen vp, and hath shut the doore, and ye
begin to stand without, and to knocke at
the doore, saying, Lord, Lord, open to vs,
and he shall answer and say vnto you, I
knowe you not whence ye are.

¶ Then shall ye begin to say, We haue
eaten and drunk in thy presence, and thou
hast taught in our streets.

¶ But he shall say, I tell you, I knowe you
not whence ye are: depart from me, all
ye workers of iniquite.

¶ There shall be weeping and gnashing of
teeth, when ye shall see Abraham and I-
saac and Jacob: and all the prophete in
the kingdom of God, and your selues
shall out at doores.

¶ Then shall come many from the East,
and from the West, and from the North,
and from the South, and shall sit at table
in the kingdom of God.

¶ And beholde, there are last, which
shall be first, and there are first, which shall
be last.

¶ The same day there came certain Phari-
sees, and said vnto him, Depart, and go
hence: for Herode wil kill thee.

¶ Then sayd he vnto them, Go ye and tel
that fore, Beholde, I cast out devils, and
wil heale sill vs day, and to morrow, and
the third day: I shall be perfected.

¶ Mennerles I must walke to day, and
to morrow, and the day following: for it
cannot be, that a Prophete should perish
out of Ierusalem.

¶ O Ierusalem, Ierusalem, which kil-
lest the Prophets, and stonest them that
are sent to thee, how often would I haue
gathered the children together, as the
hen gathereth her brood vnder her wings,
and ye would not!

¶ Beholde, your house is left vnto you

their malice, which by all meanes sought his death, more than
did the tyrant, of whom they willed him to beware. *Mat. 23:34*
Christ forwarneth them of the destruction of the Temples
and of their whole policie.

desolate:

Mat. 23:31.

Mar. 4:31.

By these simi-
litudes he shew-
eth the increas-
whereby God
augmenteth his
kingdome, con-
trarie to all men
opinions.

Mat. 9:35.

Mar. 6:6.

Mat. 7:13.

I must epe-
nuor, and cut off
all impediments
which may let

vs.

He warneth
the lewes, that
they deperue not
themselves by
their owne ne-
gligence, of that
saluation, which
was offered vnto
them.

Psalm. 8.

Mat. 7:21.

Or. 25:41.

The people
which then were
strangers.

Mat. 19:30.

Or. 10:16.

Mar. 13:31.

O Christ cuneth
off the vaine co-
fidence of the
Jewes, who glori-
ed in that, that
God had chosen
them for his
people: yet they
obeyed him not
according to his
worde.

¶ Neither the
enmy of the Phari-
sees, who would
haue put him in
fear of Herod,
nor yet any poly-
cy of a man could
stay him from
that office which
God had inioyn-
ed him.

¶ Meaning, a
little while.

¶ By Christes
death we are
made perfect for-
euer.

*Or, make an end
of it.*

¶ He noteth,
that they were
not euen holy
Gods
which
seme
and
they
logit

When your own conscience shall reprove you, and cause you to confesse that which ye now denie, which shalbe when you shall see me in my maistie.

desolate: and verily I tell you, pee shall not see me untill the time come that pee shall say, "Blessed is he that commeth in the name of the Lord."

CHAP. XIII.

1 Jesus eateth with the Pharise, 4 Healeth the drop sicke upon the Sabbath, 8 Teacheth to be lowly & to bid the poore to his table, 13 He collecteth of the great supper, 18 He warneth them that would follow him, so lay their account before, vobas it will cost them, 24 The salt of the earth.

1 And it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the drop sicke.

3 Then Jesus answering, spake unto the expounders of the lawe, and Pharisees, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him go.

5 And answered them, saying, Which of you shall have an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ He spake also a parable to the ghestes, when he marked how they chose out the chiefe rooms, and sayd unto them,

8 When thou shalt be bidden of any man to a wedding, let not thy selfe downe in the chiefe place, least a more honourable man then thou, be bidden of him.

9 And he that bade both him & thee, come, and say to thee, Sitte this man come, and thou then begin with shame to take the lowest roome.

10 ¶ But when thou art bidden, go and sit downe in the lowest roome, that when he that bade thee, commeth, he may say unto thee, Friende, sitte up hie: in then shalt thou haue worshippe in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought lowe, and hee that humbleth him selfe, shall be exalted.

12 ¶ ¶ He also said he also to him that had bidden him, ¶ When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the mist.

15 ¶ ¶ Nowe when one of them that sate at table, heard these things, he sayde unto him, Blessed is he that eateth bread in the kingdom of God.

16 ¶ Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first sayde unto him, I haue bought a farme, and I must needs go out and see it: I pray thee, haue mee excused.

19 And another said, I haue bought five yoke of oxen, and I goe to yowe them: I pray thee haue mee excused.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayde to his servant, ¶ Go out quickly into the places and streets of the cite, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lo, it is done as thou hast commaunded, and yet there is room.

23 ¶ Then the master said to the servant, Go out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 ¶ For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ Nowe there went great multitudes with him, & he turned & said unto them,

26 ¶ ¶ If any man come to mee, and I hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 ¶ And whosoever beareth not his crosse, and commeth after me, can not be my discipule.

28 ¶ For which of you wiling to builde a towne, sitteth not downe before, & counteth the cost, whether he haue sufficient to perfourme it,

29 Lest that after he hath laide the foundation and is notable to perfourme it, all that beholde it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an ende?

31 ¶ ¶ What king going to make warre against another king, sitteth not downe first and taketh counsell, whether he be able with ten thousand, to meet him that commeth against him with twentie thousand?

32 ¶ ¶ Elo while hee is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever hee be of you, that forsaketh not all that he hath, hee can not be my discipule.

34 ¶ Salt is good: but if salt haue lost his savour, wherewith shall it be salted?

35 ¶ It is neither meete for the land, nor yet for the dunghill, but men cast it out. ¶ ¶ He that hath eares to heare, let him heare.

CHAP. XV.

The Pharisee murmure because Christ receiveth sinners. 4 The loving mercy of God is openly set forth in the parable of the lost sheepe. 7 Joy in heaven for one sinner. 13 Of the prodigall sonne.

¶ Do, 1.

¶ ¶ Then

d Here is signified the calling of the Gentiles, e God will rather receive all the rascall people of the world to his banquet, thā them which are vnthankfull f This compulsion commeth of feeling of the power of Gods word, after that his worde hath bene preached, Mat. 10. 17. ¶ 16. 24.

g That is, he that casteth not off all affections & desires which draw vs from Christ, Chap. 9. 23. Mat. 16. 24. Mar. 8. 34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leave all at every hour to bestow himselfe frankly in Gods service,

Mar. 5. 13.

k If they that should be season others, have lost it themselves, where should a man recover it? ¶ Or, seasoned.

Or, take his reward.

a He reproveth their ambition, which desire to sit in the hiest places,

¶ ¶ 35. 7.

¶ ¶ 18. 14.

¶ ¶ 23. 12.

b Christ reprehendeth onelie the blind affection of man, which regardeth nothing but a worldly recompence,

¶ ¶ 39. 10. 4. 7.

¶ ¶ 23. 12.

¶ ¶ 19. 9.

c He collecteth the Jewes in the teech with their ingratitude, which would not care of those holy meares of Gods worde, which was presented unto the, and whereunto they were bid a long time before,

Then referred vnto him al the Publi-
cans and sinners, to heare him.
Therefore the Pharisees & Scribes
murmured, saying, He receiuethe sinners,
and eateth with them.

Mat. 18. 12.

Then spake hee this parable to them,
saying,
What man of you hauing an hundred
sheepe, if he lose one of them, doeth not
leave ninetie and nine in the wilderness,
and go after that which is lost, vntill hee
finde it?

And when he hath found it, he layeth it
on his shoulders with ioy.

And when he cometh home, hee cal-
leth together his friends and neygh-
bours, saying vnto them, Reioyce with
me: for I haue founde my sheepe, which
was lost.

I say vnto you, that likewise ioy shall be
in heauen for one sinner that conuerteth,
more then for ninetie and nine iust men,
which neede none amendment of life.

Either what woman hauing ten peces
of silver, if shee lose one peece, doeth not
light a candle, and sweep the house, and
seeke diligently till she finde it?

And when shee hath found it, she calleth
her friends, and neighbours, saying, Re-
ioyce with me: for I haue founde the
peece which I had lost.

Likewise I say vnto you, there is ioy in
the presence of the Angels of God, for one
sinner that conuerteth.

He said mooreouer, A certaine man had
two sonnes.

And the younger of them sayd to his fa-
ther, Father, giue me the portion of the
goods that falleth to me. So hee deuided
vnto them his substance.

So not long after, when the younger
sonne had gathered all together, he toke
his iourney vnto a farre countrey, and
there hee wasted his goods with riotous
living.

Now when he had spent all, there arose
a great dearth throughout that land, and
he began to be in necessitie.

Then hee went and claue to a citizen of
that countrey, and hee sent him to his
farme, to feede swine.

And hee would faine haue filled his bel-
lie with the huskes, that the swine ate:
but no man gaue them him.

Then he came to him selfe, and sayde,
Howe many hired seruants at my fa-
thers haue bread enough, and I die for
hunger!

I will rise, and go to my father, and say
vnto him, Father, I haue sinned against
heauen, and before thee.

And am no more worthy to be called
thy sonne: make me as one of thy hired
seruants.

So hee arose and came to his father, and
when he was pet a great way off, his
father saw him, and had compassion, and
ran and fell on his necke, and kissed him.

And the sonne sayd vnto him, Father,
I haue sinned against heauen, and before
thee, and am no more worthy to be called

thy sonne.

Then the father sayde to his seruants,
Bring forth the best robe, and put it on
him, and put a ring on his hand, & shoes
on his feete.

And bring the fat calfe, and kill him, and
let vs eate, and be merie.

For this my sonne was dead, and is
aliue againe: and hee was lost, but hee is
found. And they began to be merie.

Now the elder brother was in the field,
and when he came and dyed nere to the
house, he heard melodie, and dauncing,

And called one of his seruants, and as-
ked what those things meant.

And he sayd vnto him, Thy brother is
come, and thy father hath killed the fat-
tened calfe, because hee hath receiued him
safe and sound.

Then he was angrie, and would be not
goe in: therefore came his father out and
intreated him.

But he answered and saide to his fa-
ther, loe, these many yeeres haue I done
the seruice, neither brake I at any time
thy commandement, and yet thou neuer
gauest me a kid, that I might make me-
rie with my friends.

But when this thy sonne was come,
which hath deuoured thy goodes with
harlots, thou hast for his sake killed the
fat calfe.

And he sayde vnto him, Sonne, thou
art euer with me, and all that I haue, is
thine. It was meete that we should make
merie, & be glad: for this thy brother was
dead, and is aliue againe: and hee was
lost, but hee is found.

CHAP. XVI.

Christ exhorteth his disciples to wisdom and liberality by
the example of the steward. 1. Name can serue
vnto masters. 2. He reprooueth the couetousnes
hypocrysie of the Pharisee. 3. Of the end and
force of the Law. 4. Of the holy place of marri-
age. 5. Of the rich man, and Lazarus.

And he sayde also vnto his disciples,
There was a certaine rich man,
which had a steward, and hee was
accused vnto him, that hee wasted his
goodes.

And he called him, and saide vnto him,
How is it, that I heare this of thee? Gue
an account of thy stewardship: for thou
maiest be no longer steward.

Then the steward sayde within him
selfe, what shall I doe: for my master
will take away from me the steward-
shippe: I can not digge, and to bryge I
am athwart.

I knowe what I will doe, that when I
am put out of the stewardship, they may
receiue me into their houses.

Then called hee euery one of his masters
betters, & said vnto the first, How much
owest thou vnto my master?

And he sayde, an hundred measures of
oyle. And he sayde to him, Take thy wor-
ting, an sit downe quickly, and write fiftie
tie.

Then sayde hee to another, Howe much
owest thou? And he sayde, An hundred
measures

a Which iustifie
themselves, and
knowe not their
owne faultes.
b The worde is
drachma, which
is somewhat
more in value
then five pence
of olde sterling
money, and was
equall with a
Romane penie,

c This declara-
reth that we
ought not to de-
sire to haue our
portion separate
from God, ex-
cept we will
lose all,
d The Greek
worde signifieth
so to waste all,
that a man refer-
reth nothing to
himselfe.

e For no man
had pitie vpon
him.

f That is, against
God,
g God preuen-
teth vs and hea-
reth our gro-
nings before we
crie to him.
h Hee was tou-
ched with the
feeling of his
sinne, & there-
fore was ashamed
thereof, and
heauie in heart.

i God reprooueth
the enuie of
such as grudge
when God recei-
ueth sinners to
mercy.

k Thy parte
which art a lew,
is nothing dimi-
nished by the
fact that Christ
was also killed for
the Gentiles: for
he accepteth not
the person, but
feedeth indiffer-
ently all them
that beleeue in
him, with his
body and blood
to life everlasting.

l A Christ teacheth
hereby, that like
wise as hee which
is in authoritye
hath riches, as he
get friends in his
prosperitie, may
bereliewed in his
aduersitie: so
our liberalitye
towards our
neighbour shall
stand vs in such
stead as the day
of iudgement,
that God will ac-
cept it as done
vnto him.

b God, who doth here represent the master of the house, doth rather commend the prodigal waste of his goods, and the liberal giuing of the same to the poore, then the strait keeping & hoarding of them. c That is, either wickedly gotten or wickedly kept or wickedly spent: & hereby wee be warned to suspect riches, which for the most part are an occasion to their possessours of great wickednes. d They which cannot well bestowe worldly goods, will bestowe euill spiritual treasures: and therefore they ought not to be committed vnto them. e As are riches and such like things, which God hath giuen, not for your selues onely, but to bestowe vpon others, f Christ calleth the giftes which he giueth vnto ours. *Mat. 23. 4.* g Because they iudged no man happy, but those that were rich. h Which loue outward appearance, and vaine glorie. *Mat. 23. 11, 12.* i Their zeale is so inflamed, that they followe the Gospell without respect of worldly things. *Matth. 5. 18. Matth. 5. 12 and 19. 9. 1. cor. 7. 11.* k That is, which is not lawfully diuorced. l By this story is declared what punishment they shall haue: which liue deliciously and neglect the poore. m As the fathers in the olde Lawes, were said to be gathered into the bofome of Abraham, because they receiued the fruite of the same faith with him: so in the Newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him. n Whereby is signified that a blessed life, which they that dwell in the faith that Abraham did, shall enioy after this world.

23 And being in hell in tormentes, he lift up his eyes, and sawe Abraham a farre off, and Lazarus in his bofome. 24 Then he crept, and said, Father Abraham, haue mercie on me, and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue: for I am tormented in this flame. 25 But Abraham said, f Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented. 26 Besides all this, betwene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not, neyther can they come from thence to vs. 27 Then he said, I pray thee therefore rather, that thou wouldest send him to my fathers house. 28 (For I haue five brethren) that he may rellise vnto them, lest they also come into this place of torment. 29 Abraham said vnto him, They haue Moses and the Prophetes: let them heare them. 30 And he said, Nay, father Abraham: but if one come vnto them from y^e dead, they will amend their liues. 31 Then he saide vnto him, if they heare not Moses and the Prophetes, neither will they be perswaded, though one rise from the dead againe.

q Which declareth that it is too late to be instructed by the dead, if in their life time they can not profice by the liuely word of God. r As faith cometh by Gods worde, so it is maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euertlasting.

CHAP. XVII.

1 Christ teacheth his disciples to auoid occasions of offence, 3 One to forgiue another. 5 V^e ought to pray for the increase of faith. 6 He magnifieth the vertue of faith. 10. And sheweth the vanitie of man. 11 He saith ten lepers. 20 Speakers of the latter day, and of the end of the worlde.

1 Then said he to the disciples, * It can not bee auoided, but that offences will come, but woe be to him by whome they come. 2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones. 3 Take heede to your selues: if thy brother trespass against thee, rebuke him: & if he repent, forgiue him. 4 And though he sinne against thee seven times in a day, and seven times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him. 5 And the Apostles saide vnto the Lord, Increase our faith. 6 And the Lord said, * If ye had faith, as much as is a graine of mustard seede, and should say vnto this mulberrie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulder euen obey you.

Matth. 18. 9.

d That is to turne him backe from the knowledge of God, and his saluatis. *Mat. 18. 31.* e That is, many times: for by a certaine number he remembereth an vncertaine. *Mat. 17. 20.* f That is, if they had neuer so little of pure and perfect faith. d Meaning, they should doe wonderfull and incredible things.

e Hereby is declared that it is not ynough to do a piece of our duty for a time, but also we must continue to the ende,

f For God receiue nothing of vs, whereby he should stand bound vnto vs, *Leuit. 14. 2.*

g To whom it did appertain to iudge of theleprouse, *Leuit. 14. 7.* and hereby also the priestes should haue no occasion to grudge, or murmure.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefits of God. i. It cannot be discerned by any outward shew, or mislike, whereby it might be rather be known.

k Either by reason of the word of God, which is receiued by faith, or that the Messias whome they sought as absent, is now present, euen within their owne dores, and yet they know him not, *Iohn 1. 17.*

l He speaketh of his first coming into the world. *Matth. 24. 23.*

m Meaning, his second coming, wherein he shall appear in glory. *Gen. 7. 5. mat 24. 38. 1. pet. 3. 20.*

n When men contemned the iudgement of God, wherewith they were before menaced. *Gen. 19. 24.*

7 ¶ Who is it also of you, that hauing a seruant plowing, or feeding cattel, would say vnto him by and by, when he were come from the field, See and sit downe at table?

8 And would not rather saye to him, Dresse wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and drunken, and afterwarde thou shalt eate and drinke?

9 Woth hee thanke that seruant, because he did that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done þ which was our dutie to do.

¶ And so it was when he went to Ierusalem, that he passed through the mids of Samaria and Galile.

11 And as he entered into a certaine towne, there met him ten men that were lepers, which stood a farr off.

12 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

13 And when he saue them, he saide vnto them, ¶ Goe, shewe your selues vnto the priestes And it came to passe, that as they went, they were cleansed.

14 Then one of them, when he saue that he was healed, turned backe, and with a loude voice praised God,

15 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritan.

16 And Iesus answered, and sayde, Hee is not there ten cleansed? but where are the nine?

17 There are none found that returned to giue God praise, saue this stranger.

18 And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

19 ¶ And when he was demanded of the pharisees, when the kingdome of God should come, he answered them, and said, The kingdome of God cometh not i with obsecration.

20 Neither shall men say, Lo here, or loe there: for beholde, the kingdome of God is within you.

21 And hee sayde vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

22 ¶ Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither followe them.

23 For as the lightening that lighteneth out of the one part vnder heauen, shinerh vnto the other part vnder heauen, so shall the Sonne of man be in his day.

24 But first must he suffer many thinges, and be reposed of this generation.

25 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

26 They ate, they dranke, they married wines, and gaue in marriage vnto the day that Noe went into the arke: and the flood came, and destroyed them all.

27 Likewise also, as it was in the dayes

of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

28 But in the day that Lot went out of Sodome: it rained fire & brimstone from heauen, and destroyed them all.

29 After these examples shall it be in the day when the Sonne of man shall be reuerled.

30 At that day, he that is vpon the house, and his sluffe in the house, let him not come downe to take it out: and hee that is in the fildes likewise, let him not turne backe to that he left behinde.

31 ¶ Remember Lots wife.

32 ¶ Whosoener will seeke to saue his soule, shall lose it: and whosoener shall lose it, shall get it life.

33 ¶ I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

34 Two women shall be grinding together: the one shall be taken, and the other shall be left.

35 Two shall be in the fildes: one shall be receiued, and another shall be left.

36 And they answered, and saide to him, Where, Lord? And he saide vnto them, ¶ Wheresoener the bodie is, thither will also the Eagles resort.

CHAP. XVIII.

By the example of the widow, & the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, & what things let. 29 Thereward promised to him, 31 And of the crosse. 35 A blinde man receiue sight.

¶ And hee spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to waite faint.

1 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

2 And there was a widowe in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

3 And he would not for a time: but afterwarde he saide with him selfe, Though I feare not God, nor reuerence man,

4 Yet because this widowe troubleth me, I will do her right, least at the last she come and make me wearie.

5 And the Lord saide, Heere what the vnrighteous iudge saith.

6 Nowe shall not God auenge his elect, which crye day and night vnto him, praing, though he suffer long for them?

7 I tell you he will auenge them quickly: but when the Sonne of man cometh, shall he finde faith on the earth?

8 ¶ He spake also this parable vnto certaine which trusted in their selues that they were iust, and despised other.

9 Two men went vnto the Temple to pray: the one a Pharise, and the other a Publicane.

10 The Pharisee stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniuall, adulterers, or euen as this Publicane.

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heavenly vocation. *Gen. 19. 16.*

p This corporal death shall engender life euerlasting. *Matth. 24. 40. 41.*

q He meaneeth that no band of communion is so straight that should stay vs. *Matth. 24. 41.*

r Nothing can hinder the faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birdes about a carion.

s Eccles. 18. 23, rom. 1. 23, 1. the. 5. 17.

t The Greeke word signifieth not to shrinke backe, as towards doe in warre, or to giue place in afflictions or dangers.

u Or auenge me. b Whopleadeth against me.

v And seems slow in reuenging their wrongs.

w Whereby he declared his proude and distastfull heart.

These were
scoes of an hum-
ble and lowly
heart.

Or, and not the
other.

Chap. 14. 11.

Mat. 23. 12.

Mat. 19. 13.

Mat. 10. 17.

f The worde

signifieth yong

sucking babes

which they cari-

ed in their

armes.

h He meaneth

the nourishe or

them that bare

the babes, whom

the Apostles re-

buked.

h He compre-

hendeth as well

them that are

infants of age, as

them also, which

are like vnto in-

fants in simplici-

ty & plainnes.

i Signifying that

they ought to

lay aside all ma-

lice and pride.

Mat. 19. 16.

Mat. 10. 17.

k Because com-

monly they abu-

sed this word,

Iesus sheweth

him that hee

could not con-

fesse him to be

good, except al-

lo he acknow-

ledged that he

was of God.

Exod. 20. 13. 14.

Or, cable rope.

l For he is go-

uerneth the

heartes of his,

that their riches

doe not blinde

them.

Mat. 19. 27.

Mat. 10. 28.

m The like that

aman hath with

the grace of

God, is an hun-

dred: folde bet-

ter then all the

abundance that

one can haue

without him:

but the chiefe

recompence is

in heauen.

Mat. 20. 17.

Mat. 10. 31.

12 I fast twice in the weeke: I giue tithe of
all that euery I possesse.

13 But the Publicane standing a farre off,
would not lift vp so much as his eyes
to heauen, but smote his breast, saying, O
God, be mercifull to me a sinner.

14 I tell you, this man departed to his
house iustified, rather then the other: For
euery man that exalteth himselfe, shall be
brought lowe, and he that humbleth him-
selfe, shall be exalted.

15 ¶ They brought vnto him also babes,
that he should touch them. And when his
disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and
sayd, Suffer the babes to come vnto me,
and forbid them not: for of such is the
kingdome of God.

17 Verely I say vnto you, whosoener re-
ceiueth not the kingdome of God as a
babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, say-
ing, good master, what ought I to do, to
inherit eternal life?

19 And Iesus sayd vnto him, Why callest
thou me a good? none is good, saue our
euen God.

20 Thou knowest the commandements,
¶ Thou shalt not commit adultery: Thou
shalt not kill: Thou shalt not steale: Thou
shalt not beare false witness: Honour thy
father and thy mother.

21 And he saide, All these haue I kept from
my youth.

22 Now when Iesus heard that, he sayde
vnto him, Yet lackest thou one thing, Bel
all that euery thou hast, and distribute vnto
the poore, and thou shalt haue treasure
in heauen, and come, follovv me.

23 But when he heard those things, hee
was very heauie: for he was maner-
ously rich.

24 And when Iesus sawe him sepyrowfull,
he sayde, With what difficultie shall they
that haue riches, enter into the kingdome
of God?

25 Verely it is easier for a camell to goe
through a needles eye, then for a rich man
to enter into the kingdome of God.

26 Then said they that heard it, And who
then can be saved?

27 And hee sayde, The things which are
impossible wth men, are possible wth
God.

28 ¶ Then Peter sayde, Loe, we haue left
all, and haue followed thee.

29 And he sayde vnto them, Verely I say
vnto you, there is no man that hath
left house, or parents, or brethren, or
wife, or children for the kingdome of
Gods sake.

30 Which shall not receiue much moze in
this world, and in the world to come life
euermlasting.

31 ¶ Then Iesus tooke vnto him the
twelve, and said vnto them, Beholde, We
go vnto Ierusalem, and all things shall
be fulfilled to the Sonne of man, that are
written by the Prophets.

32 For he shall be deliuered vnto the Gen-
tiles, and shall be mocked, and shall be

spitefully entreated, and shall be spitted
on.

33 And when they haue scourged him, they
will put him to death: but the third day
he shall rise againe.

34 But they vnderstode none of these
things, & this saying was hid from them,
neither perceiued they the things, which
were spoken.

35 ¶ And it came to passe, that as he was
come nere vnto Iericho, a certaine blinde
man sat by the way side begging.

36 And when he heard the people passe by,
he asked what it meant.

37 And they sayd vnto him, that Iesus of
Nazaret passed by.

38 Then he cryed, saying, Iesus the sonne
of Dauid, haue mercie vnto me.

39 And they which went before, rebuked
him, that he should hold his peace, but he
cried much moze, O Sonne of Dauid,
haue mercie on me.

40 And Iesus stood still, and commaunded
him to be brought vnto him. And when
he was come nere, he asked him,

41 Saying, What wilt thou that I do
vnto thee? And he sayde, Lorde, that I may
receiue my sight.

42 And Iesus sayd vnto him, Receiue thy
sight: the saith hath saued thee.

43 Then immediatly he receiued his sight,
and followed him, praising God: and all
the people, when they saw this, gaue praise
to God.

CHAP. XIX.

Of Zaccarius. 12 The tempters of money. 28
Considereth to Ierusalem, and receiveth for it, 45
he chaseth out the marchants, 47 And his en-
emies seeke to destroy him.

Now when Iesus entered and passed
through Iericho,

Beholde, there was a man named
Zaccheus, which was the chiefe receiver
of the tribute, and he was riche.

3 And he sought to see Iesus, who he should
be, and could not for the people, because
he was of a lowe stature.

4 Wherefore he ran before, and climed by
into a wilde figge tree, that he might see
him: for he should come that way.

5 And when Iesus came to the place, hee
looked vp, and saw him, and sayde vnto
him, Zaccheus, come downe at once: for
to day I must abide at thine house.

6 Then he came downe hastily, and recei-
ued him ioyfully.

7 And when all they saw it, they murmu-
red, saying, that he was gone into lodge
with a sinfull man.

8 And Zaccheus stood sooth, and said vnto
the Lord, Behold, Lord, the halfe of my
goods I giue to the poore: and if I haue
taken from any man by forged callen-
tion, I restore him foure folde.

¶ Then Iesus sayde to him, This day is
saluation come vnto this house, for as-
much as he is also become the sonne of
Abraham.

¶ For the Sonne of man is come to
seek, and to saue that which was lost.

¶ So. m.

¶ And

n The people
rested to call the
Messias by this
name, because
they knewe he
should come of
the stocke of
Dauid, Psal. 132.
11. Actes 2. 30.
o He was mind-
full of the bene-
fici receiued, and
also the people
were moued
thereby to glo-
rifie God.

Or, a man of a
wricked life.
Or, false accusa-
tion.

a Zaccheus ad-
option was a signe
that the whole
familie was re-
ceiued to mercy.
Notwithstanding
this promise, God
reterneth to
him selfe free
libertie either to
chuse or forsake
as in Abrahams
house.

b To be the
sonne of Abrahā
is to be chosen
freely, Rom. 9. 8.
to w. I. I. I. I. I.
the steps of the
faith of Abrahā,
Rom. 4. 12.
to do the works
of Abrahā,
Iohn. 8. 39. by f.
which things,
we are most al-
lured of life
euermlasting,
Rom. 8. 29.
Mat. 13. 12.

Math. 25. 14.

c This was to declare to them, that he must yet take great pains before his kingdom should be established.

d This piece of money is called Mina, and the whole summe mounteth about the value of fiftene pound, esteeming euery piece about fise Nobles and seuenpence.

e God will not that his graces remaine idle with vs.

f Whereby we learne that the second coming of our Saviour Christe shall be more glorious & excellent then it doeth nowe appeare.

g They that suppress the giftes of God, and liue in idleness, are without all excuse.

Chap. 3. 18. mat. 23. 12 & 25. 29.

mar. 4. 25.

h He that faithfully bestoweth giftes of God, shall haue them increased: but they shall take away from him that is vnprofitable, and vseth them not to Gods glory.

i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terror of death, & Gods iudgement: yet went before his fearful disciples, & led the way to death.

Mat. 21. 1.

Mat. 11. 1.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdom of God should shortly appeare.

12 He saide therefore, ^a A certaine noble man went into a farre countrey, to receiue for himselfe a kingdom, and so to come againe.

13 And he called his ten seruants, and deliuered them ten ^b peces of money, and sayd vnto them, ^c Occupy till I come.

14 Now his citizens hated him, & sent an ambassage after him, sayinge We wil not haue this man reigne ouer vs.

15 And it came to passe, when he was come againe, he had receiued his kingdom, that he commaunded the seruantes to be called to him, to whom he gaue his money, & he might knowe what euery man had gained.

16 Then came the first, sayinge, Lord, thy piece hath increased ten peces.

17 And he saide vnto him, Well, good seruant: because thou hast ben faithfull in a very litle thing take thou authoritie ouer ten citis.

18 And the second came, sayinge, Lord, thy piece hath increased fise peces.

19 And to the same he sayde, We thou also ruler ouer fise citis.

20 So the other came and said, Lord, be hold thy piece, which I haue laide vp in a napkin.

21 For I feared thee, because thou art a strict man: thou takest vp, that thou laydest not downe, & fearest that thou didst not so.

22 Then he saide vnto him, Of thine own mouth wilt I iudge thee, O thou seruant. Thou knowest that I am a strict man, taking vp that I layde not downe, & reaping that I did not sow.

23 Wherefore then gauest thou not my money vnto the banke, that at my coming I might haue required it with vantage?

24 And he saide to them that stood by, Take from him that piece, & giue it him that hath ten peces.

25 And they said vnto him, Lord, he hath ten peces.

26 For I say vnto you, that vnto al them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when he had thus spoken, he went forth, ascending vp to Ierusalem.

29 And it came to passe, when hee was come nere to Bethphage, and Bethania, besides the mount which is called y^e mount of Olives, he sent two of his disciples,

30 Sayinge, Go ye to the town which is before you, whererein, as soe as ye are come, ye shall finde a colt tied, wherupon neuer man sat: loose him, and bring him hither,

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and founde it as he had saide vnto them.

33 And as they were loosing the colt, the owners thereof sayde vnto them, Why loose ye the colt?

34 And they saide, The Lord hath neede of him.

35 And they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spied their clothes in the way.

37 And when he was now come nere to the going down of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loud voice, for al the great workes that they had seene.

38 Sayinge, Blessed be the king that cometh in the name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 And when he was come nere, he be held the cite, and wept for it,

42 Sayinge, O if thou hadst euen knownen at the least in this thy day, those things, which belong vnto thy peace: but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall call a trench about thee, and compass thee rounde, and kepe thee in on euery side,

44 And shall make thee euen with the ground, & thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 And he went also vnto the Temple, and began to cast out them that sold therein, and them that bought,

46 Sayinge vnto them, It is written, Mine house is the house of prayer, but ye haue made it a den of thieues.

47 And hee taught daily in the Temple. And the high Priestes, and the Scribes, and the chiefes of the people sought to destroy him.

48 But they could not finde what they might do to him: for al the people hang vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his adversaries mouths by another question, & sheweth their destruction by a parable. 22 The authority of Princes. 27 Their fallowen, and his diuine power. 46 Hereprophet the aduention of the Scribe.

And it came to passe, that on one of those daies, as he taught the people in the Temple, and preached the Gospel, the high Priestes & the Scribes came vpon him with the Elders.

And spake vnto him, sayinge, Tell vs by

Christ preuente such difficulties as might haue troubled his disciples.

Mat. 21. 7.

10. 12. 14.

1 They wish that God may be appeased & reconciled with men, and so by this meanes be glorified.

Chap. 21. 9. mat. 24. 1. mar. 13. 1.

m Christ partly pieteeth the Cite which was to

nere her destruction, and partly

vpbraideth their malice which would not im-

brace Christ their Saviour, &

therefore pronounceth greater punishment to

Ierusalem, then to other citis,

which had not receiued like

grace.

n Meaning

Christ, without whom there is

no saluation, and with whom is

felicitie.

o Through thine owne malice thou art

blinded.

p And receiuest not?

Re-deemer, which was sent thee,

Mat. 11. 13.

mar. 11. 17.

14. 36. 7.

1. 7. 11.

O. i. i. d. 4. 1. 1. 1.

q That is, were most attentiue to

heare.

Mat. 21. 33.

mar. 11. 37. 28

What authoritie thou dost these things, of who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of John, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, from heauen, hee will say, Why then belicdest thou him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that John was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I do these things.

9 ¶ Then began he to speake to the people this parable. ¶ A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen, did beate him, and sent him away empty.

11 Again he sent yet another seruant: and they did beate him, and foulely intreated him, and sent him away empty.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then saide the Lord of the vineyarde, What shall I doe? I will send my beloved Sonne: it may be that they will doe reverence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyarde, and killed him. What shall the Lord of the vineyarde therefore doe vnto them?

16 He will come & destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he behelde them, and said, What meaneth this thing that is written, ¶ The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whome so euer it shall fall, it will grinde him to powder.

19 Then the chief Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people: for they perceiued that he had spoken this parable against them.)

20 ¶ And they watched him, & sent forth spies, which should faile themselves with him, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neyther dost thou accept mans person, but teachest the wape of God truly,

22 Is it lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftynesse, and said vnto them, Why tempt ye me?

24 Shewe me a pence. Whose image and superscription hath it? They answered and said, Cesar.

25 Then he said vnto them, ¶ Since then vnto Cesar the things which are Cessars, and to God those which are Gods,

26 And they could not repleue his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees (which denie that there is any resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote vnto vs, If any mans brother die hauing a wife, & he die without children, that his brother should take his wife, and raise up seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he dyed without children.

30 And the second tooke the wife, and he dyed childlesse.

31 Then the third tooke her: & so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had he to wife.

34 Then Iesus answered, and said vnto them, The children of this world marrye wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marrye wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the Sonnes of God, ¶ since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ¶ Moses shewed it belicuing the bulsh, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Pharisees answered a said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then saide he vnto them, Now say they that Christ is Dauids sonne?

42 And Dauid him selfe saith in the booke of the Psalmes, ¶ The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Saying Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 Beware of the Scribes, which desire to bee in long robes, and love salutations in the marketes, & the highest seates in the Synagogues, & the chiefe rooms at feastes:

i They thought it vniuersall to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

k The duties which we owe to Princes, let us nothing that which is due vnto God.

l In this place he collected all them children of this worlde which remaine in the same: or els meritorious should not seeme to appertaine to the children of God, as that wicked monster Pope

Cyricus taught against the manifest Scriptures.

m Since marriage is ordeined to mainteine and increase mankinde, when we shall be immortal, it shall not be in any wise.

n For although the wicked rise againe, yet that life is but death and an eternall destruction.

o Of them which are not, but of them which are.

p The immortalitye of the soule can not be separated, om the resurrection of the bodie, whereof here Christ properly speaketh.

q For the sonne is not Lorde of his father, and therefore it followeth that Christ is God.

Chap. 11. 43. mat. 23. 6. mar. 12. 38.

a By baptisme he comprehended all Johns minister, who bare witness to Christ.

b By this meanes he made them ashamed and confounded.

c The Iewes were as Gods plants and his owne grafting, & God committed his people to the gouernours & priests.

d He called vp Prophets.

¶ Psal. 118. 22. 118. 23. 10. 118. 24. 11. 118. 25. 13. 118. 26. 7.

f For by it the building is toyed together, & made strong.

g They that humble and fall on Christ, thinking to oppress him, shall overcome themselves and destroyed.

h They waited for a convenient time and place.

41 Which denoure widowes houses, enen vader a colour of long wailing: theſe ſhall receive greater damnation.

CHAP. XXI.

3 Chriſt commendeth the poore vv. d. v. 6 He forewarneth of the deſtruction of Ieruſalem. 8 Of falſe teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world. 37 And of his dayly exerciſe.

M. 2. 1. 2. 41.

1 Ad^s as he beſeide. he ſawe the rich men, which caſt their gifts into the treaſurie,

2 And he ſawe alſo a certaine poore wi-
dowe, which caſt in thither two mites,

3 And hee ſapde, Of a trueth I ſay vnto
you, that theſe poore widow haſt caſt in
more then they all.

4 For they all haue of their ſuperfluitie
caſt into the offerings of God: but the of
her penurie hart caſt in all the living
that he had.

5 Nowe as ſome ſpake of the Temple,
how it was garniſhed wth goodly ſtones,
and with conſecrate things, he ſaid,

6 Kee theſe the things that ye looke vpon:
the dayes will come, wherein a ſtone ſhall
not be left vpon a ſtone, that ſhall not be
thiwen downe.

7 Then they asked him, ſaying, Maſter,
but when ſhall theſe things be? and what
ſigne ſhall there be when theſe things ſhall
come to paſſe?

8 And he ſaide, Take heede, that ye be
not decieued: for many will come in ſup-
per name, ſaying, I am Chriſt, and the time
draweth nere: followe ye not them
therefore.

9 And when ye heare of warres and ſe-
ditions, be not afraid: for theſe things
muſt ſeell come, but the ende ſolloweth
not by and by.

10 Then ſaid he vnto them, Nation ſhall
riſe againſt nation, and kingdome a-
gainſt kingdome,

11 And great earthquakes ſhall be in di-
uers places, and hunger, and peſtilence,
and fearefull things, and great ſignes
ſhall there be ſeem heauen.

12 But before all theſe, they ſhall lay their
hands on you, and perſecute you, deliue-
ring you vp to the Synagogues, and
into priſons, and bing you before kings
and rulers, for my names ſake.

13 And this ſhall turne to you, for a testi-
moniall.

14 K^eap it by therefore in your heartes,
that ye perſecutate nor, what ye ſhall
answer.

15 For I wil giue you a mouth, and wiſe-
dom, where againſt all your aduerſaries
ſhall not be able to ſpeake, nor reſiſt.

16 Yea, ye ſhall be betrayed alſo of your
parents, and of your brethren, and kin-
men, and friends, and ſome of you ſhall
they put to death.

17 And ye ſhall all be hated of all men for my
names ſake.

18 Yet there ſhall not one heare of your
heads periſh.

19 So your patience poſſeſſe your ſoules.

20 And when ye ſee Ieruſalem delie-

ged with ſouldiers, then underſtand that
the deſolation thereof is nere.

21 Then let them which are in Iudea, flee
to the mountains: and let them which
are in the middes thereof, depart out:
and let not them that are in the coun-
treyp, enter therein.

22 For theſe be the dayes of vengeance, to
fulfill all things that are writen.

23 But two be to them that be with child,
and to them that give ſucke in thoſe daies:
for there ſhall be great diſtreſſe in this
land, and wrath ouer this people.

24 And they ſhall fall on the edge of the
ſword, and ſhall be led captiue into all
nations, and Ieruſalem ſhall be troden
vnder ſoote of the Gentiles, vntill the
time of the Gentiles be fulfilled.

25 Then there ſhall be ſignes in the Sunne,
and in the Moone, and in the Starres,
and vpon the earth trouble among the
nations with perplexitie: the ſea and the
waters ſhall roare

26 And mens heartes ſhall faile them for
fear, and for looking after thoſe things
which ſhall come on the worlde: for the
powers of heauen ſhall be ſhaken,

27 And then ſhall they ſee the Sonne of
man come in a cloude, with power and
great gloie.

28 And when theſe things begin to come
to paſſe, then looke vp, and liſt vp your
heades: for your redemption draweth
nere.

29 And he ſpake to them a parable, Be-
holde, the figge tree, and all trees,
30 When they now ſhote forth, ye ſaying
them, knowe of your owne ſeſues, that
ſommer is then nere.

31 So likewise when ye ſee theſe things
come to paſſe, knowe ye that the kings
dome of God is nere.

32 Verily I ſay vnto you, This age ſhall
not paſſe, till all theſe things be done.

33 Heauen and earth ſhall paſſe away, but
my wordes ſhall not paſſe away.

34 Take heede to your ſeſues, leaſt at any
time your heartes be oppreſſed with ſur-
fering and drunkenneſſe, and cares of this
life, and leaſt that day come on you at
unwares.

35 For as a ſnare ſhall it come on all
them that dwell on the face of the whole
earth.

36 Watch therefore, and pray continually,
that ye may be counted worthy to eſ-
cape all theſe things that ſhall come to
paſſe, and that ye may ſtande before the
Sonne of man.

37 I ſolue in the day time hee taught in
the Temple, and at night he went out,
and abode in the mount that is called
the mount of Olives.

38 And at the people came in the morning
to him, to hear him in the Temple.

CHAP. XXII.

4 Conſecration againſt Chriſt. 7 They eate the Paſſe-
over. 19 the inſtitution of the Lords Supper. 24
They ſtrive who ſhall be greateſt, and be reprove
them. 42 He prayeth vpon the mount. 47 Iudas
betrayeth him. 54 They take him, and bring him to the
Prieſtes

f Gods wrath
againſt this peo-
ple ſhall appeare
by calamities
and plagues,
wherewith he
wil puniſh them,
g He meaneth
their iniquities
to receive like-
wiſe their pu-
niſhment after-
ward.
Iſa. 1. 10, 11, 12
32. 7. mat. 24. 29
mar. 13. 24.

Rom. 8. 13.
h The effect of
that redemption
which Ieſus
Chriſt hath pur-
chaſed, ſhall then
fully appeare,

i For all theſe
things come
within liſts
yeres after,

k To catch and
intangle them,
whereſoeuer
they be in the
world.
Or, that ye may
be made worthy.

a God eſtee-
meth not the
gift or almes, by
the quantitie or
value, but by
the heart and
affection.

Chap. 19. 43. 44.
mat. 24. 1.
mar. 13. 1.
Or, gifts.

Ephes 5. 6.
2. theſſ. 2. 3.
b Chriſt then
makeſh answer
of that, which
was more neceſ-
ſary for them,
and not to the
queſtion they
demanded.

Mat. 24. 7.
mar. 13. 8.

c This their ſuf-
ferance ſhall both
be a greater cõ-
firmation to the
Gospel, and alſo
by their con-
ſtancie the ty-
rannie of their
enemies ſhall at
length be mani-
feſt before God
and man.

Chap. 13. 12.
mat. 10. 19.
mar. 13. 11.

d For though
they were ſo im-
pudent to reſiſt,
yet trueth ever
gainer the
victorie.

Mat. 10. 30.

e It is, I ſay,
joyfully & bleſ-
ſedly even vnder
the croſſe.

Mat. 2. 1. 5. mar.
13. 14. dan. 9. 27.

Mat. 26. 1.

mar. 14. 1.

a The feast was
called, be-
cause they could
eat no leavened
bread for 7 space
of seven dayes:
for so long the
feast of the Pas-
sever continued.

b Such as were
appointed to
keepe the Tem-
ple.

c For they were
in doubt what
way to take be-
fore this occasi-
on was offered.
Math. 26. 17.

mar. 14. 13.

d According to
Gods comma-
ndment which
was first to offer
it, and after to
eat it.

Math. 26. 10.

mar. 14. 17. 18.

e which was in
the evening
about the twi-
light, which
time was ap-
pointed to ate
the Pasfouer.

f He meaneth
that this is the
last time that he
would be con-
uerfant with
them as he was
before, for so
ene with them.

Mat. 26. 25.

mar. 14. 22.

1 cor. 11. 24.

g The bread is a
true signe, & an
allured test mo-
nie that 7 bodie
of Iesus Christ
is giuen for the
nouriture of our
soules: likewise
the wine signifi-
eth that his
blood is our
drinke to refresh
and quicken vs
eternally.

h The signe of 7
new couenant
which is establi-
shed and ratified
by Chrills
blood.

1 ioh. 3. 18. psal. 41. 9.

Priestes house, 60 Peter denieth him thrise, and
yet repenteth. 67 Christ is brought before the Coun-
sel, wher he maketh ample confession.

Now the feast of unleavened bread
drinke newe, which is called the
Pasfouer.

2 And the high Priestes & Scribes sought
how they might kill him: for they feared
the people.

3 Then entred Satan into Judas, who
was called Iscariot, and was of the num-
ber of the twelue.

4 And he went his way, and communed
with the hie Priestes and captaines,
how he might betray him to them.

5 So they were glad, and agreed to giue
him money.

6 And he consented, and sought opportu-
nity to betray him vnto them, when the
people were away.

7 ¶ Then came the day of unleavened
bread when the Pasfouer must be sac-
rificed.

8 And hee sent Peter and John, saying,
Go, and prepare vs the Pasfouer, that
we may eat it.

9 And they said to him, Where wilt thou,
that we prepare it?

10 Then hee saide vnto them, Beholde,
when ye be entred into the cite, there shall
a man meete you, beaueing a pitcher of
water: follow him into the house that he
entreteth in.

11 And say vnto the good man of the house,
The Master saith vnto thee, Where is
the lodging where I shall eat my Pas-
souer with my disciples?

12 Then hee shall shew you a great hie
chamber furnished: there make it ready.

13 So they went, and founde as hee had
saide vnto them, and made ready the
Pasfouer.

14 And when the house was come, hee
saie downe, & the twelue Xpoules with
him.

15 Then hee saide vnto them, I haue ear-
nestly desired to eat this Pasfouer with
you before I suffer.

16 For I say vnto you, I haue desired
it will not eat of it any more, untill it be
fulfilled in the kingdome of God.

17 And hee tooke the cup, & gaue thanks,
and saide, Take this, & drinke it among
you.

18 For I say vnto you, I will not drinke
of the fruite of the vine, untill the kings
dome of God be come.

19 And hee tooke bread, and when had gi-
uen thanks, hee brake it, and gaue to
them, saying, This is my bodie, which
is giuen for you: doe this in the remem-
brance of me.

20 Likewise also after Supper hee tooke the
cup, saying, This cup is the newe Testa-
ment in my blood, which is shed for you.

21 ¶ Per beholde, the hand of him that be-
traith me, is with me at the table.

22 And truely the Sonne of man goeth as
it is appointed: but who be to that man,

i By the secret counsell of God, as Act. 4. 28.

by whom he is betrayed.

23 Then they began to enquire among
themselves which of them it should be,
that should do that.

24 ¶ And there arose also a strife among
them which of them should seeme to be
the greater.

25 But he saide vnto them, The kings of
the Gentiles reigne ouer them, and they
that beare rule ouer them, are called
Gracious lords.

26 But ye shall not be so: but let the great-
est among you be as the least: and the
chiefest as he that serueth.

27 For who is greater, he that sitteth at
table, or he that serueth? is not hee that
sitteth at table? And I am among you
as he that serueth.

28 And ye are they which haue continued
with me in my temptations.

29 Therefore I appoint vnto you a kings-
dome, as my Father hath appointed to
me.

30 That ye may eat, and drinke at my
table in my kingdome, and sit on seates,
and iudge the twelue tribes of Israel.

31 ¶ And the lord saide, Simon, Simon,
beholde, Satan hath desired you, to
winnow you, as wheate.

32 But I haue prayed for thee, that thy
faith faile not: therefore when thou art
conterted, strengthen thy brethren.

33 ¶ And he saide vnto him, Lord, I am ready
to goe with thee into prison, & to death.

34 But he saide, I tell thee, Peter, the cocke
shall not crow this day, before thou shalt
thrice denie that thou knowest me.

35 ¶ And he saide vnto them, When I sit
you without bagge, and scrip, & thors,
lacked ye any thing? And they saide, No
thing.

36 Then he saide to them, But now hee that
hath a bagge, let him take it, a likewise a
scrip: and he that hath none, let him sell
his coate, and buy a sword.

37 For I say vnto you, that yet the same
which is written, must be performed in
me: ¶ Even with wicked was he num-
bered: for doubtlesse those things which are
written of me, haue an ende.

38 And they saide, Lord beholde, here are
two swordes. And he saide vnto them,
It is enough.

39 ¶ And hee came out, and went (as hee
was wont) to the mount of Olives: and
his disciples also followed him.

40 ¶ And when hee came to the place, hee
saide to them, Pray, lest ye enter into tem-
ptation.

41 And hee gate himselfe from them, about
a stons cast, & knuckled downe, & prayed,
saying, Father, if thou wilt, take as
way this cup from me: neuertheless,
not my will, but thine be done.

42 And there appeared an Angel vnto him
from heauen comforting him.

43 And being in an agony, hee prayed
more earnestly: and his sweat was like
dropes of blood, trickling downe to the
ground.

44 And when hee had thus prayed, hee
came againe to his disciples, and saide
vnto them, Beholde, I haue prayed for
you, that ye shal not faile: & ye shall
stand fast, and shal not be moved.

45 And hee tooke the cup, and gaue thanks,
and saide, Drink ye all of it, for this
is my blood of the newe couenant, which
is shed for many for the remission of
sins.

46 And they all dranke of it.

47 And hee tooke bread, and gaue thanks,
and brake it, and gaue to them, and they
ate.

48 And hee saide, This is my blood, which
is shed for many for the remission of
sins.

49 And they all dranke of it.

50 And hee tooke the cup, and gaue thanks,
and saide, Drink ye all of it, for this
is my blood of the newe couenant, which
is shed for many for the remission of
sins.

51 And they all dranke of it.

52 And hee tooke bread, and gaue thanks,
and brake it, and gaue to them, and they
ate.

53 And hee saide, This is my blood, which
is shed for many for the remission of
sins.

Math. 26. 15

mar. 14. 15

k Meaning, that
they haue vaine
and flattering ri-
bles giuen them
for as much as
they are nothing
lesse then their
names signify.

l Or, as hee by be-
quest

Math. 19. 28.

1 By these simili-
tudes hee decla-
reth, if they shal
be partakers of
his glory: for in
heaven is nei-
ther eating nor
drinking.

1 Pet. 5. 8.

2 Satan seeketh
by all meanes to
disquiet the
Church of
Christ, so dis-
perse it, and to
shake it from
the true faith.

3 It was foresha-
ken, but yet not
ouerthrowen.

Mat. 26. 34. 35.

mar. 14. 29. 30.

1 ioh. 1. 8.

4 Math. 10. 9. 10.

5 By this he
sheweth them
if they must in-
crease great trou-
bles & afflictions
I sa. 53. 12.

6 They were yet
so rude that they
thought to haue
resisted with
materiall wea-
pones, whereas
Christ warneth
them of a spiri-
tuall fight,

wherein as well
their life as soule
should be in
danger.

Math. 26. 38.

mar. 14. 32.

1 ioh. 1. 8.

Math. 26. 41.

mar. 14. 38.

q Meaning, his
death and passi-
on.

r The word sig-
nifieth 7 honour
that Christ had
concerned, not
only for feare of
death, but of his
fathers iudgement
and wrath against
sinne.

45 And

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heavynesse.
 46 And he said vnto them, Why sleepe ye? rise & pray, lest ye enter into temptation.
 47 ¶ And while hee yet spake, beholde a company, & hee that was called Judas one of the twelue, went before them, and came nere vnto Iesus to kille him.
 48 And Iesus saide vnto him, Judas be- traist thou the sonne of man with a kisse? 49 Nowe when they which were about him, saw what he would followe, they saide vnto him, Lord, shall we smite wth woordes? 50 And one of them smote a servant of the hee Iddish, and stroke off his right eare.
 51 Then Iesus answered, and saide, Suf- fer them thus farre: and hee touched his eare, and healed him.
 52 Then Iesus saide vnto the hee Priests, and captaynes of the Temple, and the Elders which were come to him, We see come out as vnto a thiefe with swordes and staves?
 53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your verp houre, and the power of darkness.
 54 ¶ Then toke they him, & led him, and brought him to the hee Priestes house. And Peter followed a farr off.
 55 And whye they had kindled a fire in the mids of the hall, & were set downe toge- ther, Peter also fate downe among them.
 56 And a certaine maide beheld him as he fate by the fire, and hauning well looked on him, said, This man was also with him.
 57 But hee denied him, saying, Woman, I know him not.
 58 And after a litle while, another man saue him, & said, Thou art also of them. But Peter said, Iddan, I am not.
 59 And about the space of an houre after, a certaine othe affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
 60 And Peter saide, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.
 61 Then the boyde turned backe, and look- ed vpon Peter: and Peter remembered the word of the boyde, how he had saide vnto him, Before the cocke crowe, thou shalt denie me thise.
 62 And Peter went out, & wept bitterly.
 63 ¶ And the men that helde Iesus, mock- ed him, and strooke him.
 64 And when they had blindfolded him, they smote him on the face, & asked him, saying, I prophesie who it is that smote thee.
 65 And many other things blasphemously spake they against him.
 66 And as soon as it was day, the El- ders of the people, and the hee Priestes and the Scribes came together, and led him into their Counsell.
 67 Saying, Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it.
 68 And if also I aske you, ye will not an-

swere me, nor let me goe.

69 ¶ After that he said the Sonne of man sit- teth at the right hand of the power of God. coming.
 70 Then saide they all, Art thou then the so- Sonne of God? And he said to them, Ye could place of honour and dig-
 71 Then saide they, What neede we any othe, further witness? for we our selues haue heard it of his owne mouth.
 CHAP. XXII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He commendeth the spirit, and many others at his death. 53 And a bur-
 1 Iesus was brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He commendeth the spirit, and many others at his death. 53 And a bur-

¶ Then the whole multitude of them arose, and led him vnto Pilate.
 And they began to accuse him, say- ing, We haue founde this man peruer- ting the people, and forbidding to paye tribute to Cesar, saying, That hee is Christ a King.
 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.
 ¶ Then saide Pilate to the hee Priestes, & to the people, I finde no fault in this man.
 But they were the more fierce, say- ing, He moueth the people, teaching through- out all Iudaea, beginning at Galile, euen to this place.
 ¶ Now when Pilate heard of Galile, he b To rid his asked whether the man were a Galilean, handes, and to
 And when he knew that he was of hee: grantie Herod- rods iurisdiction, he sent him to Herod, which was also at Ierusalem in those dayes.
 And when Herod saue Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had came not to de- heard many things of him, and trusted to send him self, haue some lome signe done by him.
 ¶ Then questioned he with him of manie woode plessebe things: but he answered him nothing, vaine curiositie
 ¶ The hee Priestes also and Scribes stood of this tyrant.
 ¶ And Herod with his men of warre despised him, and mocked him, and arais- ed him in white, and sent him againe to Pilate.
 ¶ And the same day Pilate and Herode were made friends together: for before they were enemies one to another.
 ¶ Then Pilate called together the hee Priestes, and the rulers, and the people,
 ¶ And said vnto them, See haue brought this man vnto me, as one that peruer- ted the people: and beholde, I haue exa- mined him before you, and haue founde no fault in this man, of those things whereof ye accuse him:
 ¶ So, nor yet Herode: for I sent you to him: and loe, nothing woorthy of death is done to him.
 ¶ I will therefore chastise him, & let him loose.
 ¶ (For of necessity hee must haue let one loose vnto them at the feast.)
 ¶ Then all the multitude cried at once, saying, Awap with him, and deliuer to word of God.

Mat. 26. 47.
 mar. 14. 43.
 iohn 18. 3.

f For now God
 gaue libertie to
 Satan, whose
 ministers they
 were, to execute
 his rage against
 him: which
 thing we see is
 gouerned by the
 prouidence of
 God.
 Mat. 26. 69.
 mar. 14. 66.
 iohn 18. 25.

Mat. 26. 34.
 iohn 13. 38.

t They scoffed
 at him, because
 the people
 thought he was
 a Prophet.
 Mat. 27. 1. mar.
 15. 1. iohn 18. 28.
 u They asked
 not to the ende
 that the truth
 might be known
 (for the thing
 was manifest)
 but for malice
 they bare to-
 wards Christ.

Mar. 12. 21.
 mar. 12. 17.
 ¶ Who was the
 chief gover-
 nour, and had
 the examinati-
 on of matters of
 life and death.
 Mat. 27. 11.
 mar. 15. 2.
 iohn 18. 33.
 ¶ To rid his
 handes, and to
 grantie Herod-
 rods iurisdiction,
 ¶ Of certain
 curiositie
 ¶ Of miracle
 ¶ For Christ
 had come not to de-
 fend him self,
 neither yet
 to pleasebe
 vaine curiositie
 ¶ Of this tyrant.
 ¶ Of bandes,
 ¶ Of common
 excellence: but
 it was giuen to
 chastise in moc-
 ke.
 ¶ In bright
 colour.
 Mat. 27. 33.
 mar. 15. 14.
 iohn 18. 38.
 and 19. 4.
 ¶ By him.
 ¶ For the Ro-
 manes had giuen
 such franchises &
 liberties to the
 Iewes, which
 was but a tradi-
 tion, and not ac-
 cording to the
 word of God.

us Barabbas:

13 Which for a certaine insurrection made in the cite, and murder was cast in prison.

14 Then Pilate spake againe to them, willing to let Iesus loose.

15 As at they cried, saying, Crucifie, crucifie him.

16 And he said vnto them the third time, But what euill hath he done? I find no canse of death in him: I will therefore chastise him, and let him loose.

17 But they were insatiable with loud voyces, and required that he might be crucified: and the voices of them, and of the priestes prevailed.

18 So Pilate gaue sentence, that it should be as they required.

19 And he let loose vnto them him that for insurrection and murder was cast in prison, whom they desired, & deliuered Iesus to do with him what they would.

20 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the feilde, and on him they laide the crosse, to beare it after Iesus.

21 And there followed him a great multitude of people, and of women which women bewailed and lamented him.

22 But Iesus turned backe vnto them, and saide, Daughters of Ierusalem, weep not for me, but weep for your selues, and for your children.

23 For beholde, the dayes wil come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

24 Then shall they beginne to say to the mountaynes, Fall on vs: and to the hilles, Couer vs.

25 For if they do these things to a greene tree, what shalbe done to the drye?

26 And there were two others, which were euill doers, led with him to be crucified.

27 And when they were come to the place, which is called Caluarie, there they crucified him: and the euill doers: one at the right hand, and the other at the left.

28 Then said Iesus, Father, forgive them: for they knowe not what they doe. And then parted his raiment, and cast lottes.

29 And the people stood, and behelde: and rulers mocked him with them, saying, He sauid others: let him saue himselfe, if he be the Christ, the Chosen of God.

30 The souldiers also mocked him, and came and offered him vinegar.

31 And saide, If thou be the king of the Iewes, saue thy selfe.

32 And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

33 ¶ And one of the euill doers, which were hanged, railed on him saying, If thou be the Christ, saue thy selfe and vs.

34 But the other answered, and rebuked him, saying, ¶ Fiercest thou not God seeing thou art in the same condemnation?

35 We are in dette righteously here: for we receiue things worthy of that we haue

done: but this man hath done nothing a misse.

36 And he saide vnto Iesus, Lord, remember me when thou comest into thy kings dome.

37 Then Iesus saide vnto him Verely I say vnto thee, to day shalt thou be with me in Paradyse.

38 ¶ And it was about the sixth houre: and there was a darknesse ouer all the land, midday, vntill the ninth houre.

39 And the sunne was darkened, & the baile of the Temple rent through the middes.

40 And Iesus cried with a loud voice, and saide, Father, into thine hands I commend my spirit. And when he thus had said, he gaue up the ghost.

41 ¶ Nowe when the Centurion sawe what was done, he glorified God, saying, Of a veritie this man was iust.

42 And all the people that came together to that sight, beholding the things which were done, sinned their dearks, and returned.

43 And all his acquaintance stood a farre off, & the women that followed him from Galile, beholding these things.

44 ¶ And beholde, there was a man named Ioseph, which was a Counsellor, a good man and iust.

45 He did not consente to the counsell and deedes of them, which was of Arunathes, a citie of the Iewes: who also him selfe waited for the kingdom of God.

46 He went vnto Pilate, and asked the body of Iesus.

47 And heooke it downe, and wrayped it in a linnen cloth, & laide it in a tombe hewn out of a rocke, wherein was neuer man put laid.

48 And that day was the Preparation, and the Sabbath daye on.

49 And the women also that followed after, which came with him from Galile, behelde the sepulchre, and how his bodie was laid.

50 And they returned, and prepared ointments, and spices, and rested the Sabbath day, according to the commandement.

CHAP. XXIII.

The women come to the graue: Christ appeareth vnto the twelve disciples that go toward Emmaus.

1 He standeth in the midst of his disciples, and openeth their vnderstanding in the Scriptures. 2 He goeth to them at bethan.

3 He ascendeth vp to heauen. 4 His disciples worship him, 5 And of their daily exercise.

¶ On the first day of the weeke early in the morning, they came vnto the sepulchre, & brought the ointments which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre.

3 And went in, but found not the body of the Loude Iesus.

4 And it came to passe, that as they were amazed thereat, behold two men stood by them in shining robes.

5 And as they were ashaied, and bowed downe

Which was there was a darknesse ouer all the land, midday.

Psal. 31. 5.

Or, captain. The Romane Captaine, who had charge ouer an hundred men.

Mat. 27. 57. Mar. 13. 41. Iohn 19. 38.

He had imbraced p. He looked for the redeemer, by whom all should be rescued.

When he prepared all things ready for the feast. That is, began the same evening.

Mat. 28. 1. Mar. 16. 1. Iohn 20. 1.

Which was the first Sabbath of the feast.

Two Angels in forme of men,

The iudge giueth sentence of Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27. 32. Mar. 15. 21.

Or, women of Ierusalem.

Ier. 1. 19. Ier. 10. 8.

Num. 6. 16.

1 Pet. 4. 7.

hith the innocents becom haniled, what shall the wicked man be?

Mat. 27. 38.

Num. 19. 8.

Or, in place of Iuda.

Whome God hath before all others appoynted to be his Messias: otherwise y Scriptures call them the elect of God, who he hath chosen before all beginning to life euertlasting.

6 Mist with myrrhe and gall to quicken his death.

1 Thure the thing might be knowne to all nations, because these three Languages were most common.

The condemnation which thou now sufferest, causeth it thee not so feare God.

Cap. 9. 21.
mat. 7. 21.
mar. 9. 11.

Mar. 16. 12.

c Which is a-
bout seven miles
and an halfe
d Hereby appea-
reth that they
had sayth, al-
though it was
weake.
e This declareth
that we can nei-
ther see, nor
vnderstand til God
open our eyes.

f For the thing
was so notori-
ous, that all men
might haue
knowne it.

g They vnder-
stande not yet
what was the de-
liverance that
Jesus Christ pur-
chased for vs,
but looked for
some worldly
prosperitie.

h Infidelities
reproued.

downe their faces to the earth, they came to them, Whyp sicke he him that liueth, as among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile.

7 Saying, that the Sonne of man must be deliuered into the hands of unfeeling men, and be crucified, and the thirde day rise againe.

8 And they remembred his words.
9 And returned from the sepulchre, and tolde all these things vnto the eleven, and to all the remnant.

10 Nowe it was Marie Magdalene and Joanna, & Marie the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleued they the.

12 Then arose Peter, and came vnto the sepulchre, and looked in, and sawe the linnen clothes layde by themselves, and departed wondering in him self at what which was come to passe.

13 ¶ And beholde, two of them went that same day to a towne which was from Iherusalem about thre score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe began nere, and went with them.

16 But their eyes were holden, that they could not know him.

17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and saide vnto him, Art thou onely a stranger in Iherusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they saide vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed, and in worde before God, and all the people.

20 And how the hie Priestes, & our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bin he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 And certaine women among vs made vs ashamed, which came early vnto the sepulchre.

23 And when they founde not his bodie, they came, saying, that they had also seene a vision of Angels, which saide that he was aliu.

24 Therefore, certaine of them which were with vs, went to the sepulchre, and found it empty, as the women had saide, but they sawe not.

25 Then he said vnto them, O fooles and slow of heart to beleue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these

things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew nere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sat at table with them, he tooke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but he was taken out of their sight.

32 And they saide betwene themselves, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose by the same houre, and returned to Iherusalem, and found the eleven gathered together, & them that were with them,

34 Which saide, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowne of them in breking of bread.

36 ¶ And as they spake these things, Jesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he saide vnto them, Why are ye troubled? and wherefore doe doubts arise in your heartes?

39 Beholde mine hands and my feet: for I am I myselfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewd them his hands and feet.

41 And while they yet beleued not, for joy, and wondered, he saide vnto them, Haue ye here any meate?

42 And they gaue him a piece of a boyled fish, and of an hony combe,

43 And he tooke it, & did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstande the Scriptures,

46 And said vnto them, Thus is it written, & thus it behooved Christ to suffer, & to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his name among all nations, beginning at Iherusalem.

48 Now ye are witnesses of these things, & thus is it behooved Christ to suffer, & to rise againe from the dead the third day,

49 And behold, I will send the promise of my Father vpon you: but tarry ye in the citie of Iherusalem, until ye be endued with power from heauen.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Saviour that is promised. k Because Christ did both shut their eyes and open them, he would keepe them in suspense til his time came to manifest him selfe vnto them. l According to the custome: the which manner of praying before meales they vsed to this day.

m So soon as he began to breake bread.

Mar. 16. 14.

John 10. 19.

John 10. 19.

John 10. 19.

John 10. 19.

John 10. 19.

John 10. 19.

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John 10. 19.

with power from an hie.

30 Afterward he led them out into Bethsania, & lift by his hands, & blessed them.

31 And it came to passe, that as he blessed them, he departed from them, and was

caried by into heauen.

32 And thep worshipped him, and returned to Jerusalem with great ioy,

33 And were continually in the Temple, praying, and lauding God, Amen.

The holy Gospels of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, & office of Iesus Christ. 15 The Testimonie of Iohn. 39 The calling of Andrew, Peter, &c.

In the beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was Iohn.

7 The same came for a witness, to beare witness of the light, that all men through him might beleeue.

8 He was not that light, but was sent to beare witness of the light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, & the world was made by him: and the world saw him not.

11 He came unto his owne, & his owne receiued him not.

12 But as many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleeue in his name.

13 Which are boyne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among vs, (and we saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and truth.

15 I Iohn bare witness of him, and cried, saying, This was he of whom I saide, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulnes haue all we receiued, and grace for grace.

17 For the Law was giuen by Moses, but grace and truth came by Iesus Christ.

18 No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, hee hath declared him.

19 Then this is the record of Iohn, when the Iewes sent Pheltes & Scutres from Jerusalem, to aske him, Who art thou?

20 And he confessed and denied not, and said, I am that I am.

21 More abundant grace then by Moses, 1. Tim. 2. 16. 1. Cor. 13. 1. Meaning, he is most deare, & straitly ioyned to his Father, not onely in love, but also in nature and vniou. n. And so God before was inuifible, was made, as it were, visible in Christ.

plaine, I am not the Christ.

21 And thep asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.

22 The said they vnto him, Who art thou, that wee may giue an answer to them that sent vs: whatapest thou of thy selfe?

23 He said, I am the voyce of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Elias.

24 Nowe thep which were sent, were of the Pharisees.

25 And thep asked him, and said vnto him, Why baptizest thou then, if thou bee not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 He it is that cometh after me, which is preferred before me, whose shoe I latchet I am not worthy to vniou.

28 These things were done in Bethabara beyond Jordan, where Iohn did baptize.

29 The next day Iohn saith Iesus cometh vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the world.

30 This is he of whom I saide, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saue the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, he saide vnto me, Upon whome thou shalt see the Spirit come downe, and tarry stail on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 The next day, Iohn stood againe, and two of his disciples:

36 And he beelde Iesus walking by, and said, Beholde the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, & saw them follow, and said vnto them, What seek ye? & they said vnto him, Rabbi, which is to say by interpretation, Master.

39 Where dwellest thou?

40 He said vnto them, Come, and see. They came and saw where he dwelt, & abode with him that day: for it was about the tenth houre.

41 Andrew, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

Mat. 3. 35.

o Whom they looked for to be such one as Moses was, Deut. 18. 15.

1. Jo. 4. 3. mat. 3. 3.

luke 3. 4.

Mat. 3. 11.

mar. 1. 7.

luke 3. 16.

act. 1. 5. and 1. 16.

16. and 19. 4.

p Signifying the

original sinne,

which is fountain

of all sinnes,

and therewith

all other sinnes.

q That is, by

light, but onely

by the reuelati-

on of God.

Mar. 3. 16.

mar. 1. 10.

luke 3. 22.

r Who giueth

the vertue & ef-

fect to baptisme,

accomplishing

that thing which

is thereby repre-

sented.

s He alludeth to

the Paschall lambe

which was a fig-

ure of Christ.

t Or, where is

they lodging? or

whether goest

thou? for he

dwelled in Na-

zareth, and was

there as a stran-

ger.

u That was, two

houres before

night.

x How Iohn

said, that Iesus

was the lambe

**Or, the annoyed.*

Or, Petrus.

*Gen. 49. 10.
deut. 18. 18.
1/2. 4. 2 & 40. 10.
E 41. 1. & 45. 8.
9. ser. 2. 5. & 3. 3.
14. ex. 4. 34. 23.
29 & 37. 24. 25
dan. 9. 24. 25.
y those things
which are con-
temptible to the
world, are este-
med and prefer-
red of God: and
those things
which the world
preferreth, God
abhorreth.
*Or, thou beluest.
2 Christ ope-
neth the heauens:
that we may
haue access to
God, & maketh
ys fellowes to
the Angels.
Gen. 1. 12.*

- 41 The same founde his brother Simon
first, and said vnto him, We haue founde
the Messias, which is by interpretation,
the Christ.
42 And hee brought him to Iesus. And
Iesus behelde him, and saide, Thou art
Simon the sonne of Iona: thou shalt be
called Cephas, which is by interpretation
on a stone.
43 The day following, Iesus would goe
into Galile, and founde Phillip, and saide
vnto him, Follow me.
44 Now Phillippe was of Bethsaida, the
cite of Andrew and Peter.
45 Phillippe founde Nathanael, and saide
vnto him, We haue founde him, of whom
Moses did write in the Lawe, and the
Prophets, Iesus of Nazareth the Sonne
of Ioseph.
46 Then Nathanael saide vnto him, Can
there any good thing come out of Nazareth?
Phillippe said to him, Come, and see.
47 Iesus saue Nathanael coming to him,
and said of him, Behold, in deede an Is-
rahel, in whom is no guile.
48 Nathanael saide vnto him, Whence
knowest thou me? Iesus answered, and
saide vnto him, Before that Phillippe
called thee, when thou wast vnder the
figge tree, I saw thee.
49 Nathanael answered, and saide vnto
him, Rabbi, thou art the Sonne of God:
thou art the king of Israel.
50 Iesus answered, and saide vnto him,
Because I saide vnto thee, I saue thee
vnder the figge tree, beleeuest thou? thou
shalt see greater things then these.
51 And he saide vnto him, Verely, verely
I say vnto pou, hereafter shall pee see
heauen open, and the Angels of God
ascending and descending vpon the
Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 He dri-
ueth the biers, and sellers out of the Temple. 19 He
forewarneeth his death and resurrection. 23 He
conuertereth many, and disstrusteth many.

1 And the third day, was there a ma-
riage in Cana a towne of Galile, and
the mother of Iesus was there.

2 And Iesus was called also, and his dis-
ciples vnto the marriage.

3 Nowe when the wine failed, the mo-
ther of Iesus saide vnto him, They haue
no wine.

4 Iesus saide vnto her, Woman, what
haue I to doe with thee: mine houre is
not yet come.

5 His mother saide vnto the seruantes,
Whatsoeuer he saith vnto pou, do it.

6 And there were set there, six water pots
of stone, after the manner of the purifi-
cing of the Iewes, containing two or
three firkins a peece.

7 And Iesus said vnto them, Fill the wa-
terpots with water. Then they filled the
vp to the brim.

8 Then he said vnto them, Drawe out now
and beare vnto the gouernour of the
feast. So they bare it.

9 Nowe when the gouernour of the feast

had tasted the water, that was made
wine, (for he knewe not whence it was:
but the seruants, which drew the wa-
ter, knew) the gouernour of the feast cal-
led the biddgrome,

10 And said vnto him, All men at the be-
ginning set forth good wine, and when
men haue well drunk, then that which
is worse: but thou hast kept backe the
good wine vntill now.

11 This beginning of miracles did Iesus
in Cana a towne of Galile, & shewed
forth his glorie: and his disciples belee-
ued on him.

12 After that he went downe into Capers-
naum, he and his mother, and his bre-
thren, and his disciples: but there con-
cured not many dayes there.

13 For the Iewes Passouer was at hand,
Therefore Iesus went vp to Ierusalem.

14 And hee founde in the Temple those
that solde oren, and sheepe, and doves,
and changers of monney, sitting there.

15 Then he made a scourge of small cordes,
and dyane them all out of the Temple
with the sheepe and oren, and powred
out the changers monney, and ouerthrew
the tables,

16 And saide vnto them that solde doves,
Take these things hence: make not up
Fathers house, an house of merchandise.

17 And his disciples remembered, that it
was written, The zeale of thine house
hath eaten me vp.

18 Then answered the Iewes, and saide
vnto him, What signe shewest thou vnto
vs, that thou dost these things?

19 Iesus answered and saide vnto them,
Belstrop this Temple, and in thye dayes
I will raise it vp againe.

20 Then said the Iewes, Fourtie and six
peters was this Temple a building, and
wilt thou reare it vp in thye dayes?

21 But he spake of the temple of his bodie.
22 Whome therefore as he was risen from
the dead, his disciples remembered that
he thus saide vnto them: and they belee-
ued the Scripture, and the word which
Iesus had said.

23 Nowe when he was at Ierusalem at
the Passouer in the feast, many beleeued
in his name, when they saue his mira-
cles which he did.

24 But Iesus did not commit him selfe
vnto them, because he knew them all.

25 And had no neede that any shoulde tes-
tifie of man: for he knewe what was in
man.

CHAP. III.

Christ instructeth Nicodemus in the regeneration.
15 Of faith. 16 Of the last of God towards the
world. 23 The doctrine and baptism of Iohn. 28
And the witnesseth that he beareth of Christ.

1 There was nowe a man of the Phar-
isees named Nicodemus, a ruler
of the Iewes.

2 He came to Iesus by night, and saide
vnto him, Rabbi, we knowe that thou art
a teacher come from God: for no man
could do these miracles that thou doest,
except God were with him.

3 Iesus

a Who used co-
tinnall washings
to purifie them
selues, which
superstition he
brought into the
Church, & nowe
the Papists haue
received it.
b Or, measures.
c Wherof eu-
erie one coineid
3 gallons.
d Or, a buvard.

**Or, signes.*

**Or, Ioseph.*

Mark. 11. 15.

luke 19. 45.

Ps. 69. 9.

c This action

was so burning

in him that it

surmounted and

swallowed vp

all the others.

**Or, miracles.*

Mat. 16. 17. and

17. 20. mar. 14.

18. & 15. 29.

d Christes body

might iustly be

*called the Tem-
ple, because the
fullnes of y god-
head dwelleth
in it corporally,*

Col. 2. 9.

e For he took

not them for

true disciples,

as he knewe by

their inward

thoughts, what

religion (ouer

they did preend

outwardly.

1 To enter ther-
in. Which thing
is to be alle-
mbled and incor-
porate into the
Church of God.
Which is the
spirituall water
where the hoily
Ghost doeth
wash vs into
newnes of life.
As the power
of God is mani-
fest by the mo-
ving of the aire,
so is it in chan-
ging & renewing
vs, although the
manner be hid
from vs.
Although he
was excellently
learned, yet
knewe he not
those things
which the very
babes in Christs
scholl ought to
know.
We may not
teach our owne
imagination.
He reproveth
him, for that he
doe teach things
which they vnder-
stand not, &
yet others be-
lieve them: but
Christ teacheth
things most cer-
taine & knowne,
and men wil not
receiue his do-
ctrine.
Which was of
per a common &
groffe manner.
By reason of
the vauion of his
Godhead with
his manhode.
Numb 21. 9.
His power
must be manifest
which is not yet
known.
1. Iohn 4. 9.
Chap. 9. 19.
Chap. 12. 47.
The contempt
of Christ, & the
sinnes of y wic-
ked condemne them: yet Christ as a iust iudge giueth sentence a-
gainst the reprobate. In Not onely the lewes, but whosoeuer
shoulde beleue in him. Chap. 1. 9. In the cause and matter of
condemnation. In walking proudly and sincerely. Or, in God
p At they doe which Iet God onely before their eyes, and followe
the rule of his worde.

Jesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he cannot see the kingdom of God.

Nicodemus saide vnto him, Howe can a man be borne which is olde: can he enter into his mothers wombe againe, and be borne?

Jesus answered, Verely, verely I say vnto thee except that a man be borne of water and of the Spirit, he cannot enter into the kingdom of God.

That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. I Marke it not that I saide to thee, Thou must be borne againe.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is euery man that is borne of the Spirit.

Nicodemus answered, & said vnto him, How can these things be?

Jesus answered, and saide vnto him: Art thou a teacher of Israel, and knowest not these things?

Verely, verely I say vnto thee, we speake that we know, and testifie that we haue seene: but yet receiue not our witness.

When I tell you earthly things, ye beleue not, howe shoulde ye beleue, if I shall tell you of heavenly things?

For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

And as Moyses lift up the serpent in the wilderness, so must the Sonne of man be lift up.

That whosoener beleueth in him, shold not perish, but haue eternall life.

For God so loyeth the world, that hee hath giuen his onely begotten Sonne, that whosoener beleueth in him, shoulde not perish, but haue euerslasing life.

For God sent not his Sonne into the world, that hee shoulde condemne the world, but that the world through him might be saued.

He that beleueth in him, shall not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the name of the onely begotten Sonne of God.

And this is the condemnation, that light is come into the world, and men loue darkness rather then light, because their deedes were euill.

For euery man that euill doeth, hateth the light, neither cometh to light, lest his deedes should be reuiued.

But he that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought by God.

After these things, came Jesus & his disciples into the land of Iudea, & there tarried with them, & baptized.

And John also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.

For John was not yet cast into prison. Then there arose a question betwene Johns disciples and the Jewes, about purifying.

And they came vnto John, and saide vnto him, Rabbi, he that was with thee beyond Iordan, to whome thou barest witness, behold he baptizeth, and all men come to him.

John answered, and saide, A man can receiue nothing, except it be giuen him from heauen.

We pour felmes as my witnesses, that I saide, I am not the Christ, but that I am sent before him.

He hath the bnde, is the hydegroue: but the friends of the hydegroue which standeth & heareth him, receiue great joy, because of the hydegroues voyce. This joy therefore is fulfilled.

We must increase, but I must decrease. Hee that is come from on high, is aboue all: he is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

And what he hath seene and heard, that he testifieth: but no man receiveth his testimonie.

He that hath receiued his testimonie, hath sealed that God is true.

For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by measure.

The father loueth the Sonne, and hath giuen all things into his hand.

He that believeth in the Sonne, hath euerslasing life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. XII.

The communication of Christ vnto the woman of Samaria. 34. His gaile towards his Father and his church. 39. The conversion of the Samaritanes, 45. And Galileans. 47. How he healeth the ruleres sonne.

Come when the day was, howe Pharisees had heard, that Jesus made and baptized many disciples then Iohn.

Though Jesus him selfe baptized not: but his disciples.

He left Iudea, and departed againe into Galile.

And hee must needs goe through Samaria.

Then came he to a cite of Samaria called Sychar, nere vnto a well: ouer which Jacob gaue to his sonne Ioseph.

And there was Iacob wel. Jesus then wearied in the iourney, laye thus on the well: it was about the sixth houre.

There sat a woman of Samaria to draw water. Jesus saide vnto her, Giue me to drinke.

Or, territoris Chap. 4. 13.

q That is, howe they might be made cleane before God, which the washings vnder the Law did represent.

r They were led with ambition, fearing least their matter should haue lost his fame.

Chap. 1. 34. Chap. 1. 30.

s No man ought to surpse any thing further than god giueth him.

t And be exalted, and I esteemed as his seruant.

u The minister compared to Christ, is bus earth.

Rem. 3. 4

x For vnto Christ was giuen the full abundance of all grace, that we might receive of him as of the onely fountaine.

Mis. 11. 37. Habak. 2. 4. 1. Iohn 5. 10.

a To giue place to their rage.

Or, Sychem. Gen. 33. 19. & 48. 22. Iosh. 24. 22.

b Euen wearie as he was.

c Which was midday.

- 8 For his disciples were gone away into the cite, to bye meate.
- 9 Then said the woman of Samaria vnto him, How is it that thou being a Jewe, askest drinke of me, which am a woman of Samaria? For the Jewes meebble not with the Samaritans.
- 10 Iesus answered and saide vnto her, If thou knewest the gift of God, and who it is that saith to thee, Give me drinke, thou wouldest haue asked of him, and he would haue giuen thee water of life.
- 11 The woman saide vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?
- 12 Art thou greater then our father Jacob, which gaue vs the well, and he him selfe dranke thereof, and his children, and his cattell?
- 13 Iesus answered, & said vnto her, Whosoeuer drinketh of this water, shall thirst againe.
- 14 But whosoever drinketh of the water that I shall giue him, shall neuer be thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life.
- 15 The woman sayde vnto him, Spi, giue me of that water, that I may not thirst, neither come hither to draw.
- 16 Iesus saide vnto her, Go, call thine husband, and come hither.
- 17 The woman answered, and said, I haue no husband. Iesus saide to her, Thou hast well said, I haue no husband.
- 18 For thou hast had five husbands, & hee whome thou now hast, is not thine husband: that sayest thou truely.
- 19 The woman said vnto him, Spi, I see that thou art a Prophet.
- 20 Our fathers worshipped in this mountaine, and ye saye, that in Ierusalem is the place where men ought to worship.
- 21 Iesus saide vnto her, Woman, beleue me, the houre cometh, when ye shall neither in this mountaine, nor at Ierusalem, worship the Father.
- 22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Jewes.
- 23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit, & truely: for the Father requireth euen such to worship him.
- 24 God is a Spirit, and they that worship him, must worship him in spirit & truely.
- 25 The woman saide vnto him, I knowe well that Iudas shall come, which is called Chus: when he is come, he will tell vs all things.
- 26 Iesus saide vnto her, I am he, & I stand vnto thee.
- 27 And vpon that came his disciples, & marvelled that he talked with a woman: yet no man saide vnto him, What art thou? or why talkest thou with her?
- 28 The woman then left her water pottle, and wente her way into the cite, and saide to the men,
- 29 Come, see a man which hath tolde me

all things that euer I did: is not hee the Christ?

- 30 Then they went out of the cite, & came vnto him.
- 31 In the meane while, the disciples praised him, saying, Master, rate.
- 32 But he saide vnto them, I haue meate to eat, that ye knowe not of.
- 33 Then said the disciples betwene themselves, Hath any man brought him meate?
- 34 Iesus saide vnto them, My meate is that I may doe the will of him that sent me, and finish his worke.
- 35 Say not pee, There are yet foure moneths, and then cometh harvest: Besolde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.
- 36 And he that reapeth, receiveth wages, and gathereth fruit vnto life eternal, that both he that soweth, and he that reapeth, might reioyce together.
- 37 For herein is the saying true, that one soweth and another reapeth.
- 38 I send you to reap that, whereon ye bestow no labour: other men laboured, and ye are entred into their labours.
- 39 Now many of the Samaritans of that cite were beleued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.
- 40 Then when the Samaritans were come vnto him, they besought him, that hee woulde tary with them: and hee abode there two dayes.
- 41 And many more were beleued, because of his owne word.
- 42 And they saide vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selves, and know that this is in deede the Christ the Son of the liuing God.
- 43 So two dayes after, hee departed thence, and went into Galile.
- 44 For Iesus himselfe had testified that a Prophet hath none honour in his owne countrey.
- 45 Then when hee was come into Galile, the Galileans receiued him, which had scene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.
- 46 And Iesus came againe into Cana, to wne of Galile, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.
- 47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he woulde come downe, and heale his sonne: for his sonne was ready to die.
- 48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue.
- 49 The ruler saide vnto him, Spi, goe downe before my sonne die.
- 50 Iesus saide vnto him, So thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, and went his way.
- 51 And as he was now going downe, his

There is nothing, that I haue for more, or wherein I take greater pleasure.

Mat. 9. 37. Luke 10. 2.

m Without grudging, & one at the others labour.

Or, prouoke.

n Meaning the Prophets.

o The Samaritans shewed that

scelues willing to

receiue his do-

ctrines, whobeing

her strangers, &

I karely know-

ing Christ, are a

condemnation to

the Jewes, and al

others, which

neglect Gods

word when it is

offred.

p That is, had the

right and true

faith.

Mat. 13. 57.

marke 6. 4.

lake 4. 34.

q Here, by his

owne countrey

he meanteth Je-

rusalem, and the

country about,

Chap. 2. 1.

r The word sig-

nifieth royall, or

one of the Kings

court: & it ter-

meth, that hee

was one of He-

rods court, who

was in great es-

timation with He-

rod, whome the

people called

king, Mat. 6. 14.

Or, come.

Or, returning.

secuants

d For the Jewes
effemed the Sa-
maritans as wic-
ked and pro-
phane.

e Meaning of
himselfe whome
his father had
sent to conuert
this woman.

f Which is the
loue of God in
his sone powred
into our hearts
by the holy

Ghost who enue-
lating life, Ro.

5. 5. Iohn 3. 5.

Or, shee, nelle
water.

g Or the spiritu-
all grace.

h He shal never
be dried vp or
desertute.

i Yill she was
liuely touched
with her faults,
she mocked and
would not heare
Christ.

Deut. 12. 6.

2. King. 17. 39.

2. Cor. 3. 17.

k God being of a
spiritual nature,
requireth a spiri-
tual seruice, and
agreeable to his
nature.

servant met him, saying, Thy sonne lieth.

32 Then enquired he of them the houre to hen he began to amend. And they sayd unto him, Yesterday the seuenh houre the feuer left him.

33 Then the father knew, that it was the same houre in the which Iesus had laide unto him. Thy sonne lieth. And he believed, and all his household.

34 This second miracle did Iesus againe, after he was come out of Judea into Galilee.

CHAP. V.

3 He healeth the man that was sick eight & thirty yeeres. 10 The Levites accuse him. 19 Christ answereth for himself, & reprooveth them. 32 Sheweth by the testimony of his father, 33 Of Iohn, 36 Of his works, 39 And of the scriptures, vnto he is

1 After that, there was a feast of the Iewes, And Iesus went up to Jerusalem.

2 And there is at Jerusalem by the place of the shepe, a poole called in Hebrew Bethesda, having five porches:

3 In the which lay a great multitude of sicke folke, of limbe, pale, and withered, waiting for the moving of the water.

4 For an Angell went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he sayde unto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus sayd unto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayde to him that was made whole, It is the Sabbath day: it is not lawfull for thee to carpe thy bed.

11 He answered them, He that made me whole, he said unto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Behold, thou art made whole: 4 Sinne no more, leaſt a worse thing come vnto thee.

15 ¶ The man departed, & tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he

had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not only because he had broken the Sabbath: but also that God was his Father, and made himselfe equal with God.

19 Then answered Iesus, and sayde vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, save that he seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoeuer he himselfe doeth, and hee will thereto him greater workes then these, that ye should maruaile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my voyde, and believeth in him that sent me, hath everlasting life, & shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it, shall live.

26 For as the Father hath life in himselfe, so likewise hath hee given to the Sonne to haue life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 Maruaile not at this: for the houre shall come in the which all that are in the graves, shall heare his voyde.

29 And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can do nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I knowe he the witness, which he beareth of me, is true.

33 ¶ He sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the record of man: neuertheless, these things I say, that ye might be saved.

35 He was a burning & a shining candle: and ye would for a season haue reioyced in his light.

¶ p p p. i.

36 But

That is, proper and peculiar to him alone.

It was lawfull for all Israel to call God their Father, Exod. 4.

22, but because Christ did ascribe to himselfe,

he had power over all things, and wrought as his Father did,

Christ did not only make himselfe the Sonne of God, but also

equal with him.

That is, he doeth communicate with him,

having the same power and the same will.

In giving him power and rule over all,

i They that receive it by faith.

k To communicate it with vs.

l That is, to gouerne and rule all things.

Mat. 25. 46.

Chap. 8. 14.

mat. 1. 17.

in Christ had respect to their

weakenes, that heard him, and

therefore sayde his owne witness

should not be sufficient.

Chap. 1. 17.

Or, lamp.

n But ye left him quickly, and did not perseuera.

Leuit. 23. 3.

Leuit. 16. 1.

Or, the sheepe market.

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of powring out, because the water can out by conduites.

c This was, to the end that the miracle might be so euident, y no man could speake against it

Leuit. 17. 12.

d The afflictions that we endure, are chastisements for our sinnes.

Search the Scriptures.

S. Iohn.

To seeke Christ for the bellie

Mat. 3. 17. & 17. 5
o In the lawe &
prophets.

Deut. 4. 12.

Act. 17. 11.

p The people
are more ready
to receiue false
prophets, then
Iesus Christ.

q Vaine glory is
a great let for a
man to come to
God,

Chap. 12. 43.

r As Moles shall
accuse the char-
trust in him: so
they shall haue
no greater en-
emies at the day
of iudgement,
then the virgine
Marie and the
Saints, vpon who
nowe they call:
but whoeouer
doeth accuse,
Christ and their
own conscience
shall condemne
the reprobate.

Gen. 3. 15. & 22.

17. 6. & 9. 10.

deut. 18. 15.

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But I haue greater witnesse then the
witnesse of Iohn: for the workes which
the father hath giuen me to finish, the
same workes that I do, beare witnesse of
me, that the father sent me.

And the father himselfe, which hath
sent me, beareth witnesse of me. He haue
not heard his voice at any time, neither
haue I seen his shape.

And his worde haue I not abiding in
pou: for whome he hath sent, him he be-
leueth nor.

Search the Scriptures: for in them ye
thinke to haue eternall life, and they are
they which testifie of me.

But ye will not come to mee, that ye
might haue life.

I receiue not praise of men.

But I know you, that ye haue not the
loue of God in you.

I am come in my fathers name, and
ye receiue me not: if another shall come
in his owne name, him will ye receiue.

Howe can ye beleue, which receiue
honour one of another, and seeke not the
honour that cometh of God alone?

Do not thinke that I will accuse you to
my father: there is one that accuseth
you, euen Moses, in whome ye trust.

For he hath beleued Moses, he would
haue beleued me: for he wrote of me.

But if ye beleue not his writings, how
shall ye beleue my wordes?

CHAP. VI.

Iesus feedeth five thousand men with five loaves
& vno fishes. He departs away, that they
should not make him king. He reprooueth the
fleshy hearers of his word. The carnal are of-
fended as him. The flesh professeeth not.

After these things, Iesus went his
way ouer the sea of Galilee, or of
Tiberias.

And a great multitude followed him, be-
cause they saw his miracles, which hee
did on them that were diseased.

Then Iesus went vp into a mountaine,
and thence he sate with his disciples.

Nowe the Passouer, a feast of the
Iewes, was nere.

Then Iesus lift vp his eyes, and seeing
that a great multitude came vnto him, he
sayde vnto Philip, Whence shall we bye
bread that these might eate?

(And thus he saide to proue him: for hee
him selfe knewe what he would do.)

Philip answered him, A two hundredeth
penworth of bread is not sufficient for
them, that enery one of them may take a
little.

Then sayd vnto him one of his disciples,
Andrew, Simon Peters brother,

There is a little boy here, which hath five
barlie loaves, and two fishes: but what
are they among so many?

And Iesus sayde, Make the people sit
downe. (Now there was much grasse in
that place.) Then the men sate downe in
number, about five thousand.

And Iesus took the bread, and gaue
thanks, & gaue to the disciples, & the dis-
ciples to them that were set downe: & like-

wise of the fishes as much as they wold.

And when they were satisfied, he sayde
vnto his disciples, gather vp the broken
meate which remaineth, that nothing be
lost.

Then they gathered it together, and fil-
led twelue baskets with the broken meate
of the fine barbie loaves, which remained
vnto them that had eaten.

Then the men, when they had scene the
miracle that Iesus did, sayde, This is of
a truth the Prophete that should come
into the world.

When Iesus therefore perceiued that they
would come, and take him to make him
a king, he departed againe into a mountaine
himselfe alone.

When euen was now come, his disci-
ples went downe vnto the sea.

And entered into a shippe, and went
ouer the sea towards Capernaum: and
now it was darke, and Iesus was not
come to them.

And the sea arose with a great winde
that blew.

And when they had rowed about five
and thirtie furlongs, they saw
Iesus walking on the sea, and drawing
nere vnto the ship: so they were afraid.

But he said vnto them, It is I: be not
afraid.

Then willingly they receiued him into
the ship, and the ship was by and by at
the land, whither they went.

The day following, the people which
stood on the other side of the sea, saw that
there was none other shippe there, save
that one, wherein his disciples were
entered, and that Iesus was not with his
disciples in the ship, but that his disci-
ples were gone alone.

And that there came other ships from
Tiberias nere vnto the place where they
ate the bread, after the daye had giuen
thanks.

Now when the people sawe that Iesus
was not there, neither his disciples, they
also toke shipping, and came to Capernaum,
seeking for Iesus.

And when they had found him on the
other side of the sea, they sayd vnto him,
Rabbi, when camest thou hither?

Iesus answered them, & saide, Verely,
verely I say vnto you, ye seeke me not, be-
cause ye saw the miracles, but because ye
ate of the loaves, and were filled.

Labour not for the meate which peris-
sheth, but for that which endureth vnto
eternall life, which the Soune of man
shall giue vnto you: for him hath God
the father sealed.

Then said they vnto him, what shall we
doe, that we might worke the workes
of God?

Iesus answered, and sayde vnto them,
This is the worke of God, that ye be-
leue in him, whom he hath sent.

They sayde therefore vnto him, What
signe shewest thou then, that we may be-
leue thee? what dost thou worke?

Our fathers did eate Manna in the
desert.

The abound-
ance of Gods
giftes ought not
to make vs pro-
digall in waite
them.

They imagi-
ned an earthly
kingdome with-
out the testimo-
nie of Gods
word, so that by
this meanes his
spirituall king-
dome should
haue bene abo-
lished.

Mat. 4. 25.

mar. 8. 47.

g Over a corner

of the lake.

h Whereof eight

make a mile.

Wherefore it
must needs fol-
low that Christ
passed miracu-
lously,

This was not
straight ouer the
lake from side to
side, but ouer a
cricke, or arme
of lake, which
saued much la-
bour to them
that should haue
gone about by
land.

Which nour-
isheth and aug-
menteth out
faith.

Chap. 1. 31. mat. 3.

17. 6. & 17. 5.

m For when he

appointed him,

to be the Media-
tor, hee set his

marke and seale

in him to be the

only one to re-
concile God and

man together.

n Such as be ac-
ceptable vnto God.

1. Iohn. 3. 33.

Exod. 16. 14. 15.

nom. 11. 7.

a Called the
lake of Genne-
sareth.

b Tiberias, Beth-
saida, & Capernaum were on
this side the lake
in respect of Ga-
lilee: but it is here
sayde that hee
went ouer, be-
cause there were
diuers cricks &
turnings, ouer
the which men
ferried.

Leuit. 3. 5.

deut. 16. 1.

Mat. 14. 16.

mar. 6. 37.

luke 9. 13.

c This summe

amounteth to a-
bout five pound
sterling.

d Prayer and
thanksgiving
doe sanctifie our
meates, where-
with we are
nourished.

7th 78. 34, 35.
1 Cor. 15, 10.

He compa-
reth Moses with
the Father, and
Manna with
Christ, who feed-
eth vs into
everlasting life,
1 Cor. 10, 3.

Ezech. 34, 24.

chap. 4, 14.
He shall neuer
want spiritual
nourishment.
Q God doeth
regenerate his
elect, and cau-
seth them to o-
bey the Gospell.

Mat. 13, 55.

That's, be-
lieve in me.
I by lightning
his heart with
his holy Spirit.
Jhs. 54, 1 3^{er},
31, 33.
Mat. 12, 37.

Leuit. 16, 15.

1 Then there is
no food that
can nourish our
soules, but Iesus
Christ.
u Which giue
life to f world.

1 Where Christ
is not, there
dwelt reigneth,

desire, as it is^u written, He gave them
bread from heauen to eat.

31 Then Iesus said unto them, Verely, verely I say vnto pou, ^o Moses gaue pou
not bread from heauen, but my Father
giueth pou the true bread from heauen.

32 For the bread of God is he which com-
meth downe from heauen, & giueth life
vnto the world.

34 Then they saide vnto him, Lo, hee, euer-
more giue vs this bread.

35 And Iesus saide vnto them, I am the
bread of life: hee that commeth to me,
shall not hunger, and ^o he that belieueth
in me, shall neuer thirst.

36 But I said vnto pou, that ye also haue
some me, and belieue not.

37 All that the Father giueth me, shall
come to me: and him that commeth to
me, I cast not away.

38 For I came downe from heauen, not
to do mine owne will, but his will which
hath sent me.

39 And this is the Father's will which
hath sent me, that of all which hee hath
giuen me, I should lose nothing, but
should raile it vp againe at the last day.

40 And this is the will of him that sent me,
that euery man which seeth the Sonne,
and belieueth in him, should haue euer-
lasting life: and I will raile him vp at the
last day.

41 The Iewes then murmured at him,
because he said, I am the bread, which is
come downe from heauen.

42 And they said, Is not this Iesus the
sonne of Ioseph, whose father and mo-
ther we knowe? how then saith hee, I
came downe from heauen?

43 Iesus then answered, & said vnto them,
Murmure not among your selues.

44 No man can come to me, except the
Father, which hath sent me, & shall
raile him vp at the last day.

45 It is written in the ^o Prophets, And
they shall be all taught of God. Euery
man therefore that hath heard, and hath
learned of the Father, commeth vnto me,

46 ^o Not that any man hath seene the Fa-
ther, saue he which is of God, he hath
seene the Father.

47 Verely, verely I say vnto pou, He that
belieueth in me, hath euertlasting life.

48 I am the bread of life.

49 ^o Your fathers did eate Manna in the
wildernesse, and are dead.

50 This is the bread, which commeth
downe from heauen, that he which eat-
eth of it should not die.

51 I am the ^o liuing bread, which came
downe from heauen: if any man eate of
this bread, he shall liue for euer: and the
bread that I will giue, is my flesh, which
I will giue for the life of the world.

52 Then the Iewes stroue among them
selues, saying, How can this man giue
vs his flesh to eate?

53 Then Iesus saide vnto them, Verely,
verely I say vnto pou, Except ye eate
the flesh of the Sonne of man, and drinke
his blood, ye haue ^o no life in pou.

54 Whosoener ^o eateth my flesh, and drin-
keth my blood, hath eternall life, and I
will raile him vp at the last day.

55 For my flesh is meate in deede, and my
blood is drinke in deede.

56 He that eateth my flesh, and drinketh
my blood, ^o dwelleth in me, & I in him.

57 As the liuing Father hath sent me, so
liue I by the Father, and hee that eateth
me, & then he shall liue by me.

58 This is the bread which came downe
from heauen: not as your Fathers haue
eaten Manna, and are dead. He that eat-
eth of this bread, shall liue for euer.

59 These things spake hee in the Syna-
gogue, as he taught in Capernaum.

60 Many therefore of his disciples (when
they heard this) sayde, this is an hard
saying: who can ^o heare it?

61 But Iesus knowing in himselfe, that
his disciples murmured at this, said vnto
them, Doeth this offend you?

62 What then if ye should see the Sonne of
man ascend vp ^o where he was before?

63 It is the Spirit that quickeneth: the
flesh ^o profiteth nothing: the wordes that
I speake vnto pou, are spirit and life.

64 But there are some of pou that beleeue
not: for Iesus knew from the beginning,
which they were that beleeued not, and
who should betray him.

65 And he said, Therefore said I vnto pou,
that no man can come vnto me, except it
be giuen vnto him of my Father.

66 From that time, many of his disci-
ples went backe, and walked no more
with him.

67 Then saide Iesus to the twelue, Will
ye also goe away?

68 Then Simon Peter answered him,
Master, to whom shall we goe? Thou
hast the wordes of eternal life:

69 And we beleeue & knowe that thou art
the Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I
chosen pou twelue, and one of pou is a
deuill?

71 Nowe hee spake it of Iudas Iscariot
the sonne of Simon: for he it was that
should betray him, though he was one
of the twelue.

CHAP. VII.

6 Iesus reproveth the ambition of his confest, 13
There are diuers opinions of him among the people.

17 He sheweth howe to knowe the truth 20
The iudges they do vnto him: 47 The Pharisees
rebuke the officers because they haue not taken him,

52 And chide with Nicodemus for taking him
part.

After these things, Iesus walked in
Galilee, and would not walke in
Iudea: for the Iewes sought to
kill him.

Nowe the Iewes ^o feast of the Taber-
nacles was at hand.

His brethren therefore saide vnto him,
Depart hence, and goe into Iudea, that
thy disciples may see thy workes that
thou doest.

For there is no man that doeth any
thing secretly, and he himselfe secretly to
be

1 Cor. 12, 37.

As our bodies
are sustained &
meate & drinke
so are our soules
nourished with f
body and blood
of Iesus Christ.

To eat the flesh
of Christ and
drinke his blood,
is to dwell in
Christ, and to
haue Christ,
dwelling in vs.
a That is, vnder-
stand it.

b He meaneth
not that his hu-
manitie descen-
ded from heauē:
but he speaketh
touching the ra-
tion of both na-
tures, attribut-
ing to the one
that which ap-
pertaineth to
the other.

Chap. 1, 13.

c To wit, if he
separated from f
Spirit, whereof
it hath the force
for it cometh
of the power of
the spirit, that f
flesh of Christ
giueth vs life.

d Then without
Christ there is
but death: for his
words only lea-
deth vs to life.

Mat. 16, 14.

e Although
your number be
small, yet shall ye
be diminished.

Leuit. 23, 34.

a At this feast
they dwelled se-
uen dayes in the
tents, which put
them in remem-
brance, that they
had no citie here
permanent, but
that they must
seeke one to
come.

Or manifest.

be famous. If thou dost these things, shew thy selfe to the world.

3 For as yet his byethen belained not in him.

6 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Soe pe vp vnto this feast: I will not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 These thinges he said vnto them, and abode still in Galile.

10 But alosome as his byethen were gone vp, then went he also vp vnto the feast, not openly, but as it were yittilp.

11 Then the Iewes sought him at the feast and said, Where is he?

12 And much murmuring was there of him among the people. Some saide, He is a good man: other saide, Nay: but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Nowe when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And þe Iewes marvelled, saying, Howe knoweth this man the Scriptures, seeing that he neuer learned?

16 Iesus answered them, and saide, My doctrine is not mine, but his þe sent me.

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no sinning in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered, and said, Thou hast a deuil: who goeth about to kill thee?

21 Iesus answered, and saide to them, I haue done one worke, and ye all marvelle.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that þe Lawe of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 Judge not according to the appearance, but iudge righteous iudgement.

25 Then saide some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And he saide, he speaketh openly, and they say nothing to him: doe the rulers knowe in dede that this is the very Christ?

27 Howbeit we knowe this man whence he is: but when the Christ cometh, no man shall knowe whence he is.

28 Then creb Iesus in the Temple as

he taught, saying, Ye both knowe me, & he speaketh and knowe whence I am: yet am I not come of my selfe, but he that sent me, is scornfully true, whom ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laide handes on him, because his houre was not yet come.

31 Nowe many of the people belained in him and said, When the Christ cometh, meth will he doe mo miracles then this man hath done?

32 The Pharises heard that the people murmured these thinges of him, and the Pharises, and the chiefes sent officers to take him.

33 Then said Iesus vnto them, Yet am I vnto him that sent me.

34 He shall seeke me, and shall not finde me, and where I am, can ye not come.

35 Then saide the Iewes among themselues, Whither will he go, that we shall not finde him? Will he goe vnto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he saide, He shall seeke me, and shall not finde me: and where I am, can ye not come?

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that belaueth in me, as saith the Scripture, out of his bellie shall flowe riuers of water of life.

39 (This spake he of the Spirit which they þe belained in him: should receiue: for the holp Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, said, Of a trueneth this is the Prophet.

41 Other said, This is the Christ: & some said, But shall Christ come out of Galile?

42 So they were in dissension among the people for him.

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laide handes on him.

45 Then came the officers to the high Priest, and they saide vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, He pe also deceived?

48 Both any of the rulers, or of the Pharises belaine in him?

49 But this people, which knowe not the Lawe, are cursed.

50 Nicodemus saide vnto them, (he that came to Iesus by night, and was one of them)

51 Doeth our Lawe iudge a man before it heare him, & knowe what he hath done?

1 They were well minded to heare him: which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined. Chap. 1. 13. o Or shall. Greke, differ from.

n Among the Iewes which were scattered here and there among the Gentiles. Lewis. 23. 36.

o The true way to come to Christ, by faith.

p Which shall neuer drie vp. Ioh. 1. 28.

q These were the visible graces which were giuen to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messiah, Chap. 1. 21.

s Wherein appeareth the mightie power of Christs word against his enemies.

t They alleged the authoritie of man against Gods authoritie.

Chap. 3. 12.

Deut. 17. 8.

and 19. 15.

52 They answered and said vnto him, Art thou also of Galile-searcho and looke; for out of Galile ariseth no Prophet.
53 And euerp man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie.
12 Heu the lights of the world. 14 He sheeweth from whence he came, wherfore, & whither he goeth. 32 Who are free, & who are bond. 34 Of free men and slauers, and their reward. 46 His desire to enenue, 59 And being persecuted, wisheth vnto himselfe.

1 And Iesus went vnto the mount of Olives,

2 And earely in the morning came againe into the Temple, and all the people came vnto him, and he satte downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman taken in adultery, and set her in the middes,

4 And saide vnto him, Master, this woman was taken in adultery, in the very acte.

5 Now Moses in the lawe commanded vs, that such should be stoned: what sayest thou thereto?

6 And this he saide to tempt him, that they might haue wherof to accuse him. But Iesus stouped downe, and with his finger wroote on the ground.

7 And while they continued asking him, he left himselfe by, and saide vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, & wroote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had left by him selfe as game, and saw no man, but the woman, hee saide vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She saide, No man. Toide. And Iesus saide, Neither do I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkness, but shall haue the light of life.

13 The Pharises therefore saide vnto him, Thou bearest recorde of thy selfe: thy recorde is not true.

14 Iesus answered, and said vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe.

15 Hee iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgment is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your lawe, that the testimony of two men is true.

18 I am one that beare witness of my

selfe, and the father that sent me, beareth witness of me.

19 Then saide they vnto him, Where is thy father? Iesus answered, He neither knowe me, nor my father. If hee had knowne me, he should haue knowne my father also.

20 These wordes spake Iesus in the temple, sure, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then saide Iesus againe vnto them, I goe now way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then saide the Iewes, Will he kill him selfe because he saith, Whither I goe, can ye not come?

23 And he saide vnto them, I be from hence: I am from above: ye are of this world: I am not of this world.

24 I saide therefore vnto you. That ye shall die in your sinnes: for except ye believe, that I am he, ye shall die in your sinnes.

25 Then saide they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I saide vnto you from the beginning.

26 I haue many things to saye, & to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those I speak to the world.

27 They understood not that he spake to them of the Father.

28 Then saide Iesus vnto them, When ye haue I left by the Sonne of man, then I shall be knowne that I am he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things, many believed in him.

31 Then saide Iesus to the Iewes which believed in him, If ye continue in my wordes, ye are verely my disciples,

32 And shall knowe the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.

36 If the Sonne therefore shall make you free, ye shall be free in deede.

37 I knowe that ye are Abrahams seede, but ye seeke to kill me, because my wordes hath no place in you.

38 I speak that which I haue seene with my Father: and ye doe whych ye haue seene with your father.

39 They answered, and saide vnto him, Abraham is our father. Iesus sayd vnto them,

That is, the place where the vessell and other things belonging to the Temple, were kept. Because of their rebellion wherein they did persevere,

He sheweth the difference betweene the Gospel, and the suball wit of man,

Or, from the beginning, I said vnto you. That is, who he was, whence he was, and why he came into this world.

Their ende- uours and pra- cises whereby they thinke to destroy him, shall serue to exalte and magnifie his glory.

Not to beleeue in him, but to be conuicted. To wit, the Messias,

For we were slauers to sinne. These were not the beleeuing lewes, but mockers that answered thus. Rom. 6. 10. 1. pet. 2. 19.

He grauntech their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars

Leuit. 10. 10. a Either for breaking y Law, if he did deliuer her, or of lightnesse and incon- stancie, if he did condemne her. Deut. 17. 6, 7. b Iesus would not meddle, but with that which did appertain to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adultery. Chap. 1. 5. & 9. 5. Or, Iudly light, Or, iust. Chap. 5. 31. c That which Christ denied, Chap. 5. 31. here he grauntech, to declare vnto the their stubborn- nes, & faith y be- ing God, he bea- reth witness to his humanitie: likewise doeth God the father witness the same, which are two distinct persons, though but one God, chap. 5. 37. d In y he came from his father, he sheweth that he is not onely man, but God also. e He would not iudge rashly, as they did. Deut. 17. 6, & 19. 15 mar. 18. 16. 2 cor. 13. 1. hebr. 10. 28. f Which place proueth Christ to be very God, and man.

7 Which were his obedience, charitie & such good works which proceeded of faith.

1 For you are carnal and can not vnderstande spiritual things. 1. Iohn. 3. 2. Since the first creation of man, it followeth then that he was once in y^e truth: for he was not created euil. 2 According to his wont and custome. 1. Iohn. 4. 6.

7 Who will reuenge the iniurie that you doe against me, or rather against him.

2 For the faithful enen in death see life.

2 Which was to see the comming of Christ in the flesh: which thing Abraham saw far off with the eyes of faith, Heb. 11. 10. b Not only God, but the mediator between God & man, appointed before all eternitie. Chap. 10. 31. c And he passed through the mids of them, & so went his way.

them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye do þe works of your father. The said they to him, We are not boyn of fornication: we haue one father, which is God.

42 Therefore Iesus saide vnto them, If God were your father, then would he loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye cannot heare my woide.

44 Ye are of your fathers the deuill, and the lustes of your father ye wil doe: he hath bene a murderere from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tel you the truth, ye besleue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why do ye not besleue me?

47 He þe is of God, heareth Gods woide: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayde vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and y^e indgeth.

51 Verely, verely I say vnto you, If a man keepe my woide, he shall neuer see death.

52 Then sayde the Iewes to him, Now knowe we that thou hast a deuill. Abraham is dead, and þe Prophets, and thou sayest, If a man keepe my woide, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worthy: it is my father that honourerth me, whom ye say, that he is your God.

55 Yet ye haue not knowen him: but I knowe him, and if I should say I knowe him not, I should be a liar like vnto you: but I know him, and keepe his woide.

56 Your father Abraham reioiced to see my day, and he saw it, and was glad.

57 Then sayd the Iewes vnto him, Thou art not yet fiftye yeres olde, and hast thou saide Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, I am.

59 Then toke they by violence, to cast at him, but Iesus hid him selfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blind men Christ giueth sight.

As Iesus passed by, he sawe a man which was blind fro his birth. And his disciples asked him, saying, Master, who did sinne, this man, or his parentes, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parentes, but that the works of God shoulde be shewed on him.

4 I must worke the works of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay.

7 And sayde vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came againe seing.

8 Now the neighbours and they that had seene him before, when he was blind, sayd, Is not this he that sat and begged?

9 Some said, This is he: and others saide, He is like him: but he himselfe sayde, I am he.

10 Therefore they sayde vnto him, Nowe were thine eyes opened?

11 He answered, and sayde, The man that is called Iesus, made clay, and anointed mine eyes, and sayde vnto me, goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He sayd, I can not tell.

13 They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he sayd vnto them, He claid clay vpon mine eyes, and I washed, and do see.

16 Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayd, How can a man that is a sinner, do such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde again, What sayest thou of him, because he hath opened thine eyes? And he sayde, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parentes of him that had receiued sight.

19 And they asked them, saying, To this your sonne, who þe say was borne blinde? how doth he now see then?

20 His parentes answered them, and sayd, We know that this is our sonne, & that he was borne blinde.

21 But by what meanes he now seeth, we knowe not: who hath opened his eyes, can we not tell: he is olde now: aske him: he shall answer for himselfe.

22 These wordes spake his parentes, because

a God doeth not alwayes punish men for their sinnes.

b When opportunity and the season seruenth. Chap. 1. 9. & 8. 12. & 12. 35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay to make one see: but it only pleased him to vif these signes and meanes.

d Hereby was signified the Messias, who should be sent vnto them.

e They durst not speake the truth for feare they should be excommunicated.

f That is, Consider that nothing is hid from God: therefore tell vs the truth, that God may be glorified thereby.
 1. Sam. 6. 5.
 g He spake this in mockerie.
 h They thought either to drive him from the truth, or to make him sware by their osthimes examining him: which practise Satans members euer doe obserue in examining the Christians.
 i He derideth their wilful malice and ignorance.
 k They doubted not of his country or parents, but of his office and authoritie.
 l Or, wicked men contemners of God, and such as delight in sinne.
 m As all astonished he fell down and worshipped him.
 n Meaning, with rule and authoritie, to make the poore blinde wise, and the proude seers blinde.
 o You should not be so much in fault.

cause they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that he was the Christ, he should bee excommunicate out of the Synagogue.
 23 Therefore saide his parents, He is olde proung: a like him.
 24 Then againe called they the man that had bene blinde, & said vnto him, i Gue glorie vnto God: we know that this man is a sinner.
 25 Then he answered, and saide, Whether he be a sinner or no, i cannot tell: one thing I knowe, that I was blinde, and now I see.
 26 Then said they to him againe, What did hee do to thee? howe opened he thine eyes?
 27 He answered them, I haue tolde you already: & ye haue not bearded it: wherefore would ye heare it againe? i will pe also be his disciples?
 28 Then checked they him & saide, Thou art his disciple: we be Moses disciples.
 29 We know that God spake vnto Moses: but this man we knowe not from whence he is.
 30 The man answered, & said vnto them, Doubtlesse, this is a maruelous thing, that ye know not whence he is, and yet he hath opened mine eyes.
 31 How we know that God heareth not sinners: but if any man be a worshipper of God, & doth his will, him heareth he.
 32 Since the woyle began was it not heard that any man opened the eyes of one that was bozne blinde.
 33 If this man were not of God, he could haue done nothing.
 34 They answered, & said vnto him, Thou art altogether bozne in sinnes, and dost thou teach vs? so they call him out.
 35 Iesus heard that they had called him out: and when he had found him, he said vnto him, Doest thou beleeue in p^r Donne of God?
 36 He answered, & said, Who is he, Lord, that I might beleeue in him?
 37 And Iesus saide vnto him, Both thou hast seene him, and he it is that talketh with thee.
 38 Then he said, Lord, I beleeue, & was shipped him.
 39 And Iesus saide, I am come vnto indgement into this woyle, that they which see not, might see: and that they which see, might be made blinde.
 40 And some of the pharisees which were with him, heard these things, & said vnto him, Are we blinde also?
 41 Iesus said vnto them, If ye were blind, ye should not haue sinne: but now ye see, we see: therefore your sinne remaineth.
 CHAP. X.

1 Christ is the true shepherd, & the doore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 He worketh declare that he is God. 34 The Princes called gods.
 1 Verely, verely I say vnto you, He that entereth not in by the doore into

the shepfold, but climeth by another way, he is a theefe and a robber.
 1 But he that goeth in by the doore, is the Shepheard of the sheepe.
 2 To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out.
 3 And when he hath sent forth his owne sheepe, he goeth before them, & the sheepe follow him: for they know his voyce.
 4 And they will not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.
 5 This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.
 6 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.
 7 All, that euer came before me, are theues and robbers: but the sheepe did not heare them.
 8 I am the doore: by me if any man enter in, he shall saue, and shall goe in and goe out, and finde pasture.
 9 The theefe cometh not, but for to steale, and to kill, & to destroy: I am come that they might haue life, and haue it in abundance.
 10 I am the good shepheard: the good shepheard giueth his life for his sheepe.
 11 But an hireling, and he which is not the shepheard, neither the sheepe are his owne, leeth the wolfe coming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.
 12 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.
 13 I am the good shepheard, and knowe mine, and am knowne of mine.
 14 As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe.
 15 Other sheepe I haue also, which are not of this fold: them also must I bing, and they shall heare my voyce: and there shall be one shepfold, & one shepheard.
 16 Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe.
 17 No man taketh it from me, but I lay it downe of my selfe: I haue power to take it againe: this commandement haue I receiued of my Father.
 18 Then there was a dissention againe among the Jewes for these sayings.
 19 And many of them said, He hath a deuil, and is mad: why heare ye him?
 20 Other said, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?
 21 And it was at Jerusalem the feast of the Dedication, and it was winter.
 22 And Iesus walked in the Temple, in Solomons porch.
 23 Then came the Jewes rounde about which him, and said vnto him, How long dost thou make vs doute? If thou bee the Christ, make vs doute: If thou bee the

That is, there is mutual agreement and consent of faith between the pasture and the sheepe.
 b He meaneth all the false prophets, who led not men to Christ, but from him.
 c He shall be sure of his life.
 d 40. 11.
 e 34. 23.
 f Christ knoweth his because he loueth them, careth and provideth for them.
 g As the father can not forget him, no more can he forget vs.
 h In that he loueth and approacheth me.
 i To wit among the Gentiles, which theuere strangers from the Church of God.
 k 12. 12, 13, 14.
 l In that that he is man, hath deserved his fathers loue and euersing life, not to his flesh onely, but to vs also which by his obedience and perfect iustice are impute d righteous, Rom. 5. 19, Phil. 2. 7.
 m 14. 33. 7.
 n 12. 1, 2, 4.
 o Which was in sliure, that the people might giue thanks to God for their deliuerance and restoring of their religion & Temple which Antiochus had corrupted and polluted.
 p Mar. 4. 59.
 q Which was builded againe after the patterne

Christ, made in sursense.

J The cause
wherefore the
reprobate can
not beleue.

m Whereby we
learne how safe-
ly we are prefer-
red against all
dangers.
Chap. 8. 59.

Psal. 82. 6.
n Meaning of
Princes and ru-
lers, who for
their office sake
are called Gods,
and are made
here in earth as
his Lieutenants:
wherefore if this
noble title be gi-
uen to man, much
more it apper-
tained to him
that is the Sonne
of God equall
with his father.

o Whereby they
gathered that
Christ was more
excellent then
Iohn.

Chap. 12. 3.
marth. 26. 7.

a For although
he died, yet be-
ing restored fo
soone to life, it
was almost no
death in compa-
rison.

Christ, tell vs plainly.

25 Iesus answered them, I tolde you, and
ye beleue not: the workes that I doe in
my fathers name, they beare witnesse
of me.

26 But ye beleue not: for ye are not of
my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, & I knowe
them, and they followe me,

28 And I giue vnto them eternall life, and
they shall neuer perishe, neither shall any
plucke them out of mine hand.

29 My father which gaue them me, is
greater then all, and none is able to take
them out of my fathers hand.

30 I and my father are one.

31 Then the Iewes againe tooke by
stones, to stone him

32 Iesus answered them, Many good
workes haue I shewed you from my
father: for which of these workes do ye
stone me?

33 The Iewes answered him, saying, For
the good worke we stone thee not, but for
blasphemie, and for that thou being a man,
makest thy selfe God.

34 Iesus answered them, Is it not writ-
ten in your lawe, * I said, ye are gods?

35 If he called them gods, vnto whom the
word of God was giuen, and the Scrip-
tures cannot be broken,

36 Say ye of him, whom the father hath
sanctified, and sent into the world, Thou
blasphemeest, because I sayde, I am the
Sonne of God?

37 If I do not the workes of my father,
beleue me not.

38 But if I do, then though ye beleue not
me, yet beleue the workes, that ye may
knowe and beleue, that the father is in
me, and I in him.

39 Againe, they went about to take him:
but he escaped out of their hands,

40 And went againe beyond Iordan, into
the place where Iohn first baptized, and
there abode.

41 And many resorted vnto him, and sayd,
Iohn did * no miracle: but all things
that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death, 47 The high
Priests and Pharisees gaue a counsell against him.
50 Caiaphas prophesieth. 54 Christ getteth him
out of the vray.

43 And a certaine man was sicke, named
Lazarus of Bethania, the towne of
Marie, and her sister Martha.

44 And it was that Marie which anoynted
the Lord with oylment, and wiped
his feete with her haire, whose brother
Lazarus was sicke.)

45 Therefore his sisters sent vnto him, say-
ing, Lord, behold, he whome thou louest,
is sicke.

46 When Iesus heard it, he said, This sick-
nes is not vnto death, but for the glorie
of God, that the sonne of God might be
glorified thereby.

47 Now Iesus loued Martha, and her
sister, and Lazarus.

6 And after he had heard that he was
sicke, yet abode he two dayes still in the
same place where he was.

7 Then after that, said he to his disciples,
Let vs goe into Iudaea againe.

8 The disciples said vnto him, Master, the
Iewes intely sought to * stone thee, and
dost thou goe thither againe?

9 Iesus answered, Are there not * twelue
houres in the day? if a man walke in the
day, he stumblcth not, because he seeth
the light of this world.

10 But if a man walke in night he stum-
blcth, because there is no light in him.

11 These things spake he, and after he said
vnto them, Our friend Lazarus slepeth:
but I goe to wake him up.

12 Then sayde his disciples, Lord, if he
slepe, he * shalbe safe.

13 Howbeit, Iesus spake of his death:
but they thought that he had spoken of
the * naturall sleepe.

14 Then said Iesus vnto them plainly,
Lazarus is dead.

15 And I am glad for your sakes, that I
was not there, that ye may beleue: but
let vs go vnto him.

16 Then saide Thomas (which is called
Didymus) vnto his fellow disciples, Let
vs also go, that we may die with him.

17 I Then came Iesus, and founde that
he had lien in the graue foure dayes al-
ready.

18 Now Bethania was nere vnto Ie-
rusalem, about * fiftene furrlongs off.

19 And many of the Iewes were come to
Martha and Marie to comfort them for
their brother.

20 Then Martha, when she heard that
Iesus was coming, went to meete
him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if
thou hadst bene here, my brother had not
bene dead.

22 But now I know also, that whatsoe-
uer thou askest of God, God will giue it
thee.

23 Iesus said vnto her, thy brother shall
rise againe.

24 Martha said vnto him, I know that
he shall rise againe in the resurrection at
the last day.

25 Iesus said vnto her, I am the resur-
rection and the life: he that beleueth in
me, though he were dead, yet shall he liue.

26 And whosoever liueth and belueth in
me, shall neuer die. Belonest thou this?

27 She said vnto him, Yea, Lord, I beleue
that thou art the Christe the Sonne of
God, which should come into the world.

28 And when she had so saide, she went
her way, and called Marie her sister se-
cretly, saying, The Master is come, and
callith for thee.

29 And when she heard it, she arose quick-
ly, and came vnto him.

30 For Iesus was not yet come into the
towne, but was in a place where Mar-
tha met him.

31 The Iewes then which were with her
in the house, & comforted her, when they
sawe

Chap. 7. 30. & 4.

59. & 10. 31.

b He that wal-

keth in his voca-

tion, & hath the

light of God for

his guide, neede-

th to feare no

dangers. The day

also, both sum-

mer and winter

was with the

Iewes deuided

into xii. houres.

c They laboured

to stay Christ

from going into

Iudea, in though

there had ben no

neede.

d Or slumbering

sleep.

e Which signifi-

eth in our tong,

a twin in birth.

f Which were

almost twomile.

g She sheweth

some faith, which

notwithstanding

was almost over-

come by her as-

fections,

h Christ resto-

reth vs from

death to giue vs

euerslasing life.

m The
God, th
to his
work
ower
n O. f
person

h Wherein she
declared her af-
fection & reue-
rence that she
bare to Christ.

salve Marie, that she rose by ^h hasty,
and went out, followed her, saying, She
goeth into the grave, to weep there.

32 Then when Marie was come where
Jesus was, and salve him, she fell downe
at his feet, saying vnto him, Lord, if
thou haddest bene here, my brother had
not bene dead.

33 When Jesus therefore salve her wepe,
and the Jewes also wepe which came
with her, he groined in the spirit, & was
troubled in himselfe,

34 And saide, Where haue pee laide him?
They saide vnto him, Lord, come, and see.

35 And Jesus wept.

36 Then said the Jewes, Behold howe he
loued him.

37 And some of them said, Conde not hee
which opened the eyes of the blind, haue
made also, that this man shoulde not
haue died?

38 Jesus therefore againe groined in him-
selfe, and saye to the graue. And it was
a caine, and a lone was layed vpon it.

39 Jesus saide, Take pee away the stone.
Martha the sister of him that was dead,
said vnto him, Lord, he stinketh already:
for he hath bene dead foure dayes.

40 Jesus saide vnto her, Said I not vnto
thee, that if thou biddest beleue, thou
shouldest see the glory of God?

41 Then they tooke away the stone from
the place where the dead was laide. And
Jesus lift vp his eyes, and saide, Father,
I thanke thee, because thou hast hearde
me.

42 I know that thou hearest me alwayes,
but because of the people that stande by,
I saide it, that they may beleue, that
thou hast sent me.

43 As he had spoken these things, hee cryed
with a loud voice, Lazarus, come
forth.

44 Then hee that was dead, came forth,
bound hand and foote with bandes, and
his face was bounde with a napkin. Jes-
us saide vnto them, loose him, and let
him goe.

45 ¶ Then many of the Jewes, which
came to Marie, and had seene the things
which Jesus did, beleued in him.

46 But some of them went their way to
the Pharisees, & tolde them what things
Jesus had done.

47 Then gathered the hie Priestes, and the
Pharisees a counsell, and said, What shal
we doe? For this man doeth many mi-
racles.

48 If we let him thus alone, all men
will beleue in him, and the Romanes
will come and take away both our place,
and the nation.

49 Then one of them named Caiaphas,
which was the hie Priest, that same
yeere, saide vnto them, Pe perceiue nos-
thing at all.

50 For pri doe pou consider that it is ex-
pedient for vs, that one man die for the
people, and that the w hole nation perish
not.

51 This spake he not of himselfe: but being

his Priest that same yeere, he prophesied
that Jesus should die for the nation:

52 And not for the nation onely, but that
he shoulde gather together in one the chil-
dren of God, which were scattered.

53 Then from that day forth they consu-
lted together, to put him to death.

54 Jesus therefore walked no more open-
ly among the Jewes, but went thence
vnto a countrey nere to the wilderness,
into a citie called Ephraim, and there
continued with his disciples.

55 ¶ And the Jewes Pascheouer was at
hande, and many went out of the coun-
treyp vnto Ierusalem before the Pasche-
ouer, to purifie themselves.

56 Then sought they for Jesus, and spake
among themselves, as they stode in the
Temple, What thinke pee, that he com-
meth not to the feast?

57 Howe both the hie Priestes and the
Pharisees had giuen a commandement,
that if any man knewe where hee were,
he shoulde shew it, that they might take
him,

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affliction of
some towards him, and the rage of others against
him & Lazarus. 25 The commedite of the crosse.
27 His prayer. 28 The answer of the Father, 32
His death, and the fruit thereof. 36 He exhorteth
to faith. 40 The blindness of some, & the instru-
ment of others.

¶ Then ¶ Jesus fixe dayes before the
Pascheouer, came to Bethania, where
Lazarus was, which was dead,

whom he had raised from the dead.
There they made him a supper, and
Martha serued: but Lazarus was one
of them that sat at the table with him.

3 Then tooke Mary a pound of oynment
of spikenarde very costly, and anointed
Jesus' feet, and wiped his feet with
her haire, and the house was filled with
the sauour of the oynment.

4 Then said one of his disciples, euen Iu-
das Iscariot Simons son, which shoulde
betray him,

5 Why was not this oynment solde for
three hundred pence, and giuen to the
poore?

6 Nowe he said this, not that he cared for
the poore, but because hee was a thief,
and had the bag, and bare that which
was giuen.

7 Then said Jesus, let her alone: against
the day of my burying he kept it.

8 For the poore alwayes pee haue with
you, but me pee shall not haue alwayes.

9 Then much people of the Jewes knew
that he was there: and they came, not
for Jesus sake onely, but that they might
see Lazarus also, whom hee had raised
from the dead.

10 The hie Priestes therefore consulted, that
they might put Lazarus to death also.

11 Because that for his sake many of the
Jewes went away, & beleued in Jesus.

12 ¶ On þ moow a great multitude that
were come to the feast, when they hearde
that Jesus shoulde come to Ierusalem,

o God made
him to speake,
neither could
his impie tie let
Gods purpose,
who caused this
wicked man enu-
as he did Bala-
am, to be an in-
strument of the
holy Ghost,

p Because they
thought hereof
to make them
selues more
holly against
they should eat
the Pascheouer:
but they were
not comman-
ded by God to
ue this case-
monie.

Math. 26, 7.
mar. 14, 3.

a Euen from
the head to the
feete.

b Reade Mark
14, 5.

Chap. 13, 29.

Math. 27, 8.
mar. 11, 8.
luke 19, 35.

3 Cooke

For compassi-
on: for he felt
our miseries, as
though he suf-
fered the like.
k We reade not
that his affec-
tion was so ex-
cessive that he
kept no mea-
sure, as we doe
in our sorrowes,
ioyes and other
affections.

l That is, a mi-
racle whereby
Gods Name
should be glo-
rified.

n They resist
God, thinking
to hinder his
work by their
owne policies,
n Or, for that
present time.

c That is, I see, I beseech thee.

d This doth wel declare that his kingdome stood not in outward things. *Zech. 9. 9.*

Or, the praise.

e They were of the race of the Iewes, and came out of Asia and Grecia for els the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow al the world. *Mat. 10. 39 and 16. 25. mar. 8. 35. Luke. 9. 24. and 17. 13.*

g If the loue thereof let him from coming to Christ.

h And so Iohesit it for Christs sake. *Chap. 17. 24.*

i The reformation and restoring of those things, which were out of order. *Chap. 3. 14.*

k The crosse is the meane to gather Church of God together, and to drawe men to heauen. *1 Not onely the Iewes but also the Gentiles* *Psal. 89. 36. and 110. 4. & 117. 2. reg. 37. 25.*

13 Tooke branches of palm: trees, & went forth to meete him, and cried, Hosanna, Blessed is the king of Israel that cometh in the name of the Lord.

14 And Iesus found a pong asse, and sate thereon, as it is written,

15 * Fears not, daughter of Zion: be holde, thy king cometh sitting on an asse coltre.

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, & that they had done these things unto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharisees saide among themselves, Perceiue ye how he pynsaile nothing: Beholde, they would goeth after him.

20 I knowe there were certaine * Grækes among them that came vnto worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, except the wheate come fall into the ground and die, it bieth alone: but if it die, it bringeth forth much fruite.

25 * Ye that s loueth his life, shall lose it, & he that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him followe me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then saide the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and saide, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 * And I, if I were lifted vp from the earth, will draw all men vnto me.

33 As Ieue this saide hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ bieth for euer: & how sayest thou, that

the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus saide vnto them, Yet a little while is light with you: walke while ye haue light, lest the darkness come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap. 1. 9.*

36 While ye haue light, beleeue in the light, that ye may see the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 And though hee had done so many miracles before them, yet beleeued they not on him.

38 That the saying of Elias the Prophet might be fulfilled, that hee saide, * A hoie, who beleeued our report? and to whom is the * arme of the Lord reueiled? *Isa. 53. 1. rom. 10. 16.*

39 Therefore coulde they not beleeue, because that Elias saith againe,

40 * Ye haue blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be conuerted, and I should heale them. *m That is, the Gospele, which is the power of God to saluation to every one that doeth beleeue, 1/a. 6. 9. math. 1. 3. 14. mar. 4. 13. Luke. 8. 10. act. 28. 26. rom. 11. 8.*

41 These things saide Elias when hee saw his glorie, and spake of him.

42 Nevertheless euen among the chiefe rulers many beleeued in him: but because of the Pharisees, they did not confesse him, lest they should be called out of the Synagogue. *n By delivering them from their miseries, and giuing them true felicitie. Or, excommunicate. Chap. 5. 44. o To be esteemed of men. Chap. 3. 19. and 9. 19. Chap. 3. 17. Or, condemn. Or, condemn.*

43 * For they loued the * praise of men, more then the praise of God.

44 And Iesus cryed, and said, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And hee that seeth mee, seeth him that sent me.

46 I am come a light into the world, that whosoever beleeueth in me, should not abide in darkness.

47 * And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue it.

48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, hee gaue me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euertlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Tellerth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another, 38 He forewarneth of Peters deniall. *Math. 26. 2. mar. 14. 1. Luk. 22. 1.*

NOWE before the feast of the Passes, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, great which was so much as hee loued his owne which were in the world, vnto the ende hee loseth therefore the rooke of greater

3 And care for them.

b Which was
the eating of the
Pasche.

1 And when supper was done, (and that
Judas had now put in his heart of Judas
Ischariot, Simons sonne, to betray him.)

2 Jesus knowing that the Father had gi-
uen all things into his hands, and that he
was come from God, and went to God,

3 Hee riseth from supper, and layeth aside
his vpper garments, & took a towell, and
girded himselfe.

4 After that, he poured water into a basin,
and began to wash the disciples feete, and
to wipe them with the towel, where with
he was girded.

5 Then came he to Simon Peter, who said
to him, Lord, dost thou wash my feete?

6 Jesus answered & saide vnto him, what
I doe, thou knowest not now: but thou
shalt know it hereafter.

7 Peter saide vnto him, Thou shalt neuer
wash my feete. Jesus answered him, If
I wash thee not, thou shalt haue no part
with me.

8 Simon Peter saide vnto him, Lord, not
my feete onely, but also the handes, and
the head.

9 Jesus saide to him, Hee that is washed
needeth not, saue to wash his feete, but
is cleane euery whit: and pee are cleane,
but not all.

10 For he knowe who should betray him:
therefore said he, Pe are not all cleane.

11 So after he had washed their feete, and
had taken his garments, and was set
downe againe, he saide vnto them, know
pe what I haue done to you?

12 Pe calme Master, and Lord, and pe say
well: for to an I.

13 If I then pour Lord, and Master, haue
washed your feete, pe also ought to wash
one anothers feete.

14 For I haue giuen you an example, that
pe should do, euen as I haue done to you.

15 Verely, verely I saie vnto you, The
seruant is not greater then his master,
neither the ambassadour greater then he
that sent him.

16 If pe know these things, blessed are ye,
if pe do them.

17 I I speake not of you all: I knowe
whome I haue chosen: but it is that the
Scripture might be fulfilled, That he
eateth bread with mee, hath I sate vnto
his feete against me.

18 From henceforth tell I you before it
come, that when it is come to passe, pee
will beleeue that I am & he.

19 Verely, verely I say vnto you, If I
send any, he that receiueth mee, receiueth
me, and hee that receiueth mee, receiueth
him that sent me.

20 When Jesus had saide these things, he
was troubled in the Spirit, and: testifi-
fied, and saide, Verely, verely I say vnto
you, that one of you shall betray me.

21 Then the disciples looked one on an
other, doubting of whom he spake.

22 Nowe there was one of his disciples,
which leaned on Jesus k bosome, whome
Jesus loued.

23 So him bekened therefore Simon Peter,
that he should be he, who it was of

whom he spake.

24 He then, as he leaned on Jesus brest, saide
vnto him, Lord, who is it?

25 Jesus answered, He it is, to whome I
shall giue a sopp, when I haue dipped
it: and he wet a sopp, and gaue it to Ju-
das Ischariot, Simons sonne.

26 And after the sopp, Satan entered in
to him. Then said Jesus vnto him, That
thou doest, doe quickly.

27 But none of them that were at table,
knewe, for what cause he spake it vnto
him.

28 For some of them thought because Ju-
das had the bagge, that Jesus had saide
vnto him, He those things that we haue
need of against the feast: or that he should
giue some thing to the poore.

29 As soone then as hee had receiued the
sopp, he went inmeadiatly out, & it was
night.

30 When hee was gone out, Jesus saide,
Nowe is the Sonne of man glorified,
and God is glorified in him.

31 If God bee glorified in him, God shall
also glorifie him in him selfe, and shall
straightway glorifie him.

32 Little children, yet a little while am I
with you: pe shall seeke me, but as I said
vnto the Iewes, Whither I goe, can pe
not come: also to you I now,

33 A new commandment giue I vnto
you, that pe loue one another: as I haue
loued you, that pe also loue one another.

34 If this shall all men knowe pe are my
disciples, if pe haue loue one to an other.

35 Simon Peter saide vnto him, Lord,
whither goest thou? Jesus answered
him, Whither I goe, thou canst not fol-
low me now: but thou shalt follow me
afterwards.

36 Peter saide vnto him, Lord, why can I
not follow thee now? I will lap downe
my life for thy sake.

37 Jesus answered him, Wilt thou lape
downe thy life for my sake? Verely, verely
I say vnto thee, The cocke shall not
crowe, till thou haue denied mee thrise.

CHAP. XIII.

1 Hee armet his disciples with consolation against
trouble. 2 He ascendeth into heauen to prepare vs
a place. 6 The waye she truth and the life to the
Father and Christ our s. 13 Hee vnto we should pray.

1 The promise vnto them that keepe his wordes.
2 And he saide to his disciples, Let not
your heart be troubled: pe beleue in
God, & beleue also in me.

3 In my Fathers house are many dwel-
ling places: if it were not so, I woulde
haue tolde you: I goe to prepare a place
for you.

4 And though I goe to prepare a place
for you, I will come againe, and receiue
you vnto my selfe, that wher I am, there
may pe be also.

5 And whither I goe, pee knowe, and the
waye pe knowe.

6 Thomas saide vnto him, Lord, we knowe
not whither thou goest: how can we then
know the way?

7 Jesus saide vnto him, I am the way,
and him, and ende in
him.

1 Satan to ke
full possession
of him.

m Meaning, that
his crosse shall
ingender a mar-
ueilous glory,
and that in it
shall shine the
infinite bountie
of God.

Chap. 7. 34.
Leui. 19. 28.

Mat. 22. 39.
Chap. 13. 12.

1 John. 4. 21.

n When we
ought to haue
continual remem-
brance, as though
it were euen
newly giuen.

o When thou
shalt be more
strong.

Mar. 26. 33.

Mar. 14. 30.

a For in so be-
leuing, no trone
bles shall ouer-
come them.

b So that there
is not only place
for him, but for
all his.

c At the latter
day, Act. 1. 11.

d He was not
for him, but for
all together ig-
norant, but his
knowledge was
weak and im-
perfect.

e Therefore we
must begin in
him, continue in
him, and ende in
him.

e And make
ther cleane fro
thy finnes,

d That is, to be
continually pur-
ged of the cor-
rupt affections &
worldly cares
which remaine
daily in vs.

Chap. 13. 3.
e To serue one
another.

Chap. 13. 30.
Mat. 10. 14.
Mar. 16. 40.
John. 4. 9.

f Under prettice
of officioushippe
seeketh his de-
struction.

g To wit, the
Christ and re-
demer of the
world.

Mar. 10. 40.
John. 10. 16.

h For very hor-
rour and indig-
nation of such
an abominable
sede, as Judas
should commit.

i He did openly
denie.

Mar. 26. 21.
Mar. 14. 18.

John. 13. 21.

k Their fashion
was not to sit at
table, but ha-
ving their shoes
off, and cushions
vnder their el-
bowes, leaned
on their sides, as
were halfe ly-
ing.

and the truth, and the life. No man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip said unto him, Lord, shew us thy Father, and it sufficeth us.

9 Jesus said unto him, I have bene so long time with you, and hast thou not known me, Philip? he that hath seen me, hath seen my Father: howe then saiest thou, Shew us thy Father?

10 Believest thou not, that I am in the Father, & the Father is in me: the wordes that I speake unto you, I speake not of myselfe: but the Father that dwelleth in me, he doth the workes.

11 Believe me, that I am in the Father, and the Father in me: at the least, believe me for the verie workes sake.

12 Verely, verely I say unto you, hee that believeth in me, the workes that I do, he shall do also, and greater then these shall he do: for I go unto my Father.

13 And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 If ye love me, keepe my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that hee may abide with you for ever,

17 Even the Spirit of truth, whome the world can not receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you comfortlesse: but I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, is he that loveth me: and he that loveth me, shall be loved of my Father: and I will love him, & will shew mine owne selfe to him.

22 Judas saide unto him (not Iscariot) Lord, what is the cause that thou wilt shewe thy selfe unto us, and not unto the world?

23 Jesus answered, and saide unto him, If any man love me, hee will keepe my word, and my Father will love him, and we will come unto him, and will dwell with him.

24 He that loveth me not, keepeth not my wordes, & the word which he heareth, is not his mine, but the Fathers which sent me.

25 These things have I spoken unto you, being present with you.

26 But the Comforter, which is the holie Ghost, whome the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have tolde you.

27 Peace I leave with you: my peace I give unto you: not as the world giveth,

giving I unto you. Let not your heart be troubled, nor feare.

28 Ye have heard how I sayd unto you, I am, & ye have not believed: now I sayd unto you, If ye love me, ye would verely reioyce, because I sayd, I go unto the Father: for my Father is greater then I.

29 And now have I spoken unto you, before it come, that wher it is come to passe, ye might believe.

30 Hereafter will I not speake many things unto you: for the prince of this world commeth, and hath nought in me.

31 But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us go hence.

CHAP. XV.

The foretelle of consolation, and mutual love betwixt Christ & his members under the parable of the vine.

1 Of their common afflictions and persecutions.

2 The office of the holy Ghost, and the Apostles.

3 In the true vine, and my Father is an husbandman.

4 Every branch that beareth not fruit in me, hee shall be taken away: & every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

5 Now are ye cleane through the wordes, which I have spoken unto you.

6 Abide in me, & I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

7 I am the vine: ye are the branches: he that abideth in me, & I in him, the same shall bring forth much fruit: for without me ye can be doe nothing.

8 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and call them into the fire, and they burne.

9 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

10 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

11 As the Father hath loved me, so have I loved you: continue in my love.

12 If ye shall keepe my commandments, ye shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

13 These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

14 This is my commandment, that ye love one another, as I have loved you.

15 Greater love then this hath no man, when any man beloveth his life for his friends.

16 Ye are my friends, if ye doe what I comend you.

17 Henceforth, call I you not servants: for the servant knoweth not what his Master doeth: but I have called you friends: for all things that I have heard of my Father, have I made known unto you.

18 Ye have not chosen me, but I have chosen you, & have sent you forth.

Christ the true vine.

Christ is become

Man, to be made

for us, & to save

us from all unrighteousness.

Satan ex-

ercised his rage

and tyrannie by

the permission of

God.

Satan shall af-

flict me with all

his force, but he

shall not finde

me, which he

looketh for: for

I am that uncon-

quered lambe with-

out spot.

Mat. 13. 12.

1. Cor. 13. 10.

1. Cor. 13. 10.

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Math. 18. 19.

chosen you, and obtained you, * that ye
goe and bring forth fruit, and that your
fruit remaine, that whatsoever ye shall
aske of the Father in my name, he map
giue it you.

17 These things commaunde I you, that
ye loue one another.

18 If the worlde hate you, ye know that it
hated me before you.

19 If ye were of the worlde, the worlde
would loue his owne; but because ye are
not of the worlde, but I haue chosen you
out of the worlde, therefore the worlde hat-
eth you.

20 Remember the worlde that I saide vnto
you, * The seruant is not greater then his
maister. * If they haue persecuted me,
they will persecute you also: if they haue
kept my worde, they will also keepe
yours.

21 But all these things will they doe vnto
you for my names sake, because they
haue not knowen him that sent me.

22 If I had not come and spoken vnto
them, they should not haue had mine:
but now haue they no * stoke for their
sinne.

23 He that hateth me, hateth my Father
also.

24 If I had not done works among them
which none other man did, they had not
had mine: but now haue they both seene,
and haue hated both me & my Father.

25 But it is that the worlde might be mis-
led, that is written in their lawe, * They
hated me without a cause.

26 But when the Comforter shall come,
whom I will send vnto you from the Father,
the Spirit of truth, which pro-
ceedeth of the Father, he shall testifie of me.

27 And ye shall witness also, because ye
haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and
of their owne infirmities to come, 7 And therefore
doth comfort them with the promise of the holie
Ghost, 16 Of the coming againe of Christ, 17 Of
his ascension. 23 To aske in the name of Christ 33
Peace in Christ, and in the world affliction.

1 These things haue I saide vnto you,
that ye should not be offended.

2 They shall excommunicate you:
yea, the time shall come, that who soeuer
hath you, will thinke that ye doth God
seruice.

3 And these things will they do vnto you,
because they haue not knowen the Fa-
ther, nor me.

4 But these things haue I told you, that
when the houre shall come, ye might re-
member, that I tolde you them. And
these things I saide I not vnto you from
the beginning, because I was with you.

5 But now I go my way to him that sent
me, and none of you asketh me, * Why
ther goest thou?

6 But because I haue saide these things
vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient
for you that I go away: for if I go not
away, the Comforter will not come vnto

you: but if I depart, I will send him vnto
you.

And when he is come, he will * reprove
the worlde of sinne, and of righteounesse,
and of iudgement.

Of sinne, because they beleeue not in
me:

Of righteounesse, because I goe to my
Father, and ye shall see me no more:

Of iudgement, because the prince of
this worlde is iudged.

8 I haue yet many things to say vnto
you, but ye cannot beare them now.

9 Howbeit, when he is come which is the
Spirit of truth, he shall lead you into
all truth: for he shall not speake of him-
selfe, but whatsoever he shall heare, shall
he speake, & he will shew you the things
to come.

10 He shall glorifie me: for he shall receiue
of mine, and shall shew it vnto you.

11 All things that the Father hath, are
mine: therefore said I, that he shall take
of mine, and shew it vnto you.

12 A little while, and ye shall not see me:
and againe a little while, and ye shall see
me: for I go to my Father.

13 Then saide some of his disciples among
themselves, What is this that he saith
vnto vs, A little while, and ye shall not see
me, and againe, a little while, and ye shall
see me, and, for I go to my Father?

14 They saide therefore, What is this that
he saith, A little while, we know not what
he saith.

15 Nowe Iesus knewe that they would
aske him, and said vnto them, Doe ye en-
quire among your selues, of that I said,
A little while, and ye shall not see me:
and againe, a little while, and ye shall
see me, and, for I go to my Father?

16 Verely, verely I say vnto you, that ye
shall weep and lament, & the worlde shall
reioyce: and ye shall sorrowe, but your sor-
rowe shall be turned to ioy.

17 A woman when she travaileth, hath
sorrowe, because her houre is come: but
as soone as she is deliuered of the
childe, the remembrance of no more the an-
guish, for ioy that a man is borne into
the worlde.

18 And ye now therefore are in sorrow: but
I will see you againe, and your hearts
shall reioyce, and your ioy shall * no man
take from you.

19 And in that day shall ye aske me * no
thing. Verely, verely I say vnto you,
whatsoever ye shall aske the Father in
my name, he will giue it you.

20 Hitherto haue ye asked nothing in
my name: aske, and ye shall receiue, that
your ioy may be full.

after the resurrection. k Mine absence shall not be long: for
I will sende you the holy Ghost, who shall remaine with you
for ever, I From death I passe to glory, and so will I indue you
with mine heauenly vertue, m By the power and vertue of
the holy Ghost, n For it shall be grounded vpon my resurrec-
tion and the grace of the holy Ghost, o For ye shall haue per-
fect knowledge, and shall no more doubt, as you were wont, 14. 1. 3. mat. 27. 7. and 1. 22. mar. 11. 24. Luke 11. 9. ian. 1. 5. p. 10
reioyce of that, that ye shall obtaine, if you aske in faith.

d Or, conuince.
This is to be ven-
derstande of the
comming of the
holie Ghost who
his vertue and
strength shall
shine in the
Church.

e His enemies
which contem-
ned him, and put
him to death,
shall be conuict
by their owne
confidence, for
that they did not
beleeue in him,
Actes 2. 37. and
shall know that
without Iesus
Christ there is
nothing but
sinne.

f Wherefore the
wicked must
needs confesse
that he was iust,
and beloued of
his father, and
not condemned
by him as a blas-
phemer or trans-
gressor.

g When they
shall know that
I (whom they
called the car-
penters sonne, &
willed to come
downe from the
crosse), am the
very sonne of
God which haue
ouercome all
the power of
hell, and reigne
ouer all, Ephes.
1. 19. 30.

h These things
are contained in
the doctrine of
the Apostles
which onely is
sufficient.

i As touching
the spirituall
kingdome of
God: for the
Apostles knewe
not that, till

1. 19. 30.

1. 19. 30.

1. 19. 30.

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1. 19. 30.

1. 19. 30.

Chap. 13. 16.

Math. 10. 14.

Math. 24. 9.

The word al-

so significeth,

to be diligent

to elp faul-ty

to trip one in.

h Which is the

selfe same word,

but called theirs

because they

preach it.

i But should

haue seemed to

be innocent, if I

had not discou-

ered their malice.

k In that they

refused Christ,

it taketh from

them all excuse

wherewith they

would haue ius-

tified as if they

had bene verie

holie and with-

out all sinne.

l That is, in the

holie Scriptures.

14. 1. 5. 19.

14. 1. 4. 26.

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q Christ denieth not that he is the Mediator, but sheweth that they shall obtaine their requests without our difficultie or any paine. Chap. 17. 8.

Matth. 26. 31. mar. 14. 27. r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one. f We haue rest and comfort when we are truly grafted in Christ.

Met. 28. 18. a Christ hath all rule and dominion ouer men. b Which are the elect. c That is, that they acknowledge both the Father and the Sonne to be verie God. d As wel by doctrine as miracles. e Our election standeth in the good pleasure of God, which is the onely foundation, & cause of our saluation and is declared to vs in Christ, through whome we are iustified by faith, & sanctified. R. 8. 29. 30. Ephe. 1. 4. 5. Cha. 16. 27. f That is, the reprobate.

- 25 These things haue I spoken vnto you in parables: but the time wil come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.
- 26 At that day shall ye aske in my name, and I shall not vnto you, that I wil pray vnto the Father for you.
- 27 For the Father him selfe loueth you, because ye haue loued me, and haue beleued that I came out from God.
- 28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.
- 29 His disciples said vnto him, Doe, now we speake thou plainly, and thou speakest no parable.
- 30 Nowe knowe we that thou knowest all things, and needest not that any man shoulde aske thee. Wherfore this were beleue, that thou art come out from God.
- 31 Iesus answered them, Doe you beleue now?
- 32 Beholde, the houre cometh, and is already come, that pee shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.
- 33 These things haue I spoken vnto you, that in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

CHAP. XVII.

- 1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receive the truth.
- 2 These things spake Iesus, and left up his eyes to heauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.
- 3 As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.
- 4 And this is life eternall, that they know thee to be the onely verie God, and whom thou hast sent, Iesus Christ.
- 5 I haue glorified thee on the earth: I haue finished the worke which thou gavest me to doe.
- 6 And now glorifie me, thou Father, with thine alone selfe, with the glorie which I had with thee before the world was.
- 7 I haue declared thy name vnto the men which thou gavest me out of the world: that they were, and thou gavest them me, and they haue kept thy word.
- 8 Nowe they knowe that all things whatsoever thou hast giuen me, are of thee.
- 9 For I haue giuen vnto them the words, which thou gavest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.
- 10 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.
- 11 And all mine are thine, and thine are mine, and I am glorified in them,

- 12 And nowe am I no more in the world, but these are in the world, and I come to thee. Holpe Father, keepe them in thy name, euen them whom thou hast giuen me, that they may be one, as we are.
- 13 While I was with them in the world, I kept them in thy name: those which thou gavest mee, haue I kept, & none of them is lost, but the child of perdition, that the Scripture might be fulfilled.
- 14 And now come I to thee, & these things spake I in the world, that they might haue nip iop fulfilled in themselves.
- 15 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.
- 16 I pray that thou shouldest take them out of the world, but that thou keepe them from euil.
- 17 They are not of the world, as I am not of the world.
- 18 Sanctifie them by thy truth: thy word is truth.
- 19 As thou diddest send me into the world, so haue I sent them into the world.
- 20 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.
- 21 I pray not for these alone, but for them also which shall beleue in mee, through thy word.
- 22 That they all may be one, as thou, Father, art in mee, & I in thee: euen that they may be also one in vs, & the world may beleue that thou hast sent me.
- 23 And the glorie that thou gavest me, I haue giuen them, that they may be one, as we are one.
- 24 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.
- 25 Father, I will that they which thou hast giuen me, be with me euere where I am, & they may behold my glorie, which thou hast giuen me: for thou louedst me before the foundation of the world.
- 26 Righteous Father, I would also haue not knowne thee, but I haue knowne thee, and these haue knowne, that thou hast sent me.
- 27 And I haue declared vnto them thy name, and will declare it, that the lone wherewith thou hast loued me, may be in them, and I in them.

CHAP. XVIII.

- 1 Christ is betrayed, 6 The words of his mouth smite the officers to the grounde. 10 Peter smiteth off Malchus eare, 23 Iesus is brought before Annas and Caiaphas, 25 Vnto Peter denieth him. 36 He telleth Pilate vnto his kingdome.
- 2 When Iesus had spoken these things, he went forth with his deepe valley disciples ouer the brooke. As through the byson, where was a garden, into which he entered, and his disciples.
- 3 And Judas which betrayed him, knewe raine. also the place: for Iesus oft times resorted thither with his disciples.

g That they may be ioyned in vnite of faith and spirite. h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this ende. Act. 1. 16. 18. and 4. 37. 38. p. 109. 7. i But are separated by the spirit of regeneration. k Or, conserueth them so they shall k Resue them with thine heavenly grace, that they onely may seeke thy will. l Which thing declareth that Christes holines is ours. m That the infidels may by experience be conuicted to confesse my glory. n I haue shewed them the example and pterne of perfect felicitie. Chap. 12. 16. o That they may profit, and grew vp in such sort, that in the ende they may enjoy eternall glory with me. p For without him we cannot comprehend the lone wherewith God loueth vs.

Matth. 26. 47.
mar. 14. 43.
luke 22. 47.
b The which he
had obtained of
the gouernour
of the Temple.

1 * Judas then after hee had receiued a
band of men & officers of p high priests.
and of the pharisees, came thither with
lanternes, and torches, and weapons.

2 Then Iesus knowing al things p should
come vnto him, went forth and saide vnto
them, Whom seeke ye?

3 They answered him, Iesus of Nazaret.
Iesus saide vnto them, I am hee. Howe
Judas also which betrayed him, stood
with them.

4 As soone then as he had saide vnto them,
I am hee, they went backwards, and fell
to the ground.

5 Then he asked them again, Whom seeke
ye? And they said, Iesus of Nazaret.

6 Iesus answered, I said vnto you, that I
am hee: therefore if ye seeke me, let these go
their way.

7 This was that the woord might be fulfilled
which hee spake, "Of them which thou
gauest me, haue I lost none."

8 Then Simon Peter hauing a sworde,
drew it, & smote the hie Priestes seruant,
and cut off his right eare. Howe the ser-
uants name was Malchus.

9 Then saide Iesus vnto Peter, Put by
thy sworde, into the sheath: shall I not
drinke of the cup which my Father hath
giuen me?

10 Then the bande and the captaine, and
the officers of p Jewes took Iesus, and
bound him,

11 And led him away to "Annas first (for
he was father in law to Caiaphas, which
was the hie Priest the same yere)

12 And Caiaphas was he, p gaue counsell
to the Jewes, that it was expedient that
one man should die for the people.

13 ¶ Now Simon Peter followed Iesus,
and another discipule, and this discipule
was knowne of the hie Priest: therefore
he went in with Iesus into the hall of the
hie Priest.

14 Then Peter stood at the doore without.
Then went out the other discipule, which
was knowne vnto the hie Priest, and
spake to her that kept the doore, and
brought in Peter.

15 Then said the maid that kept the doore,
vnto Peter, Art not thou also one of this
mans disciples? He said, I am not.

16 And the seruantes and officers stood
there, which had made a fire of coles: for
it was colde, & they warmed themselves.
And Peter also stood among them, and
warmed himselfe.

17 ¶ The hie Priest then asked Iesus of
his disciples, and of his doctrine.

18 Iesus answered him, I spake openly
to the world: I neuer taught in the syn-
agogue, and in the Temple, whither the
Jewes resort continually, and in secret
haue I said nothing.

19 Why askest thou me? aske them which
hearde me what I saide vnto them: be-
hold, they know what I said.

20 When hee had spoken these things, one
of the officers which stood by, smote Je-
sus with his rod, saying, Answerest thou
the hie Priest so?

21 Iesus answered him, If I haue enill
spoken, beare witness of the enill: but if
I haue wel spoken, why smitest thou me?

22 ¶ Now Annas had sent him bound
vnto Caiaphas the hie Priest.

23 And Simon Peter stood and warmed
himselfe, and the saide vnto him, Art
not thou also of his disciples? Hee denied
it, and said, I am not.

24 One of the seruantes of the hie Priest,
his cousin whose eare Peter smote off,
saide, Did not I see thee in the garden
with him?

25 Peter then denied againe, and immedi-
atly the cocke crew.

26 ¶ Then led they Iesus from Calas
phas into the common hall. Now it was
morning, and they themselves went not
into the common hall, lest they should
be defiled, but that they might eat the
Passouer.

27 Pilate then went out vnto them, and
saide, What accusation bring ye against
this man?

28 They answered and saide vnto him, If
hee were not an enill doer, we woulde not
haue deliuered him vnto thee.

29 Then said Pilate vnto them, Take ye
him, and iudge him after your owne
lawe. Then the Jewes saide vnto him,
It is not lawful for vs to put any man
to death.

30 It was that the woordes of Iesus might
be fulfilled which hee spake, signifying
what death he should die.

31 ¶ So Pilate entred into the common
hall againe, and called Iesus, & saide vnto
him, Art thou the king of the Jewes?

32 Iesus answered him, Nailest thou that
of thy selfe, or did othere tell it thee of me?

33 Pilate answered him, Am I a Iewe?
Thine owne nation, and the hie priests
haue deliuered thee vnto me. What hast
thou done?

34 Iesus answered, My kingdome is not
of this world, if my kingdome were of
this world, my seruantes woulde streitly
fight, that I shoulde not be deliuered to
the Jewes: But now is my kingdome
not from hence.

35 Pilate then saide vnto him, Art thou
a king then? Iesus answered, Thou say-
est that I am a king: for this cause am I
borne, and for this cause came I into
the world, that I shoulde beare witness
unto the trueth: euery one that is of p trueth,
heareth my voyce.

36 Pilate said vnto him, What is trueth?
And when hee had said that, he went out
againe vnto the Jewes, and saide vnto
them, I finde in him no cause at all.

37 "But you haue a custome, p I shoulde
deliuer you one loofe at the Passouer: of
whom will ye then that I loofe vnto you?
The king of the Jewes?"

38 ¶ Then crept they all againe, saying,
Not him, but Barabbas: now this Bar-
abbas was a murderer.

CHAP. XIX.

¶ When Pilate could not asswage the rage of the
Iewes against Christ, he deliuered him up vnto
the

Mat. 26. 57.
mar. 14. 53.
luke 22. 54.
After that
Caiaphas had
first sent him to
him.
Mar. 26. 59, 70.
mar. 14. 67.
luke 22. 55, 56, 57

Mat. 27. 1.
mar. 15. 1.
luke 23. 1.
12. 10. 8.
13. 34

Mat. 27. 11.
luke 23. 11.
mar. 15. 2.
luke 23. 12.
mar. 15. 3.
luke 23. 13.
mar. 15. 4.
luke 23. 14.
mar. 15. 5.
luke 23. 15.
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^a supercription to be hanged betwene two sheues.

²³ They cast lottes for his garments. ²⁶ He commendeth his mother unto Iohn. ²⁸ Collect for drink. ³³ Diet. And he was seared, and taken down from the crosse. ³⁸ He is buried.

Mat. 27. 27.

mar. 15. 16, 17.

^a He thought to haue pacified the furie of the Iewes by some indifferent correction.

¹ When Pilate toke Iesus & a souldier led him.

² And the souldiers platted a crowne of thornes, and put it on his heade, & they put on him a purple garment.

³ And saide, Haile, King of the Iewes. And they smote him with their rodde.

⁴ Then Pilate went forth againe, & saide vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

⁵ Then came Iesus forth wearing a crowne of thornes, & a purple garment. And Pilate saide vnto them, Beholde the man.

⁶ Then when the hie Priestes and officers saue him, they cryed, saying, Crucifie, crucifie him. Pilate saide vnto them, Take ye him & crucifie him: for I finde no fault in him.

⁷ The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because he made him selfe the Sonne of God.

⁸ When Pilate then heard that word, he was the more afraide.

⁹ And went againe into the common hall and saide vnto Iesus, Whence art thou? But Iesus gaue him no answer.

¹⁰ Then saide Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee?

¹¹ Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from above: therefore he that deliuered mee vnto thee, hath the greater sinne.

¹² From thence forth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh him selfe a King, speaketh against Cæsar.

¹³ When Pilate hearde that word, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the Pavement, and in Hebrew, Gabbatha.

¹⁴ And it was the Preparation of the Passouer, and about the first houre: and he saide vnto the Iewes, Beholde your King.

¹⁵ But they cried, Away with him, away with him, crucifie him. Pilate saide vnto them, Shall I crucifie your King? The hie Priestes answered, We haue no King but Cæsar.

¹⁶ Then deliuered he him vnto them, to be crucified. And they toke Iesus, and led him away.

¹⁷ And he bare his crosse, and came into a place named of dead menes skulles, which is called in Hebrew, Golgotha:

¹⁸ Whither they crucified him, & two other with him, on either side one, and Iesus in the middes,

¹⁹ And Pilate wrote also a title, and put it on the crosse, and it was written, IHSVS OF NAZARET THE KING OF THE IEWEES.

²⁰ This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in Hebrew, Greek, and Latin.

²¹ Then saide the hie Priestes of the Iewes to Pilate, Write not, the King of the Iewes, but that he said, I am King of the Iewes.

²² Pilate answered, What I haue written, I haue written.

²³ Then the souldiers, when they had crucified Iesus, toke his garments, & made foure parts, to euerie souldier a part, and his coat: and the coat was without seam, woven from the top throughout.

²⁴ Therefore they said one to another, Let vs not drinde it, but cast lots for it, whose it shalbe. This was that scripture might be fulfilled, which saith, They parted my garments among them, and on my coat did cast lottes. So the souldiers did these things in deed.

²⁵ Then stood by the crosse of Iesus his mother, and his mothers sister, Marrie the wife of Cleopas, & Mary Magdalene.

²⁶ And when Iesus saw his mother, and the discipule standing by, whom hee loued, he said vnto his mother, Woman, behold thy sonne.

²⁷ Then said he to the discipule, Behold thy mother: and from that houre, the discipule toke her home vnto him.

²⁸ After, whē Iesus knew that all things were perfomed, & the Scripture might be fulfilled, he said, I thirst.

²⁹ And there was set a vessel full of vinegar: and they filled a sponge with vinegre, and put it about an hyssope stalke, and put it to his mouth.

³⁰ Nowe when Iesus had receined of the vinegre, he said, It is finished, and bowed his head, and gaue up the ghost.

³¹ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an hie day) brought Pilate that their legges might be broken, and that they might be taken downe.

³² Then came the souldiers, and hyake the legges of the first, and of the other, which was crucified with Iesus.

³³ But when they came to Iesus, and saw that he was dead already, they brake not his legges.

³⁴ But one of the souldiers with a spear pierced his side, & forthwith came there out blood and water.

³⁵ And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that he might declare it.

³⁶ For these things were done, that the Scripture should be fulfilled, that the bone of him shalbe broken.

³⁷ And againe another Scripture saith, They shall see him whome they haue crucified alive.

³⁸ And againe another Scripture saith, They shall see him whome they haue crucified alive.

³⁹ And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴⁰ And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴¹ And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴² And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴³ And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴⁴ And againe another Scripture saith, They shall see him whome they haue crucified alive.

⁴⁵ And againe another Scripture saith, They shall see him whome they haue crucified alive.

b He spake in mockerie, because Christ called himselfe King.

c Christ was in deede the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was falsly applied

d Hereby he sheweth him, that he ought not to abuse his office & authority.

e A place somewhat high and raised vp. f Which was midday.

Mat. 27. 32. mar. 15. 21, 22, 23, 26

g Which was the place of execution

h Because of nations might understand it.

Mat. 27. 35. mar. 15. 24, 26, 27, 34

i That which was prefigured in David, was accomplished in Iesus Christ. Psal. 11. 18.

Or, Cleopas

Psal. 69. 21. k Or fastened it vpon an hyssope stalke.

l It may appeare that the crosse was not hid, seeing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1. kin. 4. 11. was the lowest among herbs, as cedar was high among trees.

m Mans saluation is perfected by only sacrifice of Christ: & all the ceremonies of Law are ended, because the deed of the Passouer fell on the Sabbath day.

n Which declared that he was dead in deede, as he rose againe from death to life.

Exod. 12. 46. num. 9. 12. Ihu. 1. 10.

Mat. 27. 57.

Mar. 15. 42. 43.

Luke. 23. 50. 51.

That is to say,

before Christs

death, but now

he declareth

himselfe mani-

festly.

Chap. 3. 2.

This honora-

ble burial was as

a preparation &

entrie vnto the

resurrection.

1. I thought though, and I thought I should

13 And after these things, Joseph of

14 Arimathea (who was a disciple of Jesus,

15 but secretly for feare of the Jewes, be-

16 sought Pilate that he might take downe

17 the body of Jesus. And Pilate gaue him li-

18 cence he came then & tooke Jesus body.

19 And there came also Nicodemus

20 (which first came to Jesus by night) and

21 brought of myrrhe & aloes mingled to-

22 gether about an hundred pound.

23 Then tooke they the body of Jesus,

24 and wappeth it in linen clothes with the

25 obours, as the manner of the Jewes is to

26 burie.

27 And in that place where Jesus was

28 crucified, was a garden, & in the garden

29 a newe sepulchre, wherein was neuer

30 man yet laide.

31 There then said they Jesus, because of

32 the Jewes preparation day, for the se-

33 pulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So

2 do Peter and Iohn. 12 The two Angels appeare.

17 Christ appeareth to Marie Magdalene. 19 And

20 to all his disciples. 25 The incredulitie of Thomas

28 His confession.

1 Now the first day of the weeke came

2 Marie Magdalene, early when

3 it was yet darke, vnto the sepul-

4 chre, and sawe the stone taken away from

5 the tombe.

6 Then she ranne, & came to Simon Pe-

7 ter, and to the other disciple whome Je-

8 sus loued, & sayde vnto them, They haue

9 taken away the body out of the sepul-

10 chre, and we knowe not where they haue

11 laide him.

12 Peter therefore went forth, & the other

13 disciple, & they came vnto the sepulchre.

14 So they ranne both together, but the

15 other disciple did outrunne Peter, and

16 came first to the sepulchre.

17 And he stooped downe, and sawe the li-

18 nen clothes lying: yet went he not in.

19 Then came Simon Peter following

20 him, & went into the sepulchre, and sawe

21 the linen clothes lie.

22 And the kerchiefe that was upon his

23 head, not lying with the linen clothes, but

24 wappeth together in a place by it selfe.

25 Then went in also the other disciple,

26 which came first to the sepulchre, and he

27 sawe it, and believed.

28 For as yet they knewe not the Scripture,

29 that he must rise againe from the dead.

30 And the disciples went away againe

31 vnto their owne home.

32 ¶ But Marie stood without at the se-

33 pulchre weeping. And as she wept, she

34 solued her selfe into the sepulchre,

35 And sawe two Angels in white, sitting,

36 the one at the head, and the other at the

37 feet, where the body of Jesus had lain.

38 And they said vnto her, Woman, why

39 weepest thou? She said vnto them, They

40 haue taken away my body, and I knowe

41 not where they haue laide him.

42 When he had thus said, he turned her

43 aske backe, and sawe Jesus standing, and

knewe not that it was Jesus.

44 Jesus sayth vnto her, Woman, why we-

45 peest thou? whom seekest thou? She say-

46 ing that she had bene the gardener,

47 said vnto him, Sir, if thou hast borne him

48 hence, tell me where thou hast laide him,

49 & I will take him away.

50 Jesus sayth vnto her, Marie. She tur-

51 ned her selfe, and sayde vnto him, Rab-

52 boni, which is to say, Master.

53 Jesus sayeth vnto her, Touch me not:

54 for I am not yet ascended to my Fa-

55 ther, but go to my brethren, and say vnto

56 them, I ascend vnto my Father, and

57 to your Father, & to my God, and your

58 God.

59 ¶ Marie Magdalene came and tolde the

60 disciples that they had seene the body,

61 and that he had spoken these things vnto

62 her.

63 ¶ The same day then at night, which

64 was the first day of the weeke, and when

65 the disciples were that way, & the disci-

66 ples were assembled for feare of the Jewes,

67 came Jesus and stood in the middes, and

68 sayd to them, Peace be vnto you.

69 And when he had so saide, he shewed

70 vnto them his hands, and his side. Then

71 were the disciples glad, when they had

72 seene the body.

73 ¶ Then said Jesus to them againe, Peace

74 be vnto you: as my Father sent me, so

75 send I you.

76 And when he had sayde that, he breas-

77 thed on them, and sayde vnto them, Recei-

78 ue the holie Ghost.

79 ¶ Whosoever sines pe remitt, they are

80 remitted vnto them: & whosoever

81 sines pe retaine, they are retaine.

82 ¶ But Thomas one of the twelve, cal-

83 led Didimus, was not with them when

84 Jesus came.

85 The other disciples therefore said vnto

86 him, We haue seene the body: but he sayd

87 vnto them, Except I see in his hands the

88 print of the nails, and put my finger in-

89 to the print of the nails, and put mine

90 hand into his side, I will not beleue it.

91 ¶ And eight daies after againe his di-

92 sciples were within, and Thomas with

93 them. Then came Jesus, when the doores

94 were shut, and stood in the middes, and

95 sayd, Peace be vnto you.

96 ¶ After, said he to Thomas, put thy fin-

97 ger here, and see mine hands, & put forth

98 thine hand, and put it into my side, and

99 be not faithles, but faithfull.

100 ¶ Then Thomas answered, and sayd vn-

101 to him, Thou art my Lord, and my God.

102 ¶ Jesus said vnto him, Thomas, because

103 thou hast seene me, thou believest: blessed

104 are they that haue not seene, and haue

105 beleued.

106 ¶ And many other signes also did Je-

107 sus in the presence of his disciples, which

108 are not written in this booke.

109 ¶ But these things are written, that ye

110 might beleue, that Jesus is the Christ, the

111 Sonne of God, and that in belieu-

112 ing ye might haue life through his

113 name.

d Because she

was to much ad-

dicted to a cor-

porall presence,

Christ teacheth

her to lift vph

her mind by faith,

to beaue, where

only after his

ascension he re-

maineth, and

where we sit

with him at the

right hand of

the Father.

e That is, the

disciples: for he

was the first

borne among

many brethren,

Mat. 23. 32, 33.

rom. 8. 29.

col. 1. 18.

f He is our Fa-

ther & our God,

because Jesus

Christ is our

brother,

Mat. 13. 44.

24. 36. 1. cor. 15. 5

g So that no man

opened him the

dores, but by his

diuine power he

caused them to

open of their

owne accord, as

of Peter is read,

Act. 1. 19. & 23.

10.

h Or all prosper-

ities: which man-

ner of greeting,

the Jewes used.

i To giue them

greater power &

uerue to exe-

cute that weighty

charge he

would commit

to them.

Mat. 18. 18.

k Cr. place.

l Which depend

upon the simpli-

cities of Gods

word, & ground

not themelies

upon mans sense

and reason.

Mar. 16. 1.

Luke 24. 1.

a She departed

from home be-

fore day, and

came thither a-

bout the sunne

rising, Mar. 16. 2.

¶ Chap. xx.

b That is, Iohn

which wrote

this Gospel.

c He beleued

that Christs bo-

dy was taken a-

way according

as Marie repor-

ted.

¶ On this count-

enance,

Mar. 16. 1.

¶ On 16. 2.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 25 He catcheth Peter earnestly as hee saith, his sheepe. 3 He saith, wretched art thou, which was once manifeste mynacle.

*Or, lake of Gen. n. sabbath.

4 After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

5 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

6 Simon Peter saide vnto them, I go a fishing. They sayd vnto him, We also will go with thee. They went their way, and entered into a ship straight way, and that night caught the nothing.

7 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knewe not that it was Iesus. Iesus then sayd vnto them, Hye, haue ye and meate? They answered him, No.

*Or, Children.

8 Then he saide vnto them, Cast out the net on the right side of the shippe, and ye shall fynde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

9 Therefore sayd the disciple to whom Iesus loued, vnto Peter, It is the Lord, when Simon Peter heard that it was the Lord, he girded his coat to him. (for he was naked) and call him selfe into the sea.

10 But the other disciples came by shippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

11 And when they were come to land, they sawe heat coales, and fish layd there on, and bread.

12 Iesus saide vnto them, Bring of the fishes, which ye have now caught.

13 Simon Peter strepyd forth and dreyed the net to land, full of great fishes, an hundred thieftie & thise: and albeit there were so many, yet was not the net broken.

14 Iesus saide vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

15 Iesus then saide, and toke bread, and gaue them, and fish likewise.

16 This is now the third time that Iesus

shewed himselfe to his disciples, after that he was risen againe from the dead.

17 When they had dined, Iesus saide to Simon Peter, Simon sonne of Iona, lonest thou me more then these? He sayd vnto him, yea Lord, thou knowest that I loue thee. He saide vnto him, Feed my lambes.

18 He saide to him againe the second time, Simon the sonne of Iona, lonest thou me? He saide vnto him, Yea Lord, thou knowest that I loue thee. He saide vnto him, Feed my sheepe.

19 He saide vnto him the third time, Simon the sonne of Iona, lonest thou me? Peter was soze because he saide to him the third time, lonest thou me? and saide vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus saide vnto him, Feed my sheepe.

20 When hee had sayd vnto him, I when thou wast young, thou girdedst thy selfe, & walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine handes, and another shall gird thee, and leade thee whither thou wouldest not.

21 And thus spake he, signifying by what death he should glorifie God. And when he had sayd this, he sayd to him, Follow me.

22 Then Peter turned about, and saw the disciple to whom Iesus loued, following, which had also leane on his breast at supper, and had saide, Lord, which is that betrayeth thee?

23 When Peter therefore saw him, he said to Iesus, Lord, what shall this man doe?

24 Iesus saide vnto him, If I will that he tarry till I come, what is it to thee? follow thou me.

25 Then went this waye abroad among the biethmen, that this disciple should not die: but if I will that he tarry till I come, what is it to thee?

26 This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimony is true.

27 Nowe there are also many other things, which Iesus did, the which if they should be written euery one, I suppose the world could not contene the bookes that should be written, Amen.

The minister cannot well teach his congregacion, except he loue Christ affectually, which loue is pot in that feede not the flocke.

Because Peter should be established in his office of an A. possle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

In heade of a girdle, thou shalt be tyed with bands & cordu and whereas now thou girdst all libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

Chap. 13. 33.

Chap. 10. 30. For God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his merite.

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

Christ, after his ascension, performed his promes to his Apostles, & sent them the holy Ghost, declaring thereby, that he was not onely mindfull of his Church, but would be the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the sound of his Gospel. And here, in the beginning of the Church, and in the increafe thereof, we may plainly perceiue the praefise and malice which Satan continually vseth to suppress, and ouerthrow the Gospel: he raileth conspiracies, cumulates commotions, persecutions, slanders, and all kinde of crueltie. Againe we shall here behold the providence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth & encourageth his, most valiantly & constantly

to fol-

to followeth their captain Christ, leaving as it were by this historie a perpetuall memorie to the Church, that thereunto is joyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction is but the beginning of another. Yet neuertheless God enneth the troubles persecution, imprisonings and contumptions of his, to a good issue, giving them as it were, in sorrow, joy in wonder, freedom, in prison, deliverance, a profitable, and in death, life. Finally, this booke containeth many excellent sermons, of the Apostles and others, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs Rocke. Of repentance, and feare of God, with other principall points of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all his doctrine and religion.

CHAP. 1.

The wonders of Christ & his angels to the Apostles
7 the ascension, 14 Wherein the Apostles are
enriched with the holy Ghost by feare. 26 And of the
election of Matthias.

Whereby I have made the former
create, of all that Iesus began to
hope, and teach.
Until the day, that hee
was taken up, after that
he had taught by holy Ghost,
had givene counsailements unto the
Apostles, whom he had chosen:

To whom also he presented himselfe as
live after that he had suffered, by many
infallible tokens, bringing some of them by
the space of foure daies, and speaking
of those things which appertaine to the
kingdome of God.

And when he had gathered them toge-
ther, he commanded them, that they
should not depart from Ierusalem, but
to waite for the promise of the Father,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

When then these fewe daies come toge-
ther, they shal be filled with the Spirit,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

When then these fewe daies come toge-
ther, they shal be filled with the Spirit,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

When then these fewe daies come toge-
ther, they shal be filled with the Spirit,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

When then these fewe daies come toge-
ther, they shal be filled with the Spirit,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

When then these fewe daies come toge-
ther, they shal be filled with the Spirit,
which, said he, ye have heard of me.

For Iesus in deede baptised with wa-
ter, but ye shall be baptised with the holy
Ghost within these fewe daies.

you into heaven, that I so come, as ye
have seen him goe into heaven.

Then returned he, and blessed Ierusalem,
from the name that is called Ierusalem,
of Olives, which is nere to Ierusalem,

containing a Sabbath daies journey.
And whether were come in, they went
up into an upper chamber, where abode

both Peter, and James, and John, and
Andronicus, and Phibes, and Thomas, and
Clement, and Marcellus, and James the
sonne of Alphaeus, and Simon Zelotes,

and Judas the brother of Iames.
These all continued with one accord
in prayer, and supplication with the
women, and Mary the mother of Je-
sus, and with his brethren.

And in those daies Peter stood up
in the middes of the brethren, and (af-
ter) noting the number of names that were
in one place, were about an hundred
and threescore.

And when he had said these things, he
said, Brethren, this scripture must needs have beene fulfilled, which
the holy Ghost by the mouth of Da-
vid saith before of Iudas, which was
guide to them thatooke Iesus.

For he was numbered with us, and had
his part in us, and in our labours, from
the day that Iesus was baptized, and
from the day that he began to preach, and
from the day that he was taken up into
heaven.

And he said unto them, It is not for you
to know the times, or the seasons, which
the Father hath put in his owne power.
But ye shall receive power of the holy
Ghost, when he shall come upon you, & ye
shall be witnesses unto me both in Ierusalem,
and in all Iudea, & in Samaria, and
unto the uttermost part of the earth.

And when he had spoken these things,
while they beheld, he was taken up; &
a cloud took him up out of their sight.
And while they looked stedfastly
toward heaven, as he went, behold, two
men stood by them in white apparel.

Which also said, Men of Galilee, what
saith ye of Iesus the Christ, which is
taken up from you into heaven? Hee
will come againe in like manner as ye
have seen him goe into heaven.

And when they had said these things, they
were taken up, and a cloud took them
out of their sight.

And when they were alone, they stood
in the midst of them, and said, Brethren,
these words which ye have heard, say
ye to all the brethren, that they should
repent, and be baptized in the name of
Iesus Christ, and receive the gift of the
holy Ghost.

For the promise is unto you, and to
your children, and to all that are far off,
whom the Lord our God shall call in
these daies.

And when they had givene charge unto
them, they departed from Ierusalem, and
came to Samaria, and preached the
gospel in many cities, and brought forth
many disciples.

And when the brethren were gathered
together in Antioch, they chose Simeon
the Parvulus, and Lucius, and Manasses,
and Simeon the Niger, and Diodes, and
Trophimus, and Theophilus, and
Timothy, and Titus, and Onesimus.

And when they had sent them, they
returned to Ierusalem, and reported
unto the brethren all that they had
done and taught.

And when the brethren saw that the
grace was multiplied in them, they
chose Barnabas, and Saul, and
Timothy, and Titus, and Onesimus.

And when they had sent them, they
returned to Ierusalem, and reported
unto the brethren all that they had
done and taught.

And when the brethren saw that the
grace was multiplied in them, they
chose Barnabas, and Saul, and
Timothy, and Titus, and Onesimus.

As the true
redeemer to ga-
ther vs unto
him.

Which was
two mile, accord-
ing to Iewes
tradition, albeit
it was not so ap-
pointed by the
Scriptures.

A lively pa-
terne to learne
how to dispos-
e of our selues to re-
ceive the giftes of
the holy
ghost.

Partly to ob-
taining the holy
ghost, & partly
to be delivered
from the pres-
ent dangers.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

Or, viii.
Or, viii.

The offence
which might
have come by
Iudas fall, is here
by taken away,
because the
Scripture had so
forewarned.

- 25 That hee may take the roume of this
ministration & Apostleship, from which
Iudas hath gone astray, to goe to his
owne place.
- 26 Then they gaue forth their votes: and
the lot on Saphirias, and he was by a
reimion consent counted with the eleven
Apostles.

CHAP. II.

- 1 The Apostles hauing received the holy Ghost, make
their hearers astonished. 2 As Peter had
stopped the mouthes of the mockers, hee vnto by
the visible graces of the holy Spirit that Christ in
come. 3 Hee baptiseth a great number that were
conuered. 4 The godly exercise, charitie, and
duety vertues of the faithfull.

AND when the day of Pentecost
was come, they were all with one
accorde in one place.

- 2 And suddenly there came a sound from
heauen, as of a rushing & mightie winde,
it filled all the house where they sat.
- 3 And there appeared vnto them clouen
tongues, like fire, and it sat vpon eche
of them.

4 And they were all filled with the holy
Ghost, and began to speake with other
tongues, as the Spirit gaue them vites-
tance.

- 5 And there were dwelling at Ierusalem
Iewes, men that feared God, of euery
nation vnder heauen.

6 Now when this was noised, the mul-
titude came together, and were aston-
ished, because that euery man heard them
speake his owne language.

- 7 And they wondered all, and marvelled,
saying among themselves, Behold, are
not all these which speake, of Galilee?

8 How then heare we euery man our owne
language, wherein they were borne?

- 9 Parthians, and Medes, and Elamites;
and the inhabitants of Mesopotamia,
and of Iudea, & of Cappadocia, of Pon-
tus, and Asia,

10 And of Phrygia, and Pamphylia, of
Egypt, & of the partes of Libya, which
is beside Cyrene, & Strangers of Rome,
and Iewes, and Proselytes.

- 11 And they were all with one accord, and
were saying, How heare we euery man
speake in our owne tongues the wonder-
full workes of God?

12 They were all astonished, and don-
dred, saying one to another, What map
this be?

- 13 And others mocked, and sayde, They
are full of new wine.

14 ¶ But Peter standing with the ele-
uen, lift up his voyce, & saide vnto them,
Ye men of Iudea, and ye all that inha-
bite Ierusalem, be this hearken vnto
you, and hearken vnto my wordes.

- 15 For these are not drunken, as ye sup-
pose, but it is but the thirde houre of
the day.

16 But this is that which was spoken by
the prophet, which their children did professe: I that is, such
as were conuered to the Iewish religion, which were before pai-
nims and idolaters. k There is no worke of God so excellent,
which the wicked scoffers doe not deride. *Or seruens.*

- the Prophet Joel,
- 17 And it shall bee in the last dayes, saith
God, I will poure out of my Spirit vpon
all flesh, and your sonnes, and your
daughters shall propheticke, & your yong
men shall see visions, and your olde men
shall dreame dreames.

18 And on my seruantes, and on myne
handmaidens I will poure out of my
Spirit in those dayes, and they shall pro-
pheticke.

- 19 And I will shewe wonders in heauen
aboue, and tokens in the earth beneath,
blood, and fire, and the vapour of smoke.

20 ¶ The Sonne shall be turned into
darkenes, and the Moone into blood, be-
fore that great and notable day of the
Lord come.

- 21 And it shall be, that whosoener shall
call on the name of the Lord, shall be
saued.

22 Ye men of Israel, heare these wordes,
Jesus of Nazareth, a man appoynted of
God among you with great workes, and
wonders, and signes, which God did by
him in the middes of you, as ye your
selues also knowe:

- 23 Him, I say, haue ye taken by the hands
of the wicked, being deliuered by the
determinate counsel, and forknow-
ledge of God, & haue crucified & slain:

24 Whome God hath raised vp, & loosed
the sorowes of death, because it was
impossible that he should be holden of it.

- 25 For Dauid saith concerning him, ¶ I
beheld the Lord alwayes before me: for
he is at my right hande, that I should
not be shaken.

26 Therefore did mine heart reioyce, and
my tongue was glad, and moreouer also
my flesh shall rest in hope.

- 27 Because thou wilt not leaue my soule
in graue, neither wilt suffer thine holy
one to see corruption.

28 Thou hast setwed me the wayes of
life, and hast made me full of ioy with
thy countenance.

- 29 Men & brethren, I map boldly speake
vnto you of the Patriarche Dauid, that
he is both dead & buried, and his sepul-
chre remaineth vnto this day.

30 Therefore, being he was a Prophet,
and knowing that God had sowne with
an othe to him, that of the fruite of his
loynes hee would raise vp Christ con-
cerning the flesh to set him vpon his
throne,

- 31 He knowing this before, spake of the
resurrection of Christ, that his soule
should not be left in graue, neither his
flesh should see corruption.

32 This Jesus hath God raised vp,
whereof we all are witnesses.

that nothing can comfort vs in our afflictions, except we know
that God is present with vs. x Our hope standeth in Gods de-
fence. *Or, hope, or person.* y In restoring me from death
to life. *1. King. 2. 10. chap. 13. 36.* z And so knew by reuelation
and speciall promises that which else he could not haue known.
Psalm. 132. 11. Psalm. 132. 10. chap. 13. 35. *Or, person.* A The word
signifieth a place where one can see nothing. *Or, flesh.*

- 1 He expoun-
deth Iohels mind
without binding
himselfe to his
wordes.

Ioh. 2. 22. 24.

- m Or, man;

meaning yong,
and old, man
and women.

- n Meaning, that
God will shewe
him selfe very
familiarily and
plainly both to
olde and yong.

o Euen in great
abundance.

- Ioh. 2. 31.*

p God will shewe
such signes of
his wrath
through all the
world, that men
shall be no lesse
amazed then if
the whole orde
of nature were
changed.

- Ioh. 2. 31. 22.*

q He teacheth
this remedie to
auoyde wrath,
and threatening
of God, and to
obtaine saluati-
on.

- r God caused
their wickednes
to set forth his
glorie, contrary
to their misdeed.

s As Iudas test-
ified to the le-
ues, cruelty towards
Christ were
most derisible,
so were they not
only known to
the eternall
wisdom of God,
but also directed
by his immu-
able counsell to
a most blessed end.

- Or, prouidence.*

t Both as tou-
ching the paine,
& also the hor-
rour of Gods
wrath & curse.

- Psalm. 68. 9.*

u To signifie

- a Why
ye, after
which
Iudas
testi-

mony

- b By
and p
c He
of his
power
plish
m
made
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Gho
vnto
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b By the vertue
and power.

c Hee obtained
of his Father

power to acco-
plish the pro-
mises which hee

made to his A-
postles, as tou-
ching the holy

Ghost to be sent
vnto them.

¶ Gal. 1.10.11.

d And therefore
Christ doeth

same excellen-
tie as Dauid.

e Christe is the
only redeemer

vnto whome all
powers are sub-
iect and must

obey.

f That is, hath
appointed as

king and ruler:

and more, that in
all this Sermon

Peter speaketh
of Christes man-
hode, as hee was

dead, buried, ri-
sen & ascended
to heauen.

g Hee speaketh
not here of the
forme of bap-
tisme, but teach-
eth that the whole effect

therof consisteth
in Iesus Christ.

h The visible
signes.

i Christ is pro-
mised both to
the Iewes and the

Gentiles, but the
Iewes haue the
first place.

k Or, professid be-
fore God.

l Or, as for.

m Which standeth
in brotherly loue, and liberalitie, Rom. 1. 5. 26.

n Which was the ministrati-
on of the Lawes super. Chap. 4. 32.

o Not that their goods were ming-
led altogether: but such order was obserued, that every man

freely reliqued others necessities. Chap. 30. 7.

p They did eate
together, and at the feastes did vie to minister the Lordes Sup-
per. 1 Cor. 12. 21. Iude 1. 2.

q Or, from house to house.

r Whereby we
see that the Apostles trauielled not in vaine.

CHAP. III.

7 The lame is restored to his feet. 13 Peter preacheth Christ vnto the people.

Now Peter & John went by toge-
ther into the Temple, at the ninth
houre of prayer.

Which is with
vnto a clock
after noone.

which was their euening sacrifice, at which 3 Apostles were pre-
sente to teach, that the shadowes of the Lawe were abolished by
the lambe that tooke away the sinnes of the worlde.

And a certain man which was a cripple
from his mothers wombe, was carried,
whome they layde daily at the gate of
the Temple called Beautiful, to aske
almes of them that entered into the
Temple.

Who seeing Peter and John, that they
would enter into the Temple, desired
to receive an almes.

And Peter earnestly beholding him
with John, said, I take on vs.
And he gaue heed vnto them, trusting
to receive some thing of them.

Then sayde Peter, Siluer and gold haue
I none, but such as I haue, that giue I
thee: In the name of Iesus Christe of
Nazareth, rise vp and walke.

And he tooke him by the right hand, and
lift him vp, and immediatly his feet and
anckles received strength.

And he leaped vp, stode, and walked,
and entered with them into the Temple,
walking and leaping, and praising God.

And all the people sawe him walke, and
praising God.

And they knew him, & it was he which
sate for the almes at the Beautiful gate
of the Temple: and they were amazed,
a loye almoner at that which was come
vnto him.

¶ And as the cripple which was healed,
held Peter and John, all the people ranne
amazed vnto them in the porch which is
called Solomonis.

So when Peter sawe it, he answered
vnto the people, Ye men of Israel, why
maruaile ye at this? or why looke ye so
stebfastly on vs, as though by our owne
e power, or godminesse, we had made this
man goe?

The God of Abraham, and Isaac, and
Jacob, the God of our Fathers hath
glorified his Sonne Iesus, whome ye
betrayed, and denied in the presence of
Pilate, when he had indged him to be
deliuered.

But ye denied the holy one & the iust,
and desired a murderer to be giuen you,
and killed the Lord of life, whome God
had raised from the dead, wherof we are
witnesses.

And his name hath made this man
sound, whome ye see, and knowe, though
saith in his name: and the faith which
is by him, hath giuen to him this disposi-
tion of his whole body in the presence
of you all.

And now brethren, I knowe & through
ignorance ye did it, as did also your
gouernours.

But those things which God before had
shewed by his mouth of all his Prophets,
that Christ should suffer, hee hath thus
fulfilled.

And now knowe therefore, and turne,
that your sinnes may be purged away,
when the tyme of refreshing shall come
from the presence of the Lord.

And he shall send Iesus Christ, which
before was preached vnto you.

Whom the heauen must containe, vnto
all tyme.

b Because his
disease was in-
curable, he gaue
himselfe to liue
of almes.

c He had the
gift of healing
sickneses.

d In the vertue
of Iesus: for
Christ was the
author of this
miracle, and Pe-
ter was the mi-
nister.

e He corrected
the abuse of me,
who attribute
that to mans ho-
lines, which only
appertayneth to
God.

Chap. 5. 30.

Mar. 2. 27. 28.

Luke 23. 18.

Act. 1. 18.

f To wit, Ba-
rabbas.

g To wit, Gods
name, whereby
it appeareth that
they did strive
against God.

h He doeth not
excuse their mal-
lice, but because
that ignorance
& a blinde zeale
led many, hee
putteth them in
hope of saluati-
on.

i He meant
some, & not all.

k When Iesus
shall come to
iudge the world,
ye shall know
he will be your
redeemer, & not
your iudge.

l We therefore
believe constan-
tly, & he is in na-
pe other place.

m Which is begun & continueth: but the full accomplishment and perfection is deferred to the last day.

Deut. 18. 15.

chap. 7. 17.

n Of the stocke of Abraham.

o Because they came of the same nation, & therefore were heires of the same promise which appertaineth to the whole body of the people.

Gen. 12. 3.

gal. 1. 8.

p Both Iewes and Gentile.

q None are blessed but in Christ. r So that our regeneration, & newnesse of life is inclosed vnder this blessing.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The mercies, graces, & charites of the Church.

1 Asd as they spake vnto the people, p Priests & the Captaine of the Temple, & the Sadducees came vpon the people, and preached in Iesus Name the resurrection from the dead.

2 And they laid handes on them, and put them in holde, vntill the next day: for it was now euertide.

3 Yowbeit, many of them which heard the worde, beleued, and the number of the men was about fife thousand.

4 And it came to passe on the morrowe, that their rulers, Elders, and Scribes were gathered together at Ierusalem,

5 And Annas the chiefe Priest, and Caiaphas, & Iohn, & Alexander, and as many as were of the kindred of the hie Priests.

6 And when they had set them before them they asked, Wp what power, or in what name haue ye done this?

7 Then Peter full of the holy Ghost, sayde vnto them, Rulers of the people, and Elders of Israel,

8 Forasmuch as we this day are examined of the good dedes done in the impotent man, to wite, by what meanes he is made whole,

9 Be it known vnto you al, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, whom hath don'ty this man stand here before you, whole.

10 This is he stone which was laid in the corner, which is become the head of the corner.

11 Neither is there saluation in any other,

for among men there is giuen none other name: vnder heauen, wherby we must be saved.

12 Nowe when they saw the boldnesse of Peter & Iohn, and understode that they were vnlearned men, & without knowledge, they marvelled, and knewe them, that they had bene with Iesus:

13 And beholding also the man which was healed standing with them, they had no thing to say against it.

14 Then they commanded them to goe aside out of the Councell, and conferred among themselves,

15 Saying, what shall we do to these men? for surely a manifest signe is done by them, & it is openli known to all them that dwell in Ierusalem: and we cannot denie it.

16 But that it be noised no farther among the people, let vs threaten & charge them, that they speake henceforth to no man in this name.

17 So they called them, and commanded, them, that in no wise they should speake or teach in the name of Iesus.

18 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obeye you rather then God, iudge ye.

19 For we can not but speake the things which we haue seene and heard.

20 So they threatened them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.

21 For the man was about fouentie yeres olde, on whome this miracle of healing was shewed.

22 Then as soon as they were let goe, they came to their fellows, and shewed all that the hie Priests and Elders had said vnto them.

23 And when they heard it, they lift vp their voices to God with one accord, and sayde, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

24 Which by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine thinges?

25 The Kings of the earth assembled, and rulers came together against the Lord, & against his Christ.

26 For I doubtles, against thine holy Sonne Iesus, whom thou hadst anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,

27 To do whatsoeuer thine hande, and thy council had determined before to be done.

28 And now, O Lord, behold their threatenings, and grant vnto thy seruantes with all boldnesse to speake thy word,

29 So that thou stretch forth thine hande, that healing, and signes, and wonders may be done by the name of thyne holy Sonne Iesus.

30 And when as they had prayed, the place was shaken where they were assembled, and

31 And when as they had prayed, the place was shaken where they were assembled, and

32 And when as they had prayed, the place was shaken where they were assembled, and

33 And when as they had prayed, the place was shaken where they were assembled, and

34 And when as they had prayed, the place was shaken where they were assembled, and

35 And when as they had prayed, the place was shaken where they were assembled, and

36 And when as they had prayed, the place was shaken where they were assembled, and

37 And when as they had prayed, the place was shaken where they were assembled, and

38 And when as they had prayed, the place was shaken where they were assembled, and

39 And when as they had prayed, the place was shaken where they were assembled, and

40 And when as they had prayed, the place was shaken where they were assembled, and

k The wicked still rage against Christ, though their owne conscience doe condemn them.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the ordinance of God.

n To the intent that we should beare witness, & preach them.

o God hath put a ring through the wickednesse of us, so that he stretch them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their priuilege on Gods promise who had assured that he would enlarge y Kingdome of Christ, Psal. 2. 1.

r This is the verifying of y propheticie.

s And appointed to be King.

t Power, and iustice.

u All things are done by y force of Gods purpose, according to the decree of 1. 11.

x Aswagger their rage and malice, which they enterprise against thee.

y They take not how to live at ease, but what

z And when as they had prayed, the place was shaken where they were assembled, and

aa And when as they had prayed, the place was shaken where they were assembled, and

ab And when as they had prayed, the place was shaken where they were assembled, and

ac And when as they had prayed, the place was shaken where they were assembled, and

ad And when as they had prayed, the place was shaken where they were assembled, and

ae And when as they had prayed, the place was shaken where they were assembled, and

af And when as they had prayed, the place was shaken where they were assembled, and

ag And when as they had prayed, the place was shaken where they were assembled, and

ah And when as they had prayed, the place was shaken where they were assembled, and

ai And when as they had prayed, the place was shaken where they were assembled, and

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ak And when as they had prayed, the place was shaken where they were assembled, and

al And when as they had prayed, the place was shaken where they were assembled, and

am And when as they had prayed, the place was shaken where they were assembled, and

1 This was a
signe of Gods
presence & the
performance of
his promises.
2 This boldnes
and confidence
declared that
their praise
would effect,
3 Of one minde,
wil, consent and
affection.
4 Their hearts
were so ioyned
in God, that be-
ing all members
of one body,
they could not
suffer their fel-
low members
to be defective.
Chap. 3. 44.
5 As the Apo-
stles suffered
none to lacke,
6 So Paul com-
mandeth that no idle
louerers be maintained.
7 Theft. 3. 10. 8 The
goods were not alike
diuided among all,
but as euery man had
want, so was his necessitie
moderately relieved.

sembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.
13 And the multitude of them that beleeued, were of one heart, and of one voice: neither any of them said, that any thing of which he possessed, was his owne, but they had all things common.
14 And with great power gaue the Apostles witness of the resurrection of the Lord Jesus: and great grace was vpon them all.
15 Neither was there any among them, that lacked: for as many as were possessed of lands or houses, sold them, and brought the price of the things that were sold,
16 And layde it downe at the Apostles feete, and it was distributed vnto euery man: according as he had neede.
17 Also Ioses, which was called of the Apostles, Barnabas, that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,
18 Where as he had land, sold it, & brought the money, & layde it downe at the Apostles feete.

CHAP. V.

5 The hypocrite of Ananias & Sapphira is punished
12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and receive in trouble.

But a certaine man named Ananias, with Sapphira his wife, sold a possession.

And he kept a way part of the price, his wife also being of counsell, & brought a certain part, & laid it downe at the Apostles feete.
Then sayde Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie vnto the holy Ghost, and keepe away part of the price of the possession? Whyles it remaineth, & appertained it not vnto thee? and after it was sold, was it not in thine owne power? howe is it that thou hast concerned this thing in thine heart? thou hast not lied vnto men, but vnto God.

Now when Ananias heard these words, he fell downe, & gaue vp the Ghost. Then great feare came on all them that heard these things.

And the young men rose vp, & toke him vp, and carried him out, and buried him.

And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

And Peter said vnto her, Tell me, soldest thou the land for so much? And she saide, Yea, for so much.

Then Peter said vnto her, Why haue we agreed together, to tempt the Spirit of God? when men doe any thing of an euill conscience, they do not onely pronounce the sentence of damnation vpon themselves, but also prouoke the wrath of God, because they do proue, as it were purposely, whether God be righteous and almightie,

the Lord: behold, the fate of them which haue buried thine husband, are at the doore, and shall carry thee out.

Then he fell downe straightway at his feete, and passed by the ghost: and the young men came in, and found her dead, and carried her out, and buried her by her husband.

And great feare came on all the Church, and on as many as heard these things.

Thus by the hands of the apostles were many signes and wonders shewed among the people: and they were all with one accord in Solomons porch.

And of the other s buried no man ioyne himselfe to them: neuertheless the people magnified them.

Also the number of them that beleeued in the Lord, both of men & women, grew more and more.

In so much that they brought the sicke into the streets, and layde them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folke, and them which were vexed with vncleane spirits, who were all healed.

¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadducees) and were full of indignation.

And layde hands on the Apostles, and put them in the common prison.

But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

Goe your way, & stand in the Temple, and speake to the people all the wordes of this life.

So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and them which the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

But when the officers came, & found them not in the prison, they returned & told it.

Saying, certainly we found the prison shut as sure as was possible, and the keepers standing without before the doores: but when we had opened, we found no man within.

¶ Then when the chiefe Priest, and the captain of the Temple, & the high priests heard these things, they doubted of them, whereunto this would growe.

¶ Then came one and shewed them, saying, Behold, the men that be put in prison, are standing in the Temple, & teach the people.

¶ Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should haue bene stoned.

¶ And when they had brought them, they set them before the Council, and the chiefe Priest asked them,

g Because of their owne euill consciences which made them to tremble: for they were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great praise.

i Which then were the chiefe among them.
k They were full of blinde zeale, emulation and ielousie, in defence of their superstition.
l That is, of the liuely doctrine, whereby the way to life is declared.

m So that there was no fraude nor deceit, nor negligence: but it liuely testified forth the power of God and his providence for his,

n He accuseth them of rebellio and sedition.
o And so make vs guiltie of Christs death.
p When they commaunde, or forbid vs any thing contrary to the worde of God.
Chap. 3. 13.

q Meaning, that he is the Mediator and onely meane betweene God and man.
r That is, Christ.
s This Theudas was about thirtie yeres before him, of whome Iosephus mentioneth, li. 20. de Antiq. chap. 4. that was after the death of Herode the great, when Archelaus his sonne was at Rome, at what time Iudæa was full of insurrection: so that it is not sure to give credit to Eusebius in this point.
t Of him maketh mention Iosephus, lib. 18. where he speaketh of the taxing, Luke 2. 1.
u He groundeth vpon good principles, but he douteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth hee was but a worldling.

28 Saying, Did not twe straitly command you, that ye should not teache in this Name: and behold, ye haue filled Ierusalem with your doctrine, & ye would bring this mans blood vpon vs.
29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then men.

30 The God of our Fathers hath raised by Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a Saviour, to giue repentance to Israel, and forgiveness of finnes.

32 And we are his witnesses concerning these things, which we say: yea, and the holy Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they bcast foz anger, and consulted to slay them.

34 Then stood there by in the Councell a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commanded to put the Apostles forth a litle space.

35 And saide vnto them, Men of Israel, take heed to your selues, what ye intend to do: touching these men.

36 For before these times, rose vp I Theudas boasting himselfe, to whome resorted a number of men, about a foure hundred, who was slaine: & they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose by Iudas of Galilee, in the dayes of the tribute, and drue away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, reframe your selues from these men, and let them alone: for if this counsell or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found ruen fighters against God.

40 And to him they agreed, and called the Apostles: & when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councell, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, & from house to house they ceased not to teache, and preach Iesus Christ.

CHAP. VI.

3 Seven Deacons are ordeined in the Church, 8 The graces and miracles of Steven, v whom they accused falsely.

1 And in those dayes, as the number of the disciples grewe, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the daily ministration.

2 Then the twelve called the multitude of

the disciples together, and said, It is not expedient that we should leaue the worde of God to serue the tables.

3 Wherefore brethren, looke ye out among you seven men of honest report, and full of faith, & of wisdom, which we may appoint to this busines.

4 And we will giue our selues continually to prayer, and to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steven a man full of faith, & of the holy Ghost, and of wisdom, and of might, and of good report, and of great fauour among the people.

6 Which they set before the Apostles: and they prayed, and layde their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied greatly, and a great company of the Priestes were obedient to the faith.

8 Now Steven full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogs, which are called Libertines, Cyrenians, and of Alexandria, & of them of Cilicia, and of Asia, and disputed with the holy Ghost.

10 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then he I suborned men, which saide, We haue heard him speake blasphemous wordes against Moyses, and God.

12 Thus they moued the people, and the Elders, and the Scribes: and running faith vpon him, caught him, and brought him to the Council.

13 And set forth false witnesses, which had colleges at Ierusalem, which sayd, This man teacheth against the place, and the Lawe.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moyses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they sawe his face as it had bene the face of an Angel.

16 Then spake this in contempt. I haue confidence, but also great maiestie appearing in him.

CHAP. VII.

1 Steven maketh answer by the Scriptures to his accusers. 51 He rebuketh the hardhearted Iewes, 57 And is stoned to death. 58 Saul keepeth the tormentours clothes.

1 Then said the chiefe Priest, are these things so?

2 And he said, Ye men, brethren and fathers, hearken. The God of our fathers appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

discerned from the false gods. c He speaketh here of Mesopotamia, as it cometh Babylon and Chaldees in it.

a Whose ancestors were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.

b They were not looked vnto in the distribution of the almes,

a Steven was accused that he denied God, and therefore he is more diligent to purge this crime. b Hereby he is

Gen. 12. 1.

3 And said unto him, Come out of thy country, and from thy kindred, and come into the land, which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was deade, God brought him from thence into this land, wherein he now dwelt.

5 And he gave him none inheritance in it, no, nor the breadth of a foote: yet he promised that he woulde give it to him for a possession, and to his seede after him, when as yet he had no childre.

Gen. 15. 13.

6 But God spake thus, that his seede should be a sojourner in a strange land, & that they should keepe it in bondage, and entreate it euill foure hundredth yeres.

7 But the nation to whom they shal be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 And the Patriarkes moued with euill soules: Joseph was sold into Egypt: but God was with him.

10 And deliuered him out of all his afflictions, and gaue him fauour & wisdom in the sight of Pharaos king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when Jacob heard, that there was coine in Egypt, he sent our fathers first.

13 And at the seconde time, Joseph was knowne of his brethren, and Josephs kindred was made knowne vnto Pharaos.

14 Then sent Joseph and caused his father to be brought, and all his kindred, euen his threescore and fiftene soules.

15 So Jacob went downe into Egypt, and he died, and our fathers.

16 And were remoued into Sychem: and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

17 But when the time the promise was nere, which God had sworne to Abraham, the people grewe and multiplied in Egypt.

18 Till another king arose, which knewe not Joseph.

19 The same dealt subtilly with our kindred, & euill entreated our fathers, & made them to cast out their young children, that they should not remaine alive.

20 The same time was Moses borne, and was acceptable vnto God, which was nourished by in his fathers house thre moneths.

21 And when hee was cast out, Pharaos daughter took him by, and nourished him for her owne sonne.

22 And Moses was trained in all the wis-

doms of the Egyptians, and was mighty in words and in deedes.

23 Nowe when hee was full fourtie yeres olde, it came into his heart to visite his brethren the children of Israel.

24 And when hee sawe one of them suffer wrong, hee defended him, and auenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren woulde haue vnderstand, that God by his hande shoulde giue them deliuerance: but they vnderstood it not.

26 And the next day, he shewed himselfe vnto them as they strowe, & woulde haue set them at one againe, saying, Sirs, hee are brethren: why doe ye wounding one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

29 Thou hast sinned against man, and against God: was hee a stranger in the lande of Midian, Egypt, where hee begate two sonnes.

30 And when thou wast in Egypt, thou didst wrong thy fellowe: and hee was Christ the sonne of man, an Angel of the Lord in the flesh, who was with thee in the lande of Egypt.

31 And when thou wast in the lande of Egypt, thou didst wrong thy fellowe: and hee was Christ the sonne of man, an Angel of the Lord in the flesh, who was with thee in the lande of Egypt.

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and hee was Christ the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord saide to him, Vnto thee I shew myselfe from this time forth: for the place where thou standest, is holy ground.

34 I haue saide, I haue saide the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and nowe come, and I will send thee into Egypt.

35 This Moses whom thy sojourners sawe, saying, Who made thee a prince & a iudge? the same God sent for a prince, and a deliuerer by the hande of the Angel, which of the lawe and appeared to him in the bush.

36 Hee brought them out, beinge bound with fetters, into the land of Egypt, & Moses was the first to goe out, and in the wilderness angels or Christs minister, and a

37 This is that Moses, which saide vnto guide to the children of Israel. A Prophet shall arise, the Lord saith, who shall be like vnto mee: hee shall be like vnto mee, hee shall be like vnto mee.

38 This is hee that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sinai, & figure, or type, and wily our fathers, who reuered the timonies of the Lord, & were obedient to his voice.

39 To whom our fathers woulde not be obedient, but refused, and in their hearts hee was able to turne backe againe into Egypt.

40 Saying vnto Aaron, Make vs gods: & so would that man god be false to vs: we knowe surely that we would be to become of this Moses that he brought the Lawe.

d Beginning to reckon the yeres from the time Isaac was borne. e Take vengeance of them and deliuer my people. Gen. 17. 9. 10. Gen. 21. 12. Gen. 21. 14, 16. Gen. 29. 32, 33. Gen. 37. 13. f That is, preferred and brought all things to a good issue. Gen. 41. 37. 39, 40. Gen. 44. 1, 2. Gen. 45. 4. g After the Hebrews three score and eyn. Gen. 46. 5, 6. Gen. 49. 33. Gen. 57. 7. h It is probable that Isaac was put in Abraham in this place, in stead of Jacob, who bought this field. Gen. 33. 19. or by Abraham hee meant the posteritie of Abraham. Gen. 33. 16. Gen. 47. 1. i He inuented craftie waies both to destroy the Israelites with ouermuch labour, and also to get great profit by them. Exod. 1. 10. k Or that their race should faile. Exod. 1. 2. l Gen. 12. 13.

Exod. 2. 17.

Exod. 3. 13.

k This fire re-

presented the furnace of affliction, wherein the people of God were.

l Seeing this Angel called himselfe God.

m In signe of reuerence, reade Exod. 3. 5.

n He proouth is the end of the lawe and the prophets.

o Moses was the first to goe out, and in the wilderness angels or Christs minister, and a

p By oracles is meant the sayings that God spake to Moses.

q Figure, or type, and wily our fathers, who reuered the timonies of the Lord, & were obedient to his voice.

r They were able to turne backe againe into Egypt.

s We knowe surely that we would be to become of this Moses that he brought the Lawe.

Rom 1.24.
f As the sunne,
 moonne, & other
 starres, Deut.
 17.1.
Amos 5.25.
t Your fathers
 began in wilder-
 nes to contemne
 mine ordinance
 and you nowe
 farre passe them
 in impietie.
u And carried it
 vpon your
 shoulders,
Leuit. 10.3.
x They ought
 to haue bene
 cōtent with this
 couenant onely
 and not to haue
 gone after their
 lewde fantasies,
Exod. 35.40
Hebr. 8.5.
1. Cor. 13.14.
2. Sam. 7.2.
1. Chr. 17.13.
1. King. 6.1.
Chap. 17.24.
y He reproveh
 the profful-
 dines of y^e people,
 which abused y^e
 power of God,
 in that they
 would haue co-
 tained it within
 the temple.
1. Cor. 6.1.
z God cannot
 be contained
 in any space of
 place,
1. Cor. 9.26.
Exod. 44.21
a Which nei-
 ther forsake
 your olde wic-
 kednes, nor so
 much as heare
 when God spea-
 keth to you, but
 still rebell.
b Which is Ie-
 sus Christ, who
 is not onely iust
 for his innocen-
 cie, but because
 al true iustice
 cometh of him.
Exod. 19.16.
gal. 3.19.
c By their mini-
 sterie or office,
d And reigning in his flesh, wherein he had suffred. **e** This was
 done of furious violence, & by no forme of iustice. **Chap. 22.30.**

brought vs out of the land of Egypt.
4 And they made a calfe in those dayes,
 and offered sacrifice vnto the idole, & re-
 topped in y^e woordes of their owne hands.
5 Then God turned himselfe away, and
 gaue them vp to seruie the host of hea-
 ven, as it is written in the booke of the
 Prophetes. * O house of Israel, haue ye
 offered to me lame beastes and sacrifices
 by the space of fourtie yeres in the wilder-
 nesse?
6 And ye * tooke vp the tabernacle of
 Moloch, & the starre of your god Sems-
 phan, figures, which ye made to wor-
 ship them: therefore I will carpe you as
 wasp beyond Babylon.
7 Our fathers had the tabernacle of
 witness in the wilderness, as hee had
 appoynted, speaking vnto y^e Moles, that
 he should make it according to the vision
 that he had seene.
8 Which tabernacle also our fathers re-
 ceined, and brought in with Iesus, in-
 to the possession of the Gentiles, which
 God by lawe our defoy our fathers, vnto
 the dayes of Dauid:
9 Who founde fauour before God, and
 desired that he might finde a tabernacle
 for the God of Jacob.
10 But Solomon build him an house,
 where the most high dwelleth not
 in temples made with hands, as saith
 the Prophet,
11 Heauen is my throne, and earth is my
 footstool: what a house wil ye build for
 me, saith the Lord: or what place is it
 that I should rest in?
12 Yea, not mine hande made all these
 things?
13 Ye stiffnecked, and of uncircumcised
 hearts and eares, ye haue alwayes re-
 sisted the holp Ghost: as your fathers
 did, so do you.
14 Which of the Prophetes haue not your
 fathers persecuted? and they haue slaine
 them, which shewed before of the com-
 ming of that Iust, of whom ye are now
 the betrayers and murderers,
15 Which haue receined the lawe by the
 ordinance of Angels, & haue not kept it.
16 But when they hearde these thinges,
 their heartes blast for anger, and they
 gnashed at him with their teeth.
17 But he being full of the holp Ghost, loo-
 ked stedfastly into heauen, and saue the
 glory of God, and Iesus standing at the
 right hand of God,
18 And saide, Beholde, I see the heaueus
 open, and the Sonne of man standing at
 the right hand of God.
19 Then they gaue a shoute with a loude
 voyce, and stayed their eares, and ran
 vpon him all at once,
20 And cast him out of the citie, and ston-
 ed him: and the witnesses laid downe
 their clothes at a yong mans fete, na-
 med Saul.
21 And they stoned Streuen, who called

on God, and said, Ioye Iesus, receiue my
 spirit.
22 And he knelted downe, and crept with
 a loude voyce, * Ioye, Ioye, Ioye, Ioye, Ioye
 to their charge. And when he had thus
 spoken, he slept.
CHAP. VIII.
1 Streuen is lamented and buried. **2** The rage of the
 Iewes and of Saul against them. **3** The faithfull
 scattered, preach here and there. **4** The Samaritans
 seduced by Simon the forcerer, but was converted by
 Philippe, and confirmed by the Apostles. **5** The
 conversiones and hypocrisis of Simon, **26** And con-
 version of the Eunuche.
And Saul consented to his death,
 and at that time, there was a great
 persecution against y^e Church which
 was at Ierusalem, and they were all
 scattered aboade through the regions
 of Iudea and of Samaria, except the
 Apostles.
2 Then certaine men fearing God, scared
 Streuen among them, to be buried, and
 made great lamentation for him.
3 But Saul made haue of the Church,
 and entered into euery house, and drave
 out both men and women, and put them
 into prison.
4 Therefore they that were scattered
 aboade, went to y^e sea preaching y^e word.
5 Then came Philippe into the citie of
 Samaria, & preached Christ vnto them.
6 And the people gaue heede vnto those
 thinges which Philippe spake, with one
 accord, hearing, and seeing the miracles
 which he did.
7 For certaine spirites crying with a
 loude voyce, came out of many that were
 possessed of them: and many taken with
 phisies, and that paltred, were healed.
8 And there was great ioy in that citie.
9 And there was before in the citie a cer-
 taine man called Simon, which was
 witchcraft, and bewitched the people of
 Samaria, saying, that hee himselfe was
 some great man.
10 To whome they gaue heede from the
 least to the greatest, saying, This man is
 the great power of God.
11 And they gaue heede vnto him, because
 that of long time he had bewitched them
 with sorceries.
12 But as soon as they beleneued Philippe,
 which preached the thinges that concern-
 ed the kingdome of God, & the name
 of Iesus Christ, they were baptized both
 men and women.
13 Then Simon himselfe beleneued also &
 was baptized, and continued with Phil-
 lip, & wondered, when hee saw the signes
 and great miracles which were done.
14 For when the Apostles, which were
 at Ierusalem, heard say, that Samaria
 had receined the worde of God, they sent
 vnto them Peter and John.
15 Which when they were come downe,
 prayed for them, that they might receiue
 the holp Ghost.
16 For as yet, he was come downe on
 gift to speake in
 none of them, but they were baptized
 onely in the name of the Lord Iesus
 Christ.

Math. 5.44.
Luke 23.34.
1. Cor. 4.13.
From the
place where he
was stoned,
When the
Church is depri-
ued of any wor-
thie member,
there is iust
cause of sorow
& note that here
is no mention of
any reliques or
prayers for the
dead, or wor-
shipping.
The conuer-
sion of Samaria
was as it were
the first fruit of
the calling of
the Gentiles.
At this declar-
ation how much
more we are in-
clined to follow
the illusions of
Satan, then the
truth of God,
This is y^e craft
of Satan, to co-
uer all his illu-
sions vnder the
Name of God.
The maiestie
of Gods worde
forced him to
confesse the
truth: but yet
was he not re-
generate there-
fore.
Meaning, the
particular giltes
of y^e holy Spirit.
h They had on-
ly receiued the
common grace
of adoption and
regeneration
which are offe-
red to al y^e faith-
full in baptis-
me, and as yet
had not receiued
the gift to speake
in diuers langua-
ges, and to doo
17 Then miracles.

i Thou art not
worthy to be of
the number of
the faithful.

k That is, turne
way from thy
wickednes.

l Hereby he
would make
him to feele his
sinne, & not that
he doubted of
Gods mercies, if

he could repent.
m Or thine hart
is full of despite-
full malice, and
quellish poyson
of impietie, so

now Satan hath
thee tied as cap-
tive in his bands
Dant. 3. 18.

n After that A-
lexander had de-
stroyed it, it was
not much peo-
pled, as it was a-
fore, & therefore
in respect was as
walle.

o Eunuch signi-
feth him that
is gelded but be-
cause in the East
pures great af-
faires were com-
mitted to such,
it came in use

for noble men were
called Eunuchs, al-
though they were
not gelded also
in manner of
husbands servants
that were put in
credit or necessa-
rie affairs, were
called by this
name, 2. 15. 37.

p Albeit Christ
was in graue &
in deaths bands,
feeling also his
Fathers angera-
gainst sinne, yet
he brake the
bands of death
and was exalted,
Athe. 2. 4.

q The punish-
ment which he
suffered, was the
beginning of his
glorie.

r That is, how long
his age shall endure
for being rym-
ed from death, death
that no more reigne
neither shall his king-
dome ende: or else
we may take gene-
ration, for his
kingdome shall
endure for ever
they sit in the hea-
venly places
with Christ their
head, as Eph. 4. 6.

t And he now re-
joiceth in hea-
ven, & he declared
as length in
manner of
great importance.

17 Then layde they their hands on them,
and they received the holy Ghost.

18 And when Simon sawe, that through
laying on of the Apostles hands the holy
Ghost was given, he offered them money,

19 Saying, Give me also this power, that
on whomsoever I lay the hands, he may
receive the holy Ghost.

20 Then layde Peter vnto him, Thy mo-
ney perishe with thee, because thou thin-
kest that the gift of God may be obtained
with money.

21 Thou hast neither part nor fellowship
in this businesse: for thine heart is not
right in the sight of God.

22 Repent therefore of this thy wicked-
nes, and pray God, that if it bee possible,
the thought of thine heart may be forgiven
thee.

23 For I see that thou art in the gall of
bitternes, and in the bond of iniquitie.

24 Then answered Simon, & said, What ye
say to the Lord for me, & none of these things
which ye have spoken, come vpon me.

25 So they, wher they had refused, & pre-
ached the worde of the Lord, returned to
Jerusalem: and preached the Gospel in
many towncs of the Samaritans.

26 Then the Angel of the Lord spake vnto
Philippe, saying, Arise, and goe towarde
the South vnto the way that goeth
downe betwixt Ierusalem vnto Gaza, wher
is a walle.

27 And he arose and went on: and be-
hold, a certaine Eunuch of Ethiopia,
Chabades the Gubene of the Ethiopians
this his Soueraine, who had the rule
of all her treasure, and came to Jeru-
salem to worship.

28 And as he returned sitting in his cha-
re, here came Eutanas the Prophet.

29 Then the Spirit said vnto Philippe, Go
neere & opene the scripture to ponder cha-
res.

30 And Philippe ran thither, and heard him
reade the Prophet Esaias, and saide, But
vnderstandest thou what thou readest?

31 And he saide, How can I except I had
a guide: And he desired Philippe, that he
would come by and serue him.

32 Now the place of the scripture which
he read, was this, He was ledde as a
sheepe to the slaughter: and like a lambe
domme before his shearer, so opened he
not his mouth.

33 For in his humilitie his iudgement
hath bene exalted: but who shall declare
his generation: for his life is take from
the earth.

34 Then the Eunuche answered Philippe,
and said, I pray thee of whom speakest
thou these things? of himselfe, or of some
other man?

35 Then Philippe opened his mouth, and
began at the same scripture, and pre-
ached vnto him.

ched vnto him Iesus.

36 And as they went on their way, they
came vnto a certaine water, and the Eu-
nuch said, See, here is water: what doth
lie me to be baptised?

37 And Philippe saide vnto him, If thou
beliest with a thine heart, thou maist.
Then he answered, and saide, I beleue
that Iesus Christ is the Sonne of God.

38 Then he commanded the charret to stand
still: and they went downe both into the
water, both Philippe and the Eunuche,
and he baptised him.

39 And as soon as they were come by out
of the water, the Spirit of the Lord
caught away Philippe, that the Eunuch
saw him no more: so he went on his
way reioicing.

40 But Philippe was founde at 7 Tro-
tus, and he walked to and fro preaching
in all the cities, til he came to Cesarea.

CHAP. IX.

1 The conversion of Saul. 15 His vocation to the
Apostleshippe. 20 His vision to excuse the same.

25 How he escaped the Levites conspiracie. 26 His
accuse to the Apostles. 31 The presumpcion of the
Church. 34 Peter healeth Aeneas, 40 Rescues
Tabitha. 42 He converteth many at Ceph. 43
And lodgeth in a tanners house.

And Saul yet breathing out threaten-
ings and slaughter against the disci-
ples of the Lord, went vnto the high
priest.

And desired of him letters to Damas-
cus to the Synagogues, that if he found
any that were of that way (either men
or women) he might bring them bounde
vnto Ierusalem.

Nowe as he journeyed, it came to passe
that as he was come neere to Damascus,
suddenly three lined, shined about him
in light from heauen.

And he fell to the earth, and heard a voice,
saying to him, Saul, Saul, why persecutest
thou me?

And he saide, Who art thou, Lord? And
the Lord said, I am Iesus whom thou
persecutest: it is hard for thee to kicke at
nails.

Then he, both trembling and astonied,
saide, Lord, what wilt thou that I doe?
And the Lord saide vnto him, Arise, and
goe into the citie, and it shall be told thee
what thou shalt doe.

Then men also which journeyed with him,
stood amazed, hearing his voice, but
saw nothing.

And Saul rose from the ground, and
opened his eyes, but he saw nothing.

Then he lay vnto the ground, and he
heard a voice, saying, Saul, Saul, why
persecutest thou me?

And he saide, Who art thou, Lord? And
the Lord said, I am Iesus whom thou
persecutest: it is hard for thee to kicke at
nails.

Then men also which journeyed with him,
stood amazed, hearing his voice, but
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And Saul rose from the ground, and
opened his eyes, but he saw nothing.

Then he lay vnto the ground, and he
heard a voice, saying, Saul, Saul, why
persecutest thou me?

And he saide, Who art thou, Lord? And
the Lord said, I am Iesus whom thou
persecutest: it is hard for thee to kicke at
nails.

u With a pure
& perfect heart.
x This was, to
the intent that
he might know
so much the bet-
ter that Philippe
was sent to him
by God.

y Or, persecuted him
selfe to be.
y Some thinke
this cite was al-
so called Afsod,
Isa. 5. 47.

Chap. 22. 4. 5.
Gal. 1. 13.

A He persecuted
with a great
rage and cruelty
the innocent
blood which he
thirsted for
which declareth
wherunto man
is led by his rash
zeale, before he
hath the true
knowledge of
God.

b That is, of the
face, or fort.
Chap. 13. 6.
1. Cor. 15. 8.

c That is, to re-
sist God when he
preacheth and so-
liciteth our con-
science.

d Meaning Sauls
voice, as Chap.
22. 9.

e For onely Saul
knew that Iesus
struck vnto him,
f Eutanas was
vnto him.

g He was so
winded with the
vision, that he
did meditate no
thing but hea-
uily things, and
there with was
satisfied.

holde, he prayeth.

12 And he saw in a vision a man named Ananias, coming in to him, and putting his hands on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, howe much evil he hath done to thy Saints at Jerusalem.

14 Howeuer here he hath authoritie of the hie Priests, to bind at that calouthe name.

15 Then the Lord saide unto him, Go thy way; for he is a chosen vessel unto me; to breake my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him, howe many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Jesus, that appeared unto thee in the way as thou camest) that thou mightest receive thy sight; and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he received sight, and arose, and was baptized.

19 And received meat and was strengthened. So was Saul certaine daies with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound unto the hee Priests?

22 But Saul increased in might, and confirmed the Jewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many daies were fulfilled, the Jewes took the counsell together, to kill him.

24 But their laying awaite was knownen of Saul: now therefore he watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, he asayed to come in with the disciples; but they were in feare of him, and believed not that he was a Disciple.

27 But Barnabas tooke him, and brought him to the Disciples, and testified to them, how he had seen the Lord in the way, and that he had spoken boldly at Damascus in the Name of Jesus.

28 And he was conversant with them at Jerusalem.

29 And after many daies, the Disciples were gathered together in Antioch, and called Barnabas and Saul by the Name of the Apostles.

30 But when the Disciples were increased in Antioch, the Church began to grow, and the number of the Disciples in Antioch was increased.

brought him to Cesarea, & sent him forth to Tarsus.

31 Then had the Churches rest throughout all Judra, and Galile, and Samaria, & were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Houses which dwelt at Lybba.

33 And there he founde a certaine man named Aeneas, which had kept his bedde eight yeres, and was sicke of the palse.

34 Then saide Peter unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make up thy bed, and he arose immediately.

35 And al that dwelt at Lybba, & Sharon, saw him, and turned to the Lord.

36 There was also at Joppa a certaine woman a disciple named Tabitha (which by interpretation is called Doctas) shee was full of good woikes and almes which shee did.

37 And it came to passe in those daies, that shee was sicke and died: and when they had washed her, they laid her in a chamber.

38 Now for as much as Lybba was neere to Joppa, & the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

39 Then Peter arose and came with them; and when hee was come, they brought him into the upper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Doctas made; while shee was living with them.

40 But Peter put them all forth, & kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And shee opened her eyes, and when shee saw Peter, shee said, Lord, stand up.

41 Then he gaue her the hand and lift her up, and called the Saints and widowes, and presented her alive.

42 And it was knowne throughout all Joppa, and many believed in the Lord.

43 And it came to passe, that hee sarped in many daies at Joppa with our Simon the Tanner.

CHAP. XXI.

1 Cornelius admonished by the Angel. 7 He sendeth to Petrus. 12 The vision that Peter saw. 17 How hee was sent to Cornelius. 22 The Gentiles also receive the Spirit, and are baptized.

1 Then there was at Cesarea a certaine man, called Cornelius, a Centurion of the band called the Italian band,

2 A devout man; and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 Hee was in a vision evidently (about the ninth houre of the day) an Angell of God coming in to him, and saying unto him, Cornelius,

4 But when he looked on him, he was as

frail,

Or, strusse thy couch together. Meaning, the greatest part, a place to call, led, and not a citie. That is, a den, or, roe bucks. Or, rich.

To the intent they might bury her afterwards; for this was their custome.

For the was resolved to live rather; others might have occasion to believe, & glorify God, then for her owne sake.

Or, carried.

Who had forsaken all superstitions, & gave himselfe to the true service of God.

That is, God did accept them, whereof it follows, y^e had faith, for it is impossible to please God.
 Use that I speak words unto thee whereby thou shalt be saved, and all thine house.

Which was midday.

As camels, horses, dogs, oxen, herpe, swine, and such like, which many nourish for his vice.
 Or common.

Intaking away the difference between vice and cleane, he sheweth there is no difference between the Lewes and Gentiles.
 Take it not for polluted and impure.

Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

fraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine almes are come up into remembrance before God.

Nowe therfore sende men to Joppa, and call for Simon, whose surname is Peter.

He lodged with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.

And when the Angel which spake unto Cornelius, was departed, he called two of his seruantes, and a souldier that feared God, one of them y^e waited on him, and tolde them all things, and sent them to Joppa.

On the morowe as they went on their iourney, and byewe nere unto the citie, Peter went by vpon the house to praye, about the .ix. houre.

Then waxed he an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, & was let downe to the earth.

Wherein were all manner of foure footed beastes of the earth, & wilde beasts & creeping things, & foules of the heauen.

And there came a voyce to him, Arise, Peter: hill, and eat.

But Peter saide, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

And the voyce spake vnto him againe the seconde time, The things that God hath purified, pollute thou not.

This was so done thise: and the vessel was drawen by againe into heauen.

Nowe while Peter doubted in himselfe what his vision which he had scene, meant, behold, the men which were sent fro Cornelius, had inquired for Simons house, and stood at the gate.

And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

And while Peter thought on the vision, the Spirit said vnto him, Beholde, thise men seke thee.

Arise therefore, and get thee downe, and goe with them, ands doubt nothing: for I haue sent thein.

Then Peter went downe to the men, which were sent vnto him from Cornelius, and saide, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to sende for thee into his house, and to heare thy words.

Then called hee them in, and lodged them the next day, Peter went forth with them, and certaine brethren from Joppa accompanied him.

And the day after, they entered into Caesarea. Nowe Cornelius waited for

them, and had called together his kinsmen, and speciall friends.

And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

But Peter tooke him by the hand, and said, Stand vp: for euen I myselfe am a man.

And as he talked with him, he came in, & found many that were come together.

And he said vnto them, Pe knowe that it is an vnlawfull thing for a man that is a Iewe, to companie wth come vnto one of another nation: but God hath shewed me, that I shoud not call any man polluted or vncleane.

Therefore came I vnto you without saying nay, when I was sent for. I alie therefore, for what intent haue ye sent for me?

Then Cornelius saide, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

And saide, Cornelius, thy prayer is heard, & thine almes are had in remembrance in the sight of God.

Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who together with me, shall speake vnto thee.

Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

Then Peter opened his mouth, & saide, Of a truth I perceiue, that God is no acceptor of persons.

But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Pe knowe the woide which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lords of all,

Euen the woide which came through all Iudea; beginning in Galilee, after the Baptisme which Iohn preached,

To wit, howe God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deo: that is, whight and doeth hurt

And were are witnesses of all things which hee did both in the lande of the Iewes, and in Jerusalem: whom they all knewe, hanging him on a tree.

But God raised vp the thirde day, and caused that hee was shewed openlie:

Not to all the people, but vnto the witnesses chosen before of God, euen to us which did eate and drinke with him, after hee arose from the dead.

And hee commanded vs to preach vnto the people, and to testifie, that it is hee, that is ordained of God a iudge of quicke and dead.

To him also giue all p^rphets witness, that through his Name all that

Shewed too much reverence & farre passing decent order, as though Peter had bene God.

Or, common.

Deut. 10. 17.

3. chron. 19. 7.

iod 34. 19.

Eccl. 6. 7.

Eccl. 3. 16.

rom. 2. 11.

gal. 3. 6.

eph. 6. 9.

col. 3. 15.

1. pet. 1. 17.

By this speech

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k That is, hee

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Luk. 2. 14.

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1. the. 1. 14.

micah. 7. 1. 1.

believe chap. 15.

believe in him, shall receive remission of finnes.

44. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45. So they of the circumcision which believed, were astonished, as many as came with Peter, because that on Gentiles also was poured out the gift of the holy Ghost.

46. For they heard them speake with tongues, and magnifie God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48. So he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tary certaine daies.

CHAP. XI.

1. Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church appeareth. 31 The Church increaseth. 32 Barnabas and Paul preach at Antiochia. 38 Agabus prophesieth dearth to come. 39 And the remede.

NOWE the Apostles and the brethren that were in Judea, heard, that the Gentiles had also received Jesus word of God.

2. And when Peter was come by to Jerusalem, they of the circumcision contended against him.

3. Saying, Thou wentest in to men which were uncircumcised, and hast eaten with them.

4. Then Peter began, and expounded the thing in order to them, saying,

5. I was in the cite of Toppa, praying, & in a trance I saw this vision, A certaine vessel coming downe as it had bene a great sheet, let downe from heauen by the foure corners, and it came to me:

6. Toward which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beastes, and creeping thinges, and foules of the heauen.

7. Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8. And I saide, God forbid, Lorde: for nothing polluted is vnto me which hath at any time entered into my mouth.

9. But the voyce answered me the seconde time from heauen, The things that God hath purified, pollute thou not.

10. And this was done thre times, and all were taken by againe into heauen.

11. Then beholde, immediately there were thre men already come vnto the house where I was sent for by Cesaria vnto me.

12. And the Spirit saide vnto me, that I should go with them, without doubting: inso much these thre brethren came with me, and we entered into the mans house.

13. And he shewed vs, how he had seene an Angel in his house, which stood and said to him, Send men to Toppa, and call for Simon whose surname is Peter.

14. He shall speake wordes vnto thee, whereby both thou and all thy house shall be saved.

15. And as I beganne to speake, the holy Ghost fell on them, as euen as vpon vs

at the beginning,

16. Then I remembered the wordes of the Lorde, how he said, John baptized with water, but he shall be baptized with the holy Ghost.

17. For as much then as God gave them a like gift, as he did vnto vs, when we believed in the Lord Jesus Christ, who was I, that I could let God?

18. When they heard these thinges, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life.

19. And they which were scattered abroad because of the affliction that arose about Sennen, walked throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the wordes to no man, but vnto the Jewes onely.

20. Nowe some of them were euen of Cyprus & of Cyrene, which when they were come vnto Antiochia, spake vnto the Grecians, & preached the Lord Jesus.

21. And the handes of the Lorde was with them, so that a great number believed and turned vnto the Lord.

22. Then thinges of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto Antiochia.

23. When he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they should cleane vnto the Lord.

24. For he was a good man, and full of the holy Ghost, and faith, and much people loved him: so he went vnto the Lorde.

25. Then departed Barnabas to Tarsus to seke Saul:

26. And when he had found him, he brought him vnto Antiochia. & it came to passe, that a whole pece they were conueriant with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

27. In those daies also came Diophetus from Ierusalem vnto Antiochia.

28. And there stood by one of them named Agabus, a seuered by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iudea.

30. Which thing they also did, and sent it by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 Hee killeth Tainta. 4 And putteth Peter in prison. 7 Vpon the Lorde deliuereth by an Angel. 13 The horrible death of Herode. 24 The Gospel flourisheth. 35 Barnabas and Saul returning to Antiochia, take John also with them.

NOWE about that tyme, Herode the King stretched forth his handes to bere certaine of the Church,

nephew vnto Heoode the greater, and brother of Herodias.

n We ought not to debarre them of baptism whome God testifieth to be his: for seeing they haue the principal, that is lesse ought not to be denied them.

Jesus Christ.

a For they could not yete comprehend this secret which was hid from Angels themselves, euen from the creation of this world, Eph. 3. 8, 9. Col. 1. 26.

b He purged his fact before the Church.

Chap. 1. 24. and 4. 31.

Chap. 1. 5 & 19.

4. mar. 1. 1. mar.

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b There was another so named which was the sonne of Alpheus.
c It came then of a zeale nor religion, but only to flatter the people.
d Thenomber being sixtene was deuided by foures, to keepe diuers wardes.

Cap. 5. 19.

c Reade Mar. 6.

f For they thought that Herode would haue put him to death, as he had purposed.

g For they did know by Gods wordes, that Angeli were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights,

And hee killed James the brother of John with the sword.
And when hee sawe that it pleased the Jewes, he proceeded further, to take Peter also (then were the dayes of vniuersitye by.)
And when he had caught him, he put him in prison, and deliuered him to foure quartenions of souldiers to be kept, intending after the Passouer to bring him forth to the people.
So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.
And when Herode would haue brought him out vnto the people, the same night slepe Peter betweene two souldiers bound with two chaines, and the keepers before the doore kept the prison.
And behold the Angel of the Lord came vpon them, & a light shined in the house, and he smote Peter on the side, and raised him up, saying, Rise quickly. And his chaines fell of from his hands.
And the Angell saide vnto him, Gird thy selfe, and bind on thy sandals. And so he did. Then hee saide vnto him, Call thy garment about thee, and followe me.
So Peter came out and followed him, and knewe not that it was true, which was done by the Angell, but thought hee had scene a vision.
Now when they were past the first and the second watch, they came vnto the prison gate, that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angell departed from him.
And when Peter was come to him selfe, he saide, Now I know for a trueness, that the Lord hath sent his Angell, and hath deliuered me out of the hand of Herode, and from all the waiting for of the people of the Jewes.
And as hee considered the thing, hee came to the house of Marie, the mother of John, whose surname was Marke, where many were gathered together, and prayed.
And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.
But when hee knewe Peters voyce, he opened not the entrie doore for gladnesse, but came in, and tolde how Peter stood before the entrie.
But they saide vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then saide they, It is his Angell.
But Peter continued knocking, & when they had opened it, and sawe him, they were astonied.
And he beckoned vnto them with the hand, to holde their peace, and told them howe the Lord had brought him out of the prison. And he saide, See howe these things come vnto Iames and to the brethren; and hee departed and went into

another place.
I shewe alson as it was day, there was no small trouble among the souldiers, what was become of Peter.
And when Herode had sought for him, and found him not, he examined the keepers, and commaunded them to be led to be punished. And hee went downe from Iudaea to Cesarea, and there abode.
Then Herode intended to make warre against them of Cyprus and Sidon, but they came all with one accorde vnto him, and perswaded Blaesus the Kinges chamberlaine, and they desired peace, because their countrey was nourished by the Kings lande.
And vpon a day appointed, Herod asayed himselfe in royal apperell, and sat on the iudgement seat, and made an oration vnto them.
And the people gaue a shout, saying, The voyce of God, and not of man.
But immediatly the Angel of the Lord smote him, because hee gaue not glorie vnto God so as he was eaten of worms, and gaue by the ghost.
And the wordes of God grewe, and multiplied.
So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them John, whose surname was Marke.
And they distributed the almes sent from Antiochia, Chap. 11. 29.

CHAP. XIII.

Paul and Barnabas are called to preach among of the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preaches at Antiochia. 43 The faith of the Gentiles. 46 The seruants released. 48 They that are ordered to life, beleeue. 52 The fruit of faith.

There were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Sumicon called Nigir, and Lucius of Cyrene, and Manahem (which had bene brought vp with Herode the Tetrarch) and Saul.
Nowe as they ministered to the Lozde, and fasted, the holy Ghost saide, Separate me Barnabas & Saul, for the worke wherunto I haue called them.
Then fasted they, and prayed, and layde their hands on them, and let them goe.
And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.
And when they were at Salamis, they preached the wordes of God in the Synagogues of the Jewes: and they had also John to their minister.
So when they had gone throughout the yle vnto Paphos, they founde a certaine sorcerer, a false piophet, being Jewe, named Barisius.
Which was with the Deputy Bergine Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the wordes of God.
But Elymas, the sorcerer (say so is his name

h Which was teile sayd, by reason of the brethren.
i Both by flatterring words, and also by bribes.
k Which he should haue done if he had punished the flatterers, of whose vanities he complained, when he was a dying, as Iosephus writeth.
l The violence of the punishment declareth howe God detesteth pride, and tyrannies his word, the more doth it increase.
m Which was to the more that tyrants goe about to suppress Gods word, the more doth it increase.
n Which was to distribute the almes sent from Antiochia, Chap. 11. 29.
o This declareth that God collecth of all sorts both he and low.
p The word signifieth to execute a publike charge, as the Apostle sheweth so that here is shewed, they preached, and prophesied.
Chap. 14. 26.

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Paul (which also is called Saul) being full of the holy Ghost, set his eyes on him.

10 And said, O full of all subtiltie & all mischief, the childe of the druil, and enemie of all rightousnesse, wilt thou not cease to pervert the straight wayes of the Lord?

11 Nowe therefore behold, the hand of the Lord is upon thee, & thou shalt be blinde, and not see the sunne for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, beleived, and was astonished at the doctrine of the Lord.

13 Nowe when Paul and they that were with him were departed by shippe from Perga, they came to Antiochia a cite of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia a cite of Syria, and went into the Synagogue on the Sabbath day, and satte downe.

15 And after the lecture of the law & Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye haue any worde of exhortation for the people, say on.

16 Then Paul stood up and bekened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the lande of Egypt, and with an high arme brought them out thereof.

18 And about the time of fourtie yeres, suffered he their iniquities in the wilderness.

19 And hee destroyed seven nations in the land of Chanaan, & deuoided their lande to them by lot.

20 Then afterwarde he gaue vnto them Iudges about foure hundred and fiftie yeres, vnto the time of Samuells the Prophet.

21 So after that, they desired a king, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres.

22 And after he had taken him away, hee raised by David to bee their king, of whom hee witnessed, saying, I haue found David the sonne of Jesse, a man after mine owne heart, which wil do all things that I will.

23 Of this mans seede hath God according to his promises raised vp to Israel, the Saviour Jesus:

24 When John had first preached before his coming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but behold, there cometh

one after me, whose shoe of his fete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abrahams, and whosoever as among you feareth God, to you is it word of this saluation sent.

27 For the inhabitants at Jerusalem, and their rulers: because they knew him, not, nor yet the wordes of the Prophetes, which are reade euery Sabbath them for their day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tree, and put him in a sepulchre.

30 But God raised him up from the dead.

31 And he was seene many daies of them, which came by touch him from Galile to Jerusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promises made vnto the fathers.

33 God hath fulfilled it vnto vs, their children, in that he raised by Jesus, even as it is written in the seconde Psalm, Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee raised him up from the dead, no moze to returne to the graue, he hath saide thus, I will gine you such holp things of Dauid, which are faithfull.

35 Wherefore hee saith also in another place, Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, he slept, and was laide with his fathers, and saw corruption.

37 But he whome God raised up, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that though this man is preached vnto you the forgimenes of sinnes.

39 And from all things, from which ye could not be iustified by the law of Moses, by him euery one that belieueth, is iustified.

40 Beloue therefore, least that come vpon you, which is spoken of in the Prophetes,

41 Beholde, pee despisers, and wonder, and vanish away: for I worke a worke in you, which ye shall thinke sharply, if a man would declare it.

42 And when they were come out of the Synagogue of the Jewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Nowe when the Congregation was dissolved, many of the Jewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

e Which are the doctrine of the Apostles, that onely leadeth vs to God.

a This was another Antiochia then that which was in Syria.

e This declareth the Scripture is given to teach & exhort vs, & that they refused none that had gifts to set forth Gods glory & to edifie his people.

Exod. 1.9.

Exod. 1.3.14.

Exod. 16.1.

f Here is declared the great patience and long suffering of God before hee punisheth.

Iob. 14.1.

Isa. 63.9.

g For these 405 yeres were not fully accomplished, but there lacked 3. yeres, counting from the birth of Isaac, to the distribution of the land of Chanaan.

1. Sam. 8.5.

1. Sam. 9.15.16.

Ch. 10.1.

1. Sam. 16.13.

Isa. 49.29.31.

Isa. 11.1.

Mar. 1.1. mar. 4.2

Iude. 1.2.3.

h When his office drew to an ende, he sent his disciples to Christ.

Mar. 1.7.

Ioh. 14.26.

1. They disdain-
ed that the
Gentiles should
be made equal
with them.

Mat. 10. 6.
Which is, to
knowe one only
God, and whom
he hath sent, Je-
sus Christ.

1/a. 49. 6.
1/a. 5. 12.
None can be-
lieue, but they
whome God do-
eth appoint be-
fore all begin-
nings to be sa-
ued.

He meaneth
superstitious
women, & such,
as were led with
a blind zeale, al-
beit the comon
people esteemed
them godly, and
therefore Luke
speakech as the
world esteemed
them.

Mat. 10. 14. Mar.
6. 11. Luke 9. 5.
chap. 13. 6.

4 Which would
not obey the do-
ctrine, neither
suffer themselves
to be persuaded
to beleue the
word, & to im-
brace Christ.

I into much p
at the people
were moued at
the doctrine.
So both Paul
& Barnabas
remained at
Ephra.

44 And the next Sabbath day came almost
the whole cite together, to heare p woꝝ
of God.

45 But when the Jewes sawe the people,
they were full of enuie, and spake against
those things, which were spoke of Paul,
contrarying them; and rasing on them.

46 Then Paul & Barnabas spake boldly,
and said, "It was necessary for the woꝝ
of God should first haue bene spoken un-
to you: but seeing ye put it from you, and
iudge your selues unworthy of euertast-
ing life, we turne to the Gentiles."

47 For so hath the Lord commaunded vs,
saying, "I haue made thee a light of the
Gentiles, that thou shouldest be the sal-
uation vnto the end of the world."

48 And when the Gentiles heard it, they
were glad, and glorified the woꝝ of the
Lord: and as many as were ordeined
vnto eternal life beleued.

49 Thus the woꝝ of the Lord was publi-
shed throughout the whole countrey.

50 But the Jewes stirred certaine deuout
and honourable women, and the chiefe
men of the cite, and raised persecution a-
gainst Paul and Barnabas, and expel-
led them out of their coastes.

51 But theyooke off the dust of their
feet against them, & came vnto Iconium.

52 And the disciples were filled with ioy,
and with the holy Ghost.

CHAP. XIII.

3 God giueth successe to his worde. 6 Paul and
Barnabas preache at Iconium and are persecuted.

13 At Lystra they would do sacrifice to Bar-
nabas and Paul, vvhich refuse it, and exhort the peo-
ple to vvorship the true God. 19 Paul is stoned.

22 They confirme the disciples in faith and pa-
tience. 23 Appoint ministers. 26 And passing
through many places, make report of their diligence
at Antiochia.

1 And it came to passe in Iconium, that
A they went both together into the Syna-
gogue of the Jewes. And so spake,
that a great multitude both of the Jewes
and of the Grecians beleued.

2 But the vnbelieving Jewes stirred vp,
& corrupted the mindes of the Gentiles
against the brethren.

3 So these two abode there a long time,
and spake boldly in the Lord, which gave
testimonie vnto the woꝝ of his grace,
and caused signes & wonders to be done
by their hands.

4 But the people of the cite were deni-
ed: and some were with the Jewes, and
some with the Apostles.

5 And when there was an assault made
both of the Gentiles, and of the Jewes
with their rulers, to doe them violence, &
to stone them,

6 They were ware of it, and fled vnto Ly-
stra, and Derbe, cities of Lycaonia, and
vnto the region round about.

7 And there were preaching the Gospel.

8 I Now there sat a certaine man at Ly-
stra, impotent in his feet, which was a
creeple from his mothers wombe, who
had neuer walked.

9 He heard Paul speake: who beholding

him, and perceiuing that he had faith to
be healed,

10 Said with a loude voyce, "Stand vp,
right on thy feet. And he leaped vp, and
walked."

12 Then when the people sawe what me-
as Paul had done, they lift vp their voices,
saying in the speech of Lycaonia, Gods
are come downe to vs in the likeness of
men.

13 And they called Barnabas, Jupiter,
and Paul, Mercurius, because he was
the chiefe speaker.

14 Then Jupiters Priest, which was be-
fore their cite, brought bulles with gar-
lands vnto the gates, and would haue
sacrificed with the people.

15 But when the Apostles, Barnabas &
Paul heard it, they rent their clothes,
and came in among the people, crying,

16 And saying, Men, why doe ye these
things? We are euemen subiect to the
like passions that ye be, and preach vnto
you, that ye should turne fro these vaine
doles vnto the living God, which made
heauen & earth, and the sea, and all things
that in them are.

17 Who in times past suffered all the Gen-
tiles to walke in their owne waies.

18 Nevertheless, he left not himselfe with-
out a witnesse, in that he did good and
gane vs raine from heauen, and fruitful
seasons, filling our heartes with food,
and gladnesse.

19 And speaking these things, scarce restra-
ined they the people, that they had not sa-
crificed vnto them.

20 Then there came certaine Jewes from
Antiochia and Iconium, which when
they had perswaded the people, stoned
Paul, and drew him out of the cite, sup-
posing he had bene dead.

21 Howbeit, as the disciples stood round
about him, he arose vp, and came into
the cite, & the next day he departed with
Barnabas to Derbe.

22 And after they had preached to that ci-
tie, and had taught many, they returned
to Lystra, and to Iconium, and to Anti-
ochia,

23 Consenting the disciples hearts, and ex-
horting them to continue in the faith, af-
firming that we must through many as-
suctions enter into the kingdome of God.

24 And when they had ordeined them El-
ders by election in euery Church, and
yauch, and fasted, they commended them
to the Lord in whom they beleued.

25 Thus they went throughout Pisidia,
and came to Pamphilia.

26 And when they had preached the word
in Perga, they came downe to Attalia,

27 And thence sailed to Antiochia, from
whence they had bene com-mended vnto
the grace of God, to the woꝝke which
they had fulfilled.

28 And when they were come, and had ga-
thered the Church together, they rehear-
sed all the things that God had done
by them, and howe he had opened the
doore of faith vnto the Gentiles.

Act. 1.

11 Iap to thee
in the name
of the Lord
Jesus Christ.

b That is, crim-
ed with flow-
ers & garlands,
as the meaneth
before the gates
of the house

where the Apo-
stles lodged: for
the temple was
without y town,
and therefore y
Priest brought
the sacrifices (as
he thought) to
the gods them-
selues.

d In signe of de-
testing and ab-
horring gir.
e That is, not
without our in-
firmities & sins,
and also subiect
to death.

Gen. 1. 1
1/a. 1. 4. 6. 7
reuel. 1. 4. 7
1/a. 8. 1. 1. 2. 3.
rom. 1. 2. 4.

f To liue after
their owne fantas-
ies, not prescri-
bing vnto them
any religion.
g To take from
men all excuse.
h That being sa-
tified they
might reioyce.

i But that they
should goe
vnto their home.

And whiles
they tarped &
taught, three
came, &c.

And d vpon
ing boldly,
perswaded the
people to fors-
ake them: say,
said they, they
say nothing
true but lie in
all things.

2 Cor. 1. 1. 2. 5.
i The word sig-
nifieth to elect
by putting vp
the hand, which
declareth that
ministers were
not made with-
out the consent
of the people.
Chap. 13. 1. 4.
k By their mi-
nisterie.

23 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 21 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia. 39 And separate company because of Iohn Marke.

a As Gerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whēce they came, did much preuaile to perswade abroad.

Gal. 5. 12.

Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye can not be saved.

2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined Paul and Barnabas, and certaine other of them should go vnto Jerusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Jerusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared what things God had done by them.

b Which were factious, and giuen to dissension

5 But sayde they, certaine of the sect of the Pharisees, which bid beleue, rose vp, saying, that it was needful to circumcise them, and to command them to keepe the Lawe of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

Chap. 10. 20.
Eti. 13.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them, Ye men and brethren, ye knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospell and beleue.

8 And God which knoweth the heartes, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

c As touching adoption and eternall life, d By faith God purifier h the heart.

1. Cor. 1. 2.

Chap. 10. 43.

e They purpose by tempt God, which lay greater charges on mens consciences, the they are able to beare.

Mat. 23. 4.

f And not by the Lawe for it is a clog to the conscience, & we can not be deliuered thereby.

1. Pet. 1. 1.

Amos 9. 11.

g That is, the Church, wherof the Temple was a figure.

9 And he put no difference betwene vs and them, after he had purified their heartes.

10 Nowe therefore, why tempt ye God, to lapa poke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Jesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes & wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this, I will returne, and will builde againe the tabernacle of David, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

17 That the residue of men might seeke

after the Lord, and all the Gentiles vpon whome my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his woyses.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine them selues from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For I knowe of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles & Elders with the whole Church, to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, sende greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with woyses, and combred your mindes, saying, Ye must be circumcised and keepe the Lawe: to whome we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen by their liues for the Name of our Lord Jesus Christ.

27 We haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.

31 And when they had read it, they reioiced for the consolation.

32 And Judas & Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

vnto you, do not to others. Or, comferte: d. a Having desired leave of the Church, the brethren prayed God to prosper their iourney. o Who for iust causes, changed his minde. And

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge al one God, & one sauour Christ Iesus.

i For some thought it none offices to be present in the idol temples, & there to banquet: which S. Paul saith, is to drink the cup of the deuil,

1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custome. As touching a striged thing & blood, they were not vnawful of the selues, & therefore were observed but for a time.

l And whatsoeuer they would not shoud be done to them selues, they should not doe it to others.

m Therefore the ceremonies commanded by God could not so soone be abolished, til the liberty of the Gospell were better knowne.

n Whome the holy Ghost hath moued and directed to ordain, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance,

Exod. 14. 31. iudg. 7. 10.

hag. 1. 13.

o And what so euer we would not that men should doe

a Having desired leave of the Church, the brethren prayed God to prosper their iourney. o Who for iust causes, changed his minde. And

Would take
John, &c.

God suffreth
the most perfite
to fall, and yet
turneth their in-
firmities to the
setting forth of
his glory, as
this breach of
company caused
the word to be
preached in more
places.

Rom. 16. 11.

Phil. 1. 19.

1 Thess. 1. 3.

At least the Jewes

should discipline

him as one that

was prophane,

and without

God.

God chuseth

not onely men,

but also appoint-

eth counreys

where his worde

shall be preached,

and onely as he

will.

Meaning, Asia

the lesse.

of Iffus.

Called also

Antignia, and

Alexandria.

We ought not

to credit visions,

except we be

assured thereof

by the Spirit of

God.

Which is in

the borders of

Thracia and Ma-

cedonia.

In Greeke &

Latine the word

is called Colo-

nia, which can

not otherwise

be well expre-

ssed, but by such

circumstance of

wordes.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul saide vnto Barnabas, let vs retorne, and visite our brethren in euery cite, where we haue preached the worde of the Lord, and see howe they doe.

37 And Barnabas || counselled to take with them Iohn, called Mark.

38 But Paul thoughte it not mete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Mark, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went throug Syria and Cilicia, establishing the Churches.

CHAP. XVI.

1 ¶ When Paul had circumcised Timothy, he tooke him with him. 7 The spirit called them from one countrey to another. 14 Lydia is conuerred. 28 Paul and Silas imprisoned, conuert the taylor. 37 And are deliuered as Romanes.

1 ¶ Then came he to Drebe and to Lydia: and beholde, a certaine discipule was there, named * Timothy, a womanes sonne, which was a Jewesse and beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, rejoyced well.

3 Therfore Paul woulde that he should go forth with him, & tooke and circumcised him, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 And as they went throug the cities, they deliuered them the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 ¶ Nowe when they had gone throug out Mysie, and the region of Galatia, they were * forbidden of the holp Spolite to preach the word in * Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirite || suffered them not.

8 Therfore they passed throug Mysia, and came downe to * Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seen the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a strait course came to Samothracia, and the next day to * Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe cite in the partes of Macedonia, and of whose inhabitants came

from thence to dwell there, and we were in that cite abiding certaine dayes.

13 And on the Sabbath day, we went out of the cite, besides a river, where they were wont to * pray: & we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman, named Lydia, a seller of purple, of the cite of * Thyras, which worshipped God, heard v: whose heart the Lord opened, & she attended vnto things which Paul spake.

15 And when she was baptised, and her housholde, she besought vs, saying, If ye haue iudged mee to be faithfull to the Lord, come into mine house, and abide there: and the constrained vs.

16 And it came to passe that as we went to prayer, a certaine maide heauing * a spirit of diuination, met vs, which gaue her masters much bantage with diuining.

17 She followed Paul and vs, and crept, & saying, These men are the seruantes of the most high God, which shew vnto vs the way of saluation.

18 And thus did she many daies: but Paul being grieved, turned about, and said to the spirit, I commaund thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters sawe that the hope of their gain was gone, they caught Paul and Silas, and dyde them into the market place vnto the Magistrates.

20 And brought them to the gouernours, saying, These men which are Jewes, trouble our cite,

21 And preach obdinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Souerour sent them their clothes, and * commaunded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the taylor to keepe them surety.

24 Who hauing receiued such commaundement, cast them into the * inner prison, and made their sorte fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, and sung a Psalm vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: & by and by all the doores opened, & euery mans doore was loosed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison doores open, hee dyde out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cried with a loud voice, saying, Do thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and said, My lords, what must I doe to be saved?

31 And they said, Belieue in the Lord Ie-

h Where the Christians accustomed to assemble their church, when the infidels persecuted them.

Leuis. 24. 27. deut. 18. 10. 11. 1. cor. 12. 7.

i Which could gesse, and fore-decree of things past, present and to come: which knowledge in the names of God permiteth to the deuil.

k Satan, although he spake the truth, yet was his malicious purpose to cause the Apostles, to be troubled as sedicious persons, and teachers of strange religion.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34. m To wit, the clothes of Paul and Silas.

n. Cor. 11. 25. 1. thess. 2. 2. Or, in the bottom of the prison, or in a dungeon.

his Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the word of the Lorde, and to all that were in his house.

33 Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptised with all that belonged vnto him straightway.

34 And when he had brought them into his house, he set meat before them, and reioiced that he with all his household beleened in God.

35 And when it was day, the Countenours sent the sergeantes, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The Countenours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncoudeined, which are Romanes, they haue cast vs into prison, and now would they put vs out vnto the street: nay verily: but let them come and bing vs out.

38 And the sergeantes tolde these wordes vnto the Countenours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Epida: and when they had sent the dyethen, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica, 4 Where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and sheweth fruit of his doctrine.

1 **N**OWE as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes.

2 And Paul, as his manner was, went in vnto them, and the Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.

4 And some of them beleened, and ioynd in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Jewes which beleened not, moued with enuie, tooke vnto them certaine vagaboundes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, & made assault against the house of Jason, and sought to bring them out to the people.

6 But when they found them not, they bewee Jason and certaine dyethen vnto the heads of the cite, saying, These are they which haue subuerted the state of the world, and here they are,

7 Whome Jason hath receined, and these all doe against the decrees of Celsar, say-

ing that ther. is an other King, one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Jason and of the other, they let them goe.

10 And the dyethen immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Jewes.

11 These were also more noble men then they which were at Thessalonica, which receined the word with all readines, and searched the Scriptures daily, whether these things were so.

12 Therefore many of them beleened, and of honest women, which were Grecians, and men not a fewe.

13 But when the Jewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the dyethen sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commendement vnto Silas & Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Jewes, and with them that were religious, and in the market daily with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some saide, What wilt this babler say? Others said, We heare him say newe doctrine, which he saith to be a letter sort of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: we would know therefore, what these things mane.

21 For all the Athenians, and strangers which dwelt there, gaue them felicitie, which dwelt there, either to tell, or to heare newes.

22 Then Paul stood in the middes of Mars street, and saide, Men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and behelde your deuotions, I founde an altar wherein was inscribed, vnto the vngod.

24 Where I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper. h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, where of Paul was accused, or els was led thither because of the report of people, whose eares were tickled to heare newes.

25 Which was also called Areopagus.

a Like quarrelling.

b Not more excellent of birth, but more proper and courageous in receiving the word of God: for he compared them of Berea with them of Thessalonica who persecuted the Apolles in Berea.

c This was not only to try if these things which they had heard, were true, but also to confirm them selves in faine, and to increase their faith.

d Or had the charge to conduct him safely.

e Such was his fervent zeale towards Gods glorie, that he laboured to amplify the same both in reason, and out of season.

f Who helde that pleasure thens, I perceiue that in all things ye were as mens whole felicitie.

g Who taught that vertue was only mans felicitie.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, where of Paul was accused, or els was led thither because of the report of people, whose eares were tickled to heare newes.

i Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

j Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

k Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

l Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

m Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

n Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

o Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

p Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

q Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

r Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

s Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

t Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

u Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

v Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

w Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

x Or had I stood, and said, vnto the people, which notwithstanding they neuer attained vnto, I was called, or worshipper.

He groundeth
his religion vpon
the multitude
and authori-
tie of the
world, as doe
the Papists.
Rom. 16. 23.
1 Cor. 1. 4.
Cal. 4. 10.

And set him
in an high place
where the peo-
ple could not
come neere him,
but whence they
might wel heare
his voyce.

Antiquitie and
the counteines
of the Priests
brought in this
superstition: for
it is written that
the temple being
repared seven
times, this idole
was neuer chan-
ged. Plin. lib. 1. 6.
40. by such de-
lations & worlde
ismost easilly
abused.
He pacifieth
the people by
worldly wise-
dome, and hath
no respect to re-
ligion.

all Asia, and the two by two worshippeth,
should be destroyed,
18. Nowe when they heard it, they were
full of wrath, & crept out, saying, Great
is Diana of the Ephelians.
19. And the whole cite was full of confu-
sion, and they rushed into the common
place with one assent, & caught Scaus,
and Aristarchus, men of Macedonia,
and Pauls companions of his journey.
20. And when Paul would have entred in
unto the people, the disciples suffered
him not.
21. Certaine also of the chiefe of Asia which
were his friends sent unto him, desiring
him that he woulde not present himselfe
in the common place.
22. Some therfore crept one thing, and
some another: for the assemble was out
of order, and the more part knewe not
wherefore they were come together.
23. And some of the companie towe forth
Alexander, the Jewes thrusting him for-
wardes. Alexander then beckened with
the hand, and would haue excused the
matter to the people.
24. But when they knewe that he was a
Jewe, there arose a shout almost for
the space of two houres, of al men, crying,
Great is Diana of the Ephelians.
25. Then the cōvne clarkes, when he had
slayed the people, said, Ye men of Ephe-
sus, what man is it that knoweth not,
howe that the cite of the Ephelians is
a worshippers of the great goddesse Dia-
na, and of the image, which came downe
from Iupiter?
26. Foring then that no man can speake
against these things, ye ought to be ap-
pealed, and to do nothing rashly.
27. For ye have brought hither these men,
which have neither committed sacriledge,
neither do blaspheme our goddesse.
28. Wherefore, if Demetrius and the
craftes men which are with him, haue a
matter against any man, the lawe is o-
pen, and there are Deputies: let them
accuse one another.
29. But if ye inquire any thing concerning
other matters, it may be determined in
a lawfull assemble.
30. For we are euen in iopardie to be ac-
cused of this dayes sedition, for alacrity
as there is no cause, whereby we may
give a reason of this concourse of people.
31. And when he had thus spoken, he let
the assemble depart.

CHAP. XX.

Paul goeth into Macedonia and into Grecia.
7. He celebrateth the Lords Supper, and preacheth.
9. At Troas he raysh up Eutychus. 17. At Ephe-
sus he calleth the Elders of the Church to-
gether, committeth the keeping of Gods stocke unto
them, warneth them of false teachers, maketh his
prayer with them, and departed by ship towards
Ierusalem.

Nowe after the tumult was ceased,
Paul called the disciples unto him,
and embraced them, and departed
to goe into Macedonia.

And when he had gone through those

parts, and had exhorted them with ma-
ny wordes, he came into Grecia.

And hauing tarped there three moneths,
because the Jewes laid wait for him, as
he was about to saile into Syria, he pur-
posed to retorne throug Macedonia.

And there accompanied him into Asia,
Sopater of Berea, & of them of Thessa-
lonica, Aristarchus, and Secundus, and
Scaus of Berbe, and Timotheus, and of
them of Asia, Trochicus, & Trophimus.

These went before, and tarped vs at
Troas.

And we sailed forth from Philippi,
after the dayes of unleavened bread, and
came unto them to Troas in fure dayes,
where we abode seven dayes.

And the first day of the weeke, the dis-
ciples being come together to brea-
ke bread, Paul preached unto them, ready
to depart on the morowe, and continued
the preaching unto midnight.

And there were many lightes in an up-
per chamber, where they were gathered
together.

And there sate in a windowe a certaine
young man, named Eutychus, fallen in-
to a deepe sleepe: and as Paul was long
preaching, he overcome with sleepe, fell
downe from the thirde loft, & was taken
up dead.

But Paul went downe, & laid himselfe
vpon him, & embraced him, saying, Trou-
ble not your selues: for his life is in him.

So when Paul was come vp againe,
and had broken bread, & eaten, hee com-
muned a long while till the dawning of
the day, and so he departed.

And they brought the body a line, and
they were not a little comforted.

Then he went forth to ship, and sail-
ed into the cite of Miletus, that wee might
receiue Paul there: for so had hee ap-
pointed, and would himselfe goe a foote.

Nowe when he was come unto vs to
Miletus, and wee had receiued him, wee
came to Mithilene.

And wee sailed thence, and came the
next day ouer against Chios, and the next
day wee arrived at Samos, and tarped at
Troglum: the next day wee came to
Miletum.

For Paul had determined to saple by
Ephesus, because hee would not spende
the time in Asia: for hee hasted to be, if
he could possible, at Ierusalem, at the day
of Pentecoste.

Wherefore from Miletum he sent to
Ephesus, and called the Elders of the
Church.

Who when they were come to him, hee
said unto them, Ye knowe from the first
day that I came into Asia, after what man-
ner I haue bene with you at all seasons,
serving the Lord with all modestie,
and with many teares, and tentations,
which came vnto me by the lapings as
Christ.

And howe I kept & backe nothing
that was profitable, but haue shewed feare, nor dis-
pon, and taught pon openly, & through-
out gaine.

a He remained
there these
dayes, because
he had better
opportunitie to
teach: also the
abolishing of
Lawe was not
yet knowne.
b Which we cal
Sunday. Of this
place and also of
the 1. Cor. 16. 2.
we gather that
the Christians
visited to haue
their solempne
assemblies this
day, laying aside
the ceremonie
of the Jewish
Sabbath.
c To celebrate
the Lords Sup-
per.
Chap. 3. 45.
Or, vna.
d Which was a
cite of Mysia,
called otherwise
Apollonia, Plin.
lib. 5, chap. 50.

Or, vna.
e I am y vocati-
e I am y vocati-
and ministerie.
f This vertue is
cōrary to boar-
sting and hie
minded: which
vices are dete-
stable in the fer-
uants of Iesus
Christ.

g I neither held
my tongue for
that was profitable,
but haue shewed
feare, nor dis-
pon, and taught
pon openly, & through-
out gaine.

h Which is the turning to God by newnelle of life.

i Which is the receiuing of the grace, which Christ doeth offer vs.

k That is, by the impulsion and commandment of f holy Ghost, whodraweth me as with a band. l By f Prophets. m In Jerusalem m I am not the occasion of any of your distractions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the proprietie, and vnto of the two natures in one person.

p Through their ambition, which is mother of all heresie & wickednes.

q To increase you with further graces, and to finish his worke in you.

r He promisseth to the faithful continual increase of grace, til they enter into the possession of that inheritance, which is prepared for them.

1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8.

s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

our euery house.

21 Witnessing both to the Iewes, and to the Greecians the repentance toward God, and i faith toward our Lord Iesus Christ.

22 And now behold, I goe bound in the spirit vnto Ierusalem, and knowe not what things shall come vnto me there.

23 But I knowe that the holy Ghost witnesseth in euery cite, saying, that bands and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfil my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I knowe that henceforth pe al through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take pou to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed pou all p counsel of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made pou ouersiers, to feede the Church of God, which he hath purchased with his owne blood.

29 For I knowe this, that after my departing shall greivous wolues enter in among you, not sparing the flocke.

30 Forsooner, of your owne selues shall men arise speaking p peruerse things, to drawe away after them.

31 Therefore watch and remember, that by the space of thre yeres I ceased not to warne euery one, both night and day with teares.

32 And now be brethren, I commend pou to God, and to the worde of his grace, which is able to builde further, and to giue pou an inheritance among all them, which are sanctified.

33 I haue coveted no mans siluer, nor golde, nor apparell.

34 But ye knowe, that these handes haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed pou all things, how that so labouring, ye ought to supporte the weak, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him.

38 Being chiefto say for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

The common prayers of the faithful. 9 Philipps four daughters propheticall. 13 Pauls constancie to beare the crosse, as Agabus and others foretold, although he was otherwise comforted by the brethren. 28 The great danger that he was in, & howe he escaped.

1 As he departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.

2 And we found a ship p went ouer vnto Phenice, and went aboide, and set forth.

3 And when he had discovered Cyprus, we left it on the left hand, and sailed to ward Syria, and arriued at Cyprus: for there the ship unladed the burden.

4 And when we had found disciples, we tarped there seuen dapes. And they tolde Paul through the Spirit, that he should not go vnto Ierusalem.

5 But when the dapes were ended, we departed, and went our way, and they all accompanied vs with their wives and children, euen out of the cite: and we kneeling downe on the shoie prayed.

6 Then when we had embraced one another, weooke ship, and they returned home.

7 And when we had ended the course from Cyprus, we arriued at Ptolemais, and saluted the brethren, & abode with them one day.

8 And the next day, Paul & they that were with him, departed, and came vnto Cesarea: & we entered into p house of a certain Episcopos, which was one of the seuen Deacons, and abode with him.

9 Nowe he had four daughters virgins, which did prophesie.

10 And as we tarped there many dapes, there came a certaine Propheete from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdel, & bound his owne handes and feet, and said, Thus saith the holy Ghost, So shall the Iewes at Ierusalem binde the man that oweth this girdel, and shall belure him into the hands of the Gentiles.

12 And when he had heard these things, both we and other of the same place besought him that he would not goe vnto Ierusalem.

13 Then Paul answered, and said, What doe ye weeping & breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dapes we trusted by our fardels, and went vnto Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto f Ioues: and the Elders were there assembled.

19 And when he had embraced them, he told by order all things, & God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods spirit.

b The holy Spirit reueiled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to susteine them.

Chap. 21.

c This office of Deaconship was but for a time, according as the congregation had neede, of otherwise.

d God would haue his seruants handes knowne to the intent that no man should thinke that he cast him selfe into wilful danger.

e This was not to make Paul afraid, but to encourage him against his bruite.

f Who was the chiefe or superintendence of the Church of Ierusalem.

sied the Lord, and saide vnto him. Thou
seest, brother, howe many thousande
Jewes there are which beleue, and they
are all zealous of the Lawe.

21 Nowe they are informed of thee, that
thou teachest all the Jewes, which are
among the Gentiles, to forsake Moyses,
and Lawe, that they ought not to cir-
cumcise their children, neither to lue
after the customes.

22 What is then to be done the multitude
must needs come together; for they shall
heare that thou art come.

23 Doe therefore this that we say to thee.
We haue foure men, which haue made
a vowe.

24 Them take, and purifie thy selfe with
them, & contribute with them, that they
may shawe their heads: and all shall
knowe, that those things, whereof they
haue bene informed concerning thee, are
nothing, but that thou thy selfe also wait-
hest and keepest the Lawe.

25 For as touching the Gentiles, which
beleue, we haue written, and determi-
ned, that they observe no such thing, but
that they keepe themselves from things
offred to idoles, and from blood, & from
that that is strangled, and from fornication.

26 Then Paul toke the men, and the next
day was purified with them, and entred
into the Temple, declaring the accom-
plishment of the dayes of the purifica-
tion, until that an offering shoulde be offred
for euery one of them.

27 And when the seven dayes were al-
most ended, the Jewes which were of
Asia (when they sawe him in the Tem-
ple) moued all the people, and lapde
hands on him.

28 Crying, Men of Israel, helpe: this is
the man that teacheth all men curie
where against the people, and the Lawe,
& this place: moreover, he hath brought
Grecians into the Temple, and hath
polluted this holy place.

29 For they had leue before Trophimus
an Ephesian with him in this citie, whome
they supposed that Paul had brought
into the Temple.

30 Then all the citie was moued, and the
people ranne together: and they toke
Paul, and drew him out of the Temple,
and forthwith the doores were shut.

31 But as they went about to kill him, ris-
dings came vnto the chiefe Captaine of
the band, that all Ierusalem was on an
vpoake.

32 Who immediatly toke soldiers and
Centurions, and ranne downe vnto
them: and when they saw the chiefe cap-
taine and the soldiers, they left beating
of Paul.

33 Then the chiefe captaine came nere &
toke him, and commaunded him to be
bound with two chaines, and deman-
ded who he was, and what he had done.

34 And one cryed this, another that, a-
mong the people. So when he could not
knowe the certaintie for the tumult, he

commaunded him to be led into the castle.

35 And when he came vnto the greeces,
it was so that he was borne of the sol-
diers, for the violence of the people.

36 For the multitude of the people follow-
ed after, crying, Away with him.

37 And as Paul shoulde haue bene led in-
to the castle, he saide vnto the chiefe Cap-
taine, May I speake vnto thee? Who
saide, Canst thou speake Greeke?

38 Art not thou the * Egyptian, who
before these dayes raised a sedition, and
led out into the wilderness foure thou-
sand men that were murderers?

39 Then Paul saide, Doubtlesse I am a
man which am a Jewe, and citizen of
* Carius, a famous citie in Cilicia, and
I beseeche thee, suffer me to speake vnto
the people.

40 And when hee had ginen him licence,
Paul stood on the greeces, and beckened
with the hande vnto the people: & when
there was made great silence, hee spake
vnto them in Hebrew tongue, saying,

CHAP. XXII.

Paul rebuketh an account of his life and doctrine.

25 Hee saith with the whippers by reason he was a ci-
tizen of Rome.

1 YE men, brethren and fathers, heare
my defence nowe towards you.

2 And when they hearde that hee
spoke in the Hebrew tongue to them,
they kept the more silence, and he saide,

3 I am verely a Iew, which am a Jewe
borne in * Tarsus in Cilicia; but bought
by this citie at the hande of Gamaliel,
and instructed according to the perfect
manner of the Lawe of the fathers, and
was zealous towards God, as ye all are
this day.

4 And I persecuted this way vnto the
death, binding and deliuering into pris-
on both men and women;

5 As also the chiefe Priests dothe beare me
witness, and all the state of the Elders:
of whom also I receiued letters vnto
the brethren, and went to Damascus to
brynge them which were there, bound vnto
Ierusalem, that they might be punished.

6 And so it was, as I journeyed and
was come nere vnto Damascus about
noone, that suddenly there shone from
heauen a great light rounde about me.

7 So I fell vnto the earth, and hearde a
voyce, saying vnto me, Saul, Saul, why
persecutest thou me?

8 Then I answered, Who art thou, Lord?
And he saide to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with me, saw
indeede a light and were afraide: but
they hearde not the voyce of him that
spoke vnto me.

10 Then I saide, What shall I doe, Lord?
And the Lord said vnto me, Arise, and
goe into Damascus: and there it shall be
tolde thee of all things, which are ap-
pointed for thee to doe.

11 So when I could not see for the glorie
of this light, I was led by the hand of them
which were with me, & came into Damascus.

12 And

g That is, accord-
ing to the man-
ners that our fa-
thers obserued,
which were
commaunded
by God.

h Who as yet
were not wel in
strud in
Christ.

i The ende of
this ceremonie
was thanksgiv-
ing, and was in
fistue by God,
and partly of ig-
norance and in-
firmity retained:
therefore S. Paul
supported there-
in the weakenes
of others, and
made himselfe
all to all men,
not hindring his
conscience.

1 Tim. 6. 18.
Rom. 13. 8.
Chap. 15. 20.
1 Tim. 6. 13.
Chap. 24. 18.

k In thinking
to appeale the
factious, and to
support the in-
firmes, he falleth
into the hands
of his enemies.
l By bringing in
such as were not
circumcised.

m Which were
valere capitaines
and had charge
ouer an hundred
soldiers.

n A notable ex-
ample of Gods
providence for
the defence of
his.

Chap. 5. 36.
o Ioseph. li. An.
vi. 20. ch. p. 11 &
de bello Iuda. li.
2. chap. 12.

Chap. 22. 3.

* Or, yeasou, ap-
excuse.

Chap. 12. 39.
a Whereby he
declareth his
modestie, dili-
gence and doc-
trine.

Chap. 8. 3.
* Or, thou professon
of the Christians.

Chap. 9. 1, 2.
b To the Jewes
to whom the
letters were di-
rected.

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Ioh. 2.1
e He sheweth that sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost. Chap. 3. 3.
 Chap. 7. 38.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by 3 Romanes, and was their Colonia, where of reade chap. 26. 12.

g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their childre, though they were not borne in the citie.

- 21 And one Ananias, a godly man, as pertaining to the Lawe, having good report of all the Jewes which dwelt there.
- 22 Came vnto me, and stood, and saide vnto me, Brother Saul, receive thy sight: and that same houre I looked vpon him.
- 23 And he saide, the God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.
- 24 For thou shalt bee his witness vnto all men of the things, which thou hast seene and heard.
- 25 Now therefore why tarrest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the Name of the Lord.
- 26 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,
- 27 And saue him saying vnto me, Make haste, and get thee quickelp out of Ierusalem: for they will not receiue thy witness concerning me.
- 28 Then I saide, Lords, they know that I am pruned, and bear in euery Synagogue them that beleue in thee.
- 29 And when the blood of thy martyrs Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.
- 30 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.
- 31 And they heard him vnto this word, but then they lift vp their voyces, & saide, Away with such a fellow from the earth: for it is not meete that he should liue.
- 32 And as they cryed and cast off their clothes, and theye dust vnto the aire,
- 33 The chiefe captaine commaunded him to be led into the Caste, and bade that he should be scourged, & examined, that he might knowe wherefore they cryed so on him.
- 34 And as they bounde him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Roman, and not condemned?
- 35 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Roman.
- 36 Then the chiefe captaine came, & saide to him, Tell me, Art thou a Roman?
- 37 And he said, Yea.
- 38 And the chiefe captaine answered, With a great summe obtained I this burghership. Then Paul saide, But I was so borne.
- 39 Then straightway they departed from him, which would haue examined him: and the chiefe captaine was also afraid, after he knewe that he was a Roman, and that he had bound him.
- 40 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Jewes, he looked him from his bondes, and commaunded the hie Priestes and all their Counsell to come together: and he brought Paul, and set him before them.

The answers of Paul being smit, & the overthrow of his enemies. 1. The Lord encourage him. 2. And because the Lawyers layd waste for him, he sent to Cesarea.

- 1 And Paul behelde earnestly the Countsell, and saide, Men and brethren, I haue in all good conscience feared God vntill this day.
- 2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.
- 3 Then saide Paul to him, God will smite thee, thou whited wal: for thou strest to iudge me according to the Lawe, and commaundest thou me to be smitten contrary to the Lawe?
- 4 And they that stood by, saide, Standest thou Gods hie Priest?
- 5 Then said Paul, I knowe not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euill of the Ruler of thy people.
- 6 But when Paul perceived that the one part were of the Sadduces, & the other of the Pharises, he cried in the Countsell, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.
- 7 And when he had saide this, there was a dissention betwene the Pharises and the Sadduces, so that tumult was deuised.
- 8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.
- 9 Then there was a great cry: and the Scribes of the Pharises part rose vp, & stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
- 10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of the, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the Caste.
- 11 And the night following the Lord stood by him, and saide, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witness also at Rome.
- 12 And when the day was come, certaine of the Jewes made an assemblie, and bound themselves with an oath, saying, that they would neither eat nor drinke, had till they killed Paul.
- 13 And they were more then fouerty, which had made this conspiracy.
- 14 And they came to the chiefe Priestes & Elders, and saide, We haue bounde our selues with a solemn oath, that we will eate nothing, until we haue slaine Paul.
- 15 Now therefore, ye and the Countsell sigenise to the chiefe captaine, that he bring him forth vnto you to morrowe, as though ye would knowe some thing vnto perfecting of him, and we, or euery one of us, will be ready to kill him.
- 16 But when Pauls sisters sonne hearde, but he hath infinite meanes to defeat their wicked practises.

a Paul doth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Lawe, doeth transgresse it.
 b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.
 c xod. 22. 28, Philp. 1. 3, chap. 14. 22.
 d He denieth not but there were other points, but he expresth that, for which the Sadduces that were the chiefe gouernours, hated him most.
 e Math. 22. 32.
 f Understanding both kinds, the Angels, and the spirits, which he concluded vnder one, and the resurrection which is the other part.
 g The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuill, except he bring his purpose to passe.
 h This declareth that God hath so many meanes to deliuer his children out of oldages, as there are creatures in the world, so that the aduersaries cannot conspire so craftily against the, or

of their laping a wait, he went, & entered into the castle, and tolde Paul.

17 And Paul called one of the Centurions unto him, and saide, Being this pong man unto the chiefe captaine: for he hath a certaine thing to shewe him.

18 So he tooke him, and brought him to the chiefe captaine, and saide, Paul the prisoner called me unto him, and prayed me to bring this pong man unto thee, which hath some thing to say unto thee.

19 Then the chiefe captaineooke him by the haunde, and went apart with him as lone, and asked him, What hast thou to shewe me?

20 And he saide, The Jewes have conspired to desire thee. & thou wouldest bring forth Paul to morow into the Counsell, as though they would inquire somwhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then fourtie men, which haue bounde themselves with an othe, that they will neither eate nor drinke, till they haue killed him: and nowe are they ready, and wait for thy promise.

22 The chiefe captaine then let the pong man depart, and charged him to speake it to no man, that hee had shewed him these things.

23 And hee called unto him two certaine Centurions, saying, Make ready two hundred soldiers, that they may goe to Cesarea, and horsemen fiftie, and ten, and two hundred with darters, at the third houre of the night,

24 And let them make ready an horse that Paul being let on, may bee brought safe unto Felix the Gouernour.

25 And he wrote an epistoll in this maner: Claudius Epilas, unto the most noble Gouernour Felix sendeth greeting.

26 As this man was taken of the Jewes, and shoulde haue bene killed of them, I came upon them with the garison, and rescued him, perceiving that he was a Roman.

27 And when I woulde haue knowne the cause, wherefore they accused him, I brought him forth into their counsell.

28 There I perceived that he was accused of questions of their lawe, but had no crime worthy of death, or of bondes.

29 And when it was shewed me, how that the Jewes laide wait for the man, I sent him straightway to thee, and commaunded his accusers to speake before thee the things that they had against him. Farewell.

30 Then the soldiers as it was commaunded them, tooke Paul, and brought him by night to Nitripatria.

31 And the next day, they left the horsemen to goe with him, and returned unto the castle.

32 Now when they came to Cesarea, they delivered the epistle to the Gouernour, and presented Paul also unto him.

33 So when the Gouernour had read it, hee asked of him: whence he was: and

when he understood that he was of Cilicia,

34 I will heare thee, sayd hee, when thine accusers also are come, and commaunded him to bee kept in Herodes iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix greiveth him, thinking to have a bribe, 28 And after leaueth him in prison.

NOWE after five dayes, Ananias the prie came downe with Felix the Gouernour, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and many things which raised vp are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks, him otherwise

4 But that I be not tedious unto thee, I have both craved thee, that thou wouldest heare vs of thy courteis a fewe wordes.

5 Certainly we haue founde this man a pestilent fellow, and a mouer of sedition among all the Jewes throughout the world, and a chiefe maintainer of the sect of the Nazarenes.

6 And hath gane about to pollute the temple, therefore we tooke him, & would haue iudged him according to our lawe:

7 But the chiefe captaine Epilas came vpon vs, and with great violence tooke him out of our hands.

8 Commaunding his accusers to come to thee: of whom thou wilt inquire: know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying that it was so.

10 Then Paul, after that the Gouernour had beckened unto him that hee shoulde speake, answered, I doe thee most gladly answer for my selfe, for as much as I demne it, know that thou hast bene of many peres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came hither to worship in Jerusalem,

12 And they neither found me in the temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the cite.

13 Neither can they proue any thing, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call herse) so we worship thee, thy God of my fathers, believing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that after the resurrection of the dead (which they themselves also thinke) shall be both of iust and vniust.

16 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

g As the Scribes and Pharisees termed the Christians doctrine.

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¶ Gail, that thou hast shewed these things to me.

¶ This letter was written partly in the favour of Paul, that his adheraries might not oppresse him. The captaine dissembled to commend his owne diligence: for he did not know that Paul was a Roman before he had rescued him, and given him to be lawfully examined.

¶ By this name the Romanes called every countrey which they had subdued.

2 For Felix by his diligence had taken Eleazarus the captain of the murderers, & put the Egyptian to flight, which raised vp tumultes in Iudea: for these things our praise be to God.

11 & 12. lib. 2. de bello Iudaico chap. 12.

13 Of these for the wicked termed the true christian religion.

14 Which taught people to maintain their liberties against the Romans: and the accusers approved both this sect, & their doctrine.

15 Or, captains of a thousand.

16 Or, governors before this, he ruled Trachonitis, Batanea, & Gaulanites.

17 So that those are not ignorant of their fashions: Not that his purpose was to the way (which they call herse) so we worship thee, thy God of my fathers, believing all things which are written in the Law and the Prophets,

18 And haue hope towards God, that after the resurrection of the dead (which they themselves also thinke) shall be both of iust and vniust.

19 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

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26 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

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29 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

30 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

31 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

32 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

33 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

34 And herein I standend my life to haue as the Scribes and Pharisees termed the Christians doctrine.

h Meaning, that it was a long time since he had bin at Ierusalem, which was whe he brought almes.

Chap. 11. 29.

rom. 15. 26.

2. cor. 9. 2.

1. Pet. 3. 7.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blown abroad, and durst not themselves appeare.

Chap. 23. 7.

Or, scilicet.

k By whose counsell Felix called for Paul.

l The worde of God maketh the very wicked aflinifhed, and therefore to them it is the fauour of death vnto death.

Or, so do a pleasure.

a The enuious face of y Priests against Paul.

b Which may most commodiously.

alway a cleare conscience towarde God, and towarde men.

17 Howe after many peres, I came and brought almes to my nation & offerings.

18 At what time, certaine Jewes of Asia found me purified in the Temple,

19 whether with multitude, nor with tumult.

20 Who i ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Where these themselves say, if they haue founde any thing in me, while I stood in the Counsell,

22 Except it be for this one voyce, that I cried standing among them, *Of the resurrection of the dead again I accused of you this day.

23 Howe when Felix heard these things, he deferred them, and said, When I shall more perfectly knowe the things which concern this way, by the coming of Apras the chiefe Captaine, I will decide point matter.

24 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbeare none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine daies, came Festus with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

26 And as hee disputed of righteousness, and temperance, and of the iudgement to come, Felix trembled, and answered, So thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that moche should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to get fauour of the Jewes, left Paul bound.

CHAP. XXV.

29 The Jewes accuse Paul before Festus. He answereth for himselfe, 11 And appealeth vnto the Emperour, 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

1 When Festus was then come into the piousness, after three daies he went vnto Cesarea vnto Ierusalem.

2 Then the hie Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he would send for him to Ierusalem: and they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 Now when he had taried among them no more then ten daies, hee went downe to Cesarea, and the next day sat in the

iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him, and laid many and grieuous complaints against Paul, which they could not proue.

8 For as much as he answered, *that hee had neither offended any thing against the lawe of the Jewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Jewes, answered Paul: and saide, Wilt thou goe vnto Ierusalem, and there be iudged of these things before me?

10 Then saide Paul, I stand at Cesars iudgement seat, where I ought to be: indged: to the Jewes I haue done no wrong, as thou verie well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when the Jewes had spoken to the Council, he answered, That thou appealest vnto Cesar: vnto Cesar shalt thou goe.

13 And after certaine daies king Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many daies, Festus proposed Pauls cause vnto the king, saying There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the hie Priests and Elders of the Jewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romanes to giue fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sat on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstition, & of one Jesus which was dead, whom Paul affirmed to be aline.

20 And because I doubted of such manner of question, I asked him whether he would goe to Ierusalem, and there be iudged of these things.

21 But because hee appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with greates pompe, and were entred into the Common hall with the chiefe captaines and chieftemen of the citie, at Festus com-

c Paul defendeth himselfe in iudgement.

Or, so do pleasure.

d Seeing himselfe betrayed by the ambition of the iudge, he desired that in consideration of his freedome, he may be lent to Rome.

e It is lawful to require the diligence of the Magistrate to maintain our right. f Without whose consent he could do nothing.

g This was his owne sister who hee entertained,

h This worde doeth also signifie religion: but hee speaketh in contempt of the true doctrine.

Or, audient.

mandement Paul was brought forth.

14 And felus saide. King Agrippa, and all men which are present with vs, we see this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to line any longer.

15 Yet haue I founde nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

16 Of whome I haue no certaine thing to write vnto my lord: wherefoze I haue brought him forth vnto you, and specially vnto thee, king Agrippa, that after examination had, I might haue shewed what to write.

17 For mee thinketh it unreasonable to send a prison, and not to shewe the causes which are layed against him.

CHAP. XXVI.

The innocencie of Paul is appoyed by rehearsing his conversion. 25 His modest answer against the insurre of Festus.

1 Then Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the haire, and answered for himselfe.

2 I thinke my selfe happy, king Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Christ, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefoze, I beseech thee, to heare my pacientlie.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes,

5 Which knowe mee heretofore (if they would release) that after the most strait sect of our religion I liued a Pharise.

6 And now I stande and am accused for the hope of the pomyes made of God vnto our fathers.

7 Wherevnto our twelue tribes instantlie seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the high Priestes, and when they were put to death, I gave my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saue in the way a light from heauen, falling the bright-

nesse of the sunne, shine round about me, and then which went with me.

14 So when we were all fallen to p earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, * Paul, Chap. 9. 4. Paul, why persecutest thou mee? It is now and 22. 7. harde for thee to kicke against piches.

15 Then I said, Who art thou, lord? And he saide, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Delivering thee from the d people, and d Of the Jewes, from the Gentiles, vnto whome now I send thee,

18 To open their eyes, that they may see the light from darkness to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefoze, king Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Ierusalem, and through out all the coastes of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe good works: that they might amende their life.

21 For this cause the Jewes caught me in the Temple, and went about to kill me.

22 Nevertheless, I obtained help of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come.

23 To wit, that Christ should suffer: that he should bee the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as hee thus answered for himselfe, felus saide with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But hee saide, I am not mad, O noble felus, but I speake p wordes of truely and sobernesse.

26 For the king knoweth of these things, before whome also I speake boldly: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.

27 O king Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa saide vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God, that not onlie thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the king rose vp, and the gouernour, & Bernice, and they that sat with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death.

i Flatterers first vied to call Tyrannus by this name, and after it so grewed in vnto vnto the veremous Princes refused it not, as appeareth by Plinies epistles to Traiane.

a Forasmuch as he best understood the religion, he ought to be more attentive.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy above all others: for their doctrine was least corrupt.

Chap. 9. 3.

c That is, I approved their cruelty which they used against them.

Chap. 9. 3.

f He knew that the Law and the Prophets were of God, but he did not understand the true applying of the same.

noy of boildes.

- 32 Then said Agrippa vnto Festus, This man might haue bene loosed, if hee had not appeared vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage and his companie toward Rome. 44 How and where they arrive.

- 1 **N**OWE when it was concluded, that we should sail into Italie, they desired both Paul, and certaine others prisoners vnto a Centurion named Julius of the band of Augustus.

2 And we entered into a shipp of Adria-nippitum, purposing to sail by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

- 3 And the next day we arrived at Sidon: And Julius countenail treated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by a Cyprus, because the windes were contrary.

- 5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.

- 7 And when wee had sailed slowly many dayes, and scarce were come against Sidonim, because the winde suffered vs not, we sailed hard by Candie, nere to Salomone,

8 And with much adoe sailed beponde it, and came vnto a certaine place called the Faire haues, nere vnto the which was the citie Lasca.

- 9 So when much time was spent, and sailing was nowe irapardous, because also the fast was nowe passed, Paul exhorted them,

10 And saide vnto them, Oys, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

- 11 Wherethelesse the Centurion beleued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the haue was not com-mo-dious to winter in, many tooke counsell to depart thence, if by any means they might attaine to Venice, there to winter, which is an haue of Candie, and lieth toward the South-west and by West, and South-west and by West.

- 13 And when the Southerne winde blew fast, they supposing to obtaine their purpose, loosed nether, & sailed by Candie.

14 But anon after, there arose by it a stormie winde called Euroclydon.

- 15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we raine under a little Ile named Claudia, and had much adoe to get the boat.

- 17 Which they tooke vp and vsed all helpe, undergirding the ship, fearing lest they

should haue fallen into Syrtis, and they

let downe the vessel, and so were carried.

- 18 The next day when we were tossed with an exceeding tempest, they lighted the fire.

19 And the thirde day were cast out with our owne hands the tackling of the ship.

- 20 And when neither sunne nor starres in many dayes appeared, & no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and saide, Oys, ye should haue hearkened to mee, & not haue loosed from Candie: so should ye haue gained this hurt and losse.

- 22 But nowe I exhort pou to be of good courage: for there shall be no losse of any mans life among pou, save of the ship onely.

23 For these stood by mee this night the Angel of God, whose I am, and whom I serue.

- 24 Saying, Feare not, Paul: for thou must bee brought before Cesar: and loe, God hath giuen vnto thee all that saile with thee.

25 Wherefore, sirs, be of good courage: for I beleue God, that it shall bee so as it hath bene tolde me.

- 26 Howbeit, ye must be cast into a cer-taine Island.

27 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

- 28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and founde fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast the foure anchors out of the sterne, & wished that the day were come.

- 30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast anchors out of the foreship,

31 Paul said vnto the Centurion, and the soldiers, Except these abide in the ship, we cannot be safe.

- 32 Then the foundries cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, He meeneeth this to the fourteenth day that ye haue fasted, and continued fasting, recei-ving nothing.

- 34 Wherefore I exhort pou to take meate: for this is for pou safe-garde: for there shall not a haire fall from the head of any of pou.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

- 36 Then were they all of good courage, and they also tooke meate.

37 Nowe we were in the ship in all two hundred.

Or hee.

Or, cast out the vners.

Thatis, ye should haue sa-

ued the losse by auoiding the danger.

g They could not then repout him of rashnesse, seeing that this was the ordi-nance of God.

h The graces & blessings, which

God giueth to his children, profi-teth many times

the enemies, which are wor-thie to re-ceive the fruit thereof.

i Faiths grounde layd vpon the wordes of God.

k This sea in further, they sounded againe, and founde Strabos time

was taken for al that part, which was about the mountaines called Cerasuni, &

so deuidenth lie from Dalma-tia, and goeth vp to Venice.

l Paul would vse such meanes as God had ordeined, least he should seeme to haue tempted

him.

m He meeneeth an extraordinary abstinence, which came of

the feare of death, and so

tocke away their appetites.

n By this Hebrew phrase it is meant that they should be in all

poison safe and sound. 1 Sam. 14.

o 1 King 1. 30.

Metach. 10. 30.

a. From Sidon to Myra they should haue sailed North, and by West: but the windes caused them to saile to Cyprus plaine Norththence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

b Or, Creta.

c Which was an high hil of Candie bowing to the seawarde.

d This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leuit. 23. 37.

e So that Paul thought it better to winter there, then to saile in y deepe

of winter, which was at hand.

f That is, the North-east winde or eury East winde that is fu-

rious & stormie.

g This yle was West and by South from Candie straight

toward y goulfe Syrtis, which were certaine boiling sandes that swallowed

vp all that they caught.

hunger, theye starved and stene soules.

38 And when they had eaten mough they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knewe not the countrie, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust into the ship.

40 So when they had take up the anchors, they committed the ship unto the sea, and loosed the rudder bandes, and hoped by the maine sake to the lunde, and byew to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte broke fast, and could not be mooued, but the hinder parte was broken with the violence of the waves.

42 Then the souldiers counsel was to kill the prisoners, lest any of them, when hee had swumme out, should see also.

43 But Centurion willing to save Paul, staied them from this counsell, and commanded that they that coule swimme, should cast themselves first into the sea, and goe out to land:

44 And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

3 Paul wish his companie are gently treated of the Barbarous people. 5 The viper hurteth him not.

7 Hee healeth Publius father and others, & being furnished by them of things necessarie, he saied toward Rome, 15 Where being received of the brethren, hee declareth his business, 30 And there preacheth many years.

1 And when they were come safe, then they knewe that the Ile was called Malta.

2 And the Barbarians shewed vs no little kindeesse: for they kindled a fire, and received vs euery one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a number of stickes, and laide them on the fire, there came a viper out of the heate, and leyt on his hand.

4 Nowe when the Barbarians sawe the woyme hang on his hande, they saide among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to reue.

5 But hee shook off the woyme into the fire, and felt no harme.

6 Nowe by they waited when hee shoulde haue swollen, or fallen downe deade suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same maner, the chiefe man of the Ile (whose name was Publius) had possession of the same receiued vs, 3 lodged by these daies contrecously.

8 And so it was, that the father of Publius

lay sicke of the feuer, and of a bloudy flux: to whome Paul entred in, and when hee prayed, hee laide his hands on him, and healed him.

9 When then this was done, other also in the ple, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when we departed, they labored vs with things necessarie.

11 3 Nowe after thre moneths we departed in a shippe of Alexandria, which had wintered in the ple, whose hadge was a Castor and Pollux.

12 And when we arrived at Syracuse, we tarried there thre daies.

13 And from thence we fet a compass, and came to Megium: and after one day, the fourth winde blew, and we came the second day to Portholi.

14 Where we founde brethren, and were desired to tarry with them seven daies, & so we went toward Rome.

15 5 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Thier Tanernes, whome when Paul sawe, hee thanked God, and waied bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the thirde day after, Paul called the chiefe of the Jewes together: and when they were come, hee said unto them, Men and brethren, though I haue committed nothing against the people, or lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who whif they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Jewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see, you, and to speake with you: for the hope of Israel sake, I am bound with this chaine.

21 Then they saide vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed vs of spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whome hee recounted and testified the kingdom of God, and preached vnto them concerning Iesus, both out of the law of Moses, and out of the Prophets, from morning to night.

24 And some were perswaded with the sayings, which were spoken, and some believed not.

25 Therefore when they agreed not among

e These the Pauls fained to be lupters children, and gods of the sea.

f These places were distant from Rome a dayes iourney, or thereabout. Or, stoppes.

g No doubt the captaine vnderstande both by Festus letters, & also by the report of the vndercapitaine, that Paul had committed no fault.

h That is, for Iesus Christs cause, whome they had long looked for: as he that should be the redeemer of the world.

i That this kingdom, which was spoken of by the Prophet, was offered vnto them by the coming of Christ.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefites.

j Now called Malta.

k Or, heape.

l Such is the peruerse iudgement of men, that they condemn such as they see in any affliction, to whome they make a goddesse and called her Dice, or Nemesis.

m Beholde the enemie of these infidels, & how much they are bent to supplicatio in our sorrowe they fell into another.

The obstinacie of the Jewes.

Iſa. 6. 9. mat. 13. 14. mar. 4. 12. lu. 8. 10. John 12. 40. rom. 11. 8.
 k Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed, that they be not offended by the stubbornesse of the wicked.

themselves, they departed, after p Paul had spoken one waye, co wit. *Idel ſpake the holy Ghost by Elias the Prophet unto our fathers,*
 26 **Saying,** *Go into this people, and ſay, Wp hearing ye ſhall heare, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive.*
 27 **For** the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, leaſt they ſhoulde ſee with their eyes, and heare with their eares, and underſtande with their hearts, & ſhoulde returne that

To the Romanes.

I might haue them.

28 **But** knowen therefore unto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.
 29 **And** when he had ſaid theſe things, the Jewes departed, and had great reaſoning among themſelves.
 30 **And** Paul remained two yeres fall in an houſe hired for him ſelfe, and receiued all that came in unto him.
 31 **Preaching** the kingdome of God, and teaching thoſe things, which concerne the Lord Ieſus Chriſt, with all boldneſſe of ſpeech without let.

Saluation of the Gentiles.

l The word of God healeth when the vertue of the Spirit is ioyned with it, and it is preached generally, that al might be inexcusable,

The Epistle of the Apostle Paul to the Romanes.

THE ARGUMENT.

The great mercie of God is declared toward man in Chriſt Ieſus, whoſe righteouſneſſe is made ours through faith. For when man by reaſon of his owne corruption could not fulfil the Law, yea, committed moſt abominably, both againſt the Law of God and nature, the infinite bountie of God, mindfull of his promiſſe made to his ſervant Abraham, the father of all beleeuers, ordeined that mans ſaluation ſhould only ſtand in the perfect obedience of his Sonne Ieſus Chriſt: ſo that not onely the circumciſed Jewes, but alſo the vncircumciſed Gentiles ſhould be ſaued by faith in himſeuen as Abraham before he was circumciſed, was counted juſt onely through faith, & yet afterward receiued circumciſion, as a ſeale or badge of the ſame righteouſneſſe by faith. And to the intent, that none ſhoulde thinke that the covenant which God made to him, and his poſteritie was not performed: either becauſe the Jewes receiued not Chriſt, (which was the bleſſed ſeede) or elſe beleeued not that he was the true redeemer, becauſe he did not only, or at leaſt more notably preſerue the Jewes, the examples of Iſmael and Eſau declare, that all are not Abrahams poſteritie, which come of Abraham according to the fleſh: but alſo the very ſtrangers & Gentiles grafted in by faith, are made heires of the promiſe. The cauſe whereof is the onely will of God: forasmuch as of his free mercie he electeth ſome to be ſaued, & of his juſt iudgement reiecteth others to be damned, as appeareth by the teſtimonies of the Scriptures. Yet to the intent that the Jewes ſhould not be too much beaten downe, nor the Gentiles too much puff'd up, the example of Elias prometh, that God hath yet his elect euen of the naturall poſteritie of Abraham, though it appeareth not ſo to mans eye: and for that preſerment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will ſtretch toward the Jewes againe, & ſo gather the whole Iſrael (which is his Church) of them both. This ground worke of faith and doctrine laid, inſtrudions of Chriſtian maners ſollowe: teaching every man to walke in roundneſſe of conſcience in his vocation, with all patience and humbleneſſe, reuerencing and obeying the magiſtrate, exerciſing charitie, putting of the olde man, and putting on Chriſt, bearing with the weak, and Iouing one another according to Chriſts example. Finally S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee falſe preachers and flatterers, and ſo concludeth with a praier.

CHAP. I.

1 Paul ſheweth by vnblood, and to what purpoſe he is called. 13. Hu ready vnto. 16. what the Goſpel is. 20. The uſe of creatures and vberſore they were made. 21. 24. The ingratitude, peruerſitie and puniſhment of all mankind.



Paul a ſervant of Jeſus Chriſt, called to be an Apoſtle, to preache the Goſpell of God, (which he had promiſed afore by his Prophets in the holy Scriptures)

2 Concerning his Sonne Ieſus Chriſt our Lord (which was made of the ſeede of Dauid according to the fleſh,

3 And declared mightie to be of Donne of old by ſcripture) for the great benefite of God promiſed and performed to the worlde in Ieſus Chriſt, d Meaning of the poſteritie, and of the fleſh of the virgin Marie.

God, touching the Spirit of ſanctification by the reſurrection from the dead) Wp whom we haue receiued grace and Apoſtleſhip (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

Among whom ye be alſo the called of Jeſus Chriſt: To all you that be at Rome beloved of God, called to be ſaints: Grace be with you, & peace from God our Father, and from the Lord Jeſus Chriſt.

First I thankinge God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout the whole worlde. For Gods miſeries (whom Ierne in me) Spirit in the Goſpell of his ſonne) that without ceaſing I make mention of you

1 Cor. 1. 3. Galat. 1. 3. 2 Tim. 1. 3. h. The free mercie of God, and prosperous ſuccelle in all things, i That is, through al Chriſtian Churches, k Earneſtly, and from the heart, l In preaching the Sonne of God, that is, reconciliation and peace through Chriſt,

e By the Spirit he declarer Chriſt is God, whoſe power did fo (and he his humanitie that it could not feeble corrupti, nor yet remaine in death. f Which was that moſt liberal benefite to preache the vnſearchable riches of Chriſt. g That is, by the mercie of God are adopted in Jeſus Chriſt.

*Or, miniſter.

a Through Gods mercie, & alſo appointed by commandement to this Apoſtleſhip.

b Or choſen by the eternal counſel of God, or by the declaration of the ſame counſell.

Ad. 13. 3.

Deut. 18. 15.

Ed. 3. 22.

c The Scriptures only ſet forth the great benefite of God promiſed and performed to the worlde in Ieſus Chriſt, d Meaning of the poſteritie, and of the fleſh of the virgin Marie.

Chap. 1. 5. 13.

n Either by Sa-

tan. 1. Theol. 1. 18.

or by the holy

Ghost. Act. 1. 6. 6.

or called to some

other place to

preach the Gos-

pel. Chap. 1. 5. 20.

n Whoso is

spoken. Luba

15. 16.

o He passeth

not for the moc-

king of the wic-

ked.

1. Cor. 1. 18.

p Or, effectuall

instrument.

q Or, Gemile.

r The perfecti-

on & integrity,

which who lose

us hath, appea-

reth before God

holy, blameles,

& can be accu-

sed of no fault:

and this iustice

is contrary to

mans iustice, or

the iustice of

workes, & onely

is apprehended

by faith which

daily increaseth.

Palm. 84. 7.

1 Which God

speaketh.

Heb. 1. 3. 4.

glat. 3. 11.

ber. 10. 38.

f He deuicd

the Lawe of na-

ture corrupt in-

to vngodlinesse,

and vniuer-

sines. Vngod-

lines containeth

the false wor-

shipping of Gods

vniuerisinesse,

breache of loue

toward man,

t In that they

neither worship

God, as nature

partly teacheth

them, nor loue

one another.

Eph. 4. 18.

u They wor-

shipped him not

as hee prescribed,

but after their good intentions.

x Or deli-

uished them as a iust iudge.

y Seeing men woulde not according

to the knowledge that God gaue them worshipped him aright, he

mote their heartes with blindness, that they shoulde not know

themselves, but de e iniurie one to another, and commit such hor-

10 Whaynes in my prayers, beseeching, that by some means one tyme or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might be-
showe among you some spirituall gifte, to
strengthen you.

12 That is, that I might be comforted to-
gether wth you, through our mutual faith,
both yours and mine.

13 Showe up brethren, I woulde that ye
shoulde not be ignorant, how that I haue
oftentimes purposed to come vnto you
(but haue bin^{met} hitherto) that I might
haue some^{fruite} also among you. as I
haue among the other Gentiles.

14 I am better both to the Grecians, and
to the Barbarians, both to the wise men
and to the vniuers.

15 Therefore as much as in me is, I am
ready to preach the Gospel to you also
that are at Rome.

16 For I am not^{ashamed} of the Gos-
pell of Christ: for it is the^{power} of
God vnto saluation to euery one that be-
leueth, to the Jewe first, and also to the
Grecian.

17 For by it is the^{righteousnesse} of God
is reueiled, from faith to faith: as it is
written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from
heauen against all vngodlinesse, and vni-
righteousnesse of men, which withholde
the truth: in vniuersitinesse.

19 Forasmuch as that, which may be
knowne of God, is manifest in them: for
God hath shewed it vnto them.

20 For the invisible things of him, that is,
his eternall power and Godhead, are
seene by the creation of the world, being
considered in his workes, to the intent that
they shoulde be without excuse.

21 * Because that when they knewe God,
they^{pro} glorified him not as God, neither
were thankfull, but became vaine in their
imaginacions, and their foolish hart was
full of darkenesse.

22 When they professed themselves to bee
wise, they became fooles.

23 For they turned the glorie of the incor-
ruptible God to the similitude of the
image of a corruptible ma, and of birds,
and foure footed beasts, and of creeping
things.

24 Wherefore also God^{was} gaue them by
to their hearts lusts, vnto vncleanness,
to desire their owne bodies betwene
themselves.

25 Which turned the truth of God vnto a
lie, and worshipped and serued the crea-
ture, forsaking the Creator, which is
blessed for euer Amen.

26 For this cause God gaue them by vnto
to vile affections: for euen their women

did change the naturall vse into which
is against nature.

27 And likewise also the men left the natu-
ral vse of the woman, and burned in their
lust one toward another, and man with
man wrought filthinesse, and reuered in
themselves such recompence of their re-
tour, as was meete.

28 For as they regarded not to knowe God,
euen so God deliuered them by vnto a
reprobate minde, to doe those things
which are not convenient.

29 Being full of all vniuersitinesse, fami-
cation, wickednes, couerousnes, inuidi-
ousnes, full of enuie, of fury, of de-
bate, of deceit, taking all things in the
euill part, whippersers,

30 Backbiters, haters of God, doers of the
wrong, proud, boasters, minuters of
euill things, disobedient to parents, with-
out vnderstanding, couenaunt breakers,
without naturall affection, such as can
neuer be appeased, inmerciesse.

31 Which men, though they knewe the^{power}
of Lawe of God, how by the which come
into such things, are worthy of death, yet
not onely doe the same, but also sauiour
them that doe them.

CHAP. II.

1 He searcheth the hypocrites vnto Gods indignation, &
that conformeth the faithfull: 2 To heare de vnto
all names preuence of ignorance, holnes, and of ali-
ance vnto God, he groweth all men to be sinners:

15 The Gentiles by their conscience. 17 The

serues by the Law v^{er}uities.

1 Therefore thou art inexcusable, O man,
whosoever thou art that^{art} indigent: a
for in that that thou indigest an-
other, thou condemnest^{est} thy selfe: for thou
that indigest, doest the same things.

2 But we knowe by the iudgement of God
is according to^{the} truth, against them
which commit such things.

3 And thinkest thou this, O thou man,
that indigest them which doe such things,
and doest the same that thou shalt escape
the iudgement of God?

4 O despisest thou the riches of his boun-
tinesse, and^{and} patience, and long suffe-
rance, not knowing that the bountifull-
nesse of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart
that can not repaire, * heapest vnto thy
selfe wrath against the day of^{of} wrath,
and of the declaration of the iust iudge-
ment of God,

6 * Who will reward euery man according
to his^{his} workes:

7 That is, to them which by continuance in
well doing seeke glorie and honour, and
immortalitie, eternall life:

8 But vnto them that are contentious &
disobey the truth, & obey vniuersitinesse,
shall be indignation and wrath.

9 Tribulation and anguish shall be vnto
the soule of euery man that doth reuile of
be infested by

Abraham the father of beleuers hath nothing so glorious
before God, and therefore all mens workes shall condemne them,
and they onely shall be saved, which apprehend Iesus Christ by
faith to be their onely iustice and sanctification.

f By the Grecian
hee understan-
der the Gentile,
and enee one
thit is not a
Iewe.

Deut. 10. 17.
2. chron. 19. 7.
Job 34. 19.
Eccles. 10. 14.

g As touching
any outward
qualitie: but as
f power before
hemake his ves-
selles: he doeth
appoint some
to glory, and o-
thers to igno-
miele.
h That is, with-
out the know-
ledge of the law
written, which
was giuen by
Moses.

Mat. 7. 21.

1. For mans con-
science sheweth
him when hee
doeth good or
euill.

k He awaketh
the Iewes, which
were a sleepe
through a cer-
taine lecarie
and conscience
in the Law.

Chap. 9. 4.
Or, stie the
thing that dis-
sent from it.

l The way to
reach others in
the knowledge
of the truth.

Isa. 52. 5.

m The ende of
circumcisiō was
the keeping of
the Law, and the
Sacrament sepa-
rated from his
end is of none
effect.

Or, condemne
n When the
Law is called
the letter, or
that it prou-
keth death in vs,
or that it killeth
the ministe-
rie of death, or
that it is the
strength of sinne,
it is meant as wee
consider the Lawe of it selfe without Christe.

Gal. 3. 21. o In the inward man and heart.

the Iewe first, and also of the Grecian.
10. But to euery man that doeth good, hal-
be glory, and honour, and peace, to the
Iewe first, and also to the Grecian.

11. For there is no respect of persons
with God.

12. For as many as haue sinned without
the Lawe, shall perishe also without the
Lawe; and as many as haue sinned in the
Lawe, shall be iudged by the Lawe.

13. For the heaers of the Lawe, are not
righteous before God: but the doers of
the Lawe, shall be iudged.

14. For when the Gentiles which haue not
the Lawe, doe by nature the things comen-
ded in the Law, they haue not the Lawe,
are a Law vnto themselves.

15. Which shew the effect of the Law writ-
ten in their hearts, their conscience also
bearing witness, and their thoughtes ac-
cusing one another, or excusing.

16. At the day when God shall iudge the se-
crets of men by Iesus Christ, according
to my Gospel.

17. Behold, thou art called a Jew, and
reest in the Law, and gloryest in God,

18. And knowest his will, and allowest the
things that are excellent, in that thou art
instructed by the Law:

19. And perswadest thy selfe that thou art
a guide of the blinde, a light of them
which are in darkenesse.

20. An instructor of them which lacke dis-
cretion, a teacher of the vnknewing, which
hast the forme of knowledge, and of the
truth in the Law.

21. Thou therefore which teachest another,
teachest thou not thy selfe? thou that
preachest, A man should not steale, dost
thou steale?

22. Thou that sayest, A man should not
commit adultery, dost thou commit ad-
ulterie? thou that abhorrest idoles, com-
mittest thou sacrifice?

23. Thou that gloryest in the Law, through
breaking the Law dishonourest thou God?

24. For the name of God is blasphemed
among the Gentiles through thee, as it
is written.

25. For circumcision verely is profitable if
thou do the Lawe: but if thou be a trans-
gressor of the Lawe, thy circumcision is
made vncircumcision.

26. Therefore if the vncircumcision kepe
the ordinances of Lawe, shall not his
vncircumcision be counted for circumci-
sion?

27. And shall not vncircumcision which is
by nature (if it keepe the Lawe), iudge
thee, which by the letter and circumci-
sion art a transgressor of the Law?

28. For he is not a Jew, which is one out-
ward: neither is that circumcision, which
is outward in the flesh:

29. But he is a Jewe which is one with-
in, and the "circumcision" is of the heart,
in the Spirit, not in the letter, whose
praise is not of men, but of God.

30. Therefore the Lawe of it selfe without Christe.

Gal. 3. 21. o In the inward man and heart.

CHAP. III.

Having counted some precatable to the Iewes,
because of Gods free and stable promise, to He
promiseth by the Scriptures, with Iewes & Gentiles
to be iudged, 21. 24. And to be iustified by grace
through faith, and not by works, 31. And if the
Lawe to be established.

What is then the preferment of the
Iewe? or what is the profite of
circumcision?

Which euery manner of way: for chiefly,
because vnto them were committed the
oracles of God.

For what though some did not beleue?
shall their vnbellefe make the fault of
God without effect?

God forbid: yea, let God be true, and
every man a liar, as it is written,
"A liar than mightest be iustified in thy
wordes, and overcome when thou art
indged."

Now if our vnbrighteousnes commend
the righteousness of God, what shall we
say? Is God vnbrighteous which puni-
sheth? I speake as a man.

God forbid: is hee howe shal God iudge the
world?

For if the veritie of God hath more
abounded through us, hee vnto his glorie,
why am I yet condemned as a sinner?

And (as we are blamed, and as some as-
sume that we slip, why doe we not null,
that good may come thereof: whose dam-
nation is iust.

What then? are we more excellent?
No, in no wise: for we haue already pro-
uened, that all, both Iewes and Gentiles
are vnder sinne.

As it is written, "There is none right-
eous, nor one."

There is none that vnderstandeth: there
is none that seeketh God.

They haue all gone out of the way: they
haue bene made altogether vnprofitable:
there is none that doth good, nor one.

Their throte is an open sepulchre: they
haue vied their tongues to deceipt: the
pospon of almes is vnder their lips.

Whose mouth is full of cursing and
bitternesse.

Their fete are swift to shed blood.

Destruction and calamitie are in their
wayes.

And the way of peace they haue not
known.

The feare of God is not before their
eyes.

Nowe we knowe that whatsoener the
Lawe saith, it saith it to them which
are vnder the Lawe, that euery mouth
may be stopped, & all the world be cul-
pable before God.

Therefore by the workes of the Lawe
that no fleshy be iustified in his sight: for by
the lawe cometh the knowledge of sinne.

The Lawe doth not make vs guiltie, but doth declare that we
are guiltie before God, and deserue condemnation. Gal. 3. 21.

h He meaneth the Lawe, either written or vwritten, which com-
mandeth or forbiddeh anything, whose workes cannot iustifie
because we can not performe them.

Or, wordes,
1/4. 45. 13.
chap. 9. 6.

Or, premisses,
Rom. 3. 33.

Psalm. 116. 13.

Psalm. 51. 4.

a That thou
mightest be de-
clared iust, and thy
goodnesse and
truth in per-
forming thy pro-
mises may ap-
peare, when man
either of curiosi-
ty or arrogancie
would iudge thy
workes.

b He sheweth
howe the wicked
doe reason a-
gainst God.

c Whose carnal
willowen will not
obey the will of
God.

d Left the Iewes
should be pulled
vp in the pre-
ferred them in
the Gentiles, he
sheweth that
their prefer-
ment standeth
only in the
mercie of God,

Forasmuch as
both Iewes and
gentiles through
sinne are subiect
to gods wrath,

that they might
both be made
equall in Christ.

Galat. 3. 22.

Psalm. 14. 3. 3.

Psalm. 5. 9.

Psalm. 140. 3.

Psalm. 10. 7.

Isa. 59. 7.

Psalm. 116. 1.

e A peaceable
& innocent life.

f That is, the
olde testament.

Chap. 1. 17.

The word signifies them which are left behind in the race, and are not able to runne to the marke, that is, to everlasting life, which here is called the glorie of God.

Or fidelitie in performing his promises.

The lawe of faith is Gospel which offereth salvation with condon (if thou beleue) it should condon also Christ freely giueth to vs. So the condition of the Lawe is (if thou doest all these things) which only Christ hath fulfilled for vs.

In meaning, that they are all iustified by one means, and if they will have any difference, it

only standeth in words: for in effect there is none. The doctrine of faith is ornament of the Lawe: for it imbraceth Christ, who by his death hath sanctified the Lawe: so that the Law which could not bring vs to salvation by reason of our own corruption, is now made effectually to vs by Christ Iesus.

But now is the righteousness of God made manifest without the Law, having witnesses of the Lawe & of the Prophets.

To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

For there is no difference: for all have sinned, and are deuyed of the glorie of God.

And are iustified freely by his grace, through redemption that is in Christ Iesus.

Whom God hath set forth to be a redemption through faith in his blood, to cleanse his righteousness, by forgiveness of the sinnes that are passed, through the patience of God.

To shewe at this time his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.

Where is then the rejoycing? It is excluded by what Lawe of works? Nay: but by the Lawe of faith.

Therefore we conclude that a man is iustified by faith without the workes of the Lawe.

God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

For it is one God who hath iustified circumcision of faith, and uncircumcision through faith.

Do we then make the Lawe of none effect through faith? God forbid: yea we establish the Lawe.

He declareth that justification is a free gift, not by their merit, of vnto the Iewes most abused, as of Abraham and of David, 15 And also by the office of the Lawe and faith.

CHAP. III.

1. 17 He declareth that justification is a free gift, not by their merit, of vnto the Iewes most abused, as of Abraham and of David, 15 And also by the office of the Lawe and faith.

What shall we say then, that Abraham our father hath found concerning the flesh?

For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.

For what saith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

How to him that worketh the wages is not counted by grace, but by deere.

But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.

Euen as David declareth the blessednes of the man, vnto whome God imputeth righteousness without workes.

Blessed are they, whose iniquities are forgiven, and whose sinnes are covered.

Blessed is the man, to whome the Lord imputeth not sinne.

Came this blessednes then vpon the circumcision only, or vpon the uncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

Howe was it then imputed? when hee was circumcised, or uncircumcised? not when he was circumcised, but when hee was uncircumcised.

After he receiued the signe of circumcision, the seale of the righteousness of the faith which he had: when hee was uncircumcised, that he should be the father of all them that beleue: not being circumcised, that righteousness might be imputed to them also.

And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

For the promises that he should be the father of the world, was not giuen to Abraham, or to his seed, through the Lawe, but through the righteousness of faith.

For if it were by the Lawe, it should be by the Lawe, and the promise should be of none effect.

For the Lawe causeth wrath: for where no Lawe is, there is no transgression.

Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all.

(As it is written, I haue made thee a father of many nations.) euen before God whom he beleued, who quickeneth the dead, & calleth those things which be not, as though they were.

Which Abraham aboue hope, beleued vnder hope, that he should be the father of many nations: according to that which was spoken vnto him, Thou shalt surely be.

And hee is not weak in the faith, considered not his owne bodie, which was now dead, being almost an hundred yeeres olde, neither the deadnes of Sarahs wombe.

Neither did hee doubt of the promises of God through unbelieve, but was strengthened in the faith, and gaue glorie to God.

Being fully assured that hee which had promised, was also able to doe it.

And therefore it was imputed to him for righteousness.

Howe it is not twittin for him to say, that it was imputed to him for righteousness.

But also for vs, to whome it shall be imputed for righteousness, which beleue in him that rapied vs Iesus our Lord from the dead.

Who was deliuered to death for our sinnes, and is risen againe for our iustification.

CHAP. V.

He declareth the fruites of faith, 7 And by comparison setteth forth the love of God, and obedience of Christ, which is the foundation and ground of the same.

Gen. 17. 11.

This may not be vnderstand of fruites of faith: (for thereof Apostle doth here after expressely treat) but of the faith it selfe.

In fulfilling the workes thereof.

I And thinks to performe the same by workes.

It is requisite to fulfill the law for him that shall be of Abrahams inheritance.

then it is in vain to beleue the promises: for it serueth to no vnto.

Through our default, and not of our selfe.

That, no breach of commandement.

Which beleue.

Gen. 17. 4.

O By a spiritual kindred which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, & not by power of nature which was extingished: in the Gentiles which were nothing, are called by the power of God to be of y number of the faithfull.

Gen. 15. 5.

q But most strong and constant.

r In that he was past child bearing.

f For his mercie and truth.

t For our instruction: for we shall be iustified by the same means.

u To accomplish & make perfect our iustification.

That is, by workes.

b Might pretend some merit or work worthy to be recompensed.

Gen. 15. 6 gal. 3. 6.

c Merited by his workes.

d That dependeth not on his workes, neither thinketh to merit by them.

e Which maketh him that is iustified in himselfe iust in Christ.

f For this excellent sacrifice may be commended to the whole Law.

a By peace here is meant that in-
credib & most
constant joy of
minde, when we
are deliuered fro
all terror of
conscience, and
fully perswaded
of the fauour of
God: and this
peace is the
fruit of faith.
Eph. 2. 18.
James 1. 3.

b For it hath
euer good suc-
cesse.

c He meaneth
that loue where-
with God lou-
eth vs.
Eph. 1. 15.
Hebr. 9. 15.

d By this com-
passion he am-
plifieth the
death of Christ.
e That is, for
such one of who
he hath receiued
good.

f Because of
sinne yet friends
by the grace of
Christ.

g From Adam
to Moses.

h He meaneth
young babes,
which neither
had the know-
ledge of the law
of nature, nor a-
ny motion of
conscience,
much lesse com-
mitted any ac-
tual sinne: and
this may also
comprehend
the Gentiles.

i Yet all man-
kinde, as it were,
sinned, when
they were as yet
incloied. A-
dams loynes.

k Which was
Christ.

l For by Christe
we are not onely
deliuered from
the sinnes of A-
dam, but also
from all such as
we haue added
therunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saved in Iesus Christ.

1 Then being iustified by faith, we haue
peace towards God through our
Lord Iesus Christ.

2 Whom also we haue access through
faith vnto this grace, wherein we stand,
and reioyce vnder the hope of the glorie
of God.

3 Neither do we so onely, but also we re-
ioyce in tribulations, knowing that tri-
bulation bringeth forth patience.

4 And patience experience, and experie-
nce hope.

5 And hope maketh not ashamed, be-
cause the loue of God is shed abroad
in our heartes by the holy Spirit, which
is giuen vnto vs.

6 For while, when we were yet of no
strength, at his time, dyed for the vns-
godly.

7 Doubtes one will feare die for a righte-
ous man; but per for a godly man it may
be that one dare die.

8 But God seeth out his loue, towards
vs seeing that while we were yet sinners,
Christ died for vs.

9 Much more then, being now iustified
by his blood, we shall bee saved from
wraith through him.

10 For if when we were enemies, we
were reconciled to God by the death of
his Sonne, much more being reconciled,
we shall be saved by his life.

11 And not onely so, but we also reioyce
in God through our Lord Iesus Christ,
by whome we haue now receiued the
atonement.

12 Wherefore, as by one man sinne en-
tered into the world, and death by sinne,
and so death went ouer all men: so al-
much as all men haue sinned.

13 For vnto the time of the Lawe was
sinne in the world, but sinne is not im-
puted, while there is no Lawe.

14 But death reigned from Adam to Mo-
ses, euen ouer them also that sinned not
after the like manner of the transgressi-
on of Adam, which was the figure of
him that was to come.

15 But yet the gift is not so, as is the of-
fence: for if through offence of one, man
ye be dead, much more the grace of God,
and the gift by grace, which is by one man
Iesus Christ, hath abounded vnto many.

16 Further is the gift so, as that which en-
tered in by one that sinned: for the fault
came of one offence vnto condemnation;
but the gift is of many offences to iusti-
fication.

17 For if by the offence of one, death reig-
ned through one, much more shall they
which receiue the abundance of grace,
and of the gift of righteousness, reigne
in life through one, that is, Iesus Christ.

18 Likewise then as by the offence of one,
the fault came on all men to condemnati-
on, so by the iustifying of one, the benefite
abounded towards all men to the iusti-
fication of life.

19 For as by one mans disobedience, many
were made sinners: so by the obedi-
ence of one, that many also be made righte-
ous.

20 Therefore the Lawe entered thereupon
that the offence should abound: neuer-
theless, where sinne abounded, there grace
abounded much more.

21 That as sinne had reigned vnto death,
so might grace also reigne by righteous-
nesse vnto eternall life, through Iesus
Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather
seeke to subdue it to the Spirit, 3 He sheweth by
the vertue and ende of Baptisme, 5 That regenera-
tion is signified with iustification, and therefore ex-
horteth to godly life, 21 Setting before mens eyes
the reward of sinne and righteousness.

What shall we say then? Shall we
continue still in sinne, that grace
may abound? God forbid.

1 How shall we, that are dead to sinne,
liue per therein?

2 Know ye not, that all we which haue
bene baptized vnto Iesus Christ, haue
bene baptized vnto his death?

3 We are buried then with him by bap-
tisme vnto his death, that like as Christ
was raised up from the dead by the glo-
rie of the Father, so we also should walke
in newnesse of life.

4 For if we be grafted with him, to
the similitude of his death, euen so shall
we be to the similitude of his resurrection.

5 Knowing this, that our olde man is
crucified with him, that the body of
sinne might bee destroyed, that hence-
forth we should not serue sinne.

6 For he that is dead, is freed from sinne.
7 Wherefore, if we be dead with Christ, we
beleeue that we shall liue also with him.

8 Knowing that Christ being raised from
the dead, dyed no more: death hath no
more dominion ouer him.

9 For in that he dyed, he dyed once to
sinne: but in that he liueth, he liueth to
God.

10 Likewise thinke ye also, that ye are
dead to sinne, but are alieue to God in
Iesus Christ our Lord.

11 Let not sinne reign therefore in your
mortal body, that ye should obey it in
the lusts thereof.

12 Whether ye be poor members as
weapons of unrighteousnesse vnto sinne:
but give your selues vnto God, as they
that are alieue from the dead; and give
your members as weapons of righte-
ousnesse vnto God.

13 That he might destroy sinne in our flesh.

14 I we may gather that we are
dead to sinne, when sinne beginneth to die in vs: which is by
the participation of Christs death, by whome alwaye quickened,
we liue to God, that is, to righteousness.

15 The minde first must be freed from
the lusts, whereby mans will is enticed: thence burst forth the lusts,
by them the body is prouoked, and the body by his actions doth
folicite the minde: therefore he commandeth, at the last that
we rule our bodies.

o The Lawe of
Moses.
p That it might
be more man-
sfully knowne,
and let before
all mens eyes.

a He dyeth to
sinne, in whome
the strength of
sinne is broken
by the vertue of
Christ, and so
now liueth to
God.

Cal. 1. 27.
b Which is, the
growing roge-
ther with him,
we might re-
ceiue vertue to
kill sinne, and
raise vp our new
man.

Col. 2. 11.
Eph. 4. 22, 24.
col. 3. 8.
hebr. 12. 1.

1. pet. 2. 1.
2. tim. 2. 11.

c The Greeke
word meaneth
that we growe
vp together
with Christ, as we
feede on him, as
mosses, yea, mi-
sterowes, or such
like grow vp by
a tree, & are not
riued with the
iustice thereof.

d If we by his
vertue dy to sin-
ne. e The flesh
wherein sinne,
sicketh fast.

f Because that
being dead we
cannot sinne.

h And first of
all we must be
dead to sinne, when
sinne beginneth to
die in vs: which is
by the participation
of Christs death, by
whome alwaye
quickened, we liue
to God, that is, to
righteousnesse.

Which is the declaration of sinne.

In deduced with the spirit of Christ.

John 3, 3, 4.

1 per. 2, 19.

o Showing that none can be iust, which doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the flauerie of sinne, to returne againe to the same.

r Leauing to speak of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.

s Or the reward & recompence.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

a Meaning the morall lawe.

b Both in this first marriage & in the second, the husband and the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the fruits of y^e flesh, Galat. 5, 19.

c In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Gal. 5, 22.

d When we were destitute of the Spirit of God.

e Which is the Spirit of God.

f Meaning the morall lawe.

g That is, in my spirit.

h The flesh flattereth the most perfect to runne inward as the spirit with in.

i That is, in my spirit.

j Even the corruption which yet remaineth.

k In that part which is regenerate, which is the part corrupted.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye be of vnto whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue ben the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to vncleanness and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holiness.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What fruit had ye then in those things, wherof ye are now ashamed? For the ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holiness, and the ende, eternall liuing life.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

CHAP. VIII.

1, 7, 12. The use of the Lawe, 6, 24 And how Christ hath deliuered vs from it. 16 The infirmities of the fleshfull. 23 The dangerous fight betwixt the flesh and the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth?

2 For the woman which is in subjection to a man, as bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Lawe, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that ye should be vnto another, even vnto him that is raised by from the dead, that we should bring forth fruit vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Lawe, being dead vnto it, wherein we were holden, that we should serue in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the Lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowne it, except the Lawe had sayde, Thou shalt not lust.

8 But sinne took an occasion by the commandment, and wrought in me all manner of concupiscence: for without the Lawe sinne is dead.

9 For I once was alive, without the Lawe: but when the commandment came, sinne reuiued.

10 But I die, and the same commandment which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne took occasion by the commandment, and decreed me, and thereby slew me.

12 Wherefore the Lawe is holp, and the commandment is holp, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandment.

14 For we know that the Lawe is spiritual, but I am carnall, sold vnder sinne.

15 For I allowe not that which I doe: for what I would, that do I not: but what I hate, that doe I.

16 If I doe then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it, but the sinne that dwelleth in me.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find no means to performe that which is good.

19 For I do not the good thing, which I would, but the euill, which I would not, that doe I.

20 Nowe if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would do good, euill is present with me.

22 For I delight in the Lawe of God, concerning the inner man:

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading me captive vnto the Lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the body of this death?

25 I thanke God through Iesus Christe our Lord. Then I myselfe in my minde serue the Lawe of God, but in my flesh the Lawe of sinne.

Or, commandment. p Even the corruption which yet remaineth.

q This fleshly lump of sinne and death. r In that part which is regenerate, which is the part corrupted.

§ 11. iii.

CHAP.

Meaning, to serue in sinne, our first husband.

f There is nothing more enemie to sinne, than the Lawe: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the Law which discloseth the sleights of sinne her enemy?

g Which is an inward vice not openly knowne.

Exad. 20, 17.

h He thought himselfe to be alive, when he knewe not the Lawe.

i Tim. 1, 8.

j Sinne being disclosed by the Lawe, is so much more detestable, because it turneth the goodnesse of the Lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.

m He doeth not exalte himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.

n Or, in my nature.

o The flesh flattereth the most perfect to runne inward as the spirit with in.

p That is, in my spirit.

q Even the corruption which yet remaineth.

r In that part which is regenerate, which is the part corrupted.

CHAP. VIII.

1 The assurance of the fleshful, and of the fruites of the holy Ghost in them. 2 The weaknesse of the Law, and whye accompanied. 3 And wherefore. 4 Of what sort in faithfullought to be. 5 The fruites of the spirit in them. 6 Of hope. 7 Of patience vnder the crosse. 8 Of the mutual love betwixt God and his children. 9 Of his foreknowledge.

a Though sinne be in vs, yet is it not imputed vn- to vs through Christ Iesus.

b He annexeth the condition, least we should abuse the liberty.

c The power & authoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

e Christ did take flesh, which of nature was sub- ject to sin, which notwithstanding he sanctified vs in the very inste of his concei- on, & so did ap- propriate it vn- to him that he might destroy sinne in it.

f As of no strength.

g Christ did take flesh, which of nature was sub- ject to sin, which notwithstanding he sanctified vs in the very inste of his concei- on, & so did ap- propriate it vn- to him that he might destroy sinne in it.

h As of no strength.

i Christ did take flesh, which of nature was sub- ject to sin, which notwithstanding he sanctified vs in the very inste of his concei- on, & so did ap- propriate it vn- to him that he might destroy sinne in it.

j As of no strength.

k As of no strength.

l As of no strength.

m As of no strength.

n As of no strength.

o As of no strength.

p As of no strength.

q As of no strength.

r As of no strength.

s As of no strength.

t As of no strength.

u As of no strength.

v As of no strength.

w As of no strength.

x As of no strength.

y As of no strength.

z As of no strength.

N Owe then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

1 For the Law of the Spirit of life which in Christ Iesus, hath freed me from the law of sinne and of death.

2 For (that that was impossible to the Law, in as much as it was) weak, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

3 That the right consistence of the Law might not be fulfilled in vs, which walke not after the flesh, but after the Spirit.

4 For they that are after the flesh, labour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

5 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

6 Because the wisdom of the flesh is enmity against God: for it is not subject to the Law of God: neither in deede can be.

7 So then they that are in the flesh, cannot please God.

8 Howe we are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

9 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for right consistence sake.

10 But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

11 Therefore brethren, we are debtors not to the flesh, to live after the flesh:

12 For if ye live after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.

13 For as many as are led by the Spirit of God, they are the sonnes of God.

14 For ye have not received the spirit of bondage to feare againe: but ye have receiued the Spirit of adoption, whereby we crye Abba, Father.

15 The same Spirit beareth witness with our spirit, that we are the children of God.

16 I But to live after the Spirit, call to God through patience.

17 I But to live after the Spirit, call to God through patience.

18 I But to live after the Spirit, call to God through patience.

19 I But to live after the Spirit, call to God through patience.

20 I But to live after the Spirit, call to God through patience.

17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

19 For the fervent desire of the creature waiteth when the sonnes of God shall be revealed,

20 Because the creature is subject to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that creature groaneth with vs, also, and travaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the first fruites of the Spirit, euen we doe sigh in our selves, waiting for the adoption, euen the redemption of our body.

24 For we are saued by hope: but hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it self maketh request for vs with sighes, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the paines, according to the will of God.

28 Also we knowe that all things worke together for the best vnto them that love God, euen to them that are called of his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreover whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs al to death, howe shall he not with him give vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth.

34 Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the love of Christ? that tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, For thy sake are we killed

Freely made partakers of the fathers treasure.

Gras like sales

The creature

shall not be restored before Gods children

be brought to their perfection: in the meantime they wait.

That is, so distressed, because of mans sinne.

He meaneth not the Angels, neither demis, nor men.

And yet are farre from the perfection.

Luke. 21. 28.

Which shall be in the resurrection, when we shall be made conformable to our head Christ.

I By hope is meant that thing, which we hope for.

In that he stretcheth their hearts to pray, & sheweth both whom to aske, & how.

He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.

I/2. 30. 8.

Who pronounceth his, iust in his sonne Christ,

Wherewith he loved vs, or God in Christ, which love is grounded vpon his determinate purpose, and Christ is the pledge thereof.

2 killed P/2. 44. 22.

2 Which is to
signifie the con-
dition of Christs
Church.
3 Paul stretch
forth by these
words the won-
derful nature of
the spirits, as
well the good,
Eph. 1. 21. Col. 1.
16, as the euill
spirits, Eph. 6.
11. Col. 2. 15.
b That is, wherewith God loueth vs in his sonne Christ Iesus,

CHAP. IX.

1 Having testified his great loue towards his nation,
and the signes thereof, 11 He treateth of the elec-
tion and reprobation. 24 Of the vocation of the
Gentiles, 30 And reuocation of the Iewes.

1 I say the truth * in Christ, I lie not, my
conscience bearing me witness in the
holp Sholt,

2 That I haue great heavinesse, and con-
tinuall sorrowe in mine heart.

3 For I would wish my selfe to be sepa-
rated from Christ, for my brethren that
are my kinsmen according to the flesh,

4 Which are the Israelites, to whom per-
teineth the adoption, the * gloyp, and the

5 * Covenants, the giuing of the Law,
and the seruice of God, and the promises.

6 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is

7 * God ouer all blessed for euer. Amen.

8 Notwithstanding it can not bee that
the woide of God should * take none ef-
fect: for all they are not * Israel, which

9 are of Israel:

10 Neither are they all children, because
they are the seede of Abraham: * but, In

11 * Isaac shall thy seede be called:

12 That is, they which are the children of
the * flesh, are not the children of God:
but the children of the promises are coun-
red for the seede.

13 For this is a woide of promises, * In this
same time will I come, and Sara shall
haue a sonne.

14 Neither he onely felt this, but also * Re-
becca when they had conceived by one,
even by our father Isaac.

15 For yet the children were boyne, and
when they had neither done good, nor e-
uill (that the purpose of God might
remaine according to election not by
workes, but by him that calleth)

16 It was said unto her, * The elder shall
serue the younger:

17 As it is written, * I haue loued Jacob,
and haue hated Esau.

18 What shall we say then? To there, vns-
righteousnes with God: God forbid.

19 For he saith to sdrakes, * I will haue
mercy on him, to whom I will shewe
mercy: and will haue compassion on him,

on whom I will haue compassion.

16 Doth it not in him that willerh,
not in him that runneth, but in God that
sheweth mercie.

17 For * Scripture saith vnto Pharaon, k That is, God
* For this same purpose haue I stirred in the
Scriptures, thee by, that I might shewe my power
in thee, and that my name might be de-
clared throughout all the earth.

18 Therefore he hath mercy on whome he
will, and whom he will, he hardeneth.

19 Thou wilt say then vnto me, Whyp
both he yet complaine? for who hath re-
sisted his will?

20 But, O man, who art thou which * pleas-
est against God: shall the * thing formed
say to him that formed it, Whyp hast thou
made me thus? *Or, speakest a-
gainst
1 Cor. 4. 5. 9. Ier. 18.
6. vvi. 15. 7.*

21 Hath not the potter power of the clay
to make of the same lump one vessel to
honour, and another vnto dishonour? *Or, vnto dishon-
our.*

22 What and if God would, to shewe his
wyath, and to make his power knowne,
suffer with long patience, the vessels of
wyath, prepared to destruction?

23 And that he might declare the riches of
his gloyp vpon the vessels of mercy, which
he hath prepared vnto gloyp?

24 Euen vs, whome he hath called, not of
the Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I will call them,
I will people, which were not my people: *1. Pet. 2. 10.*

26 her, & beloved, which was not beloved.

27 And it shall be in the place where it was
said vnto them, * Ye are not my people,
that there they shall be called, The chil-
dren of the living God.

28 Also Elias cryeth concerning Israel,
* Though the number of the children of
Israel were as the sande of the sea, yet
shall but a remnant be saved.

29 For hee will make his account, and God will make
gather it into a short summe with righte-
ousnes: for the Lord will make a short
count in the earth.

30 * And as Elias saide before, Except thou
remainest, the Lord of hostes hath left vs a seed,
we shall be a worke
had bene made as * Sodome, and had of his iustice,
bene like to Gomorrah, and shall see

31 What shall we say then? That the Gen-
tiles which followed not righteounesse, in his Church
haue attained vnto righteounesse, enen
the righteounesse which is of faith. *1. Cor. 1. 9.*

32 But Israel which followed the Law of
righteounesse, could not attaine vnto the
Lawe of righteounesse.

33 Wherefore? Because they sought it not
by faith, but as it were by the workes of
the Lawe: for they haue stumbled at the
stumbling stone, *1. Cor. 1. 9.*

34 As it is written, * Behold, I lay in He-
brew Iesus Christ is
on a * stumbling stone, & a rocke to make
men fall: and euery one that belongeth in
destruction, and to the faithfull
life & resurrec-
tion.

35 But Israel which followed the Law of
righteounesse, could not attaine vnto the
Lawe of righteounesse.

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by faith, but as it were by the workes of
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the Lawe: for they haue stumbled at the
stumbling stone, *1. Cor. 1. 9.*

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brew Iesus Christ is
on a * stumbling stone, & a rocke to make
men fall: and euery one that belongeth in
destruction, and to the faithfull
life & resurrec-
tion.

a As becometh
him that reue-
renth Christe,
or whoso tongue
Christe vnto, &
saitheth Christ
for his witness-
b He would re-
deeme & redi-
em of the Iewes
with his owne
d immati, which
declareth his
zeale towards
Gods glory, read
Exod. 3. 2. 32.
c The Arke of
the covenant,
because it was a
signe of Gods
presence, was
called Gods
glory, 1. Sam. 4.
21. Pal. 16. 8.
d The two ta-
bles of the co-
nauent, Deut. 1. 1. 9.
e Christ is very
God.
f 1. Cor. 1. 8.
g Gal. 4. 1. 9.
h 1. Cor. 1. 8.
i 1. Cor. 1. 8.
j 1. Cor. 1. 8.
k 1. Cor. 1. 8.
l 1. Cor. 1. 8.
m 1. Cor. 1. 8.
n 1. Cor. 1. 8.
o 1. Cor. 1. 8.
p 1. Cor. 1. 8.
q 1. Cor. 1. 8.
r 1. Cor. 1. 8.
s 1. Cor. 1. 8.
t 1. Cor. 1. 8.
u 1. Cor. 1. 8.
v 1. Cor. 1. 8.
w 1. Cor. 1. 8.
x 1. Cor. 1. 8.
y 1. Cor. 1. 8.
z 1. Cor. 1. 8.

1 As the only
will and purpose of God is the chiefe cause of election, and repro-
bation, so his free mercie in Christ is an inferior cause of saluatiō,
and the hardning of the heart, an inferior cause of damnation.

2 As the only
will and purpose of God is the chiefe cause of election, and repro-
bation, so his free mercie in Christ is an inferior cause of saluatiō,
and the hardning of the heart, an inferior cause of damnation.

3 As the only
will and purpose of God is the chiefe cause of election, and repro-
bation, so his free mercie in Christ is an inferior cause of saluatiō,
and the hardning of the heart, an inferior cause of damnation.

4 As the only
will and purpose of God is the chiefe cause of election, and repro-
bation, so his free mercie in Christ is an inferior cause of saluatiō,
and the hardning of the heart, an inferior cause of damnation.

5 As the only
will and purpose of God is the chiefe cause of election, and repro-
bation, so his free mercie in Christ is an inferior cause of saluatiō,
and the hardning of the heart, an inferior cause of damnation.

a That is, a certain affection, but not a true knowledge.

b The end of the law is to iustifie them which observe it: therefore Christ having fulfilled it for vs, is made our justice, sanctification, &c.

c Because we cannot performe the lawes, it maketh vs to doubt, who shall goe to heauen, & to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs.

d That is, the promise and the Gospel which agreeth with the Lawe.

e That is, the way to be saved, is to beleue with heart that we are saved onely by Christ, and to confesse the same before the world.

f Meaning, the Gospell and the good tidings of saluation which they preached.

g That is, by Gods commandement, of whom they are first that preach the Gospell. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles.

i The Hebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth forth the worthinesse of the Creator.

1 Brethren, mine heartes desire & prayer is, that God for Israel, that they might be saved.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, and going about to stablish their owne righteousness, haue not submitted them selves to the righteousness of God.

4 For Christ is the end of the Lawe for righteousness vnto euery one that beleueth.

5 For Moses thus describeth the righteousness which is of the law, "That the man which doth these things, shall liue thereby."

6 But the righteousness which is of faith, speaketh on this wise, "Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from above):"

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead):"

8 But what saith it? "The worde is nigh thee, even in thy mouth, & in thine heart. This is the worde of faith which wee preach."

9 For if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saved.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, "Whosoener beleueth in him, shall not be ashamed."

12 For there is no difference betwene the Iewe & the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him.

13 For whosoener shall call vpon the name of the Lord, shall be saved.

14 But how shall they call on him, in whom they haue not beleued? and howe shall they beleue in him, of whom they haue not heard? & how shall they heare without a preacher?

15 And howe shall they preach, except they be sent? as it is written, "Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!"

16 But they haue not all obeyed the Gospell: for as it is written, "Ioyde, who hath beleued our report?"

17 Then saith it by hearing, and hearing by the word of God.

18 But I demand, Haue they not heard? No doubt their sound went out through all the earth, and into their woedens vnto the

endes of the world:

19 But I demande, Did not Israel knowe God? First Moses saith, "I will prouoke you to emie by a nation that is not my nation, and by a foolish nation I will anger you."

20 And Elia is bolde, & saith, "I was found of them that sought me not, and haue bene made manifest to them that aske not after me."

21 And vnto Israel he saith, "All the day long haue I stretched forth mine hande vnto a disobedient, and ganelaping people."

CHAP. XI.

God hath his Church although it be not seene to many eyes. The grace sheweth to the elect. The judgement of the reprobate. God hath blanded the Iewes for a time, and reucaled him selfe to the Gentiles. Whom he vnderstandeth to be his felicit. The gifts of God without repentance. The depth of Gods iudgements.

1 Demande then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knewe before. knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

3 "Lord, they haue killed thy Prophets, and digged downe thine altars: & I am left alone, and they seek my life?"

4 But what saith the answer of God to him? "I haue reserved vnto me leste I seuen thousand men, which haue not bowed the knee to Baal."

5 Euen so then at this present time is there a remnant through the election of grace.

6 And if it be of grace, it is no more of works: or els grace were no more grace: but if it be of works, it is no more grace: or els were work no more work.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, & the rest haue bene hardened.

8 According as it is written, "God hath giuen them the spirit of slumber: eyes that they should not see, & eares that they should not heare vnto this day."

9 And David saith, "Let their eares be made a floure, and a net, and a stumbling blocke, euen for a recompence vnto them."

10 Let their eyes be darkened that they see not, and bowe downe their backe alwayes.

11 I demaunde then, Haue they stumbled, that they should fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to s prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, howe much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

k Then seeing all the worlde knewe God by his creature, the Iewes could not be ignorant, and so kindred of malice.

l Meaning, the Iewes were kindred of malice.

m Or, vnderstanding.

n Or, vnderstanding.

o Or, vnderstanding.

p Or, vnderstanding.

q Or, vnderstanding.

r Or, vnderstanding.

s Or, vnderstanding.

t Or, vnderstanding.

u Or, vnderstanding.

v Or, vnderstanding.

w Or, vnderstanding.

x Or, vnderstanding.

y Or, vnderstanding.

z Or, vnderstanding.

aa Or, vnderstanding.

ab Or, vnderstanding.

ac Or, vnderstanding.

ad Or, vnderstanding.

ae Or, vnderstanding.

af Or, vnderstanding.

ag Or, vnderstanding.

ah Or, vnderstanding.

ai Or, vnderstanding.

h In that the Gentiles haue the knowledge of the Gospel.

1 That they might be ieiuous
ouer Christ
against the Gen-
tiles, and so to
be more feruent
in loue toward
Christ then the
Gentiles.

k. The Iewes
now remaine, as
it were in death,
for lacke of the
Gospel: but whē
both they & the
Gentiles shall
embrace Christ,
the world shall
be restored to a
new life.

l Abraham was
not onely iustified,
but his seed
also which neg-
lected not the
promise.

m Meaning A-
braham.

n Or in them.
o That is the
Church of the
Iudaicalles.

p Be careful
of worshipping
God, and trust
in his promise.

q He speaketh
of the Iewes and
Gentiles in ge-
nerall.

r Meaning stub-
bornes & indu-
racion against
Gods word.

s He sheweth
that the time
shall come that
the whole natio
of the Iewes,

though not eu-
erly one particu-
larly, shall be joy-
ned to y Church
of Christ.

t He 19. 20.

u 27. 9. 10. 31

31. 1. 2. 8. 8.

en 10. 16. 17.

v To whom God
giveth his Spirit
of adoption, and
whom he cal-
leth effectually,

he cannot be pe-
nitent for Gods
eternall counsel
never changeth.

o Or hast by your
mercy.

p That is, both Iewes and Gentiles.

q Isa. 40. 1. 3. vii. 49.

r 1. Cor. 12. 16.

s He reproveth the rashnesse of men which
murmure against the iudgements of God.

14 To trie if by any means I might proue
vnto them of my selfe to followe them,
and might save some of them.

15 For if the casting away of them be the
reconciling of the world, what shall the
receiving be, but life from the dead?

16 For if the first fruites be holy, so is the
whole lump: and if the roote be holy,
so are the branches.

17 And though some of the branches bee
broken off, and thou being a wilde olive
tree, wast graft in for them, and made
partaker of the roote, and fatnesse of the
olive tree,

18 Boast not thy selfe against the branches:
and if thou boast thy selfe, thou breakest
not the roote, but the roote thy.

19 Thou wilt say then, The branches are
broken off, that I might be graft in.

20 Well: though unbeliefe they are bro-
ken off, and thou standest by faith: be not
high minded, but feare.

21 For if God spared not the naturall bran-
ches, take heed, least he also spare not thee.

22 Behold therefore the bountifullnesse, &
seueritie of God: toward them which
haue fallen, seueritie: but toward thee,
bountifullnesse, if thou continue in his boun-
tifullnesse: or els thou shalt also be cut off.

23 And they also, if they abide not still in
unbeliefe, shall be grafted in: for God is
able to graffe them in againe.

24 For if thou wast cut out of the olive tree,
which was wilde by nature, and wast
grafted contrary to nature in a right olive
tree, how much more shall they be by
nature, be grafted in their own olive tree?

25 For I would not, brethren, ye should be
ignorant of this secret (lest ye should be
arrogant in your selues): that partly
of obstinacie is come to Israel, untill the
fullnes of the Gentiles be come in.

26 And so all Israel shall be saved, as it is
written, The deliverer shall come out of
Sion, and shall turne away the ungodli-
nes from Jacob.

27 And this is my covenant to the, When
I shall take away their sinnes.

28 As concerning the Gospel, they are ene-
mies for your sakes: but as touching the
election, they are beloved for the fathers
sakes.

29 For the gifts and calling of God are
without repentance.

30 For euē as pee in time past haue not
belieued God, yet haue now obtained
mercy through their unbeliefe,

31 Euen so now haue they not belieued by
the mercy shewed vnto you, that they also
may obtaine mercy.

32 For God hath shut vp all in unbeliefe,
that he might haue mercy on all.

33 O the deepenes of the riches both of the
wisdom, and knowledge of God! howe
unsearchable are his iudgements, and
his wayes past finding out!

34 For who hath knowne the minde of
the Lord? or who hath seen his counsell?

the Lord? or who hath seen his counsell?

35 O who hath giuen vnto him first, and
he shall be recomended?

36 For of him, and through him, and for his good
him are all things: to him be glorie for
euer. Amen.

are created: and preferred of God to set forth his glorie.

CHAP. XII.

The conuersation, loue and works of such as beleeue in
Christ. Not to seek reuengence.

1 Beseech you therefore, brethren, by the
mercies of God, that ye giue vp your dead
bodies as a liuing sacrifice, holy, accepta-
ble vnto God, which is your reasonable
service of God.

2 And facion not your selues like vnto this
world, but be ye changed by the renewing
of your minde, that ye may proue what
the good will of God, and acceptable,
and perfect.

3 For I say through the grace that is gi-
uen vnto me, to euery one that is among
you, that no man presume to vnderstand
above that which is written in vnderstand
lines, & charitie,

but that hee vnderstande according to
the sobriety, as God hath dealt to euery
man the measure of faith.

4 For as we haue many members in one
bodye, and all members haue not one
office,

5 So we be many members in one bodye in
Christ, & euery one, one anothers mem-
bers.

6 Being then that we haue gifts that
are diuers, according to the grace that is
giuen vnto vs, whether we haue prophesie,
let vs prophesie according to the por-
tion of our faith:

7 Or an office, let vs waite on the office: or
he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he
that distributeth, let him doo it with sim-
plicitie: hee that ruleth, with diligence:

9 Let loue be without dissimulation. Ab-
horre that which is euill, and cleaue vnto
that which is good.

10 Be affectionate to loue one another
with brotherly loue. In giuing honour,
goe one before another.

11 Not slothfull to doe seruice: seruent in
spirit: seruing the Lord,

12 Reioicing in hope, patient in tribula-
tion, continuing in prayer,

13 Distributing vnto the necessities of
the Saints: giuing your selues to hos-
pitalitie.

14 Bless them which persecute you: ble-
sessed, say, and curse not.

15 Reioyce with them that reioyce, and
weepe with them that weepe.

16 Be of one mind, and of one counsell, as
ye haue obtained the mercies of God, where
there is one Lord, one faith, one baptism,

17 That ye all agree in the heart, in the
Lord, in the word of the Lord, in the
service of the Lord, in the sacrifice of the
bodye, which is the service of the Lord,

18 Which is the service of the Lord, in
the word of the Lord, in the service of the
Lord, in the sacrifice of the bodye, which
is the service of the Lord,

19 Which is the service of the Lord, in
the word of the Lord, in the service of the
Lord, in the sacrifice of the bodye, which
is the service of the Lord.

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Prou. 3. 7.
ifas. 5. 21.
 k That is in
 your owne con-
 cete.

Prou. 20. 22.
matth. 5. 39.
1. pet. 3. 9.
1. cor. 6. 7.
 l Live to ho-
 netly and godly
 that no man can
 finde fault with
 you.

Heb. 12. 14.
Eccles. 28. 1.
matth. 5. 39.
Dent. 32. 35.
hebr. 10. 30.

Prou. 25. 21, 22.
 m For thou shalt either winne him with thy benefite, or els his
 confidence shall beare him witnesse that Gods burning wrath
 hangeth ouer him.

16 Be of like affection one towards ano-
 ther: be not hie minded: but make your
 felues equal to them of the lower sort:
 * be not wise in your felues.

17 * Accompenie to no man euill for euill:
 y procure things honest in the sight of all
 men.

18 * If it bee possible, as much as air you
 is, haue peace with all men.

19 Dearely beloued, * avenge not your
 felues, but giue place vnto wrath: for it
 is written, * Vengeance is mine: I will
 repay, saith the Lord.

20 * Therefore, if thine enemye hunger,
 feed him: if he thirst, giue him drinke: for
 in so doing, thou shalt heape coales of
 fire on his head.

21 Be not overcome of euill, but overcome
 euill with goodnes.

CHAP. XIII.

1 *The obedience to the Rulers.* 4 *VVhy they haue*
the sword. 8 *Charitie ought to measure all our do-*
ings. 11 *An exhortation to innocencie and puritie*
of life.

1 **L**et * euery soule be subiect vnto the
 higher powers: for there is no power
 but of God: and the powers that
 be, are ordeined of God.

2 Whosoener therefore resisteth his power,
 resisteth the ordinance of God: and they
 that resist, shall receiue to themselves
 * iudgement.

3 For Princes are not to be feared for
 gods woikes, but for euil: wilt thou then
 be without feare of the power? doe well:
 so shalt thou haue praise of the same.

4 For he is the minister of God for thy
 wealth: but if thou do euill, feare: for he
 beareth not the woike for nought: for he
 is the minister of God "to take vengeance
 on him that doeth euill.

5 Wherefore ye must be subiect, not be-
 cause of wrath onely, but also for con-
 science sake.

6 For, for this cause ye paye also tribute:
 for they are Gods ministers, applying
 themselves for the same thing.

7 * Giue to all men therefore their due:
 tribute, to whome ye owe tribute: custome,
 to whom custome: tribute, to whom feare:
 honour, to whom ye owe honour.

8 Owe nothing to any man, but to lone
 one another: for he that loueth another,
 hath fulfilled the Lawe.

9 For this, * Thou shalt not commit a
 bulterie, * Thou shalt not kill, * Thou
 shalt not steale, * Thou shalt not beare
 false witness, * Thou shalt not couet: and
 if there be any other commandment, it
 is by the compasser in this saying,
 euen in this, * Thou shalt lone thy neigh-
 bour as thy selfe.

10 Loue doeth not euill to his neighbour:
 therefore is loue the * fulfilling of the
 Lawe.

11 And that, considering the season, that it
 is now time that we shoulde arise from

slape: for now is our saluation nerr, e
 then when we beleued it.

12 The night is past, & the day is at hand:
 let vs therefore cast away the woikes of
 darkenes, and let vs put on the armour
 of light,

13 So that wee walke honestly, as in the
 day: not in * gluttonie, and drunkennes,
 neither in chambering and wantonnesse,
 nor in strife and enuying:

14 * But put ye on the Joye of Jesus Christ,
 and take no thought for the flesh, to fulfil
 the lustes of it.

15. *Luke. 21. 34. * Origen. Galat. 5. 1. 1. pet. 2. 11.*

CHAP. XIII.

1 *The weake ought not to be despised.* 10 *No man*
should offend anothers conscience. 15 *But one*
suppor another in charitie and faith.

1 **H**un that is weake in the * faith, res-
 taine vnto you, but not * for contras-
 tories of disputations.

2 One beleueth that hee may eate of all
 things: and another, which is weake,
 eateth herbes.

3 Let not him that eateth, despise him that
 eateth not: and let not him which eateth
 not, iudge him that eateth: for God hath
 receiued him.

4 * Who art thou that condemnest ano-
 ther mans seruant? he standeth or falls
 to his owne * iustice: pea, he shall be
 established: for God is able to make him
 stande.

5 This man esteemeth one day aboute as
 nother day: and another man counteth
 euery day alike: let euery man be * fully
 perswaded in his minde.

6 He that * obserueth the day, obserueth
 it to the Lord: and he that obserueth not
 the day, obserueth it not, to the Lord. He
 that eateth, eateth to the Lord: for he
 giueth God thanks: & he that eateth
 not, eateth not to the Lord, and giueth
 God thanks.

7 For none of vs liueth to him selfe, neys
 they doeth any dye to him selfe

8 For if whether we liue, we liue vnto the
 Lord: or whether we die, we dye vnto
 the Lord: whether we liue therefore, or
 dye, we are the Lords.

9 For Christ therefore died, & rose againe,
 and trinned, that he might be Lord both
 of the dead and the quicke.

10 But why doest thou iudge thy brother?
 or why doest thou despise thy brother?
 for we shall all appeare before the iudge-
 ment seate of Christ.

11 For it is written, * I salue, saith the
 Lord, & euery knee shall bowe to me, and
 all tongues shall * confesse vnto God.

is indifferent, albeit in the lawe they were not: next, that he re-
 prooueth not the condemning of the acte, but of the person
 thirdly, that he meaneth not the stubborne & malicious, whom
 he calleth dogges and concision, but the weake and infirme, to
 whom as yet God had not reueiled the perfect libertie. Both
 our life and death ought to profite our brother, 2. *Corinth. 13. 10.*
1. Ia. 45. 23. psal. 110. 1. K This otherwise particularly appertaineth to
 God, who is the true life of himselfe, and giueth it to all others.
 l And acknowledge me for their God.

a Before we
 beleued, it had
 bene in vaine
 to tell vs these
 things: but now
 seeing our sal-
 uation is nere,
 let vs take heed
 that wee negl-
 not this occasi-
 on. f That is, bene-
 ficiall and god-
 ly.

a That is, the
 doctrine of the
 Gospell, b Left he should
 depart either
 more ignorant
 then he came,
 or els with a
 greater scruple
 of conscience,
1. Ia. 4. 12. c It is the Lords
 matter, and not
 thine. d We must be
 assured in our
 conscience by
 Gods word in al
 things: that if we be
 strong, we may
 know what is
 our libertie: and
 if we be weake,
 we may learne
 to profit daily.

e That counted
 one day more
 holy then ano-
 ther. f Who iudgeth
 whether he
 doth well or no.
 g Because he
 thinketh the
 meates vncleane
 by the lawe,
 h Here we must
 note three
 things: first, that
 he speaketh of
 things which of
 themselves are
 indifferent.

next, that he re-
 prooueth not the condemning of the acte, but of the person
 thirdly, that he meaneth not the stubborne & malicious, whom
 he calleth dogges and concision, but the weake and infirme, to
 whom as yet God had not reueiled the perfect libertie. Both
 our life and death ought to profite our brother, 2. *Corinth. 13. 10.*
1. Ia. 45. 23. psal. 110. 1. K This otherwise particularly appertaineth to
 God, who is the true life of himselfe, and giueth it to all others.
 l And acknowledge me for their God.

1 Which was to
carie the almes.

1. Cor. 9. 11.
I shall faith-
fully leaue it
with them, and
as it were sealed
most surely.
n Almes is the
fruite of faith
and charitie.
Chap. x. 11.
o His coming
shalbe profitable
vnto them: for
God will giue
him abundant
knowledge of
diuine mysteries,
to communicate
vnto them.
2. Cor. 1. 11.
p He feared lest
slenderous toges
would haue made
his message ey-
ther odious, or
lesse acceptable,
1sa. 9. 6.

to see you in my journey, & to be brought
on my way thitherwards by you, after
that I haue bene somewhat filled with
your companie.

25 But nowe goe I to Ierusalem, to ¹ mis-
nister vnto the Saintes.

26 For it hath pleased them of Macedonia
and Achaia, to make a certaine distribu-
tion vnto the poore Saintes which are at
Ierusalem.

27 For it hath pleased them, and their dete-
rers are they: for if the Gentiles bee
made partakers of their spiritual things,
their duetie is also to minister vnto them
in carnall things.

28 When I haue therfore perfourmed
this, and haue sealed them this ² feint, I
will passe by you into Spaine.

29 * And I knowe when I come, that I
shall come to you with abundance of the
blessing of the Gospell of Christ.

30 Also brethren I beseeche you for our
Lord Iesus Christs sake, and for the lone
of the spirite, that ye ³ would strue with
me by prayers to God for me,

31 That I may bee deliuered from them
which are disobedient in Iudea, and that
my seruice which I haue to do at Ieru-
salem, may be ⁴ accepted of the Saintes,

32 That I may come vnto you with ioye
by the will of God, and may with you be
refreshed.

33 Thus the ⁵ God of peace be with you
all. Amen.

CHAP. XVI.

1 After many commendations, 17 He admoni-
sheth them to beware of false brethren & to be cir-
cumpect. 20 He prayeth for them, and giueth
shankes to God.

1 I Commende vnto you Phoebe our sister
which is a seruant of the Church of
Cenchrea.

2 That ye receive her in the Lord, as it be-
cometh Saintes, and that ye assist her
in whatsoever businesse she needeth of
your aide: for she hath giuen hospitalitie
vnto many, and to me also.

3 Greete Priscilla and Aquila my felow
helpers in Christ Iesus.

4 (Which haue for my life laide downe
their owne necke. Vnto whome not I
onely giue thanks, but also al the Church
of the Gentiles.)

5 Likewise greete the Church that is in
their house. Salute my beloued Epene-
tus, which is the first fruits of Achaia
in Christ.

6 Greete Mary which bestowed much las-
soure on vs.

7 Salute Andronicus and Iunia my coun-
sins and felowe prisoners, which are no-
table among the Apostles, and ⁸ were in
Christ before me.

8 Greete Amplias my beloued in the
Lord.

9 Salute Urbanus our fellowe helper in
Christ, and Stachis my beloued.

10 Salute Apelles appoyued in Christ.
Salute them which are of Aristobulus
friends.

11 Salute Herodion my kinsman. Greete
them which are of the friends of Marcus
Iulius which are in the Lord.

12 Salute Tryphena & Tryphosa, which
women labour in the Lord. Salute the be-
loued Persis, which woman hath laboured
much in the Lord.

13 Salute Rufus chosen in the Lord, and
his mother and mine.

14 Greete Nymphicus, Phlegon, Hermas,
Patrobas, & Percurius, and the brethren
which are with them.

15 Salute Philologus and Julius, Arce-
as, and his sister, & Olympas, and all the
Saintes which are with them.

16 Salute one another with an holy ¹ kisse.
The Churches of Christ salute you.

17 I knowe I beseech you brethren, marke
them diligently which cause diuision and
offences, contrarie to the doctrine which
ye haue learned, and ² auoide them.

18 For they haue such a scorne not the Lord
Jesus Christ, but their owne ³ bellies,
and with a faire speache and flattering
deceiue the hearts of the simple.

19 For your obedience is come abroade
among all: I am glad therefore of you:
but yet I woulde haue you wise, vnto
that which is good, and simple concern-
ing euill.

20 The God of peace shall treade Satan
vnder your feete shortly. The grace of our
Lord Iesus Christ be with you.

21 Timotheus my companion, and Lu-
cius and Iulon, and Sopater my kins-
men, salute you.

22 Tertius, which wrote vnto this Epi-
stle, salute you in the Lord.

23 * Salus mine hoste, and of the whole
Church saluteth you. Erastus ⁴ Cham-
berlaine of the citie saluteth you, and
Quartus a brother.

24 The grace of our Lord Iesus Christ be
with you all. Amen.

25 * To him now that is of power to esta-
blish you according to my Gospell, and
preaching of Iesus Christ, * by the reue-
lation of the myserie, which was kept
secret since the world began:

26 (But nowe is opened, and published as
among all nations by the Scriptures of
the Prophetes, at the commaundement
of the eternall God for the obedience
of faith)

27 To God, I saye, onely wise, bee praise
through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus,
& sent by Phoebe, seruant of the Church,
which is at Cenchrea.

1. Cor. 16. 19.
2. Cor. 13. 12.
1. per. 5. 14.
c This was a
signe of amitie
among Iewes,
which he will
be holy, that
is, that it come
from a minde
full of godly
charity
1. Iohn 10.
d These bee
markes to know
the false apostles
by.

e The word
signifieth him
that promisseth
much & perfec-
meth nothing,
who seemeth al-
so to speake for
thy praise, but
doeth nothing
lesse.

Ala. 1. 6. 1. phil.
2. 19.
1. Cor. 1. 14.
f Or, receiver.
g Corinthus.
Eph. 3. 30.
h Eph. 3. 9. col. 1. 26
i Rom. 1. 9. tit. 1.
1. per. 1. 20.
g Both as to-
ching the do-
ctrine of the go-
spel, and also as
calling of the
Gentiles.

Ala. 18. 1.

aThe first which
was consecrated
to the Lord by
embracing the
Gospel.
Or, Ase.
b They were
gratified in Christ
by faith afore I
was called, and
were well esteem-
ed of the Apo-
stles, and of the
Churches.

THE ARGUMENT.

CHAP. I.

dreth diffension of minde, whereof proceede
iudgement, which is the mother of schisme an

repugnance of
heretic.

be in them, and they in him. *Rom. 7. epheſ. 1. 1. coloss. 1. 23.*
1. Tim. 1. 9. Tit. 2. 3. b Made holy by the free mercie and calling
 of God. *2. Tim. 2. 23.* c Which is to acknowledge him to be
 very God, to worſhip him, and ſeeke vnto him for helpe.

c They whose
understandings
are illuminate
by faith, ac-
knowledge this
wisdom, which
the world cal-
leth follie.
d The words
here taken for
them, whom ty-
ther for wis-
dome, riches or

power, men
calletb Iesus the
home David also
uen name th him
are th the diuini-
one person. I/a
uidence towards
and the Sonne
geith. k. Wro
th things wher
stand by name

Chap. 1. 17.

1. per. 1. 15.

As that which we teach is spiritual, so our kind of teaching must be spiritual, that the wordes may agree with the matter.

Whose knowledge is not clear by Gods spirit.

Prov. 17. 19.

For the truth

of God is not subject to the judgement of man. 1. 2. 40. 13. vovf. 9.

1. 2. 40. 13. p

That is, Chriles spirit, 1. 2. 40. 13. 3. rom. 8. 9.

1. 2. 40. 13. p

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13 Which things also we speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he himselfe is not judged of no man.

16 For who hath known the minde of the Lord, that he might instruct him? but we have the minde of Christ.

CHAP. III.

3 Paul rebuketh the scribes & authors thereof. 7 No man ought to attribute his salvation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignity and office both of the ministers, & also of all the faithful.

17 And I could not speake unto you, brethren, as unto spiritual men, but as unto carnall, even as unto babes in Christ.

18 I gave you milke to drinke, & not meat: for ye were not yet able to beare it, neither yet now are ye able.

19 For ye are yet carnall: for where as there is among you envying, and strife, and divisions, are ye not carnall, and walke as men?

20 For when one saith, I am Pauls, & another, I am Apollos, are ye not carnall?

21 Who is Paul then? and who is Apollos, but the ministers by whom ye believed, and as the Lord gave to every man?

22 I have planted, Apollos watered, but God gave the increase.

23 So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

24 And he that planteth, & he that watereth, are one, & every man shall receive his wages, according to his labour.

25 For we are together as Gods labourers: ye are Gods husbandry, and Gods building.

26 According to the grace of God given to mee, as a faithful master builder, I have laid the foundation, & another buildeth thereon: but let every man take heed how he buildeth upon it.

27 For other foundation can no man lay, than that which is laid, which is Jesus Christ.

28 And if any man build on this foundation, gold, silver, precious stones, timber, hay, or stubble,

29 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the

fire shall try every mans worke of what it is. Both his labour and reward.

30 If any mans worke, that he hath built upon, abide, he shall receive his wages.

31 If any mans worke burne, his shall them not save: he shall lose it, but he himselfe shall be saved, yet so as by fire.

32 Know ye not that we are the Temple of the living God, and that the Spirit of God dwelleth in us?

33 If any man destroy the Temple of God, the simplicity of him shall God destroy: for the Temple of God is holy, which ye are.

34 Let no man deceive him selfe. If any man among you seems to be wise in this world, let him be a fool, that he may be wise.

35 For the wisdom of this world is foolishness in the sight of God: for it is written, We have understood, but we have not understood: we have seen, but we have not seen.

36 And againe, The Lord knoweth the thoughts of the wise, that they are vain.

37 Therefore let no man glory in men: for all things are yours.

38 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or things which are present, or things which are to come, even all are yours,

39 And ye are Chriles, and Christs Gods.

his ministers to his owne glorie and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods judgement. 7 Bearing down their glory which he had shewed to praise that, whereby they were saved in him, 19 He sheweth what he requirerth on their part, and what they ought to looke for of him at his returne.

2 Let a man so thinke of us, as of the ministers of Christ, and disposers intolerable of the secretes of God.

3 And as for the rest, it is required of the true ministers of disposers, that every man bee sounde of faithfull.

4 As touching me, I passe very little to be accounted of you, or of mans judgement: tribute more no, Iudge not mine owne selfe.

5 For I know nothing by myselfe, yet is mee: Am I not thereby, justified: but he that judgeth me, is the Lord.

6 Therefore, I judge nothing before the time. Until the Lord come, who will light ten things that are hid in darknesse, and make the counsels of the heartes manifest: and then shall every man have praise of God.

7 Nowe these things, brethren, I have figuratively applied unto mine owne selfe and Apollos, for your sakes, that ye might learne: by us, that no man glory in his owne wisdom, that fore God none of us will not against another for any manner of iustice is required.

8 For who is separated this? and what hath red, that thou hast not received? if thou hast received it, why receivest thou, as mine office, though thou haddest not received it?

9 By our example, f To wit, from other men & preferre thee.

g John

8 Now ye are ful: now ye are made rich: ye reigne as kings without ye, & woulde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last of olles, as men appointed to death: for we are made a galing stocke vnto the world, and to the Angels, and to men.

10 We are ^bfooles for Christes sake, and ye are wise in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, & haue no certaine dwelling place,

12 And labour, working with our owne hands: we are reuelled, and yet we bleste: we are persecuted, and suffer it.

13 We are euill spoken of, and we pray: we are made as the filth of the world, the offshooting of all things, vnto this tyme.

14 I wote not these thinges to shame you, but as my beloued childe I admonish you.

15 For though ye haue ten thousande instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, which shall put you in remembrance of my wordes in Christ as I teach euer where in euery Church.

18 Some are puffed vp as though I woulde not come to you.

19 But I will come to you shortly, & if the Lord will, and will knowe, not the speache of them which are puffed vp, but the power.

20 For the kingdome of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meekenesse?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed suicide, 3 VVilling them to excommunicate him, 7 To embrace purity, 9 And sheweth that were ought to serue God purely both in bodie, and soule.

1 I am heard certainly, that there is forsignation among you, and such forsignation as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather sorrowed, that ye which hath done this dedde, might be put from among you.

3 For I verely as absent in bodie, but present in spirit, haue determined already as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

as becometh the which procure f Lords busines & not their owne,

5 We deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus,

6 Your reioicing is not good: knowe ye not that a little leaue leaueth the whole lump?

7 Purge out therefore the old leauen, that ye may be a new lump, as ye are vnleavened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with olde leauen, neither in the leauen of maliciousnesse and wickednes: but with the vnleavened bread of sincerity and truth.

9 I wrote vnto you in an Epistle, that ye should not companie together with fornicators,

10 And not altogether with the fornicators of this world, or with the courteous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or courteous, or an idolater, or a railler, or a drunkarde, or an extortioner, with such one eate nor.

12 For what haue I to doe, to iudge them also, which are without? do ye not iudge them that are within?

13 But God iudgeth them that are without. But away therefore from among you such wicked man.

where conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all means godly to winne them to Christ. k Who to please the Gospell. l Vnto whome the ecclesiasticall discipline doeth stretch. m Which are subiect to Gods worde, and to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie. 15 And sheweth that were ought to serue God purely both in bodie, and soule.

1 Are any of you, hauing businesse as against another, be iudged vnder the vniust, and not vnder the Saints?

2 Do ye not know, that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthy to iudge the smallest matters?

3 Knowe ye not, we shall iudge the Angels? howe much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, set by them which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Shewe therefore there is verely a fault esteemed your iudge: for it is most easie to iudge betweene brethren, Or impotencie of iudice,

among

3 Forasmuch as they had so fone forgotten.

Act. 18. 21.

19. 21.

1 Cor. 4. 15.

k That is, what

fouler gifts we

haue received

of God, to this

end that he may

reigne among vs.

l Of the holie

Ghost.

1 Cor. 12. 13.

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Mat. 5. 19. **1** among pon, because pe go to lawe one with another: * whp rather suffer pe not wiong: * whp rather susteine pe not harme?
 Luk. 6. 19. **2** *He doeth not reprove the godly, which with a good conscience vish the magistrate to defend his right, but condemneth hatred, grudges and desires of revengeance.*
 Rom. 12. 19. *10.* **3** *Knowe pe not that the vntighteous shal nor inherite the kingdome of God? We not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,*
 1 Cor. 6. 9. *10.* **4** *nor thers, nor conetous, nor bums, hardes, nor raplers, nor extortioners shal inherite the kingdome of God.*
 1 Tim. 3. 2. **5** *And such were * some of pon: but pe are washed, but pe are sanctified, but pe are iustified in the Name of the Loyde Iesus, and by the Spirit of our God.*
 1 Pet. 4. 3. **6** *All things are lawful vnto me: but all things are not profitable. I map do all things, but I will not be brought vnder the power of any thing.*
 Chap. 10. 23. **7** *Meates are ordeined for the bellie, & the bellie for the meates: but God shal destroy both it, and theen. Now the body is not for * fornication, but for the: Loyde, and the Loyd for the body.*
 1 Cor. 6. 12. **8** *And God hath also raped by the Loyd, and * that raise vs up by his power.*
 1 Cor. 6. 13. **9** *Knowe pe not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*
 1 Cor. 6. 14. **10** *Do pe not know, that he which cleptly him self with an harlot, is one body? * for two, sayth he, haue one flesh.*
 1 Cor. 6. 15. **11** *But he that is ioyned vnto the Loyd, is one spirit.*
 1 Cor. 6. 16. **12** *flee fornication: euery Anne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.*
 1 Cor. 6. 17. **13** *Knowe pe not, that your body is the temple of the holy Ghost, which is in pou, whom pe haue of God: and pe are not your owne.*
 1 Cor. 6. 18. **14** ** For pe are bought for a price: therfore glorifie God in your body, and in your spirit: for they are Gods.*
 1 Cor. 6. 19. *that dignitie and priuiledge wherby we be made the members of Christ, Gen. 1. 24. mar. 1. 9. 5. mar. 10. 8. ephes. 5. 31. 1 That is, hee more pollureth his owne body, then he that comitteth any other sune. Chap. 3. 16. 2 cor. 6. 16. Chap. 7. 23. 1 pet. 1. 15. 19.*

CHAP. VII.

1 *The Apostle answereth to certain questions, which the Corinthians desired to know. 2 As of single life. 3 Of the duties of marriage. 4 Of discord & dissolution in marriage. 5 Of marriage betweene the faithfull and vnfaithfull. 6 Of vncircumcising the circumcised. 7 Of seruitude. 8 Of virginity. 9 And second marriage.*

Now concerning the things wherof we wrote vnto me, It were a good for a man not to touch a woman.
2 Nevertheless to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife * *1 Pet. 7. beneuolence, and likewise also the wife vnto the husb band.*
4 The wife hath not the power of her owne body, but the husband: and likewise also marriage. the husband hath not the power of his owne body, but the wife.
5 Defraude not one another, except it be with consent for a time, that ye map giue your selues to fasting and prayer, and as God gaue come together, that Satan tempt you not for your incontinencie.
6 But I speake this by permission, * *4 not by commandement.*
7 For I would that all men were euery as I: *5* *With the first proper gift of God, one after this maner, and another after that.*
8 Therefore I lap vnto the vnmarrid, and vnto the widowes, it is good for them if they abide euery as I doe.
9 But if they can not abstaine, let them marrie: for it is better to marrie then to burne.
10 And vnto the married I command, not I, but the Loyde, let not the wife * *6* *depart from her husband.*
11 But and if she depart, let her remaine vnmarrid, or be reconciled vnto her husband, and let not the husband put * *7* *away his wife.*
12 But to the remnant I speake, and not the Loyde, If any brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.
13 And the woman which hath an husb and that beleueth not, if he be content to dwell with her, let her not forsake him.
14 For the vnbelaueing husband is * *8* *sanctified by the wife, and the vnbelaueing wife is sanctified by the husband, eue were your children vncleane: but now are they * holy.*
15 But if the vnbelaueing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.
16 For what knowest thou, O wife, whether thou shalt saue thyne husband? O man, whether thou shalt saue thy wife?
17 But as God hath distributed to euery man, as the Loyd hath * *9* *called euery one, so let him walke: and so ordeine I in all Churches.*
18 Is any man called being circumcised? let him not * *10* *gather his vncircumcision: is any called vncircumcised: let him not be circumcised.*
19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.
20 Let euery man abide in the same vocation he is called in.

1 Which when things come to passe, that the faithfull, and vnfaithfull be married together, & the one forsake the other without cause. *11* *the lawfull vocation in outward things must not lightly be neglected. n Which is when the surgeon by art draweth out the skin to cover the part circumsised. Celus lib. 7. chap. 3. Epiphanius, de ponderibus & mensuris, 1. 16. o It is al one whether thou be lewe or Gentile. Eph. 4. 1. 1 Tim. 6. 1.*
 Tit. 1. 1. *1* *cation*

Of virginitie.

p Although God hath called thee to serue in this life, yet think not thy conditio vnworthy for a Christian; but reioyce, that thou art deliuered by Christ from the miserable slaue-rie of sinne and death.
q Being seruant by condition, is made partaker of Christ.
Chap. 6. 10.
1 per 1. 19.
Or, dearely.
r Sincerely as in the presence of God.
Or, the flasse of virginite.
f He bindeeth no man to that which God hath left free; but sheweth what is most agreeable to Gods wil, according to the circumstance of the time, place, and persons.
Or, beleued.
t To be single.
u In these afflictions & persecutions.
x As worldly cares of their children and familie.
y He doeth not preferre singleness as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.
z In wishing that you could liue without wies.
Or, is remaineth that.
a. Which be in aduersitie.
b Which be in prosperitie.
c In this world there is nothing but mere vanitie.
d Which onely apperthe to this present life.
f And he is deuoted, meaning into diuers cares.
g She may attaine vnto it sooner then the other, because she is without cares.
h Seeing S. Paul could bind no mans conscience to single life, what presumption is it, that any other should doe it?
g That is: that she should marie to auoide fornication.
h Meaning, he that is fully perswaded that he hath no neede.

cation wherein he was called.
21 Art thou called being a seruant? I care not for it: but if per thou maigest be free, vse it rather.
22 For he that is called in the Lord being a seruant, is the Lordes freeman: likes wife also he that is called being free, is Christs seruant.
23 Ye are bought with a price: be not the seruants of men.
24 Brethren, let euery man, wherein hee was called, therein abide with God.
25 Now concerning virgins, I haue no commandement of the Lord: but I giue mine aduice, as one that hath obtained mercie of the Lord to be faithfull.
26 I suppose then this to be good for the present: necessitie: I meane that it is good for a man so to be.
27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.
28 But if thou takest a wife, thou sinnest not: and if a virgin marry, shee sinneth not: neuertheless, such shall haue trouble in the flesh: but I spare you.
29 And this I say, brethren, because the time is short: hereafter that both they which haue wiues, be as though they had none:
30 And they that woe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:
31 And they that vse this world, as though they used it not: for the facion of this world goeth away.
32 And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord:
33 But he that is married, careth for the things of the world, how he may please his wife.
34 There is difference also betwene a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.
35 And this I speake for your owne commodities, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.
36 But if any man thinke that it is vncouenly for his virgin, if she passe the flower of her age, and she neede so require, let him doe what he will, he sinneth not: let them be married.
37 Nevertheless he that standeth firme in his heart, that he hath no neede, but hath

1. Corinthians,

Christian libertie.

i power ouer his owne will, and hath so decreed in his heart, that he wil keepe his virgin, he doeth well.
38 So then he that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth better.
39 The wife is bound by the Lord, as long as her husband * liueth: but if her husband be dead, shee is at libertie to marrie with whome shee will, onely in the Lord.
40 But she is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

modious for his children in preferring them from care. I Of matrimonie. Rom. 7. 2. 1. Thes. 4. 8.

CHAP. viii.

1 He rebuketh them that vsa their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth howe much ought to becaue them to vnder such as be weakes.

1 And as touching things sacrificed vnto idoles, we knowe that we all haue * knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing per as he ought to knowe.

3 But if any man loue God, the same is * knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, we knowe that an idole is * nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth, (as there be many gods, and many * lordes)

6 Yet vnto vs there is but one God, which are made, is of the Father, of whome are all things, and wee in him: and * one Lord Iesus Christ, by whome are all things, and wee by him.

7 But euery man hath not knowledg: for some hauing * conscience of the idole. buttill this houre, eate as a thing sacrificed vnto the idole, and so their conscience bring weake, is defiled.

8 But meate maketh not vs acceptable to God: we neither if we eate, haue we the * more: neither if we eate not, haue we the lesse.

9 But take heed lest by any means this * power of yours be an occasion of falling to them that are weakes.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be * boldened to eate those things which are sacrificed to idoles?
11 And though thy knowledge shall the * weake brother perish, for whom Christ died.

12 Holue when ye sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

Rom. 14. 15. g Which eateth against his conscience, or in doubt. Rom. 14. 21.

i For the fathers will dependeth on his children in this point: so much as he is bound to haue respect to their infirmities, neither can he iustly require of them singleness, if they haue not y gift of God so to liue.
k And more co-

a Of the libertie that God hath giuen vs touching outward things.

Or, sought.

b This he speaketh in their person which bragged so much of their libertie, saying that an image amonge all things that are made, is of no force.

c Which being idoles, yet are esteemed of men.

d As Lordes and Seignours.

John 1. 1. 3. Chap. 1. 2. 3.

e In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

f This abundance and wast is referred to spiritual things.

Rom. 14. 17.

Or, libertie in things indifferents.

g Greeke, builded vp.

h By thine example without any ground of doctrine.

CHAP. IX.

1 He exhorted them by his example to vsi their libertie to the edification of other. 24 To runne on for to the course that they haue begun.

And I not an Apostle? am not I free? I haue I not Iesus Christe our Loyde? are ye not my worke in the Loyde?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are the scale of mine Apostleship in the Loyd.

3 My defence to them that examine me, is this,

4 I haue we not power to eate, and to drinke?

5 I haue we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Loyd, and Epphas?

6 I only and Barnabas, haue not we power? not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineparde, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Lawe the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for ore?

10 Either saith he it not altogether for our sakes? for our sakes no doubt it is written, that he which eareth should eare in hope: and that he that sitheth in hope, should be partaker of his hope.

11 If we haue sown vnto you spiritual things, is it a great thing if we reape your carnall things?

12 If others with you be partakers of this power, are not we rather? neuertheless, we haue not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Doe ye not know, that they which minister about the holp things, eate of the things of the Temple? and they which waite at the altar, are partakers: with the altar?

14 So also hath the Loyde ordeined, that they which preach the Gospel, should be liue of the Gospell.

15 But I haue used none of these things: neither wrote I these things, that it should be to done vnto me: for it were better for me to die, then that any man should make me receiue againe.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laide vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I haue a rewarde: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my rewarde then? verily that when I preach the Gospel, I make the Gospel of Christ free: that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet

haue I made my selfe seruaunt vnto all men, that I might winne the mo.

20 And vnto the Jewes I become as a Jewe, that I map winne the Jewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I map winne them that are vnder the Lawe:

21 To them that are without Lawe, as though I were without Lawe (when I am not without Lawe as perrepting to God, but am in the Law through Christ) that I map winne them that are without Lawe.

22 To the weak I become as weak, that I map winne the weak: I am made all things to all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that I might bee partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiveth the price: so runne, that ye may obtaine.

25 And euery man that yoneth masters, abstaineth from all things: & they do it to obtaine a corruptible crowne: but we for an vncorruptible.

26 Therefore so runne, not as vncertaine: so fight I, not as one that beatech the aire.

27 But I beate downe my body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be reprobated.

CHAP. X.

He sheweth them with the examples of the leuues, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Moreouer, brethren, I woulde not that ye should be ignorant, that all our fathers were vnder the cloud, and all passed through the sea,

2 And were all baptised vnto Moses, in the cloud, and in the sea.

3 And did all eate the same spirituall meate,

4 And did all drinke the same spirituall drinke (for they drinke of the spirituall rocke that followed them: & the rocke was Christ)

5 But with many of them God was not pleased: for they were ouertrowen in the wilderness.

6 Nowe these are ensamples to vs, to the intent that we should not lust after euill things as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, The people sate downe to eate and drinke, and rose by to play.

8 Neither let vs commit fornication, as the subtilance of some of them committed fornication, theirs and our Sacraments is all one.

Exod. 17. 6, Num. 26. 65, Num. 11. 4, and 16. 64, psal. 106. 14.

Ex. 32. 6. e Because hereby occasion was taken to forget God and commit idolatrie, therefore these indifferent things are counted idolatrie. Num. 35. 9. f Moses readech four and twentie thousand, which declareth an infinite number,

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Exod. 17. 6, Num. 26. 65, Num. 11. 4, and 16. 64, psal. 106. 14.

1 Ineed no further declaration, but works that I haue wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wives about with them.
e A faithful and Christian wife.
f Whether they might not as lawfully live without labouring with their living with their owne hands, as other Apostles.
g Had God respect properly to the oxen themselves when he made this lawe, and not rather vnto men?
h To liue on other mens charges?
i For that part that was burnt, was deuoured of the altar, & the other was due vnto the Priests by the Lawe.
k For now you haue no iust cause against me, seeing that I preached the Gospell freely vnto you.
l Seeing he is charged to preach, he must willingly & earnestly followe it: for if he do it by constraint, he doeth not his dutie.
m That I be not chargeable to the vnto whom I preach, seeing that they thinke that I preach for gaines.

Acts 16. 3.
Galat. 2. 3.
u As touching the ceremonies, o In things indifferent, as eating of meates, obseruation of feastes & dayes, and such like, he facioned himselfe to men in such sort as he might best gaue them to Christ.
p That is, keepeth a strait diet, and restraint from such things as might dislemper his body.
q Or, oldeman which rebelleth against the spirit.
r Left he should be reprobated of men when they should see him do the contrary, or contemne that thing which he taught others to doe.

Exod. 13. 12, Num. 9. 18.
Exod. 14. 16, 21.
a Moses being their guide or minister, or as some reade, they were baptised vnto Moses law, others, by Moses.
b That is, Man- na which was his outward signe or Sacrament of the Spirituall.
c They are the same meate that we doe, because they are the substance of some of them committed fornication, theirs and our Sacraments is all one.

g Who was their leader, and was called the Angel of God. Num. 21. 6. Psal. 106. 14.

h Meaning either the good or evil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, later dayes of Christs coming.

l He that led you into this temptation, which commeth vnto you either in prosperity or aduersitie, or for your finnes past, wil turne it to your comoditie, & deliuer you.

m Or, thanksgiuig. n The effectfull badge of our communion and incorporation with Christ?

o If we that are many in number, are but one body in effect, ioyned with our head Christ, as many cornes make but one losse, leues renounce idolatry which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the lawe.

q Which is to assemble in that company where idoles are called vpon.

r For in those dayes they were accustomed to sell certaine of the flesh of beastes sacrificed in the shambles, and turned the money to the priests profit.

9 Neither let vs tempt a Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as appertaineth to man: and God is faithful, which will not suffer you to be tempted above that you be able, but will euery giue therewith the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatry.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of Christ?

17 For we that are many, are one bread, and one bodie, because we all are partakers of one bread.

18 Beholde Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing: or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not vnto God: and I would not that ye should haue fellowship with the devils.

21 Ye cannot drinke the cup of the Lords, and the cup of the devils. Ye can not be partakers of the Lords table and of the table of devils.

22 Do we provoke the Lord to anger? are we stronger then he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoever is sold in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleene not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine.

but of that other: for why should my conscience be condemned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I evil spoken of, for that wherefore I giue thanks?

31 Whether therefore ye eate of drink, or whatsoeuer ye doe, do all to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please: all men in things, not seeking mine owne profit, but the profit of many, that they might be saved.

x That is, the infirme. y Which are indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church. 4. As touching prayer, prophesying, 18. And ministering the Lords supper, 23. Bringing them againe to the first institution thereof.

BENEFIT the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Christ is the head of euery man: and the man is the womans head: & God is Christs head.

4 Euery man praying or prophesying, hauing any thing on his head, dishonoureth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be covered.

7 For a man ought not to cover his head, forasmuch as he is the image and glorie of God: but the woman is the glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue dominion over her head, because of the Angels. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

11 For as the woman is of the man, so the church is of the man: but all things are of God.

12 Iudge in your selves, Is it comely that a woman pray vnto God uncovered?

13 Worth not nature it selfe teachen, that if a man haue long haire, it is a shame vnto him?

14 But if a woman haue long haire, it is, cover her head in signe of subiection.

g To whom they also shew their dissolution, and not onely to Christ. h Who is author and maineiner of their mutual coniunction. i For as God made y woman of man, so now is man multiplied by the woman. k As women vs to wear

We must take heed that thorough our abuse, our libertie be not condemned.

u If by the benediction of God I may eate any kinde of meate, why should I by my default cause this benediction to be null spoken off Col. 3. 17.

2. Thess. 3. 2. Or, in all things remember me.

3. 1. Cor. 11. 2. This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

Or, preaching. b This tradition was observed according to the time and place, that all things might be done in comelines & in edification.

c Read Chap. 14. 34.

Or, perverted. Gen. 1. 26. & 5. 2. and 9. 6.

col. 3. 10.

The image of Gods glorie, in whom his maiestie and power shine concerning his authoritie.

e Or, receiue her glorie, in commendation of man, and therefore is subiect.

Gen. 2. 18. 21. f Some thing in signe of subiection.

and not onely to Christ. h Who is author and maineiner of their mutual coniunction. i For as God made y woman of man, so now is man multiplied by the woman. k As women vs to wear

1 For God hath
giuen to woman
longer heare the
word man to the
ende she should
heare her head,
whereby the de
clareth that the
must couer her
head, not that
were so, but the
must part.
o Gods Church
is not onely sub
iect to diffension
as touching or
ders & maners,
but also to her
esies as touching
doctrine.

o Who ought
onely to beare
authoritie in the
Church.

Mat. 16. 16.

mar. 14. 33.

luc. 13. 19.

p Signifying the
manner of his
death, when his
body should, as
it were, be torne
& broken with
most grievous
torments (albeit
not as y thiges
of the theues
were) the which
thing the brea
king of y bread,
as a figure, doth
most liuely re
present.

q By peruer
ting the true & pure
vie of the same.

2. Cor. 1. 3.

r But as though
these holy my
stries of the Lord
s body and blood
were common
meates, to with
out reverence he
commeth vnto
them.

s Ordie. Let
them looke to
themselves,
which either
adde or take a
way from the
Lordes instituti
on.

a praise vnto her: for her hate is giuen
her for a conuincing.

16 But if any man lust to be contentious,
we haue no such custome, neither the
Churches of God.

17 I shew in this that I declare, I praise
you not, that ye come together, not with
prouer, but with hurt.

18 For first of all, when ye come together in
the Church, I heare that there are dissen
sions among you: and I beleue it to be
true in some part.

19 For there must be heresies enen among
you, that they which are appoyued among
you, might be knowen.

20 When ye come together therefore in
to one place, this is not to eate the Lordes
supper.

21 For euery man when they should eate,
takeh his owne supper afore, and one is
hungry, and another is drunken.

22 Haue ye not houses to eate & to drinke
in: despiſe ye the Church of God, & shame
them that haue not: what shal I say to
you: that I praise you in this? I praise
you not.

23 For I haue receiued of the Lord that
which I also haue deliuered vnto you, to
wit, that the Lord Iesus in the night that
he was betrayed,ooke bread:

24 * And when he had giuen thanks, he
broke it, and saide, Take, eate: this is my
body, which is for you: broken for you: this do
ye in remembrance of me.

25 After the same maner also heooke the
cuppe, when he had supped, saying, This
cup is the new testament in my blood:
this doe as oft as ye drinke it, in remem
brance of me.

26 For as often as ye shal eate this bread,
and drinke this cup, ye shewe the Lordes
death till he come.

27 Wherefore, whosoever shal eate this
bread, and drinke the cuppe of the Lord
vnto worship, shal be guilty of the body and
blood of the Lord.

28 * Let a man therefore examine himselfe,
and so let him eate of this bread, & drinke
of this cup.

29 For he that eateth & drinketh vnto
wship, eateth and drinketh his owne dam
nation, because hee discerneth not the
Lordes body.

30 For this cause many are weak, & sicke
among you, and many sleepe.

31 For if we would iudge our selves, we
should not be iudged.

32 But when we are iudged, we are cha
stened of the Lord, because we should not
be condemned with the world.

33 Wherefore, my brethren, when ye come
together to eate, care one for another.

34 And if any man be hungry, let him eate
at home, that he come not together vnto
condemnation. Other things will I set in
order when I come.

CHAP. XII.

The diuersities of the giftes of the holy Ghost ought to
be used to the edifying of Christs Church, &c. As
the members of many bodies serue to the use of one
another.

NOW concerning spiritual giftes, by
the Lord I would not haue you
ignorant.

1 Ye know that ye were Gentiles, and
were carried away vnto the dumme
doles, as ye were led.

2 Wherefore, I declare vnto you, that no
man speaking by the Spirit of God, uer
callet Iesus excrable: also no man can
say that Iesus is the Lord, but by the ho
ly Ghost.

3 Now there are diuersities of giftes, but
the same Spirit.

4 And there are diuersities of administra
tions, but the same Lord.

5 And there are diuersities of operations,
but God is the same, which worketh all
in all.

6 But the manifestation of the Spirit is
giuen to euery man, to profit withall.

7 For to one is giuen by the Spirit the
word of wisdom: and to another the
word of knowledge, by the same Spirit:

8 And to another is giuen faith, by the same
Spirit: and to another the giftes of hea
ling, by the same Spirit:

9 And to another the operations of
great woikes: and to another, i prophesie:

10 And to another, the discerning of
spirites: and to another, diuersities of the
tongues: and to another, the interpre
tation of tongues.

11 * And all these things worketh euery
man selfe same Spirit, distributing to euery
man severally as he will.

12 For as the body is one, and hath many
members, and all the members of the
body, which is one, though they be many,
yet are but one body: euen so is Christ.

13 For by one Spirit are we all baptiz
ed into one body, whether we be Jewes or
Gentiles, whether we be bond, or free,
and haue bene al made to drinke into one
Spirit.

14 For the body also is not one member,
but many.

15 If the foot would say, Because I am
not the hand, I am not of the body, is it
therefore not of the body?

16 And if the eie would say, Because I am
not the eie, I am not of the body, is it
therefore not of the body?

17 If the whole body were an eie, where
were the hearing: if the whole were hea
ring, where were the smelling?

18 But now God hath disposed the mem
bers euery one of them in the body at his
owne pleasure.

19 For if they were all one member, where
were the body?

20 But now are there many members, yet
but one body.

21 And the eie can not say vnto the hand,
I haue no neede of thee: nor the head as
we are incorpo
rated into Christ.

22 Yea, much rather those members of
the body, which saye to be more feeble,
are needed by the same Spirit.

23 And therefore whatsoever the diuersity is,
yeer the profit ought
to be common, and seruet to the edification of the Church.

24 Whole vie seemeth to be more vile.

25 And therefore whatsoever the diuersity is,
yeer the profit ought
to be common, and seruet to the edification of the Church.

26 Whole vie seemeth to be more vile.

27 And therefore whatsoever the diuersity is,
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29 And therefore whatsoever the diuersity is,
yeer the profit ought
to be common, and seruet to the edification of the Church.

30 And therefore whatsoever the diuersity is,
yeer the profit ought
to be common, and seruet to the edification of the Church.

31 And therefore whatsoever the diuersity is,
yeer the profit ought
to be common, and seruet to the edification of the Church.

are necessarie.

o We are more careful to cover them.

p Every one in his office for the preservation of the body.

h For all Churches dispersed throughout the world are diuers members, of one body.

Or, every one for his part.
Ephes. 4. 11.
r As Deacons.
f As Elders.
Or, do you shew the best gifts.

a If the Angels had tongues, & I had the vfe thereof, and did not bestow them to profite my neighbour, it were nothing, but vaine babbling.

b Faith is here take for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuil haue, Iam. 2. 19. and therefore is separated from charitie, but y faith that iustifieth in effect can not, as 1. Iohn 2. 9.

c Not that it sufficeth it selfe to be abused, but iudgeth others by all loue and humanitie, & Which may be without offence of Gods worde, & Knowledge it selfe shall be perfected in the worlde to come, and not abolished: but the manner of knowing and teaching shall cease, when we shall be before Gods presence, where we shall neither neede scholes nor teachers.

d That is, imperfectly, *Or, teach.*

e Knowledge it selfe shall be perfected in the worlde to come, and not abolished: but the manner of knowing and teaching shall cease, when we shall be before Gods presence, where we shall neither neede scholes nor teachers.

f That is, imperfectly, *Or, teach.*

g The mystic of God.

h Because of God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, helpers, gouernours, diuersitie of tongues.

i All are Apostles: all are Prophets: all are teachers:

k All are doers of miracles: haue all the gifts of healing: doe all interpret tongues: doe all interpret?

l But desire you the best gifts, and I will shew you a more excellent way.

m Because loue is the fountain and rule of edifying the Church, it is set forth the nature, office & praise thereof.

n Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

o And though I had the gift of prophetic, and knewe all secrets, and all knowledge, pray, if I had all faith, so that I coulde reuolue mountains, and had not loue, I were nothing.

p And though I fede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

q Loue suffereth long: it is beniuolent: loue enuiereth not: loue doth not boast it selfe: it is not puffed up:

r It disdaineth not: it seeketh not her owne things: it is not psonoked to anger: it thinketh not euill:

s It reioiceth not in iniquitie, but reioiceth in the truth:

t It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

u Loue doth neuer fail away, though that propheticings be abolished, or the tongues cease, or knowledge banish away.

v For we knowe in part, and we prophesie in parte.

w But when that which is perfecte, is come, then that which is in parte, shall be abolished.

x When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

y For now we see through a glasse darkely: but then shall we see face to face, now I know in parte: but then shall I knowe euery thing as I am knowne.

z And now abideth faith, hope, and loue, euery these three: but the chiefest of these is loue.

aa Hee exhorteth to loue, commendeth the gift of tongues, and other spirital gifts, but chiefly prophesying.

ab He commendeth women to keepe silence in the Church, and sheweth what good order ought to be obserued in the Church.

ac He sheweth after loue, and couer spiritual gifts, and rather p map prophetic: for he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

ad But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

ae He that speaketh strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

af I woulde that pee all spake strange languages, but rather that pee prophetic: for greater is he that prophesieth, then he that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

ag And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

ah I desire things without life which giue a sonne, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it be knowne what is piped or harped?

ai And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

aj So likewise you, by the tongue, except pee utter wordes that haue signification, how shall it be vnderstand what is spoken? for pee shall speake in the air.

ak There are so many kindes of voyces (as it cometh to passe) in the worlde, and none of them is doime.

al Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shall be a barbarian vnto me.

am Euen so, forasmuch as pee conet spiritual gifts, like that pee may excel vnto the edifying of the Church.

an Wherefore, let him that speaketh a strange tongue, pray, that he map interpret.

ao For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

a That is, to expound the word of God to the edification of the Church.

b Vnderstand him.

c By the spirit, all gifts, which he hath receiued.

d For he propheseth none save himselfe.

e The prophetic expoundeth that which God hath reuelled: & the doctrine teacheth y which he hath giuen vnto vnderstand.

f Your wordes shall be lust: for ye shall neither glorifie God thereby, nor profite man.

g That is, they may be able to be vnderstand.

h He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to y greatest praise of eloquence.

i And doeth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

l What

m What

n What

o What

p What

q What

e Christ's death is not effectual, except he rise from death.
f For if Christ be swallowed up of death, there is no hope of life any more.

g As mortification & remission of finnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.

* *Or, only for this life sake.*
Col. 1. 18.
scul. 1. 5.

i As by the offering of the first fruite the whole fruite is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithful.
1. Thess. 4. 15.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome standeth in gouerning faithfully, & overcoming the aduersaries, & death the chiefest: Which done, Christ being perfected, with all his members, shall as he is man, and head of the Church, with his fellow heites deliuer his kingdome, and be subiect to God, with whom and the holy Ghost in Godhead he is equal. Psal. 110. 1. act. 2. 34, 35. hebr. 1. 3. & 10. 13. Psal. 8. 6. heb. 2. 8.

n We shall perfectly fulfilled with his glorie and felicitie.
o That is, as dead, & because they were but newly come to Christ, would be baptized before they died. p Except these things be true of Christs kingdome, & his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them which is the end of baptism, and so they to rise againe?

I am: and his grace which is in me, was not in bame: but I laboured more abundantly then they all: per not I, but the grace of God which is with me.

Wherefore whether it were I, or they, so we preach, and so haue ye beleued.

¶ Nowe if it be preached, that Christ is risen from the dead, howe say some among you, that there is no resurrection of the dead?

For if there be no resurrection of the dead, then is Christ not risen.

And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

And were are founde also false witnesses of God: for we haue testified of God, that he hath raised by Christ: whom he hath not raised up, if so be the dead be not raised.

For if the dead be not raised, then is Christ not raised.

And if Christ be not raised, your faith is vaine: ye are per in your finnes.

And so they which are a slepe in Christ, are perished.

If in this life onely we haue hope in Christ, we are of all men the most miserable.

But now is Christ risen from the dead, and was made the first frutes of them that slepe.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, eue so in Christ shall all be made aliuie.

But euery man in his owne order: the first frutes is Christ, afterward, they that are of Christ, at his coming: shall rise againe.

Then shall be the rade, when hee hath delivered by the kingdome to God, euen the father, when he hath put down all rule, and all authoritie and power.

For he must reigne: till hee hath put all his enemies vnder his feete.

The last enemy that shall be destroyed is death.

For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

¶ Els what shall they do which are baptized? For dead: if the dead rise not at

all, why are they then baptized for dead? Why are we also in jeopardy euery houre?

¶ By our reioicing which I haue in Christ Iesus our lord, I dye daily.

If I haue fought with beasts at Ephesus after the manner of men, what advantageth it mee, if the dead be not raised up? let vs eate and drinke: for to morowe we shall die.

We be not deceived: our speaking is corrupt good manner.

We wake to live rightly, & sinne not: for some haue not knowledge of God: I praye this to your shame.

But some man will saye, howe are the dead raised up? and with what body?

¶ I saie, that which thou sowest, is not quickened, except it die.

And by which thou sowest, thou sowest not that body: but bare sowe, as it falleth, of wheat, or of some other.

But God quicketh it a body at his pleasure, euen to euery sowe his owne body.

All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and an other of fishes, and an other of birdes.

There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

It is sown in dishonour, and is raised in glory: it is sown in weakness, and is raised in power.

It is sown a naturall body, and is raised a spirituall body: there is a naturall body, & there is a spirituall body.

¶ As it is also written, The first man Adam was made a living soule: & the last y Christ bringeth vs from the dead.

¶ Howbeit that was not first made which heauenly is: but that which is naturall, and afterward that which is spirituall.

¶ The first man is of the earth earthly: the second man is of heauen.

¶ As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

¶ And as we haue borne the image of flesh hath this the earthly, so shall we beare the image glory by power of the heauenly.

¶ Thus saie I, brethren, that flesh and blood can not inherit the kingdome of a Both in subiection, neither doeth corruption inherit the kingdome: neither doeth corruption inherit the kingdome.

¶ Beholde, I shewe you a secrete thing, but this naturall body shall not all sleepe, but we shall all be changed.

¶ When the Lorde commeth to iudgement, some of the Saints shall be aliuie, whom he will change euen as if they were dead, so that this change is in stead of death to them.

¶ I saie to witte all my sorrowes wherein I may fully reioyce in the Lorde, that I haue suffered them among you. That shewing regard to this present life, and not to Gods glorie, and to life euertlasting. 1. Cor. 13. 12, 13.

¶ Menander in Th. 2. 6.

¶ There is one substance as touching the flesh both of man and beast, but difference is as touching the soules. ¶ Euen as the Sunne and Moone being of one substance differ in dignitie: so in the resurrection our bodies shall haue different qualities then they haue now.

¶ For what is more vile to looke vnto, than the dead carcase? ¶ Not changing the substance, but made partaker of the diuine nature.

¶ Gen. 2. 7. Adam was made a living soule: & the last y Christ bringeth vs from the dead. ¶ This is attributed to Christ as concerning his diuinitie, not in respect of his humanity, whose nature is fleshly.

¶ This is attributed to Christ as concerning his diuinitie, not in respect of his humanity, whose nature is fleshly.

¶ We are earthly, but this naturall body as it is now till it be made newe by the Spirit.

them well in \S Lord, declaring that albeit certaine wicked persons abused his afflictions to condemne thereby his authority, yet they were necessarie scholings, & sent to him by God for their bettering. And where as they blame his long absence, & come of no inconstancie, but to beare with their inhabilitie and impetition, least contrary to his fatherly affection, he should have bene compelled to use rigour and severity. And as touching his sharpe writing in the former epistle, it came through their fault, as is now evident both in this, that he pardoneth y^e trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authority, hee comforteth their arrogant braggies, and commendeth his office, and the diligent executing of the same: so that Satan must have greatly blinded their eyes, which see not the brightness of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorow which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicity of the Gospel, & the arrogancie of the false preachers, who vnder pretence of preaching the truth, fought only to kill their bellies, whereas he contrariwise, sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebel against his authority, that he wil declare by liuely example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they should not vngrate to lightnes, that he deferred his coming contrary to his promise, he prometh his confidence, both by the sinceritie of his preaching, & also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.

But an Epistle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints, which are in all Aschaia:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort.

4 Which comforteth vs in al our tribulation, that wee may bee able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee bee afflicted, it is for your consolation, and saluation, which is wrought in the enduring of the same sufferings, which wee also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is steadfast concerning you, in as much as we knowe that as pee are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we woulde not haue you ignorant of our affliction, which came vnto vs in Asia, howe wee were pressed out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we receiued the sentence of death in our selues, because we should not trust in our selues, but in God, which rapeth the dead.

10 Ye haue deliuered vs from so great a perill, who are graces wrought in him. I was vicerely resolved in my selfe to die. So manie dangers of death.

death, and doeth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs.

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicity and godly purenesse, and not in fleshy wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to youwardes.

13 For we write none other things vnto you, then that ye read, or else that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as pee haue acknowledged vs partise, that wee are your reioycing, euen as pee are ours, in the day of our Lord Iesus.

15 And in this confidence we I minded first to come vnto you, that pee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you.

17 When I therefore was thus minded, did I lie lightnes? or minde I those things which I minde? according to the flesh that with me should be, Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our word towarde you, was not Yea, and Nay.

19 For the Doome of God Iesus Christ, who was preached among you by vs, that is, by me, and Siluanus, and Timotheus: was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, & hath anointed vs,

22 Who hath also sealed vs, & hath giuen the earnest of the Spirit in our hearts.

Hee preached nothing vnto them but only Iesus Christ, who is the most constant and infallible truth of the Father. They are made and anointed, and wee are partakers only by him, who is our Amen, in that he hath fulfilled them for vs. Eph. 1. 13. and 4. 30. Eph. 1. 14. chap. 5. 5.

Rom. 15. 30.

i He rendereth a reason why they ought to pray vnto God for his recovery. k Vnto that wisdom which God gaue me from heauen. l Ye know partly my confidence both by my dwelling with you: & also by my writing vnto you.

m I shall knowe me to be the same to the very end. n In I have taught you the Gospel so sincerely.

o Because we haue woonne you to Christ. o Which shall abolish al worldly glorie.

p Which is rashly to promise & not to performe. q Nowe to aske one thing, and then to denie it, which is a signe of inconstancie.

r He cethed god to wicnesse, that he preacheth the truth.

s Hee preached nothing vnto them but only Iesus Christ, who is the most constant and infallible truth of the Father.

t They are made and anointed, and wee are partakers only by him, who is our Amen, in that he hath fulfilled them for vs.

u Eph. 1. 13. and 4. 30. Eph. 1. 14. chap. 5. 5.

v Row,

a Meaning, the country where of Corinthus was the chiefe cite.

Eph. 1. 7.

1. pet. 1. 3.

b Or, praise and glorie be giuen.

c Which I suffer for Christ, or which Christ suffereth in me.

Rom. 7. 5. & 8. 5. col. 1. 24.

d For seeing him indure to much, they had occasiō to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doth he also our saluation by his free mercy.

f and by such meanes as he hath here left in this life for vs to be exercised in.

g Hereby hee sheweth his owne infirmity, that he might appear to be weak.

h So manie dangers of death.

1 In that I saye 23 Now, I call God for a record vnto my
I came not be- soule, that to spare you, I came not as per
cause I would bnto conuincus.
spare you, I 24 Not that wee haue dominion ouer
meane not that I your faith, but we are helpers of your
haue authority to 10p: for vs a faulty pe stand.
alter true religi-
on: to binde your consciences: but I am Gods minister to con-
firm and comfort you. x And faith is not in subiection to man.

CHAP. 11.

He sheweth his loue toward the. 7 Requiring like-
wise that they would be fauourable to the
inconstant adulterer, seeing he doth repent. 14 He also
reneweth in God for the efficacy of his doctrine. 17
Consoling thereby such quarrell pickers, as vnder
pretence of speaking against his person, sought no-
thing but the overthrow of his doctrine.

1 Bide I determined thus in my selfe,
that I would not come againe
to you in heauynesse.

a Which was
given to Satan
but now doeth
repent.

2 For if I make you foyle, who is he then
that should make me glad, but the same
which is made a foyle by me?

b Which made
you and him fo-
rie in my former
quarrell.

3 And I wrote vnto the same thing vnto you,
least when I came, I should take heauy
nesse of them, of wch I ought to reioyce:
this confidence haue I in you all, that
my top is the ioy of you all.

c After this a-
dulterer did re-
pent and amed,
Paul did so ve-
rily cast off all
sorowe, that hee
denieth that in
man he was a
sinner whiclorie.

4 For in great affliction, and agnity of
heart I wrote vnto you in many reares:
not that ye should be made foyle, but that
ye might perceive the loue which I haue,
specially vnto you.

d And so I should
beate his so-
rrow which I
would diminish
e The adulterer,
which enter-
tained his mother
in lawe.

5 And if any hath caused sorow, the same
hath not made me foyle, but partly least
I should a moie charge him upon all.
6 It is sufficient vnto the same man, that
he was rebuked of many.

7 So that now contrariwise ye ought ra-
ther to forgive him, & comfort him, lest the
same should be swallowed vp with ouer-
much heauynesse.

f That at my in-
tercession you
would declare
by the publique
consent of the
Ch: ch: y you
embrace him a-
gain as a bro-
ther: seeing he
was excommu-
nicate by the
common con-
sent.

8 Wherefore, I pray you, that you would
f forgive your loue towards him.
9 For this cause also did I write, that I
might know the psoe of you, whether
ye would be obedient in all things.

10 To whome ye forgive any thing, I for-
give also: for hereby if I forgive any
thing, to whome I forgive, for your
sakes forgive I in the sight of Christ.

g That is truely,
and from mine
heart, even as in
the presence of
Christ.

11 Lest Satan should circumvent vs: for
we are not ignorant of his enterpryses.
12 Furthermore, when I came to Troas
to preach Christs Gospell, a doyle was
opened vnto me of the Lord.

13 I had no rest in my spirit, because I
founde not Titus my brother, butooke
my leaue of them, and went away into
Macedonia.

h By our rigo-
rous punish-
ment, as in my
mind, I
fro this place
vnto this chap.

14 Now thanks be vnto God which al-
waies maketh vs to triumph in Christ,
and maketh manifest the fauour of his
knowledge by vs in euery place.

15 For we are vnto God the sweete fauour
of Christ, in them that are faued, and in

them which perissh.

16 So the one we are the fauour of death,
vnto death, and to the other the fauour of
life, vnto life, and who is sufficient for
these things?

17 For we are not as many, which make
marchandise of the worde of God: but as a common
of sinceritie, but as of God in the sight of death, and be-
God speake we in Christ.

it follieth: and bringeth againe life to them, who in his death be-
holde their life. Rom. 1. 16. Rom. 1. 6. 18. chap. 4. 2. m That is,
which preach for gain, and corrupt it to leuie mens affections,
Or, through Christ, or of Christ.

CHAP. 111.

1 He taketh for example the faith of the Corinthi-
ans for a protestation of the truth which he preached.
6 And to exalt his Apostleship against the brag of
the false apostles, 7, 11. He maketh comparison be-
tweene the Lawe and the Gospell.

1 Doe we begin to praise our selues as
gaine? or as we be as some other, as
pistles of recommendation vnto you, and Silanus,

2 Pe are our epistle, written in our hearts,
as letters of recommendation from you, b Who were
Gods pen.

3 In that ye are manifest, to be the epistle
of Christ ministered by vs, and written, before he be re-
not with inke, but with the spirit of the
liuing God, nor in tables of stone, but a fleshy
tablets of the heart.

4 And such trust haue wee through Christ
to God:

5 Not that we are sufficient of our selues,
to thinke any thing, as of our selues: but
our sufficiency is of God.

6 Who also hath made vs able ministers
of the newe testament, not of the letter,
but of the spirit: for the letter killeth,
but the spirit giueth life.

7 If then the ministration of death written
with letters, and ingrauen in stones,
was glorious, so that the children of Is-
rael could not beholde the face of Moyses
for the gloie of his countenance: which
glorie is done away.

8 How shall not the ministration of the
spirit be more glorious?

9 For if the ministration of condemnation
was glorious, much more doeth the mi-
nistration of righteousnesse excide in
glorie.

10 For euen that which was glorified, was
not glorified in this point, that is, as tou-
ching the exceeding gloie.

11 For if that which should be abolished,
was glorious, much more that which
remaineth, be glorious.

12 Seeing then that we haue such trust,
we be great boldnesse of speech.

13 And we are not as Moyses, which put
a vail vpon his face, that the children of
Israel should not looke vnto the end
of the Gospell.

which declareth that Christ is made our righteousnesse: I In
preaching the Gospell. Exod. 34. 33. m Moyses, because the Lawe
as it was couered with shadowes, so that the letters were
not lightened, but blinded, so could not ceme to Christ, who
was the ende thereof: againe the Gospell seeth forth the
glorie of God clearly, not consering our eyes, but diuine the
darkenesse away from them.

l The preaching
of the crosse
bringeth death
to them whi. h
onely consider
Christs death
as a common
of death, and be-
thereat offend-
ed, or els think

by the spirit of
God: it is as sofe
as flesh: that the
grace of the
Gospell may be
written in us, as
in new tables, as
Ierem. 31. 33. Rom.
3. 3. 31.

d Whose mini-
ster Moyses was
e Which Christ
gaue.

f Meaning, the
spirituall do-
ctrine, which is
in our hearts.

g Thus he nar-
meth the Lawe,
in comparison of
the Gospell.

h After God
had spoke with
him, and giuen
him the lawe.

i For the lawe
declareth all
men to be sin-
ners, and con-
demnation.

k Meaning, of
the Gospell.

• & & whereong

n Christ is our mediator, and author of the New Testament, whose doctrine is spirituall, and giueth life to the Lawe. *Ioh. 4. 24.*
o In Christ who God manifested in flesh, we see God the father as in a most cleare glasse.

of that which should be abolished.

- 14 Therefore their mindes are hardened: for vntill this day remaineth the same concerning vntaken away in the reading of the olde Testament, which vaile in Christ is put away.
15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.
16 Nevertheless when their heart shall be turned to the Lord, the vaile shalbe taken away.
17 Now the Lord is the Spirit, & where the Spirit of the Lord is, there is libertie.
18 But wee all beholde as in a mirror the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord

CHAP. IIII.

- 1 He declareth his diligence and roundnes in his office
2 And that which his enemies took for his disadvantage, to wit, the crosse & afflictions, which he endured, he turneth to his great advantage, 11. 17. *Shewing vbat profit commeth thereby.*

Therefore, seeing that we haue this misterie, as we haue receiued mercie, a we faint not:

- 2 But haue cast from vs the clothes of shame, and walke not in craftinesse, neither handle we the woide of God deceitfully: but in declaration of the trueth we appoyne our selues to euery mans conscience in the sight of God.
3 If our Gospell be then hid, it is hid to them that are lost.

In whome the god of this worlde hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the image of God, shoulde not shine vnto them.

- 5 For we preach not our selues, but Christ Jesus the Lord, and our selues pour seruants for Jesus sake.

6 For God that commanded the light to shine out of darkenesse, is he which hath shined in our heartes, to giue the light of the knowledge of the glorie of God in the face of Jesus Christ.

- 7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not in want: come of pouertie.

- 9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our bodie the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodie.

- 11 For we which liue, are alwayes deliuered vnto death for Jesus sake, that the life also of Jesus might be made manifest in our mortall fleshe.

h Albeit the ministers of the Gospell be contemptible as touching their person, yet the treasure which they cary is nothing worse or inferiour. i Al the faithful, & chiefly the ministers must drinke of this cup, because the world hateth Christ: & also that the members should be conformable to Christ their head, yet by y mighty power of Christ, who ouercame death, they are made conquerors.

- 12 So then death woiketh in vs, and life in you.

13 And because we haue the same Spirit of faith, according as it is writt'n, 'I of beleue, and therefore haue I spoken, we also beleue, and therefore speake,

- 14 Knowing that he which hath raised vs by the Lord Jesus, shall raise vs by also by Jesus, and shall set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiving of many, may redounde to the praise of God.

- 16 Therefore we faint not, but though our outwarde man perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glory:

- 18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporal: but the things which are not seene, are eternall.

you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory. Or, be corrupted, a Growth stronger, p Which is called in respect of the euertlasting life.

CHAP. V.

- 1 Paul proceedeth to declare the vilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it, 5 By what, 9 And for what end, 14. 19 He stretcheth forth the grace of Christ, 20 And the office of ministers, and al the faithful.

For we knowe that if a our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternal in the heauens.

- 3 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

4 Because that if we be clothed, we shall not be found naked.

- 5 For in this tabernacle, sigh and are burdened, because we would not be vnclothed, but would be clothed vpon, that mortallitie might be swallowed vp of life,

6 And he hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

- 7 Therefore we are alway bold, though we knowe that whiles we are at home in the bodie, we are absent from the Lord.

8 For we walke by faith, and not by sight

- 9 Nevertheless, we are bolde, and loue rather to moue out of this bodie, and to dwell with the Lord.

10 Wherefore also we couet, that both dwelling at home, and removing from home, we may be acceptable to him.

- 11 For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his bodie, according to that he hath done, whether it be good or euill.

12 Knowing therefore the terror of the iudgement,

k By our death you haue life: of the fruit of our afflictions commeth to you. l The same faith by the inspiration of the holy Ghost.

Psal. 116. 10. m In deliueing vs from these dangers, which is as it were a restoring from death to life. n That I being deliuered and restored to you againe, may not only my self giue God thanks for this infinite benefite of deliverance, but also

a After this body shalbe dissolved, it shall be made incorruptible and immortal.

Or, if so be we shalbe found clothed, and not naked. *Reuel. 16. 15.* *Or, vbernia.* Chap. 1. 22.

b Not only quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.

Or, strangers in the body.

c For heere only we beleeue in God, and see him not.

d In this bodie, to heauen

e Out of this body, to heauen

f That is, either glory or shame

g His fearefull iudgement,

h He proueth the dignity of his ministerie by the fruites and effect thereof, which is to bring men to Christ, by imbracing the same faith which we teach to others. k As they, which more alowed the outward shewe of wisdom and eloquence, then true godlines. l As the adulteries said, which could not abide to hear them prayed. m Our follies serve to Gods glorie. n Therefore whoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ. o As the onely faithful doe in Christ. p According to the estimation of the worlde: but as he guided by the Spirit of God. q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, & in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praise my ministerie, I commend the power of God: when I commend our worthy factes, I praise the mighty power of God, let forth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, els all the rest is nothing. 1/a. 4. 19. reuel 21. 5

Therefore without Christ we cannot enjoy the life euerlasting nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shalbe clad with Christs iustice.

CHAP. VI.

the Joye, we persuade men, & we are made manifest vnto God, and I trust also that wee are made manifest in your consciences. 13 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart. 14 For whether wee be out of our wit, we are it to God: or whether wee be in our right minde, we are it vnto you. 15 And he dyed for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe. 16 Wherefore, henceforth knowe wee no man after the flesh, per though we had knowne Christ after the flesh, per nowe henceforth I knowe we him no more. 17 Therefore if any man be in Christ, let him be a new creature. Olde thinges are passed away: beholde, all thinges are become newe. 18 And all thinges are of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation. 19 For God was in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worlde of reconciliation. 20 Nowe then are wee ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs steade, that ye be reconciled to God. 21 For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.

As he was the Sonne of God, partaker of his glorie, & in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praise my ministerie, I commend the power of God: when I commend our worthy factes, I praise the mighty power of God, let forth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, els all the rest is nothing. 1/a. 4. 19. reuel 21. 5

Therefore without Christ we cannot enjoy the life euerlasting nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shalbe clad with Christs iustice.

thing, that our ministerie shoulde not be reprehended.

2 But in all thinges we appoyne our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in prisons, in tumults, in labours, 3 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindeesse, by the holpe of Ghost, by lone vnfained, 4 By the worde of truth, by the power of God, by the armour of righteousness on the right hand and on the left. 5 By honour, and dishonour, by ill repute, and good report, as deceiues, and yet true: 6 As unknowne, and yet knowne: as by suffering and beholde, we liue: as chastened, and yet not killed: 7 As following, and yet alway reioicing: as having nothing, & yet possessing all things. 8 O Corinthians, our iourney is open vnto you: our heart is made large. 9 We are not kept strait in vs, but we are kept strait in your owne bowels. 10 Nowe for the same recompence, I speake as to my children, 11 Be ye also enlarged. 12 Be not vnequally poked with the infidelles: for what fellowshipp hath righteousness with unrighteousnesse? and what communion hath light with darkness? 13 And what concord hath Christ with Belial? or what part hath the beleuer with the infidel? 14 And what agreement hath the Temple of God with idoles? for ye are the Temple of the liuing God: as God hath said, I will dwell among them, and where the Lord walke there: and I will be their God, and they shalbe my people. 15 Wherefore come out from among an affe be not them, and separate your selues, saith the Loyde: and touche none vncleane thing, and I will receive you. 16 And I will be a Father vnto you, and marshall be my sonnes and daughters, saith the Loyd Almighty.

in any thing vnlawfull, it is here reprobued. Eccles. 13. 18. Or, the deuil. 1 Cor. 3. 16, and 6. 19. I so called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. Lewis. 16. 1. 12. 1/a. 52. 11. 1/a. 31. 1.

CHAP. VII.

He exhorted them by the promises of God to keepe themselves pure, 3. 7 Assuring them of his loue, 8. 13 And doeth not exhort him severely towards them, but reioyceth therein, considering what profit came thereby. 10 Of two sortes of seruants, 11 Seeing then we haue these promises, 12 Bearep beloued, let vs cleanse our selues from all filthines of the flesh and spirit, and growe by vnto full holpnes in the feare of God.

consciencs pure toward God: you may any day suite you by your halting. 2 Of body and soule,

b By their infidelles, if they saw no suite come the of.

1 Cor. 4. 10

c He declareth with what weapons he reified his afflictions, d Who is the efficient cause.

e Which is the final cause.

f By the Gospel and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as with weapons of euenly side most ready.

g Signifying his most vehement affection.

h Their iudgement was so corrupted, that they were not like towards him, as he was towards them, i Shewe like affection towards me.

k He seemeth to allude to that which is written, he is worthy, Deut. 22. 10.

l That an oxe and yoked together, because f match is vnequally so if

ry with the infidelles, or els haue to do with them

c That we may teach you.
d By greely couetousnes.

e He had neither reit in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32. 25. For the crosse to mans eye is common both to the godly & to the wicked, although to contrarie ends.
f This ioy ouercame all my sorowes.

g Whose heart Gods Spirit doeth touch, he is sorie for his finnes committed against so mercifull a Father: and these are the fruits of his repentance, as witness Dauid & Peters teares: others which are sorie for their finnes onely for feare of punishment and Gods vengeance, fall into desperacion, as Cain, Saml, Achitophel and Judas.
h In asking God forgiuenes.
i For in iudging and chastising your selues, you preuented Gods anger.

Or, bears.
k The Greeke worde signifieth his bowels, whereby is meant most great loue and tender affections.
l Both in thinking and reporting well of you.

1 * Receiue vs: wee haue done wrong to no man: we haue consumed no man: we haue defrauded no man.
2 I speake it not to your condemnation: for I haue laid besyde, that ye are in our hearts, to die and liue together.
3 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.
4 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.
5 But God, that comforteth the afflicted, comforted vs at the coming of Titus:
6 And not by his coming onely, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mourning, your earnest minde to murther, so that I reioycer much more.
7 For though I made you sorie with a letter, I repenteth, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.
8 I now reioyce, not that ye were sorie, but that ye followed to repentance: for ye followed godly, so that in nothing ye were hurt by vs.
9 For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.
10 For behold, this thing that ye haue bene godly sorie, what great care hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what a zeale: yea, what a punishment: in all thinges ye haue shewed your selues, that ye are pure in this matter.
11 Wherefore, though I wrote vnto you, I did not it for your cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.
12 Therefore we were comforted, because ye were comforted: but rather we reioycer much more for the ioy of Titus, because his spirit was refreshed by you all.
13 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, even so our boasting vnto Titus was true.
14 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling ye receyued him.
15 I reioyce therefore that I may put up confidence in you in all thinges.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorted them to continue in relieuing the poore Saintes, commending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

WE do pour also to wit, brethren, of the grace of God bestowed vpon a This benediction of God appeared in two things: first, that the Churches of Macedonia, being in so great afflictions were so prompt to helpe others: and next that they would receive the grace, and fellowe being in great ship of the ministering which is toward poeuerie, were very liberal to wards others.
2 And this they did, not as we looked for: but gave their owne selues, first to the Lord, & after vnto vs by the will of God, abundantly.
3 That wee should exhort Titus, that as of riches flowed he had begunne, so he would also account out of their poeuerie, the same grace among you also.
4 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, even so see that ye abound in this grace also.
5 This say I not by commandment, but because of the diligence of others: thes because they reioyce yee in the naturalnesse of you ceied them of God freely, and so they desired Paul to see to the distribution thereof.
6 For ye knowe the grace of our Lord Ies Christ, that hee being rich, for your sakes became poore, that ye through his poeuerie might be made rich.
7 And I shewe my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to will, a pere agoe.
8 Nowe therefore perfoyme to doe it also, that as there was a readines to will, euen so ye may perfoyme it of which ye haue. but to will, and
9 For if there be first a willing minde, it haue a minde to be accepted according to a man haty, doe good, cometh of perfect charitie.
10 Neither is it that other men should be called and you grieved.
11 But vpon like condition, at this time helpe others in your abundance supplie their lacke, their neede, so that also their abundance may be for others shall reioyce, that there may be equalitye: lieue your want
12 As it is written, * Hee that gathered f That both much, had nothing ouer, and hee that gaue you and others, thered little, had not the lesse.
13 And thanks be vnto God, which hath reioycer in the heart of Titus the same care lieue the godly according to
14 Because he accepted the exhortation, their necessities, yea, he was so careful, that of his owne 2 And willingly
15 And wee haue sent also with him the offered himselfe brother, whose name is in the Gospell to gather your almes.
16 (And not so onely, but is also chosen of us in preaching the Churches to be a fellow in our iours: the Gospel, nep concerning this grace that is mine Some vnderstand
17 Quodding this, that no man should blame vs in this abundance that is mine: I his well doing
18 * Abounding for honest things, not onely is approved before the Lord, but also before men. fore God and
22 And man,

- 1 And we have sent with them our brother whom we have oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I have in you.
- 2 Whether any doe enquire of Titus, he is my fellowe and helper to you ward: of our brethren, they are messengers of the Churches, and the glory of Christ.
- 3 Wherefore shewe towards them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

CHAP. IX.

- The coming of Titus and his companions coming to them. 6 He exhorteth to giue almes charitably, 7 Shewing what fruite will come thereof.
- 1 For as touching the ministering to the Baintes, it is superfluous for me to write vnto you.
- 2 For I knowe your readinesse of minde, wherof I boast my selfe of you vnto the of Macedonia, and say, that Achaia was prepared a yere ago, and your zeale hath prouoked many.
- 3 Shewe haue I sent the brethren, lest our reioycing over you shoulde be in vaine in this behalfe, that pee (as I haue said) be readier.
- 4 Least if they of Macedonia come with me, & finde you vnprepared, wee I neede not to say, you shoulde be ashamed in this my constant boasting.
- 5 Wherefore, I thought it necessarie to exhort y^e brethren to come before vnto you, and to finish your beneuolence appoynted afore, that it might be ready, and come as of beneuolence, and not as of sparing.
- 6 This pe remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.
- 7 As euery man witheth in his heart, so let him giue, not grudgingly, of necessity: for God loveth a cheerefull giuer.
- 8 And God is able to make all grace to abound toward you, that pe alwayes haue all sufficiency in all things, map as bound in euery good worke.
- 9 As it is written, He hath sparred as hyoads, & hath giuen to the poore: his beneuolence remaineth for euer.
- 10 Also hee that sowerth seede to the sower, will minister likewise bread for soode, and multiple your seede, & increase the fruite of your beneuolence.
- 11 That on all partes pee map made rich vnto all liberality, which caneth through by thanksgiuing vnto God:
- 12 For the ministeration of this seruice not onely supplieth necessities of Baintes, but also is abundant by the thanksgiuing of many vnto God:
- 13 (Which by the experiment of this ministeration praise God for your voluntarie submissiōs to the Gospel of Christ, and for your liberal distribution to them, and to all men)
- 14 And by their prayer for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his unspeakable gift.

CHAP. X.

- He toucheth the false apostles & defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he wisheth.
- 1 Nowe I Paul my selfe beseeche you by the mekenesse, and gentlenesse of Christ, which whil I am present among you, no base, but am bolde toward you being absent:
- 2 And this I require you, that I need not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked according to the flesh.
- 3 Heretofore, though we walke in the flesh, yet we doe not warre after the flesh, (for the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)
- 4 Calling downe the imaginations, and euery high thing that is exalted against the knowlege of God, and bringing into captiuitie euery thought to the obedience of Christ.
- 5 And hauing readie the vengeance against disobedience, when your obedience is fulfilled.
- 6 Look pe on things after the appearance? I say man trust in him selfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, even so are we Christes.
- 7 For though I shoulde boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I shoulde haue no shame.
- 8 This I say that I map not seeme as it were to feare you with letters.
- 9 For the letters, saith he, are soe and strong, but his bodilp presence is weaker, and his speech is of no value.
- 10 Let such one thinke this, that such as we are in word by letters, when we are absent, such will we be also in deed, when we are present.
- 11 For we dare not make our selues of the number, or to compare our selues to the, which praise themselves: but they thus deride not that they measure themselues with them selues, and compare they howe ones themselues with theirs.
- 12 But we wal not reioyce of things, which are not within our measure, but according to the measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.
- 13 For we stretch not our selues beyonde our measure, as though we had not attained vnto you: for euen to you also the brunt, is neane we come in preaching the Gospel of the valiant nor expert?
- 14 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly.

These wordes his backbiters vsed, thinking thereby to diminish his autoritie, as verse 10. b As though we boasted of our selues by carnall affection

c Meaning, a certain man among them, which thus speake of Paul. d He that measureth sureth any thing must haue some line or measure to mete by, and not to measure a thing by it self. e These boasters must measure them selues by their worthe. f will compare with others, let them shew what countries, what cities, & people they haue won to the Lord: for who will praise the fouldier, which couldier, which of the lyable can find warres, & when he cometh to the brunt, is neane he expert? g That is, the gift of God. h I greatly affect you

16 And wane others by.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys

16 And to preach the Gospel in those regions, which are beponde you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not as lowed, but he whom the Lord praiseth.

where he preached. *1 Cor. 9. 24. 1. Cor. 1. 31.*

CHAP. XI.

2 He declareth his affection toward them, 5. The excellencie of his ministerie, 9. And his diligence in the same. 13. The fetches of the false apostles. 16. The peruerse iudgements of the Corinthians, 22. And his owne praise.

a He calleth the praising of him selfe dotage, to the which thing the arrogancie of the false apostles compelled him, who fought nothing els, but to ouerthrowe the Church by diminishing the authority of his ministerie.

b To speake in mine owne commendation, c The minister marieth Christ and his church as husband and wife by the preaching of the Gospell, *Gen. 2. 4.*

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the Spirit by other mens preaching.

f They did not preach Christ more purely then I did for in this behalfe I was nothing inferior to the chiefeest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieved me, i Hee did not onely labour with his hands for his liuing, but in his extreeme povertie preached diligently, without burdening any man, or els waxing slouthful to doe his dutie to euery man. *Chap. 12. 13. 1. Cor. 20. 34.* k Let not the truth of Christ be thought to be in me, if I suffer my ioye to be shut vp, which I haue conceiued of Grecia. l To slander my ministerie, if I should receiue wages,

19 Would to God, wee could suffer a little more foolihnes, and in derde, we suffer me.

20 For I am ielous ouer you, with godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ.

21 But I feare least as the serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

22 For if hee that commeth, preacheth another Iesus then him whome we haue preached: or if he receiue another Spirit then that which we haue receiued: either another Gospell, then that we haue receiued, we might wel haue suffered him.

23 Verely I suppose that I was not inferior to the deere chiefe Apostles.

24 And though I be rude in speaking, yet I am not so in knowledg, but among you we haue bene made manifest to be vniuol, in all things.

25 I haue committed an offence, because I abased my selfe, that we might be exalted, and because I preached to you the Gospell of God freely.

26 I robbed other Churches, & toke wages of them to doe you seruite.

27 And when I was present with you, and had neede, I was not slothful to the hindrance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia supplied, and in all things I kept and will keepe my selfe, that I should not be grieuous to you.

28 The truth of Christ is in me, that this reioycing shall not be that vp against me in the regions of Achaia.

29 Wherefore? because I loue you not? God knoweth.

30 But what I doe, that will I doe: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce.

i Hee did not onely labour with his hands for his liuing, but in his extreeme povertie preached diligently, without burdening any man, or els waxing slouthful to doe his dutie to euery man. *Chap. 12. 13. 1. Cor. 20. 34.* k Let not the truth of Christ be thought to be in me, if I suffer my ioye to be shut vp, which I haue conceiued of Grecia. l To slander my ministerie, if I should receiue wages,

For such false apostles are deceitfull as by false workers, and transfigure themselves into the Apostles of Christ.

14 And no maruel: for Satan him selfe is transfigured into an Angel of light.

15 Therefore it is no great thing, though his ministers transfigure them selues, as would haue though they were the ministers of righte onnesse, whose end shall bee according to their workes.

16 I say againe, let no man thinke, that I am foolish: or else take meeren as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For I suffer fooles gladly, because that they be wise.

20 For I suffer euery if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt him selfe, if a man smite you on the face,

21 I speake as concerning the reioyce, as though that we had bene weak: but wherein any man is bolde (I speake foolishly) I am bolde also.

22 They are Ebjewes, so am I: they are Ihesuites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ, (I speake as a foole) I am more: in labours more abundant: in stripes aboute measure: in prison more plentifully: in death oft.

24 Of the Jewes I fene times receiued I fourety stripes I saue one.

25 I was thise beateu with roddes: I was once stoned: I suffered thise whipps, I saw worch: night and day haue I bene in the deepe sea.

26 In iourneping I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger & thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outwarde, I am climbed daile, and haue the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, laped watch and such like: in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

CHAP. XII.

1 He reioyceth in his preferments, 5. 7 But chiefly in his humblenesse, 11 And layeth the cause of

his boasting upon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promisseth to come unto them.

1 **I** t is not expedient for me no doubt to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man in Christ above foure yere paces ago, whether he were in the body, I can not tell, or out of the body, I can not tell: God knoweth which was taken up into the third heauen.

3 And I know such a man (whether in the body, or out of the body, I can not tell: God knoweth)

4 How that he was taken up into Paradyse, and heard voyces which can not be spoken, which are not possible for man to utter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I shoulde not be a foole: for I will lay the crueth, but I reframe, least any man shoulde thinke of me aboue that he saith in me, or that he beareth of me.

7 And least I shoulde be exalted out of measure through the abundance of revelations, there was giuen unto me a picke in the flesh, the messenger of Satan to buffet me, because I shoulde not be exalted out of measure.

8 For this thing I besought the Lord, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my power is made perfect through weaknesse. Wep glady therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior unto the very chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great voyces.

13 For what is it, wherein ye were inferior vnto other Churches? except that I haue not bene sofull to your hindrance: forgiue me this wrong.

14 Beholde, the third time I am ready to come vnto you, and yet will I not be sofull to your hindrance: for I like not power, but I for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, & will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: I write from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, hee went from Macedonia, from whence nowe hee appointed the third time to come vnto them. I Which declareth his fatherly affection. Or your cause, or persons.

per so far as much as I was crafty, I toke k Thus sayd his adversaries, that though he tooke it not by himselfe, yet he did it by the means of others.

17 Did I pill you by any of them whome I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same stepes?

19 Again, thinke ye that we erre out of selues vnto you? we speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For I feare least when I come, I shall not finde you such as I would: and that I shall be found vnto you such as ye would not, and least there be strife, enuies, wraths, contentions, backbitings, whisperings, swellings, and discorde.

21 I feare lest when I come againe, my God abase me among you, & I shall beuile many of them which haue sinned already, & haue not repented of the vnicleanesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

Hee threatneth the obstinate, 5 And declareth what he purvey by their owne reasonnes. 10 Also he sheweth what is the effect of this Epistle.

11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

12 This is the third time that I come vnto you. In the mouth of two or three witnessess shall euery voyce stand.

13 I tolde you before, and tell you before: as though I had bene present the second time, to witte I nolue being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

14 Seeing that ye lacke experyence of Christ, that speaketh in me, which toward you is not weak, but is mightie in you.

15 For though he was crucified, concerning his infirmities, yet liueth he by the power of God. And we no doubt are made in him: but we shall liue with him, through the power of God towards you.

16 Whome ye know whether ye are in the faith: examine your selues: knowe ye not your owne selues, howe that Iesus Christ is in you, except ye be reprobates? But I trust that ye shall knowe that we are not reprobates.

17 Now I pray vnto God that ye doe none euill, nor that we shoulde seeme approued, but that ye shoulde doe that which is honest: though we be as reprobates.

18 For we can not doe any thing against the crueth, but for the crueth.

19 For we are glad when we are weak, and that ye are strong: this also we wish for, even your perfection.

God: to thinke, that we whom ye contemne as dead men & cast away, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. In mans iudgement who for the most part reiecteth the best, & approacheth the worst. If hauing abundance of the grace of God.

W. B. L.

10 Therefore

His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three witnessess.

Deut. 19. 15. mar. 18. 16.

Ioh. 8. 17. hebr. 10. 28.

b In my first epistle, chap. 4. 20.

c In that he humbled himselfe &

d tooke vpon him the forme of a seruant.

e Christ as touching the flesh in mans iudgement was vile &

f abiekt: therefore we that are his members,

cannot be otherwise esteemed: but being crucified, he shewed him selfe very

g lowly.

h 1. Cor. 11. 28.

i 1. Cor. 11. 28.

**g Commit not
by your negli-
gence, that that
which is orde-
ned to saluati-
on, turne to your
destruction.**

10 Therefore write I these things being
absent, least when I am present, I should
use sharpenesse, according to the power
which the Lord hath giuen me, to sedifi-
cation and not to destruction.

11 Finally brethren, fare ye well: be per-
fect: be of good comfort: be of one minde:
live in peace, and the God of loue & peace
shal be with you.

12 Grete one another with an^a holp^b kisse
All the Saints salute you.

13 The grace of our Lord Iesus Christ, and
the loue of God, and the communion
the holy Ghost be with you all. Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16. 16. 1. 2. 4
16. 20. 1. per. 5. 14
h Which was ac-
cording to those
countreies in
those daies both
of the Iews and
of other nati-
ons.

The Epistle of the Apostle Paul
to the Galatians.

THE ARGUMENT.

THE Galatians, after they had bene instructed by S. Paul in the truth of the Gospell, gave place to false apostles, who entering in in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily observed, which thing this Apostle so earnestly reasoneth against, that he proueth that the granting thereof, is the overthrow of mans salvation purchased by Christ : for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not only vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the gennes of mans traditions: finally he sheweth wherein this libertie consisteth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inscience which suffered the
 feloes to be seduced by the false apostles, who preached
 that the obseruation of the ceremonies of the
 Law were necessarie to saluation, 8 And de-
 ceiteth them that preach any other waye than Christi
 purely, 13 He sheweth his owne conversation,
 magnifieth his office & Apostleship, and declareth
 himselfe to be equal with the chiefe Apostles.

8 But though that we, or an Angel from
heauen preach vnto you otherwise, then
that which we haue preached vnto you,
let him be accursed.

9 As we said befoze, so I say nowe againe,
If any man preach vnto you otherwise
then that yee haue receiued, let him be ac-
cursed.

10 For I nowe preach I mans doctrine,
of Gods? or go I about to please men?
for if I should yet please men, I were not
the seruant of Christ.

11 * Now I certify you, brethren, that the Gospel which was preached of me, was not after ^h man.

13 For neither receiued I it of man, nei-
ther was I taught it, but by the reuelati-
on of Iesus Christ.

13 For ye have heard of my conversation
in time past, in the Jewish religion, how
that I persecuted the Church of God
extremely, and wasted it.

14 And profited in the Jewish religion as
bone and marrow of my companions of mine
owne nation, and was much more zealous
of the traditions of my fathers.

5 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reuile his soune * in mee, that I
should preach him * among the Gentiles,
immediately I communicated not with
= flesh and blood;

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.

*Or, abominable.

g since that of a
Pharisee I was
made an Apostle

h That is, do.

Arine invented
by man, neither

by mans autho-
ritie do I preach.

i By an extraor-

dinary reue-
lation.

AE. 9.1.
Or, age.

That is, of the
Law of God,

Titus. 3.
a For God is the
author of all
ministerie.
b This preroga-
tive was pecu-
liar to the Apo-
stles.

Luke. 1. 74.
c Which is, the

corrupt life of
man without

Christ.
*Or, doctrine.

d That is, to be
partakers of the



An **A**postle (not
of men, neither by
man, but by Jesus
Christe, and God the
Father which hath
raised him from the
dead)

2 And all the brethren which are with me,
unto the Churches of Salaria:

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ.

4 Which gave himselfe for our finnes,
that he might deliuer vs from this^e pre-
sent euill worlde according to the will of
God euen our Father.

5 To whome be gloyp for ever and ever,
Amen.

6 I maruile that ye are so sone remo-
ued away vnto another ' Gospell, from
him that had called you in the^d grace of
Christ.

7 Which is not another Gospel, save that there be some which trouble you, and intend to pervert the Gospel of Christ.

his appointing from the mothers womb, and thirdly his calling.
**Or, to me. Ephes. 3. 8.* m That is, with any man, as though I had
 neede of his counsell to approve my doctrine.

17 Neither

- 17 Neither came I againe to Jerusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.
- 18 Then after three yeeres I came againe to Jerusalem to visite Peter, and abode with him fifteen dayes.
- 19 And none other of the Apostles saw I, save James the Lordes brother.
- 20 Nowe the things which I write unto you, bebold, I write before God, that I lie not.
- 21 After that, I went into the coastes of Syria and Cilicia: for I was unknowne by face unto the Churches of Iudea, which were in Christ.
- 22 But they had heard onely some say, He which persecuted us in time past, nowe preacheth the faith, which before he destroyed.
- 23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Test, & that he hath reproved Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to prove that iustification only cometh of the grace of God by faith in Iesu Christ, and not by the works of the Lawe.

- 1 Then fouenteene yeeres after, I went up againe to Jerusalem with Barnabas, & tooke with me Titus also.
- 2 And I went up by revelation, & communicated with them of the Gospel which I preach among the Gentiles, but particularly with them that were the chiefe, least by any means I should ruine, or had ruine^a in vaine.
- 3 But neither pet Titus which was with me, though he were a Grecian, was compelled to be circumcised.
- 4 For all the false brethren that crept in: who came in privily to trye out our libertie, which we have in Christ Iesus, that they might bring us into bondage.
- 5 To whom we gave not place by subjection for an houre, that the truth of the Gospel might continue with you.
- 6 And of them which seemed to bee great, I was not taught (what they were in time past), it maketh no matter to me: God accepteth no mans person: neither lesse, they that are the chiefe, did communicate nothing with me.
- 7 But contrariwise, when they saw that the Gospel once by uncircumcision was committed unto me, as the Gospel once the circumcision was unto Peter:
- 8 (For he that was mightie by Peter in the Apostleship over the Circumcision, was also mightie by me towards the Gentiles)
- 9 And when James, and Cephas, and John knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right handes of fellowship, that

- we should preach unto the Gentiles, and they unto the Circumcision.
- 10 * Warning only that we should remember the poore: which thing also I was diligent to doe.
- 11 And when Peter was come to Antiochia, I with him went to his sacrefice: he was to be blamed.
- 12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated him selfe, fearing them which were of the Circumcision.
- 13 And the other Jewes dissembled likewise with him, as much that Barnabas was brought into their dissimulation also.
- 14 But when I saw, that they went not the right way to the truth of the Gospel, I said unto Peter before all men, If thou being a Jewe, livest as the Gentiles, and not like the Jewes, why dost thou strainest thou the Gentiles to do like the Jewes?
- 15 We which are Jewes by nature, and not sinners of the Gentiles,
- 16 knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: even we, I say, have beene learned in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe no flesh shall be iustified.
- 17 * If then while we seeke to be made righteous by Christ, we our selves are founde sinners, is Christ therefore the minister of sinne? God forbid.
- 18 For if I build againe the things that I have destroyed, I make my selfe a trespasser.
- 19 For I through the Lawe am dead to the Lawe, and that I might live unto God, I am crucified with Christ.
- 20 Thus I live, yet not I nowe, but Christ liveth in me: and in that that I now live in the flesh, I live by the faith in the sonne of God, who hath loved me, and given him selfe for me.
- 21 I doe not abrogate the grace of God: for if righteousness be by the Lawe, then Christ died without a cause.

changed into a newe creature, in qualitie, and not in substance, p In this mortall bodie, q As did the false Apostles which preached not the faith in Christ, Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10, 19, 24. And by the office, and the end, both of the Lawe, 12 And of faith.

- 1 O foolish Galatians, who hath bewitched you that ye should not obey the truth, to whose likeness Christ before was described in your lively sight, and among you crucified?
- 2 This onely would I learne of you, image were set before your eyes, or else had bene crucified among you. b Meaning the gifts of the Spirit, of

a That is, the Gospel which is the doctrine of faith.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumors hindered the course of the Gospel) he endeavoured to remedie it, and to prove that they consented with him.

Alia 5. 2.

Greek without profit.

b Which declareth that the other Apostles agreed with him: c Left we should have betrayed the Christian libertie.

d Albeit they had bene conversant with Christ storetime, Deut. 10. 17. 2. Chron. 19. 7.

id 14. 19.

vulga. 6. 7.

mil. 15. 12.

Alia 10. 34.

Rom. 2. 11.

ephe. 6. 9.

Col. 3. 25. 1. per. 1. 17.

e But approved my doctrine perfect in all points.

f In token that we all agreed in doctrine.

Alia 1. 30. 2. cor. 9. 7.

g Meaning, before all men.

h Greek, with a right foot.

i In bringing their consciences into doubt by thine example, and authority.

k Except our fruites be agreeable to our faith, we declare that we have not Christ.

l For he caused them not to come to him, but disclosed it, neither tooke he away the righteousness of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is so defective by faith in Christ, and not to establish sinne.

n And feels his strength in me, which killeth sinne.

o Not as I was once, but regenerate, and

not in substance.

p As did the false Apostles which preached not the faith in Christ, Or, for nothing.

q As did the false Apostles which preached not the faith in Christ, Or, for nothing.

r As did the false Apostles which preached not the faith in Christ, Or, for nothing.

s As did the false Apostles which preached not the faith in Christ, Or, for nothing.

t As did the false Apostles which preached not the faith in Christ, Or, for nothing.

u As did the false Apostles which preached not the faith in Christ, Or, for nothing.

v As did the false Apostles which preached not the faith in Christ, Or, for nothing.

w As did the false Apostles which preached not the faith in Christ, Or, for nothing.

x As did the false Apostles which preached not the faith in Christ, Or, for nothing.

y As did the false Apostles which preached not the faith in Christ, Or, for nothing.

z As did the false Apostles which preached not the faith in Christ, Or, for nothing.

aa As did the false Apostles which preached not the faith in Christ, Or, for nothing.

ab As did the false Apostles which preached not the faith in Christ, Or, for nothing.

ac As did the false Apostles which preached not the faith in Christ, Or, for nothing.

ad As did the false Apostles which preached not the faith in Christ, Or, for nothing.

ae As did the false Apostles which preached not the faith in Christ, Or, for nothing.

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ar As did the false Apostles which preached not the faith in Christ, Or, for nothing.

as As did the false Apostles which preached not the faith in Christ, Or, for nothing.

at As did the false Apostles which preached not the faith in Christ, Or, for nothing.

au As did the false Apostles which preached not the faith in Christ, Or, for nothing.

av As did the false Apostles which preached not the faith in Christ, Or, for nothing.

e That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 3.21.

d The false apostles taught that Christ preached nothing except they were circumcised, and that the Lawe was the perfection, and Christs doctrine onely the rudiments thereto.

e And ceremonies of the Law? Gen. 15. 6.

rom. 4. 3.

iam. 2. 3.

Gen. 12. 3.

excl. 4. 4. 20, 21.

act. 1. 25.

f Which thinks to be iustificied by them.

Deut. 27. 26.

habak. 2. 4.

rom. 1. 17.

hebr. 10. 3. 8.

g The Law pronounceth not them iust, which beleue, but which worke,

and so condemneth all them which in all points do not fulfill it.

leui. 18. 5.

Deut. 10. 3. 3.

h Which is the Gospel.

i I will use a common example, but you may be ashamed to attribute lesse vnto God, then to such covenants, which one man maketh to another.

hebr. 9. 17.

k No more is the promise or covenant of God abrogate by the Lawe, nor yet is the Lawe added to the promise to take any thing away that was superfluous, or to supplie any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed.

m That same might appeare and be made more abundant, and so al to be thus vnder sinne.

of the Lawe, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begunne in the Spirit, ye would now be made perfect by the flesh?

4 Haue ye suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministrith to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Ye rather as Abraham beleued God, and it was imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foresaying, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the fowkes of the Lawe, are vnder the curse: for it is written, Cursed is euerie man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustificd by the Lawe in the sight of God, it is euident: for the iust shall liue by faith.

12 And the Lawe is not of faith: but the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when he was made a curse for vs: for it is written, Cursed is euerie one that hangeth on a tree.

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promise of the Spirit through faith.

15 Brethren, I speake as men doe, Though it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He saith not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

17 And this I say, that the Lawe which was foure hundred and thirtie yeres after, can not disannull the covenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then saith the Lawe? It was added because of thy transgressions,

that thou shouldest be iustificd by the Lawe.

20 Rom. 8. 14. 15. e For our adoption vnto Christ is sealed by him, f He instructeth both Iewes and Gentiles to call God their father in euerie language, so that none are excepted, g Which maye not vse thy libertie.

ons, till the seede came vnto the which the promise was made: and it was ordained by Angels in the hand of a Mediator.

20 Nowe a Mediatour is not a Mediatour of one: but God is one.

21 Is the Lawe then against the promise of God? God saybid: for if there had bene a Lawe giuen which couide haue giuen life, surety righteousness shoulde haue bene by the Lawe.

22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

23 But before faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which shoulde afterwarde be revealed.

24 Wherefore the Lawe was our schooles maister to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 For all ye that are baptizd into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither doube nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

row Christ both Iewe and Gentile is saved, v

CHAP. II.

1 She sheweth vnder the ceremonies vnto ordered, vnto which being shadowes must end vnto Christ the truth cometh, 9 He moueth them by certaine exhortations, 23 And confirmeth his arguments with a strong example or allegorie.

Then I say, that the a beire as long as hee is a childe, differeth nothing from a seruant, though hee bee lord of all,

2 But is vnder tutors and gouernours, untill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the world.

4 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe,

5 That hee might redeeme them which were vnder the Lawe, that wee might receiue the adoption of the Sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your heartes, which testifieth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: nowe if thou bee a sonne, thou art also the heire of God through Christ.

8 But

Who as ministers gaue it to Moses by the authority of Christ.

o But serueth both for the Iewes and Gentiles to ioyns them to God.

p Constant and alwayes like himselfe.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Lawe.

s Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith.

t So that baptism succedeth circumcision, and so both are all one man.

u As

a The Church of Israel was vnder the Lawe as the pupill subiect to his tutor, euen vnto the time of Christ, when he waxed strong, and then her tutelage ended.

b That is, the Lawe, which before hee called a scholemaster.

c Chap. 3. 25.

d That is, vnder the Lawe, which was but an a b c in respect of the Gospel.

e That is, who was subiect vnto

f He instructeth both Iewes and Gentiles to call God their father in euerie language, so that none are excepted, g Which maye not vse thy libertie.

h But

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h When ye received the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the lewes desire to be out of their rutelship.
 i Not in deede, but in opinion.
 k The Galatians, of Painims beganne to be Christians, but by false Apostles were turned backward to leguine ane we the Iewish ceremonies, and so in feade of going forward toward Christ, they ranne backward from him.
 l Ye obserue dayes, as Sab-baths, newe moones, &c. ye obserue monthes, as the first and feueith month: ye obserue times, as Easter, Witson-tide, the feast of Tabernacles: ye obserue yeeres, as the Iubile, or yere of forgiveness, which beggerly ceremonies are most pernicious to the which haue received the sweet libertie of the Gospell, and thrust them backe into superstitious slavery.
 m So friendfull to me, as I am affectioned toward you.
 n For I pardon you, if you repent. o Being in great dangers and afflictions, or without pompe & ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake. r For they are but ambitious. i They would turne you from me, that you might follow them. t And imprinted so in your heartes that you loue none other.
 Gen. 10. 15. Gen. 21. 2. u That is, signifie. x Agar, and Sina represent the Law: Sara and Ierusalem the Church of Christ, y That is, out of the land of promise. *Or, he and heavenly.*

8 But euen then, when ye knewe not God, ye did seruite vnto them, which by nature are not gods.
 9 But nowe seeing ye knowe God, ye rather are knowen of God, how turne ye againe vnto impotent & beggerly rudiments, wherunto as from the beginning ye will be in bondage againe?
 10 Ye obserue dayes, and monthes, and times, and peres.
 11 I am in feare of you, least I haue bestowed on you labour in vaine.
 12 As ye as I: for I am euen as you: brethren, I beseech you: pe haue not hurt me at all.
 13 And ye knowe, how through infirmities of the flesh I preached the Gospell vnto you at the first.
 14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but persecuted me as an Angel of God, yea, as Christ Iesus.
 15 What was then your felicity? For I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue given them to mee.
 16 Am I therefore become your enemy, because I tell you the truth?
 17 They are iealous ouer you: amisse: pe, they would exclude you, that ye should altogether lose them.
 18 But it is a good thing, to loue earnestly alwayes in a good thing, and not onely when I am present with you.
 19 My little children, of whome I traualle in birth againe, until Christ be joyined in you.
 20 And I would I were with you now, that I might change my booper: for I am in dout of you.
 21 Tell me, pe that will be vnder the Law, doe ye not heare the Law?
 22 For it is writen, that Abraham had two sonnes, one by a seruant, and one by a free woman.
 23 But he which was of the seruant, was boine after the flesh: and he which was of the free woman, was borne by promise.
 24 As the which thinges an other thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth vnto bondage.
 25 For Agar or Sina is a mountaine in Arabia, and it answereth to Ierusalem which now is: & she is in bondage with her children.
 26 But Ierusalem, which is above, is free: which is the mother of vs all.

27 For it is writen, Heiope thou bars ren that bearest no children: break forth, and crye, thou that trauallest not: for the desolate hath many ino children, then she which hath an husband.
 28 Therefore, brethren, we are after the manner of Isaac, children of the promise.
 29 But as then hee that was boine after the flesh, persecuted him that was borne after the spirit: euen so it is now.
 30 But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.
 31 Then brethren, we are not children of the seruant, but of the free woman.
 CHAP. V.
 1 He laboureth to draw them away from circumcision, 17 And sheweth them the battle betwixt the Spirit & the flesh, and the fruites of them both.
 2 Canbe false therefore in the libertie wherewith Christ hath made vs free, and be not mingled againe with the yoke of bondage.
 3 Beholder, I Paul say vnto you, that if ye be a circumcised, Christ shall profit you nothing.
 4 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Lawe.
 5 Ye are abolished from Christ: whosoever are iustified by the Lawe, ye are fallen from grace.
 6 For we through the Spirit waitte for the hope of righteousness through faith.
 7 For in Iesus Christ neither Circumcision auileth any thing, neither vncircumcision, but faith which woyleth by loue.
 8 Ye did runne well: who did let you, that ye did not obey the truth?
 9 It is not the perswasion of him that calletly you.
 10 A little e leauen doth leaue the whole hump.
 11 I haue trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall beare his condemnation, whosoever he be.
 12 And brethren, if I yet preach circumcision why doe I yet suffer persecution? Then is the slander of the crosse abolished.
 13 Would to God they were euen cut off, which do disquiet you.
 14 For brethren, ye haue bene called vnto libertie: onely use not your libertie as an occasion vnto the flesh, but by loue serue one another.
 15 For all the Lawe is fulfilled in one woyle, which is this, Thou shalt loue thy neightbour as thy selfe.
 16 If ye bite and deuour one another, take heed least ye be consumed one of another.
 17 Then I say, walke in the Spirit, and ye shall not fulfil the lustes of the flesh.
 18 For the flesh lusteth against the Spirit.
 Rom. 1. 14. 1. pet. 2. 11. i In the man regenerate. k That is, the natural man shueth against the Spirit of regeneration.
 l b b, iii. r t,

1. s. 54. 1. 2 Meaning Sara. Rom. 9. 8. Gen. 21. 10. a For we are in the Church of Christ, which is our mother, and our of the Synagogue which is a seruant vnder the Lawe. b By the libertie wherewith Christ hath made vs free. All. 15. 1. a If you loyne circumcision to the Gospell, as a thing necessary to saluation. 1. Cor. 1. 17. b We live in hope through that Spirit which causeth faith, and which is given to the faithful, what we should by faith and not by the Law obeyne the crowne of glory, which Christ giueth freely. c Then whatsoever is not the worde of God, which here hee calleth truth, is very lies. d Which is God. 1. Cor. 5. 6. e A little corruption doeth destroy the whole doctrine. f Thare will imbrace the worde of God purely. g That is, the doctrine of the Gospell, which the worlde abhorred, as a slanderous thing, & therewith were offended. h Meaning, the second table. Lev. 19. 18. mat. 22. 39. 1. Cor. 13. 3. 1. iam. 2. 8.

If you be guided by the Spirit of adoption, that which ye doe, is agreeable to G^ds will, though it be not perfect.

m For they are vnder the Spirit of grace.
n Christ hath not onely reuited their sinner, but sanctified them into newnesse of life.
o That being dead to sinne and liuing to God, we may declare the same in holinesse & innocencie of life.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same things that ye would.
18 And if ye be led by the Spirit, ye are not vnder the Lawe.
19 For ye knowe the workes of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnesse,
20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentious, seditions, heresies,
21 Enuies, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as also I haue told you before, that they which do such things, shall not inherite the kingdome of God.
22 But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faith,
23 Meekenesse, temperance: against such there is no Lawe.
24 For they that are Christs, haue crucified the flesh with the affections and the lustes.
25 If wee liue in the Spirit, let vs also walke in the Spirit.
26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

He exhorteth them to use gentlenesse toward the weakes, and to shew their brotherly loue and modestie: also to provide for their ministers, to perseuer, to reioyce in the croste of Christ, to newnesse of life, and last of all to shew to them with the rest of the faithfull all prosperitie.

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the lawe of Christ, and his commandment, Iohn 13. 34. and 15. 12.
c Hee sheweth that man hath nothing of himselfe, whereof he should reioyce.
d For his reioycing is a testimony of a good conscience, 2. Cor. 1. 12. wherein hee may reioyce before men, but not before God.

Brethren, if a man be fallen by occasion into any fault, by which are spiritual, restore such one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.
2 Beare ye one anothers burden, and so fulfill the Lawe of Christ.
3 For if any man seeu to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.
4 But let euery man proue his owne worke, and then shall he haue reioycing

in him selfe onely and not in another.
5 For euery man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goodes.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For he that sower to his flesh, shall of the flesh reape corruption: but he that sower to the spirit, shall of the spirit reape life euermore.

9 Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the household of faith.

11 Ipe see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the crose of Christ.

13 For they themselves which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your flesh.

14 But God forbid that I should reioyce, but in the crose of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision nor any thing, nor vncircumcision, nor any other thing, nor any creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and the grace of our Lord Iesus Christ.

17 From henceforth let no man put me to business: for I beare in my body the marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

pleas mens fantasies.
n That is, vpon the Iewes, as Rom. 10. 19.
o Let no man trouble my preaching from henceforth: for my markes are witness howe valiantly I haue fought.
p Which are odious to the world, but glorious before God.

1. Cor. 13.
e For it were a shame not to provide for them corporal necessities, which need the soules with the heavenly deities.
f He proueth that the ministers must be nourished: for if men onely provide for worldly things without respect of the life euermore, then they procure to themselves death, and mocke God, who hath given them his ministers to teach them heavenly things.
g The fruits which God hath promised, By the outcome of the lawe.
h That is, for preaching Christ crucified.
i By the world he meaneth all outward pompes, ceremonies and things which are odious to the world, but glorious before God.

¶ Vnto the Galatians written from Rome.

The Epistle of Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were therunto predestinate by the free election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mystic he prayeth God to confirme toward them, And to intent they should not glory in themselves, he sheweth them

thus

their extreme miserie, wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet by the free mercie of God in Christ Iesus, they were saved, and he appointed to be their Apostle, as of all other Gentiles: therefore he desired God to lighten the Ephesians hearts with the perite understanding of his sonne, & exhorteth them like wise to be mindefull of so great benefites, neither to be moued with the false apostles, which seeke to ouerthrow their faith, & treade vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meanes preferreth onely his Church. Therefore the Apostle commendeth his ministerie, for as much as God thereby reigneth among men, and causeth it to bring forth most plentiful fruits, as innocencie, holines, with all such offices appertaining to godlines. Last of al, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne every mans vocation.

CHAP. 11.

After his salutation, 4 He sheweth that the chief cause of their salutation standeth in the free election of God through Christ. 16 Hee declareth his good will towards the church, giving thanks and praying God for their faith. 21 The maiestie of Christ.

1. Cor. 1. 2. 2. Cor. 1. 3. 1. pet. 1. 3. As with the knowledge of God in Christ, with faith, hope, charitie, and other graces.

2. Tim. 1. 9. b This election to life everlasting can neuer be changed: but in temporal offices which God hath appointed for a certaine space, when the tyme is expired, hee changeth his elects, as we see in Saul & Iudas, Gal. 1. 22.

c When Christs iudice is impuall ours. d Where as we were not the naturall children, heereciued vs by grace, and made vs his children.

e The principal ende of our election is to praise and glorifie the grace of God. f That is, in Christ.

g By this he meaneth the whole body of the Church, which he deuoted into them, which are in heauen, and them which are in earth: also the faithful which remaine in earth stand of the Iewes & the Gentiles. h To wit, the Iewes. i Though we be redeemed from bondage of sinne by the death of Christ, Ro. 6. 22, yet we hope for this second redemption which shalbe when we shall possesse our inheritance in heauen, whereof we haue the holy Ghost for a gage, as Chap. 4. 30.

1. Who hath appointed vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, 2. To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued,

3. To whom we haue redemption through his blood, even the forgiveness of sinnes, according to his riches of grace: 4. Wherby he hath bene abundantly towards vs in all wisdom and understanding,

5. And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed in him, 6. That in the dispensation of the fulnesse of the tynes he might gather together in one all things, both which are in heauen & which are in earth, even in Christ:

7. In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will, 8. That we, which first reuelled in Christ, should be vnto the praise of his glory:

9. In whom also we haue cruell after that he heard the voyde of rancour, when the Gospel of our saluation, wherein also after that he beloued, we were sealed with the holy Spirit of promise, 10. Which is the earnest of our inheritance, i. untill the redemption of the poss-

session purchased vnto the praise of his glory.

11. Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

12. I cease not to give thanks for you, making mention of you in my prayers,

13. That the God of our Lord Iesus Christ the Father of glory, might give vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

14. That the eyes of your understanding may be lightened, that ye may knowe what the hopes of his calling, & what the riches of his glorious inheritance in the Saints,

15. And what is the exceeding greatness of his power towards vs, which becometh according to the working of his mighty power,

16. Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places,

17. Farre above all principallitie, & power, and might, and domination, and every name that is named, not in this world onely, but also in that that is to come,

18. And hath made all things subiecte vnder his feet, and hath appointed him ouer all things to be the head of the Church,

19. Which is his body, even the fulnesse of him that filleth all in all things.

20. To magnifie the grace of Christ, which is the only cause of saluation, 21. He sheweth the vnto what manner of people they were before their conversion, 22. And vnto what they are now in Christ.

23. And you hath he quickened, that were dead in trespasses and finnes, 24. Wherem, in time past ye walked, according to the course of this world, and after the prince that ruleth in the air, even the spirit, that now worketh in the children of disobedience,

25. Among whom we also had our conversation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

26. But God which is rich in mercie, through his great loue wherewith he loued vs,

27. Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace we are saved,

28. Whom we were dead by finnes, hath quickened vs together in Christ, by whose grace we are saved,

k Of Christ: Col. 2. 12.

l Made him garment of all things both in the heuen and in earth: so that Christs body is now onely there or elswe

m This is the great loue of Christ towards his Church that he counteth not

And therefore

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2. Cor. 1. 3.

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Christ our peace.

d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, and not by nature, f He sheweth here that the further y Gentiles were off from the grace of God, the greater dettes they are now to the same, 1. Sam. 17. 26, 27. 44. 7. Rom. 9. 4.

g It was but one covenēt, but because it was diuers times confirmed and established, therefore here he calleth them Covenāts. h Where no promise is, there is no hope.

Or, Athesites. i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Lawe.

l For of the Iewes and the Gentiles he made one flocke, *Or, death.* Rom. 5. 2.

a He reioyseth in that he suffereth imprisonment for the maintenance of Christs glory. b Which was his vocation to preach vnto the Gentiles.

To the Ephesians.

The Gentiles inheriting

6 And hath raised vs vp together, and made vs sit together, in the heauenly places in Christ Iesus,

7 That he might shewe in the ages to come, the exceeding riches of his grace, through his kindekinse towards vs in Christ Iesus.

8 For by grace are ye saved through faith, and that not of your selues: it is the gift of God,

9 Not of works, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good works, which God hath ordeined, y we should walke in them.

11 Wherefore I remember that ye bring in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with handes,

12 That ye were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, ye which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the strophe of the partition wall,

15 In abolishing through his flesh the hatred, that is, the lawe of commaundments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and slap hatred thereby.

17 And came, and preached peace to you which were a farre off, and to them that were nere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more strangers and foreigners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desires them not to faile because of his trouble, 14 And prayeth God to make them steadfast in his Spirit.

1 For this cause, I stand am the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is given me to youwarde,

3 That is, that God by reuelatio hath shewed this myserie vnto me (as I wrote

above in fewe wordes,

4 Whereby when ye reade, ye may knowe my vnderstanding in the myserie of Christ)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God given vnto me through the working of his power.

8 Euen vnto me the least of all Saints is this grace given, that I should preach among the Gentiles the vnsarcheable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the worlde hath bene hidde in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto the principallities and powers in heauenly places might be knowne by the Church the manifeste wisdom of God,

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord.

12 As by whome we haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faile not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ.

15 (Of whome is named the whole sacrament in heaven and in earth)

16 That he might graunt you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted & grounded in loue,

18 May be able to comprehend with all Saints, what is the breadth, & length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that ye may be filled with all fullnesse of God.

20 Vnto him therefore that is able to do exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs,

21 Be ye able in the Church by Christ Iesus, throughout all generations for euer, Amen.

in him. 1 That all the graces of God may abound in you. Rom. 16. 25. m In that we feele Christ in vs.

CHAP. IIIII.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Every one to serue and edifie an other with the gift that God hath given him, 14 To be ware of strange doctrine, 22 To lay aside the olde conuersation of greedy lustes, and so to walke in a newe life.

1 Therefore, being prisoner in the Lord, pray you that ye walke worthy of cause.

c That is, in the first chap. of this Epistle, verse 9.

d Although the fathers, and the Prophets had reuelations certain, yet it was not in comparison of that abundance which was shewed when y Gentiles were called: neither yet was the time nor the manner knowne.

Chap. 1. 19. Cor. 15. 9, 10, Gal. 1. 16.

Rom. 16. 25. col. 1. 26.

2. Tim. 1. 10. 1. 10. 1. 10.

e The Angels being gathered of many kinds of peoples as an example, or a glasse for the

Angels to behold the wisdom of God in,

who hath turned their particular

discords into an vniuersal concord, and of the

Synagogue of bondage, hath made the church of freedom.

g He that is not of the body of Christ, is in death.

h The faithful which died before Christ

came, were adopted by him, & make one familie with y Saints

which yet remaine aliu.

i For we confesse that which we beleue.

k All perfection on every side is

Phil. 1. 27. col. 1. 10.

1. Ioh. 1. 12.

a For the Lords

of cause.

Which by diffusions you separate aunder. 1. So that ye can not diffent one from another, seeing the Spirit, which ioyneth you one body, cannot diffent from him selfe. *1. Cor. 12. 13.*

2. There is one Joyde, one faith, one Baptisme. *1. Cor. 12. 13.*

3. One God and father of all, which is aboute all, & through all, and in pou all. *1. Cor. 12. 13.*

4. But into euery one of vs is giuen grace, according to the measure of the gift of Christ. *1. Cor. 12. 13.*

5. Wherefore he saith, When he ascended by on high, he led captiuitie captiue, and gaue giftes vnto men. *1. Cor. 12. 13.*

6. (showe, in that he ascended, what is it but that hee had also descended first into the lowest parts of the earth: *1. Cor. 12. 13.*

7. He that descended, is run the same that ascended, farre aboue all heauens, that he might fill all things) *1. Cor. 12. 13.*

8. He therefore gaue some to be Apostles, and some Propheets, and some Euangelists, and some Pastours, and Teachers. *1. Cor. 12. 13.*

9. For he hath gathered together in himselfe, for the worke of the ministration, and for the edification of the body of Christ, *1. Cor. 12. 13.*

10. Will we all inuete together (in the vnitie of faith and knowledge of the Soune of God) vnto a perfect man, and vnto the measure of the age of fullnesse of Christ, *1. Cor. 12. 13.*

11. That we henceforth bee no more children, waivering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in waite to deceiue. *1. Cor. 12. 13.*

12. But let vs follow the truth in loue, & in all things growe vp into him, which is the head, that is Christ, *1. Cor. 12. 13.*

13. As by whome all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effect of euery part) receiue increase of the body, vnto the edifying of it selfe in loue. *1. Cor. 12. 13.*

14. This I say therefore and testifie in the Joyde, that pee henceforth walke not as other Gentiles walke, in vanitie of their minde, *1. Cor. 12. 13.*

15. Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in him, because of the hardness of their heart: *1. Cor. 12. 13.*

16. Which being past fasting, haue giuen them selves vnto wantonnesse, to worke all uncleannesse, euen with greedinesse. *1. Cor. 12. 13.*

17. But ye haue not so learned Christ. *1. Cor. 12. 13.*

18. If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus, *1. Cor. 12. 13.*

19. That at length the body may growe vp to perfection. *1. Cor. 12. 13.*

20. Man not regenerate hath his minde, vnderstanding and heart corrupt. *1. Cor. 12. 13.*

21. By the which God liueth in his people. The hardnesse of heart is the fountaine of ignorance. *1. Cor. 12. 13.*

22. Or, without remorse of conscience, *1. Cor. 12. 13.*

23. As they are taught which truly know Christ.

That is, that pee cast off, concerning the conuersion in true faith, the old man, which is corrupt through the deceitful lutes, *1. Cor. 12. 13.*

24. And bene renewed in the Spirit, of your minde, *1. Cor. 12. 13.*

25. And put on the new man, which also God is created in righteousness, and true holinesse. *1. Cor. 12. 13.*

26. Wherefore cast off lying, and speake euery man truth vnto his neighbour: for we are members one of another. *1. Cor. 12. 13.*

27. Be angry, but sinne not: let not the sunne goe downe vpon your wrath, *1. Cor. 12. 13.*

28. Rather giue place to the deuill. *1. Cor. 12. 13.*

29. Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth. *1. Cor. 12. 13.*

30. Let no corrupt communication procede out of your mouth: but which is good to the use of edifying, that it may minister grace vnto the hearers. *1. Cor. 12. 13.*

31. And be ye all the holy Spirit, of God, by whome pee are sealed vnto the day of redemption. *1. Cor. 12. 13.*

32. Let all bitterness, and anger, and wrath, and euill speaking bee put away from you, with all malitiousnesse. *1. Cor. 12. 13.*

33. Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christ sake forgaueth you your abusing of Gods graces. *1. Cor. 12. 13.*

CHAP. V.

1. He exhortheth them vnto loue, & earnesteth them to be care of vncleannesse, couetousnesse, foolish talking, and false doctrine. *1. Cor. 12. 13.*

2. To auoide drunkennesse, & to receiue, and to be thankfull towarde God. *1. Cor. 12. 13.*

3. To submit themselves one to another. *1. Cor. 12. 13.*

4. He treateth of corporal marriage, and of the spirituall betwixt Christ and his Church. *1. Cor. 12. 13.*

5. He therefore followers of God, as beate children, *1. Cor. 12. 13.*

6. And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete smelling sauour to God. *1. Cor. 12. 13.*

7. But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becometh Saints. *1. Cor. 12. 13.*

8. Neither filthines, neither foolish talking, neither lying, which are things not comely, but rather giuing of thanks. *1. Cor. 12. 13.*

9. For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is an Idolater, hath any inheritance in the Kingdome of Christ, and of God. *1. Cor. 12. 13.*

10. Let no man deceiue you with vaine wordes: for for such things cometh the wrath of God vpon the children of disobedience. *1. Cor. 12. 13.*

11. Be not therefore companions with them. *1. Cor. 12. 13.*

12. For ye were once darknes, but are nowe light in the Joyde: walke as children of life standeth in light, *1. Cor. 12. 13.*

13. For ye were once darknes, but are nowe thinketh that his light in the Joyde: walke as children of life standeth in light, *1. Cor. 12. 13.*

14. Mat. 24. 4. mar. 13. 5. luke 21. 8. 2. thes. 2. 2. d. Either in excusing sinne, or in mocking at the menaces & iudgements of God. *1. Cor. 12. 13.*

15. Seeing God hath adopted you for his, that ye should be holy. *1. Cor. 12. 13.*

16. For

f And make

them known

by your honest

and godly life.

g The word of

God discovereth

the vices which

were hid before

h God thus

speakeb by his

servants to draw

thein blindes from

their blindness.

Col. 4. 5.

i Selling all

worldly pleasures

to buy time,

k In these perious

dayes and craft of the

adversaries, take

heed how to

bye againe the

occasions of god-

lines, which the

world hath tak-

en from you.

Rom. 12. 2.

l 1 thef. 4. 3.

m Or songs of praise

and thanksgiving

I And not onely

with tongue.

n Except our

friend ship be

joined, and knit

in God, it is not

to be esteemed.

Col. 3. 18. tit. 2. 5.

o 1 pet. 3. 1.

p 1 cor. 11. 3.

q The Church:

So the husband

ought to nour-

ish, govern, and

defend his wife

from perils.

Col. 3. 19.

r Rape time is a

token that God

hath consecrated

the Church to

himselfe, and

made it holy by

his word, charis,

his promises of

free iustificati-

on and sanctifi-

cation in Christ.

p Because it is

covered & clad

with Christs ius-

tice & holines.

q This our con-

union with

9 For the fruit of the Spirit is in all

goodnes, and righteousness, and reueren-

10 Approbation of that which is pleasing to

the Lord.

11 And haue no fellowship with the un-

fruitfull workes of darkenes, but euen

reioyce them selfe father.

12 For it is blamee enen to speake of the

things which are done of them in secret.

13 But altho they when they are reioyces

of the light, are manifest: for it is right

that in al things they be manifest.

14 Wherefore he saith, Awake thou that

sleepest, and stand up from the dead, and

Christ shall gine thee light.

15 Take heed therefore that ye walke cir-

cumspectly, not as foles, but as wise,

16 i Redemning the time: for the dayes

are euill.

17 Wherefore, be ye not vnwise, but vnder-

stand what the will of the Lord is:

18 And be not drunke with wine, wherein

is excess: but be filled with the Spirit.

19 Speaking vnto yowrselues in psalmes,

and hymnes, and spiritual songs, sing-

ing and making melody to the Lord in

your hearts.

20 Giding thanks alwayes for al things

vnto God even the Father, in the name

of our Lord Iesus Christ.

21 Submitting yowrselues one to ano-

ther in the feare of God.

22 ¶ Wines, submit yowrselues vnto

yowr husbands, as vnto the Lord.

23 ¶ For the husband is the wines head,

as Christ is the head of the Church,

and the same is the saviour of his body.

24 Therefore as the Church is in subiecti-

on to Christ, euen so let the wines be to

their husbands in euery thing.

25 ¶ If husbands love yowr wines, euen

as Christ loved the Church, and gaue

himselfe for it,

26 That he might sanctifie it, & cleanse it by

the washing of water through the word,

27 That he might make it vnto himselfe a

glorious Church, not hauing spot or

wrinkle, or any such thing: but that it

should be holy and without blame.

28 So ought men to love their wines, as

their owne bodies: hee that loueth his

wife, loneth himselfe.

29 For no man euer yet hated his owne

selfe, but nourisheth & cherisheth it, euen

as the Lord doeth the Church.

30 For we are members of his body, of

his flesh, and of his bones.

31 ¶ For this cause shall a man leaue father

and another, and shall cleaue to his wife,

and they twaine shall be one flesh.

32 This is a great secret, but I speake con-

cerning Christ, & concerning the Church.

33 Therefore euerp one of you, do ye let

euerp one lone his wife, euen as himselfe,

and let the wise see that the seare her hus-

bandes.

11 Honour children should becomethemselfe toward

their fathers and mothers: 12 Honour your parents to-

ward their children, 13 Seruants, honour their

masters: 14 Masters, reueren their seruants: 15 An

exhortation to the spiritual battell, and vnto

16 Wherefore the Christians should fight vnto

17 Children, obey your parents in the

Lord: for this is right.

18 Honour the father and mother

(which is the first commandment with

promises)

19 That it may be wel with thee, and that

thou mayest lue long on earth.

20 And ye, fathers, prouoke not your chil-

dren to wrath: but bring them vp in

instruction and information of the

Lord.

21 Seruants, be obedient vnto them that

are your masters, according to the Lord,

with feare and trembling in singleness

of your hearts as vnto Christ,

22 Not with seruice to the eye, as men pleas-

ers, but as the seruants of Christ, doing

the will of God from the heart,

23 With good will seruing the Lord, and

not men.

24 And knowe pee that whatsoeuer good

thing any man doeth, that same shall he

receiue of the Lord, whether he be bond

or free.

25 And ye masters, despoile the things vnto

to them, putting away threatening: &

knowe that euen yowr master also is in

heauen, master is there: respect of per-

sons with him.

26 ¶ Finally, my brethren, be strong in the

Lord, and in the power of his might.

27 Put on the whole armour of God, that ye

may be able to stand against the at-

tackes of the deuill.

28 For we wrestle not against flesh and

blood, but against principalities, against

powers, and against the worldli gouer-

nours, the princes of the darknes of this

world, against spirituall wickednes,

which are in the hee places.

29 For this cause take vnto you the whole

armour of God, that ye may be able to

resist in the euill day, and hauing finish-

ed all things, stand fast.

30 Stand therefore, and pour on yowr

girdle about with veritie, and hauing on the

best plate of righteousness,

31 And yowr feete shod with the prepa-

ration of the Gospel of peace.

32 Abooue all, take the shield of faith, wher-

with ye may quench all the fire darts

of the wicked,

33 And take the helmet of saluation, and

the sword of the Spirit, which is the

word of God.

34 And pray alwayes with all maner

prayer and supplication in the Spirit:

and watch therunto with all perse-

CHAP. VI

Honour children should becomethemselfe toward

their fathers and mothers: 12 Honour your parents to-

ward their children, 13 Seruants, honour their

masters: 14 Masters, reueren their seruants: 15 An

exhortation to the spiritual battell, and vnto

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ers, but as the seruants of Christ, doing

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23 With good will seruing the Lord, and

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of the wicked,

33 And take the helmet of saluation, and

the sword of the Spirit, which is the

word of God.

34 And pray alwayes with all maner

prayer and supplication in the Spirit:

and watch therunto with all perse-

bondes, that therein I may speake boldly, as I ought to speake.

21 For that ye may also know mine affaires, & what I do, Epheſus my brether and ſanctified in the Lord, ſhall ſhew you of all things,

22 Whome I haue ſent vnto you for the ſame purpoſe, that ye might know mine affaires, and that ye might comfort your

hearts.

23 Peace be with the brethren, and love with faith from God the Father, & from the Lord Jeſus Chriſt.

24 Graſe be with all them which love our Lord Jeſus Chriſt, to their immortallitie.

Written from Rome vnto the Epheſians, and ſent by Epheſus.

k Or, to be without corruption, that is, to haue life everlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghoſt to goe to Macedonia, planted firſt a Church at Philippi a citie of the ſame country: but becauſe his charge was to preach the Goſpell vniuſually to all the Gentiles, he trauiſſed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertized, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commendeth them that they ſhould manfully againſt the falſe apoſtles, poſing them in mind of his good will toward them, and exhorteth them that his imprisonment make them not ſhrinke: for the Goſpel thereby was confirmed and not diminished: eſpecially he deſireth them to ſeeke ambition, and to embrace moſteſtie, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more ample: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater ſchools to the croſſe then the falſe apoſtles, he comforteth their falſe doctrine, by promouing only Chriſt to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing: ſo that his death is our life, and his reſurrection our iuſtification. After this follow certaine admonitions both particular and generally, with teſtification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 S. Paul diſcoureth his heart toward them, 3 By his thankſaying, 4 Prayers, 8 And wiſhes for their ſaueth ſalutation, 9. 12. 20 He ſheweth the fruit of his croſſe, 15. 27 And exhorteth them to vniuite, 28 And patience.



Paul and Timotheus the ſervants of Jeſus Chriſt, to all ſanctified in Chriſt Jeſus which are at Philippi, with the Biſhops, & Deacons:

Grace be with you, & peace from God our Father, and from the Lord Jeſus Chriſt.

3 I thanke my God hauing you in preſent memoie,

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the fellowſhip which ye haue in the Goſpel, from the firſt day vnto now.

6 And I am perſuaded of this ſame thing, that hee that hath begun this good worke in you, will perſorme it vntill the day of Jeſus Chriſt.

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance: that both in my bandes, and in my deſire, and confirmation of the Goſpell you all were partakers of my grace.

8 For God is my record, how I long after you all from the deep heart reote in Jeſus Chriſt.

9 And this I pray, that your love may abound, more and more in knowledge, and in all iudgement,

10 That ye may diſcerne things that diſ-

ſer one from another, that ye may be pure, and without offence, vntill the day of Chriſt,

11 Filled with the fruites of righteousneſſe, which are by Jeſus Chriſt vnto the glory and praife of God.

12 I woulde per vnderſtand, brethren, that ſuch things what haue come vnto me, are turned rather to the furthering of the Goſpel.

13 So that my bandes in Chriſt are famous throughout all the iudgment hall, and in all other places,

14 In ſo much that many of the brethren in the Lord be boldened through my bandes, and dare more frankly ſpeake the word.

15 Some preach Chriſt euen through my bandes, and ſtrike, and ſome alſo of good will.

16 The old man preacheth Chriſt of contention and not merely, ſuppoſing to adde moſe affliction to my bandes:

17 But the others of love, knowing that I am ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all manner waies: whether it be in vnder a pretence, or ſincerely: and I therein ioy: pre and will ioy.

19 For I know that this ſhall turne to my ſalutation through your prayers, & by the helpe of the Spirit of Jeſus Chriſt.

20 As I heare looke for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhall be magnified in my body, whether it be by life, or by death.

21 For Chriſt is to me both in life, and in deathly advantage.

g. That you ſo increaſe in godlines, not onely ye can put difference betweene good & euill: but alſo ye profite more and more without ſlipping backe, or ſtanding in a ſtate.

h Righteouſneſſe is the tree, good works the fruit, i Which I ſo ſeigne for Chriſts cauſe.

k That is, in the court or palace of the Emperour Nero.

l Or, profeſſe the Goſpel, conſidering my conſolation.

m But with a corrupt mind.

n Or, in bands.

o Their pretence was to preach Chriſt, and therefore their doctrine was true: but they were full of ambition, and enuie, thinking to deſace Paul & preſent them ſelves.

22 And

o To live in the flesh is to live in this brittle bodie, till we be called to live everlastingly: but to live according to the flesh, or to be in the flesh, signifie, to be desirous of the flesh, and to be plunged in the filthy concupiscences of the flesh.

Or, bodie.
Ephe. 4.1.
Coloss. 1.10.
1. Thess. 5.23.
Or, stand.

p The more that tyrants rage against the Gospel, the more manifestly they declare y they runne to their owne destruction: and againe constant perseverance for Christs sake is an evident signe of salvation. q God sheweth by this meane of bearing the crosse who are his, and who are not. *Or, Christen.*

CHAP. II.

Hee exhorteth them above all things to humilitie, whereby pure doctrine is chiefly maintained. 19 Promising that hee and Timothy will speedily come unto them, 27 And exhorteth the long tarrying of Epaphroditus.

a If you solace me that you desire my comfort, b From the consent of willes & mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. Rom. 12.10. c If Christ be ing very God equall with the Father, laide aside his glorie, and being Lord, became a servant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaves, d For he that was God, should have done none iniurie to the Godhead. Mar. 10.28. e The poore and weake nature of man. f Hee was seene & heard of men, so that his behaviour and person declared that he was as a miserable man. Heb. 2.9.

1 And whether to live in the flesh were profitable for mee, and what to chuse I know not.

2 For I am greatly in doubt on both sides, desiring to be loved and to be with Christ, which is best of all.

3 Nevertheless, to abide in the flesh, is more needfull for you.

4 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of your faith.

5 That ye may have abundance of grace in Jesus Christ for me, by my coming to you againe.

6 Only let your conversation be, as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one Spirit, and in one mind fighting together through the faith of the Gospel.

7 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

8 For unto you it is given for Christ, that not onely ye should believe in him, but also suffer for his sake.

9 Having the same fight, which he saw in me, and now heare to be in me.

him, and given him a Name above every Name.

10 That at the Name of Jesus should every knee bow, both of things in heaven, and things in earth, and things which be under the earth.

11 And that every tongue should confess that Jesus Christ is the Lord, unto the glory of God the Father.

12 Wherefore my beloved, as ye have always obeyed, not as in my presence onely, but now much more in mine absence, so make an end of your owne salvation with feare and trembling.

13 For it is God which worketh in you, both the will and the deede, even of his good pleasure.

14 Do all things without murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the midst of a naughty and crooked nation, among whom ye shine as lights in the world.

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered by upon the sacrifice, and secure of your faith, I am glad, and rejoice with you all.

18 For the same cause also bee ye glad, and rejoice with me.

19 And I trust in the Lord Jesus, to sende Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 If I for all sake there owne, and not that which is Jesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send asoone as I know how it will goe with me.

24 And trust in the Lord, that I also myselfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus unto you, my companion in labour, a fellowe soldier, even your messenger, so that he ministered unto me such things as I wanted.

26 For he longed after you, and was full of heavinesse, because he had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere unto death: but God had mercy on him, and not on him onely, but on me also, lest I should have sorrowed upon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might rejoice, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the workes of Christ hee was neere unto death, and regarded not his life, to fulfill that service which was lacking on your parte towards me.

Rom. 14.11.
1. Cor. 15.23.
Worship, &c. subject to him. John 3.13. 8.6. & 11.3.

h Runne forward in race of righteousness, wherin God hath freely placed you through Jesus Christ, and conducing you his children by his Spirit to walke in good works, and so to make your vocation sure. i Which may make you careful and diligent. k Which is his free grace. 1 Pet. 4.9. Mat. 5.16. l As they which in the night see forth a candle to give light to others. m The Gospel. n The word significeth to powre out as if drinke offering was powred on the sacrifice. o To continue you in your faith. Ad. 16.1. 1. Cor. 10.24. p They rather sought preface by their suffering, then gods glorie. q He calleth in here the works of Christ, to visit Christ, who was bound in the person of Paul, and wait neede of necessities. r He approacheth them which hazard their life in relieve the prisoners of Christ.

CHAP. III.

3 He warneth them to beware of false teachers, 3
Against whom he lesseth Christ, 4 Likever his
himself, 9 And his doctrine, 12 And reprooveth
mans owne righteousness.

Moreover, my brethren, reioyce in
the loyde. It grieveth mee not to
write the same things to you, and
for you it is a lute thing.

2 Beware of dogges: beware of euill
workers: beware of the concillon.

3 For we are the circumcission, which wor-
ship God in the spirite, and reioyce in
Christ Iesus, and haue no confidence in
the flesh:

4 Though I might also haue confidence
in the flesh. If any other man thinketh
that he hath whereof he might trust in
the flesh, much moye I:

5 Circumcised the eight day, of the kindred
of Israel, of the tribe of Benjamin, an
Ebyewe of the Ebyewes, by the lawe
a Pharise.

6 Concerning zeale, I persecuted the church:
touching the righteousness which is in
the lawe, I was unbreakeable.

7 But the things that were banyage vnto
me, the same I counted losse for Christes
sake.

8 Yea, doubtles I thinke al things but losse
for the excellent knowledge sake of Christ
Iesus my Lord, for whome I haue coun-
ted al things losse: and doe iudge them to
be doying, that I might winne Christ.

9 And might be found in him, that is, not
hauing mine owne righteousness, which
is of the lawe, but that which is through
the faith of Christ, eue the righteousness
which is of God through faith.

10 That I map know him, and the vertue
of his resurrection, and the fellowship of
his afflictions, and be made conformed
vnto his death.

11 If by any meanes I might attaine vnto
the resurrection of the dead:

12 Not as though I had already attei-
ned to it, either were already perfect: but
I follow, if that I map comprehend that
for whose sake also I am comprehended
of Christ Iesus.

13 Brethren, I count not my selfe, that I
haue attained to it, but one thing I doe: I
forget that which is behinde, and ende-
uour my selfe vnto that which is before.

14 And followe hard toward the mark, for
the pyle of the his calling of God in
Christ Iesus.

15 Let vs therefore as many as be perfect,
be thus minded: and if ye be of other-
wise minded, God shall reuile euen the
same vnto you.

16 Accursed heles, in that wherunto we are
come, let vs procede by one rule, what
we map munde one thing.

17 Brethren, be followers of me, and looke
on them, which walke so, as ye haue vs
for an example.

18 For many walke of whom I haue
tolde you often, and now tell you weep-
ing, that they are the enemies of the
Crosse of Christ.

19 Whose end is damnation, whose God
is their belly, and whose glory is to their
shame, which minde earthly things.

20 But our commendation is in heauen,
from whence also we looke for the
glorie, euen the Lord Iesus Christ.

21 Who shall change our vile body, that it
may bee fashioned like vnto his glorious
body, according to the working, where-
by he is able euen to subdue all things
vnto himselfe.

CHAP. IIII.

He exhorteth them to be of honest conversation, 15
And thanketh them, because of the prouision that
they made for him being in prison, 21 And so con-
cludeth with salutations.

Therfore, my brethren, beloved and
longed for, my joy and my crowne, so
continue in the Lord, ye beloved.

2 I map Eudias, & klesche Dymitche,
that they be of one accord in the loyde.

3 Psa. and I beseech the faithful pokesels
lowe, helpe those women, which laboured
with me in the Gospel, with Clement also
so, and with other my fellowe labourers,
whose names are in the booke of life.

4 Reioyce in the Lord alway, agayne I
say, reioyce.

5 Let your patient minde be known vnto
all men. The Lord is at hand.

6 Be nothing carefull, but in all things
let your requestes be shewed vnto God
in prayer, and supplication with giuing
of thanks.

7 And the peace of God which passeth all
vnderstanding, shall preserve your
hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer
things are true, whatsoeuer things are
honest, whatsoeuer things are just, whatsoeuer
things are pure, whatsoeuer
things are peaceable, whatsoeuer
things are of good report, if there be any
vertue, or if there be any praise, thinke on
these things.

9 Which ye haue both learned and recei-
ued, and heard, and seen in mee: those
things doe, and the God of peace shall be
with you.

10 Now, I reioyce also in the Lord greatly,
that now at the last ye are reunited
again to care for me. Wherein not with-
standing ye were carefull, but ye lacked
opportunitie.

11 I speake not because of want: for I
haue learned in whatsoeuer state I am,
therewith to be content.

12 And I can be abased, & I can abound:
every where in al things I am instructed
both to be full, and to be hungry, and to
abound, and to haue want.

13 I am able to doe all things through the
helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done,
that ye did communicate to mine afflic-
tion.

15 And ye Philippians know also in the
beginning of the Gospel, when I depar-
ted from Macedonia, to Church com-
municated with mee concerning the mat-
ter of giuing and receiuing, but ye onely
needful.

Or, reuere-
d. The vaine
glory which they
seeke after in
this world, shall
turne to their
confusion and
shame.

o The vaine
glory which they
seeke after in
this world, shall
turne to their
confusion and
shame.

p In minde, and
affection.

1. Cor. 1. 7.

tit. 2. 11, 13.

1. Cor. 1. 7.

tit. 2. 11, 13.

1. Cor. 1. 7.

tit. 2. 11, 13.

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1. Cor. 1. 7.

tit. 2. 11, 13.

** Or abound to-
ward your count.*

- 16 For when I was in Thessalonica,
ye sent once, and afterwards againe for
my needfull thing.
17 Not that I desire a gifte: but I desire
the fruit which may further your recker-
ning.
18 Nowe I haue receiued all, and haue
plentie: I was euen filled, after that I
had receiued of Epaphroditus that
which came from you, an odour that
smelleth sweet, a sacrifice acceptable and
pleasant to God.
19 And my God shall fulfil all your needes

- tries through his riches with glorie in
Jesus Christ.
20 Vnto God euen our Father be prayse
for euermore, Amen.
21 Salute all the Saints in Christ Jesus.
The brethren, which are to me, greet you.
22 All the Saints salute you, and most of
all they which are of Celsus household.
23 The grace of our Lord Jesus Christ be
with you all, Amen.

Written to the Philippians from Rome,
and sent by Epaphroditus.

*Of such as
belong to the
Emperour
Nero.*

The Epistle of Paul to the Colossians.

THE ARGUMENT.

IN this epistle S. Paul putteth difference betwene the lively, effectuall and true Christ, and the feined, counterfeit and imagined Christ, whom the false apostles taught, and first he con-
firmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme
the excellencie of Gods benefit toward them, teaching them also that saluation, and whatsoeuer
good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospel. But
forasmuch as the false brethren would haue mixed the Law with the Gospel, he toucheth those
flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all
things are but mere vanitie. And as for circumcision, abstinence from meates, external holiness,
worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing
what was the effice and nature of ceremonies, which by Christ are abrogated: so that now the ex-
ercises of the Christians stand in mortification of the flesh, newnes of life, with other like offices
appertaining both generally and particularly to all the faithfull.

CHAP. I.

- 3 He giueth thanks vnto God for their faith, 7 Con-
firmeth the doctrine of Epaphras. 9 Prayeth for
the increase of their faith. 13 He sheweth vnto
them the true Christ, and discometh the counter-
feit Christ of the false apostles. 25 Hee approueth
his authoritie and charge. 28 And of his faithfull
executing of the same.

And an Apostle of IESVS
Christ, by the will of God, and
Timotheus our brother,
To them which are at Col-
osse, Saints and faithfull brethren in
Christ: Grace be with you, & peace from
God our Father, and from the Lord Je-
sus Christ.

*a Which was a
citie of Phrygia.*

- 3 We giue thanks to God euen the Fa-
ther of our Lord Jesus Christ, alwayes
praying for you:

*b For without
Christ there is
no faith to be
saued by, but
onely a vaine
opinion*

- 4 Since we heard of your faith^a in Christ
Jesus, & of your loue toward all Saints,
5 For the hopes sake, which is laid vp for
you in heauen, whereof wee haue heard
before by the word of trueness, which is the
Gospel.
6 Which is come vnto you, euen as it is
vnto all the world, and is fruitfull, as it is
also among you, from the day ye heard
and truly knew the grace of God.

*e Which com-
meth of the ho-
ly Ghost.*

- 7 As ye also learned of Epaphras our
deare fellow seruant, which is for you a
faithfull minister of Christ:

d That is, Gods.

- 8 Who hath also declared vnto vs your
loue, which ye haue^e by the Spirit.
9 For this cause wee also, since the day wee
heard of it, cease not to pray for you, and
to desire that wee might be fulfilled with
knowledge of^d his will, in all wisdom,
and spiritual understanding,

- 10 That wee might walke worthy of the
Lord, and please him in all things, being
fruitfull in all good workes, and increas-
ing in the knowledge of God.

- 11 Strengthened with all might through
his glorious power vnto all patience,
and long suffering with iustifiance.

- 12 Gining thanks vnto the Father, which
hath made vs meete to bee partakers of
the inheritance of the Saints in light,

- 13 Who hath deliuered vs from the power
of darkness, and hath translated vs into
the kingdome^f of his deare Sonne,

- 14 In whom we haue redemption through
his blood, that is, the forgiveness of sinnes.

- 15 Who is the^g image of the invisible
God, the first borne of euery creature.

- 16 For by him were all things created,
which are in heauen, and which are in
earth, things visible and invisible: whe-
ther they be Thrones, or Dominions, or
Principalties, or Powers, all things were
created by him and for him,

- 17 And he is before all things, and in him
all things consist.

- 18 And hee is the heade of the body of the
Church: hee is the beginning, and is the
first borne of the dead, that in all things
he might haue the preminence.

- 19 For it pleased the Father, that in him
should all^h fulnesse dwell.

- 20 And by him to reconcile all things vnto
himselfe, and to set at peace through
the blood of his crosse both the thinges in
earth, and the thinges in heauen.

- 21 And you which were in times past
strangers & enemies, because your minds
were set in euill workes, hath he now also
reconciled,

*Ephe. 4. 11.
pliny 1. 17.
1. thess. 2. 1.
1 Cor. 15.*

*Mat. 3. 17. & 17.
1. 2. 1. 17
1. 2. 1. 17
1. 2. 1. 17*

*For God is
made visible in
the flesh of Christ
& the diuinitie
dwelleth in him
corporally.*

*f Borne before
any thing was
created.*

*John 1. 1.
1. Cor. 15. 10.*

*reuel. 1. 5.
g He hath rose
first againe from
the dead to take
possession of life
euertlasting
which rising
may be called
a new birth.*

*John 1. 14.
chap. 1. 9.*

*h Tharehe
Church, which
is his body,
might receiue
of his abundance.*

i There is, he

John 17. 5.

1 Cor. 13. 3. 1. 4.

John 11. 12.

John 15. 6.

10 your com-

municate.

11 As Christ hath

suffered in his

self to re-

deem his Church

and to sanctify

it to doeth he

daily suffer in his

members, as par-

take of their

infirmities, and

therefore a reue-

gner of their in-

firmities.

12 Which is the

promises of

Christ, & of the

calling of the

gentiles.

2. Tim. 2. 5.

1. Tim. 3. 9.

1. Tim. 10. 17. 1. 2.

1. Tim. 1. 20.

1. Whom he

hath elected and

consecrated to

him by Christ.

1. Tim. 1. 1.

1. To paine & care,

1. He prelat in

1. John.

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12 In the body of his flesh through death, to make you holy, & unblameable, and without fault in his sight,

13 If ye continue grounded and stablished in the faith, & be not moved away from the hope of the Gospel, whereof ye have heard, and which hath bene preached to every creature which is under heaven, whereof I Paul am a minister.

14 Nowe reioyce I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodys sake which is the Church.

15 Whereof I am a minister, according to the dispensation of God, which is given me unto youward, to fulfill the woide of God.

16 Which is the mystery hid since he world began, & from all ages, but now is made manifest to his Saints,

17 To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

18 Whome we preach, admonishing every man, and teaching every man in all wisdom, that wee may present every man perfect in Christ Jesus:

19 Whereunto I also labour and strive, according to his working which worketh in me mightily.

CHAP. 11.

1 Having protested his good will toward them, 4 He admonisheth them not to turne backe from Christ, 8 To the service of Angels or any other unne-
cessary ceremonies of the Law, 17 Which bene finished their office, and are ended in Christ.

1 For I would see knowe what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seene my person in the flesh,

2 That their hearts might be comforted and they knit together in love, and in all riches of the full assurance of understanding, to knowe the mystery of God even the Father, and of Christ:

3 In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, that any man should beguile you with enticing wordes:

5 For though I be absent in the flesh, yet am I with you in the spirit, rejoycing, and beholding your order, and your stedfast faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye have bene taught, as bounding therein with thanksgiving.

8 Beware lest there be any man that spoyle you through philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fullness of the Godhead bodily.

10 And ye are complete in him, which is the head of all Principalities & Powers:

11 In whome also ye are circumcised with circumcision made without hands, by

putting off the filthy body of the flesh,

12 through the circumcision of Christ, 13 In ye are buried with him through baptism, in whome ye are also raised up together through the faith of the operation of God which raised him from the dead.

14 And ye which were dead in sinnes, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses,

15 And putting on the hands wiping of ordinances he was against us, which was contrary to us, he even took it out of the way, & fastened it upon the crosse,

16 And hath spoiled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.

17 Let no man therefore condemn you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath daies,

18 Which are but a shadowe of things to come: but the bodie is in Christ.

19 Let no man at his pleasure beare rule over you by humbleness of minde, and worshiping of Angels, advancing him selfe in those things which hee neuer laboureth, as he hath put up with his fleshy minde,

20 And holdeth not the heade, whereof all the body is furnished, and knit together by synoviall and bandes, increaseth with the increasing of God.

21 Wherefore if ye bee drade with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?

22 As, Touch not. Taste not. Handle not:

23 Which all are verily with the using, and are after the commandementes and doctrines of men:

24 Which things shall in due time shewe of wisdom, in voluntarie religion and humbleness of minde, and in not sparring the body: neither have they it in any estimation to satisfie the flesh,

25 into all superstition, and error. 26 Or defraude you of your price, in And appertaine nothing to the kingdom of God. 27 Such as men have chosen according to their owne fantasie. 28 Or, but they are of no value for the filling of the flesh. 29 They pinch and defraud their body to shew them selves greater hypocrites,

CHAP. 11.

1 He sheweth where you should seeke Christ, 5 He exhorteth to mortification, 10 To put off the old man, & to put on Christ, 12 To the which he addeth exhortation, both generall and particular, to cherrie and humilitie.

1 If ye then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God. 2 Set your affection on things which are above, and not on things which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

Made by the Spirit of Christ.

Rom 6. 4.

Eph. 1. 19.

g in beleaving

that God by his

power raised vp

Christ, whereof

we have a sure

token in our

baptisme.

Eph. 2. 1.

Or, vs all our.

Eph. 2. 15.

Or, oblation.

h The seven o-

nies, and rites

were as it were

publick professi-

on, & hand wry-

ting of the

miserable state

of mankind: for

circumcision did

declare our na-

turall pollution;

the purginge,

and washing sig-

nified the blis-

s of sinne: the sa-

crifices testified

that we were

guilty of death,

which we are all

taken away by

Christs death.

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Ephes. 5. 1.

4 Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.

Rom. 6. 4. Ephes. 4

25. Heb. 12. 1. 1.

pe. 2. 1. & 4. 1. 3.

Gen. 1. 26 & 5. 1.

Eph. 4. 3. & 6. 21

e He sheweth

what fruites are

in them that are

dead to the world

& are alive againe

with Christ.

Or, she beueth of

mercies.

f Let it guide all

your doings.

Or, gracious, or

thankfull.

g The doctrine

of the Gospell.

h Psalmes properly

containe

complaininges to

God, narrations

and expostulations:

hymnes only

thanks giuing:

songs containe

praises, & thanks

giuing, but not so

largely & amply

as hymnes do.

Ephes. 4. 29.

Or, thanksgiving

1. Cor. 10. 31.

Ephes. 5. 22.

1. Pet. 3. 7.

Ephes. 5. 25.

Ephes. 5. 11.

i Which are in

the Lord.

k By too much

rigour.

Ephes. 6. 5. 1. 2. 9.

1. Pet. 2. 18.

l The cruel ma-

ster.

Deut. 10. 27.

woof doone 6. 7.

eccl. 35. 12.

rom. 2. 1. gal. 2. 6.

ephes. 6. 9.

m Whether he

be master or

seruant,

5 * * * * * Mortifie therefore your members which are on the earth, fornication, uncleanness, immoderate affection, evil concupiscence, and covetousnesse which is idolatrie.

6 For the which things takes the wrath of God commonly on the children of disobedience,

7 Wherein ye also walked once, when ye lived in them.

8 * But now put ye away even all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking, out of your mouth.

9 Be not one to another, seeing ye see have put off the olde man with his workes,

10 And have put on the newe, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian nor Jewe, circumcision nor uncircumcision, Barbarian, Egyptian, bond, free: but Christ is all in all these things.

12 * * * * * Nowe therefore, as the elect of God * holy and beloued, put on tender mercie, kindnesse, humblenesse of minde, meeknesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Christ forgave you, even so doe ye.

14 And about all these things * puse on loue, which is the bond of perfectnesse.

15 And let the peace of God * rule in your heartes, to the which ye are called in one body, and be ye amiable.

16 Let the * wordes of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selues, in psalmes, and hymnes, and spirituall songs, singing with a * grace in your hearts to the Lord.

17 * And whatsoever ye shall doe, in word or dede, doe all in the name of the Lord Jesus, giuing thanks to God even the Father by him.

18 * * * * * Wines, submit your selues unto your husbandes, as it is comely in the Lord.

19 * * * * * Husbandes, loue your wives, and be not bitter unto them.

20 * * * * * Children, obey your parents in all things: for that is well pleasing unto the Lord.

21 Fathers, * provoke not your children to anger, lest they be discouraged.

22 * * * * * Seruantes, be obedient unto them that are your masters according to the Lord in all things, not with eye service as men please, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it hartily, as to the Lord, and not unto men,

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive the wages that he hath done, and there is no respect of persons.

CHAP. III.

1 He exhorted them to be fervent in prayer, 5 To walk wisely toward them that are not yet come unto the knowledge of Christ. He saluted them, and wished them all prosperitie.

YE masters, doe unto your seruants, that which is iust, & equall, knowing that ye also have a master in heauen.

2 Continue in prayer, and watch in the same with thanksgiving,

3 * * * * * Praying also for us, & God may open unto us the doore of utterance, to speake the myserie of Christ: wherefore I am also in bonds.

4 That I may utter it, as it becometh me to speake.

5 * * * * * Walk wisely toward them that are without, and * redeme the time.

6 Let your speech be gracious alwayes, and powdered with salt, that ye may know how to answer every man.

7 * * * * * Epaphras our beloued brother, and faithful minister, and fellowe seruant in the Lord, shall declare unto you my whole state.

8 Whom I have sent unto you for the same purpose that he might knowe your state, and might comfort your hearts.

9 * * * * * With Onesimus a faithful and a beloued brother, who is one of you. They shall hear you of all things here.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whom ye received commandments, if he come unto you, receive him)

11 And Jesus which is called Justus, which are of the circumcision. These * help are my * workefellowes unto * kings dome of God, which have bene unto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * * * * * Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and ye likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministration, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bandes. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Epaphras, and Onesimus.

Loken 1. 1.

1. thess. 5. 17.

Ephes. 6. 18.

2. thess. 3. 1.

a That I may

freely preach

the Gospell.

Ephes. 5. 15.

b To the com-

moditie of your

neighbours.

c Belowe the

time well, which

the malice of the

euery where

plucketh from

you, and catch

you to abuse.

d Pertaining to

edification, and

mix with no re-

ntie.

Paulino.

e If they only

did helpe him

preach the Gospell

at Rome, when

was Peter?

f In preaching

the Gospell.

g Either to Paul

or else which

would write

an answer to

this epistle sent

to the Colossians.

2. Tim. 4. 13.

2. Tim. 4. 13.

2. Tim. 4. 13.

2. Tim. 4. 13.

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The first Epistle of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followed the preaching of the Gospel, arose, against the which although they did commonly stand, yet S Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their religion, And as the Church ca neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to overthrow their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, least the sudden coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 He thanketh God for them, that they are fassid/fall in faith and good workers, 6 And re. since the Gospel. wish such earnestness, 7 That they are an example to all others.

1 And and Siluanns, 3 Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be with you, and peace fro God our father, & from the Lord Jesus Christ. **2** We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceasing, remembryng your effectuall faith, and diligent loue, and the patience of your hope in our Lord Jesus Christ, in the sight of God euen our Father.

4 Knowing, beloued brethren, that ye are elect of God.

5 For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction with a toy of the holy Ghost, so that ye were an ensamples to all that beleue in Macedonia and Achaia.

7 For from you sounded out the woide of the Lord, not in Macedonia & in Achaia onely: but your faith also which is toward God, sheweth aboynd in al quarters, that we neede not to speake any thing.

8 For they themselves shew of you what manner of entering in we had vnto you, and how ye were turned to God from idols, to serue the liuing and true God,

9 And to looke for his sonne from heauen, whom he raised from the dead, even Jesus which deliuereth vs from the wrath to come.

CHAP. II.

1 To the intent they should not faile vnder the crosse, 2 He commendeth his diligence in preaching, 12 And theirs in obeying. 18 He exhorteth his absence, that he could not come and open his booke to them.

1 For ye our selues knowe, brethren, that our entrance in vnto you was not in a baine,

2 But enen after that we had suffered besoyr, and were shamefully entreated at Philippi (as ye know) we were bolde in our God, to speake vnto you the Gospel of God with much striming.

3 For your exhortation was not by deceit, nor by uncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed vnto vs, we so speake, not as they that please men, but God, which trieth our heartes.

5 Neither yet did we ruse vs flattering wordes, as ye knowe, nor coloured countenances, God is recorde.

6 Neither sought we praise of men, neither of you, nor of others.

7 When we might haue bene chargeable, as the Apostles of Christ: but we were gentle among you, euen as a nourse cheriseth her children.

8 Thus being affectioned toward you, our good will was to haue dealete vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember brethren, our labour and travail: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, & God also, how holisly, & simply, & vnblanderly we behaued our selues among you that beleue.

11 As ye know how that we exhorted you, and comforted, and besought euey one of you (as a father his children)

12 That ye would walke worthy of God, who hath called you vnto his kingdom by gloyp.

13 For this cause also thanke we God without ceasing, that when ye receiued of us the woide of the preaching of God, ye receiued it not as the woide of men, but as it is in verbe the woide of God, which also worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudaea are in Christ Jesus, because ye haue also suffered the same things of your own comings.

For. 1.

a Not in our ward shewe and in pompe, but in trauel and in the feare of God.

b By his helpe and grace.

c Which declareth a naughty conscience.

d Or, in authoritie.

e He humbled himselfe to support all things without al respect of lucre: euen as the tender mother which nourseth her children, and thinketh no offence to a vile for her childrens sake.

f As. 20. 34. 1. cor. 4. 12. 2. thess. 3. 8.

g For it is not possible to avoid the reproches of the wicked, which euer hate good doings.

h Ephes. 4. 1. phil. 1. 27. colos. 1. 10.

i In his Name and vnder his protection.

j In his Name and vnder his protection.

k In his Name and vnder his protection.

l In his Name and vnder his protection.

m In his Name and vnder his protection.

n In his Name and vnder his protection.

o In his Name and vnder his protection.

p In his Name and vnder his protection.

q In his Name and vnder his protection.

r In his Name and vnder his protection.

s In his Name and vnder his protection.

t In his Name and vnder his protection.

g And would
binder all men
from their ſalua-
tion.

h And heape
vp the meaſure,
Mat. 23. 32.

i He meneth
not this of all the
Iewes in gene-
rall: but of cer-
taine of them
particularly,

which ceaſed
not after they
had put Chriſt
to death, to per-
ſecute his worde
and his miniſters.

20 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

21 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

22 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

23 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

24 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

25 *Reu. 1. 11.* K Therefore I could not forget
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26 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

27 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

28 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

29 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

30 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

31 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

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33 *Reu. 1. 11.* K Therefore I could not forget
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34 *Reu. 1. 11.* K Therefore I could not forget
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35 *Reu. 1. 11.* K Therefore I could not forget
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36 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

37 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

38 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

39 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

teep men, euen as theſe hme of h Jewes,
15 Who boſh killed the Lorde Jeſus and
their owne Prophets, and haue perſecu-
ted vs, and God theſe pleaſe not, and are
contrarie to all men,

16 And forbid vs to preach vnto the Gre-
tles, that they might be ſaued, to fulfil
their ſinners aduices: for the wraoth of
God is come vnto them, to the vtmoſt.

17 For aſmuch, brethren, as we were kept
from you for a ſeaſon, concerning ſight,
but not in the heart, we enforced the
more to ſee your face with great deſire.

18 Therefore we would haue come vnto
you: I Paul, at leaſt once or twice: but
Satan hindered vs.

19 For what is our hope or joy, or crowne
of reſpoycing? are we not euen you in the
preſence of our Lord Jeſus Chriſt at his
comming?

20 Yes, ye are our glory and ioy.
Reu. 1. 11. K Therefore I could not forget
you, except I would forget my ſelfe.

21 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

22 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

23 *Reu. 1. 11.* K Therefore I could not forget
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24 *Reu. 1. 11.* K Therefore I could not forget
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36 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

37 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

38 *Reu. 1. 11.* K Therefore I could not forget
you, except I would forget my ſelfe.

13 * To make your hearts ſtable and vni-
blameable in holineſſe before God euen
our Father, at the comming of our Lord
Jeſus Chriſt with all his Saints.

CHAP. IIII.
He exhorteth them to holineſſe, 6 Innocencie, 9
Loue, 11 Labour, 13 And moderation in lament-
ing for the dead, 17 Deſcribing the end of the re-
ſurrection.

1 And furthermore we beſeeche you,
brethren, & exhort you in the Lorde
Jeſus, to increaſe more and more,
as ye haue receiued of vs, how ye ought
to walke, and to pleaſe God.

2 For ye knowe what commandements
we gaue you by the Lord Jeſus.

3 * For this is the will of God euen your
ſanctification, & that ye ſhould abſtaine
from fornication,

4 That euery one of you ſhould knowe,
how to poſſeſſe his * veſtment in holineſſe &
honour,

5 And not in the luſt of concupiſcence, euen
as the Gentiles which knowe not God:

6 * That no man oppreſſe or deſeade his
brother in any matter: for the Lorde is
auenger of all ſuch things, as we alſo
haue tolde you beſore tyme, and teſtified.

7 * For God hath not called vs vnto vni-
cleanneſſe, but vnto holineſſe.

8 He therefore that deſpiſeth theſe things,
deſpiſeth not man, but God who hath
euen giuen * you his holy Spirit.

9 But as touching brotherly loue, ye need
not that I write vnto you: for ye are
taught of God to loue one another,

10 And that thing deſerue ye doe vnto
all the brethren, which are throughout all
Macedonia: but we beſeeche you, bre-
thren, that ye increaſe more and more,

11 * And that ye ſtudie to be quiet, and to
meddle with your own buſineſſe, and to
worke with your own hands, as we
commanded you.

12 That ye may behaue your ſelues honeſt
ly toward them that are without, and
that nothing be * lacking vnto you.

13 * I would not, brethren, haue you igno-
rant concerning them which are
ſleepe, that ye ſorrow not euen as other
which haue no hope.

14 For if we beleeue that Jeſus is dead,
and is riſen, euen ſo them which ſleepe in
Jeſus, ſhall God * bring with him.

15 For this ſap we vnto you by the word
of the Lord, * that we which live, and are
remaining in the comming of the Lorde,
ſhall not grieue them which ſleepe.

16 For the Lord himſelfe ſhall deſcend
from heauen with a ſhower, and with the
voice of the Archangel, and * with the
trumpet of God: and the dead in Chriſt ſhall
riſe firſt.

17 Then ſhall * we which live and remaine,
be * caught vp with them alſo in the
Chriſt.

18 By riſing their
bodies out of the graue. In which is in the name of the Lorde,
and as he ſhould ſpeake himſelfe. 1. Cor. 15. 23. Mat. 24. 31. 1. Cor.
15. 52. In Meſſing them which ſhall be found alie.

19 In this
ſudden taking vp there ſhall be a kinde of mutation of the quali-
ties of our bodies, which ſhall be as a kinde of death.

clouds

Chap. 3. 23.
1. Cor. 1. 8.

And as it were
ouercome your
ſelues.

The Greeke
word ſignifieth,
ſuch commande-
ments as one re-
ceiveth from
ſome man to
giue them in his
name to others,

Rom. 12. 2.
epheſ. 5. 17.

That is, the
you ſhould de-
care your ſelues
wholly vnto
God.

That is, his bo-
die which is pro-
phated by ſuch
ſcripture.

1. Cor. 8. 3.
1. Cor. 1. 2.

By theſe pre-
cepces of godly
life it appeareth
what were the
commandments
which Paul gaue
vnto them.

1. Cor. 7. 40.
1. Cor. 13. 34 & 15
12. 1. John 1. 8 &
4. 21.

1. Theſ. 3. 7.
f And not be
idle.

As ſtrangers
and Infidels.

h But that ye
may be able by
your diligence
to ſupplie your
want and need.

He doeth not
condemne all
kinde of ſorrow,
but that which
proceedeth of
infidelitie.

Or haue con-
tinued conſtant
in the faith of
the Chriſt.

1 By riſing their
bodies out of the graue.

1. Cor. 15. 23. Mat. 24. 31. 1. Cor.
15. 52.

o In this
ſudden taking vp there ſhall be a kinde of mutation of the quali-
ties of our bodies, which ſhall be as a kinde of death.

clouds

clouds

clouds

clouds

clouds

clouds

clouds

clouds

clouds to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

CHAP. V.

1 Hee informeth them of the day of judgement and coming of the Lord. 6 Exhorting the to watch.

12 And to regard such as preach Gods word among them.

13 Of the times and seasons, brethren, ye have no need that I write unto you.

2 For ye your selves know perfectly, that the day of the Lord shall come, even as a thief in the night.

3 For when they shall say, Peace, & safety, then shall come upon them sudden destruction, as the travail upon a woman with child, & they shall not escape.

4 But ye, brethren, are not in darkness, that that day should come on you, as it were a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkness.

6 Therefore let us not sleep, as do other, but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us which are of the day, be sober, putting on the breastplate of faith & love, and the hope of salvation for an helmet.

9 For God hath not appointed us to wrath, but to obtaine salvation by the means of our Lord Jesus Christ.

10 Which died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore exhort one another, and edifie one another, even as ye do.

12 Solve we beseech you, brethren, that ye knowe them which labour among you, and are over you in the Lord, and admonish you.

13 That ye have them in singular love for their works sake. Be at peace among your selves.

14 We desire you, brethren, admonish them that are unkindly: comfort the feeble minded: beare with the weak: be patient toward all men.

15 For that none recompense evil for evil unto any man: but ever followe that which is good, both toward your selves, and toward all men.

16 Retoynce evermore.

17 What continually.

18 In all things give thanks: for this is the will of God in Christ Jesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Trye all things, and keepe that which is good.

22 Abstaine from all appearance of evil.

23 Now the very God of peace sanctifie you throughout: & I pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Jesus Christ.

24 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Jesus Christ be with you, Amen.

crease in godliness. 1 The preachi- 2 of the words of God, Chap. 3. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

perfect, when his minde thinketh nothing, his soule, that is, his understanding and will, couet nothing, neither his body doeth execute any thing contrary to the will of God. 1. Cor. 1. 9.

The first Epistle unto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGUMENT.

1 East the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them; he writeth vnto them & exhorteth them to patience & other fruites of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, for as much as before 3 day there should be a falling away from true religion, even by a great part of the world, & that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he wil- leth them to correct such sharply, as lie idly of other mens labours, whom, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, love, & patience. 11 He prayeth for the increase of the same. 12 And sheweth what fruites shall come thereof.

1 And Paul and Silvanus and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ:

2 Grace be with you, and peace from God our Father, & from the Lord Jesus Christ.

3 We ought to thank the God alwayes for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you toward another aboundeth.

IT. II.

4 50



a Which proceeded of your faith as a most notable fruit.

b The faithful by their afflictions see, as in a cleare glasse the end of Gods iust judgement, while as they shall reigne with Christ which hath suffered with him, and the wicked shall feeble his extreme wrath and vengeance, Jude. 6.

c By whome he declareth his might.

d As God is everlasting, so shall their punishment be everlasting: & as he is most mighty of power, so shall their punishment be most sore.

e The free beneuolence of Gods goodness comprehendeth his purpose, his predestination & vocation: the works of faith cōcerneth our iustification, to the which God addeth glorification: and all these he worketh of his mere grace through Christ. f Faith in Gods wonderfull works in vs.

g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lords shall not come, till the departing from the faith come first, 5. And the kingdom of Antichrist, 15. And sheweth to exhorteth them not to be deceived, but to stand stedfast in the things that they have taught them.

a As false reuelation, or dreames.

b Which are spoken or written, Ephes. 5. 6.

c A wonderfull departing of the most part from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, and all that abominable kingdom of Satan, whereof some were beares, some lions, other leopards, as Daniel describeth them, and is called the man of sinne, because he setteth him selfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

4 For as he our selves receiue of you in the afflictions of God, because of your patience and faith in all your persecutions and tribulations that ye suffer, which are a token of righteous indignation of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs when the Lord Jesus shall shew himselfe from heauen with his mighty Angels.

8 In flaming fire, rendering vengeance vnto them that do not know God, a which obrep vnto the Gospel of our Lord Jesus Christ.

9 Which shall be punished with a curcellas Ring perdition, from the presence of the Lord, and from the glorie of his power,

10 When hee shall come to be glorified in his Saints, and to be made manifest in all them that beleue (because our testimonye towardes you was belaid) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the workes of faith with power,

12 That the Name of our Lord Jesus Christ may be glorified in you, and pee in him, according to the grace of our God, and of the Lord Jesus Christ.

Remember ye not, that when I was yet with you, I tolde you these things: And now ye know what I withholdest, that he might be reuelled in his time. For the myſterie of iniquitie doth already worke: onely he which withholdeth, shall keepe till he be taken out of the way.

8 And then shall the wicked man bee reuelled, to whom the Lord shall consume with the spirit of his mouth, and shall aboliſh with the brightness of his coming.

9 Euen him whose coming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceauablenesse of unrighteousnes, among them that perily, besetle: they receiued not the love of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, that they should beleue lies, 12 That all they might be damned, which brake not the truth, but had a pleasure in unrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren, becauſe of the Lord because that God hath chosen you to saluation, through fore called a sanctification of the spirit, & the faith of myſterie, because it is secret.

14 Whereunto hee called you by our Gospel, to obtaine the glorie of our Lord Jesus Christ.

15 Therefore, brethren, stand fast & keepe the instruction, which ye haue receiued by word, taught, and by worke, so by our es k meaning the whole time that

16 Now the same Jesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs graces is limited that lasting consolation & good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

n The fountaine of our election is the loue of God: the sanctification of the spirit, & beleuening the truth are testimonies of the same election. o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine, 1. That, 2. a. Chap. 3. 6. f. That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6. And giueth them warning to reprove the idle, 16. And so reuiveth them all vnto life.

17 Therefore, brethren, pray for vs, that the worke of the Lord may haue free passage, and be glorified, euen as it is with you.

18 And that we may bee deliuered from unreasonable and cattill men: for all men haue not a faith.

3 But the Lord is faithful, which will stablish you, and keepe you from all euill.

4 And we are persuaded of you though the Lord, that ye both doe, and will doe the things which we command you.

5 And the Lord giue you peace, to the lone of God, and the waiting for of Christ.

f Because the false apostles had persecuted after a sort the theſſalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible diſſipation before: & therefore rather to prepare themselves to patience than to rest & quietnes: for as yet there was a let, that is, that the Gospel should be preached throughout all, Math. 24. 14.

g To wit, promised because that God hath chosen you to saluation, through fore called a sanctification of the spirit, & the faith of myſterie, because it is secret.

h That is, with the instruction, which ye haue receiued by word, taught, and by worke, so by our es k meaning the whole time that he shall remaine, 1. Sarans power is limited that he cannot hurt the elect to their destruction. m Delired in false doctrine.

o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine, 1. That, 2. a. Chap. 3. 6. f. That is, by my preaching of the Gospel.

1. That is, by my preaching of the Gospel.

a Although they booke themselves thereof.

b From the sleights of Satan. c By the word of God.

Which is, to
transire, if he
will cate, as
ver. 10.

1. Cor. 4. 12.
1. Tim. 3. 12.
1. Cor. 4. 12.
1. Tim. 3. 9.
1. Cor. 11. 1.
Then by the
word of God
none ought to
live idly, but
ought to give
him selfe to
some vocation,
to get his living
by, and to doe
good to others.

- 6 We commaunde you, brethren, in the
Name of our Lord Jesus Christ, that ye
withdawe your selves from euery bro-
ther that walketh inordinately, and not
after the instruction, which he receiued
of vs.
- 7 For ye pour selves knowe howe ye
ought to follow vs: for we behaned not
our selves inordinately among you,
- 8 Neitherooke we bread of any man for
nought: but we wrought with labour
and crauaile night and day, because we
would not be chargeable to any of you,
- 9 Not but that we had authority, but
that we might make our selves an ex-
ample vnto you to followe vs.
- 10 For euen when we were with you, this
we warned you of, that if there were
any, which would not worke, that he
should not eate.
- 11 For we heard, there are some which
walke among you inordinately, & worke
not at all, but are busie bodys.

- 12 Therefore them that are such, we com-
maunde and exhort by our Lord Jesus
Christ, that they worke with quietnesse,
and eate their owne bread.
- 13 And ye, brethren, be not wearie in
well doing.
- 14 If any man obey not our sayings, note
him by a letter, and haue no company
with him, that he may be ashamed.
- 15 Yet count him not as an enemy, but
admonish him as a brother.
- 16 Shewe the Lord of peace giue you peace
alwaies by all means. The Lord be with
you all.
- 17 The salutation of me Paul, with mine
owne hand, which is the stoken in euery
Epistle: so I write,
- 18 The grace of our Lord Jesus Christ be
with you all. Amen.

The second Epistle to the Thessa-
lonians, written from
Athens.

Galat. 6. 9.

Mat. 18. 17.
1. Cor. 5. 9.
The end of
excommunica-
tion is not to
driue from the
Church such as
haue fallen, but
to winne them
to the Church
by amendment.
Whether they
be mine epistles
or other mens.

The first Epistle of Paul to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teach Timotheus, but chiefly
to keepe other in awe, which would haue rebelled against him, because of his youth. And
therefore he dooth arme him against those ambitious questionis, which vnder pretence
of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, whereby they
declared, that professing the Lawe, they knowe not what was the chiefe end of the Lawe. And
as for him selfe, he fo confesseth his vnworthinesse, that he theweth to what worthinesse grace
of God hath preferred him: and therefore he willett prayers to be made for all degrees & sorts
of men, because that God by offering his Gospel & Christ his Sonne to them alis indifferent to e-
uery sort of men, as his Apostleship, which is peculiar to Gentiles, witnesseth. And for as much
as God hath left ministers as ordinarie means in his Church to bring men to saluation, he de-
scribeth what manner of men they ought to be, to whom the myserie of the Sonne of God mani-
fested in flesh is committed to be preached. After this he sheweth him what troubles the Church
at all times shal sustain, but specially in the latter daies, when as vnder pretence of religion men
shall teach things contrary to the word of God. This done, he teacheth what widowes should
be receiued or refused to minister to the sick: also what Elders ought to be chosen into office,
exhorting him neither to be halie in admitting, nor in iudging any: also what is the due tie
of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and a-
boue all things he chargeth him to beware false doctrine.

CHAP. I.

3 He exhorteth Timotheus to vvaite vpon his office,
namely to see that nothing bee taught but Gods
word, &c. 5 Declaring that faith, with a good
conscience, charitie, and edification are the ende
thereof. 20 And admonisheth of Hymeneus and
Alexander.



Paul an Apostle of Je-
sus Christ, by the com-
mandement of God
our Saviour, and of
our Lord Jesus Christ
our hope,

- 1 Unto Timotheus
my naturall sonne in the faith: Grace
mercie, and peace from God our Father,
and from Christ Jesus our Lord.
- 2 As I besought thee to abide still in E-
phesus when I departed into Macedonia,
so do, that thou maist continue and some,
that they teach none other doctrine,
- 3 Neither that they giue heede to fables
and genealogies, which are endlesse,
which breed questions rather then godli-

disputing which is by faith.

- 5 For the ende of the commandement
is lone out of a pure heart, and of a good
conscience, and of faith vnfaigned.
- 6 From the which things some haue erred,
and haue turned vnto vaine tangling.
- 7 They would be Doctors of the Lawe,
yet vnderstand not what they speake,
neither wherof they affirme.
- 8 And we knowe that the Lawe is good,
if a man vse it lawfully.
- 9 Knowing this, that the Lawe is not gi-
uen vnto a righteous man, but vnto
the lawlesse and disobedient, to the vni-
godly, and to sinners, to the vniholp, and
to the prophane, to murderers of fa-
thers and mothers, to manslayers,
- good conscience without faith, nor faith wout the word of God;
so their doctrine which is an occasion of cōtention, is worth no-
thing. Of the Lawe, Rom. 7. 12. c. Whose heartes Gods spirit
doeth direct to doeth that willingly which the Lawe requireth: so
that their godly affection is to them as a Law without further co-
nt. d Such as onely delite in sinning.

Rom. 13. 10.
b Because these
questionis pre-
ferred their cu-
rious fables to
all other know-
ledge, & beauri-
fied the with the
Law, as if they
had bene the ve-
ry Lawe of God,
s. Paul sheweth
that the ende
of Gods Lawe is
lone, which can
not be without
a good consci-
ence, neither a

ordinances.

Galat. 3. 27.
1. Tim. 1. 11.
a So called be-
cause he followed
the simplicity of
the Gospel.

Chap. 1. 7.
1. Tim. 1. 14.
Aug. 6. 4.

Why Christ came.

Which stole away children or servants. Chap. 6. 15.

f He declareth to Timothy the excellent force of Gods spirit in them whome he hath chosen to beare his word, although before they were Gods viter enemies: to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie. i Which overcame cruelitie. *Or, faithful and assured.*

Mat. 9. 13.

mar. 3. 17.

k He brasteth forth into these godly affections, considering Gods great mercy toward him.

l It appeareth that the vocation of Timothy was approved by notable prophecies, which then were reuiled in the primitive Church, as paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 13.

m That is, found doctrine. 1. Cor. 5. 5. n Excommunicate, and cast out of the Church.

CHAP. II.

1 He exhorteth to pray for all men. 4 *Vt* therefore, 4 And how. 9. As touching the apparel and modestie of women.

1 *E*choyde therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings, and for all that are in authority, that we may lead a quiet & peaceable life, in all godlines and honesty. 3 for this is good and acceptable in the sight of God our Saviour.

4 *W*ho will that all men shalbe saved, & come into the knowledge of the truth. 5 for there is one God, and one Mediator between God and man, which is the man Christ Jesus,

6 *W*ho gave himselfe a ransom for all, as fewe and Gentile, poore and rich. d Who will reconcile of all nations people and forres to one God. e Who being God was made man. f He the wretch that there can be no mediator, except he be also the redeemer.

1. Timothy.

1 *M*en to be a testimonie in due time. 7 *W*herunto I am ordyned a preacher and an Apostle (I speake the truth in Christ and lie not) even a teacher of the Gentiles in faith and veritie.

8 *I* will therefore that the men pray. eues for theyr lifting vp pure hands without wrath, or doubting. 9 *L*ikewise also the women, that they array themselves in comely apparell, with shameshaue and modestie, not with blypped heare, or golde, or pearles, or costly apparell.

10 *B*ut (as becommeth women that profess the feare of God) with good works. 11 *L*et the woman learne in silence with all subiection. 12 *I* permit not a woman to teach, neys ther to surpasse authoritie ouer the man, but to be in silence.

13 *F*or Adam was first formed, then Enne. 14 *A*nd Adam was not deccieued, but the woman was deccieued, and was in the transgression. 15 *N*otwithstanding, through bearing of children shee shalbe saved, if she continue in faith, and loue, and holinesse with modestie.

1 *R*eade 1. Cor. 1. 4. 3. 4. Gen. 1. 27. Gen. 3. 6. m The woman was first deccieued, and so became the instrument of Satan to deccieue the man: and though therefore God punisheth them with subiection, and paine in their travell, yet if they be faithfull and godly in their vocation, they shal be saved. n That is, guiltie of the transgression. *Or, women.*

CHAP. III.

1 *H*e declareth what is the office of Ministers. 11 And as touching their families. 15 The dignitie of the Church. 16 And the principal points of the beauly doctrine.

1 *T*his is a true saying. *If any man desire the office of a Bishop, he desireth a worthy worke.*

2 *A* bishop therefore must be blamelesse, sober, modest, sober, modest, sober, modest, apt to teach. 3 *N*ot given to wine, no striker, nor given to filthy lucre, but gentle, no fighter, not contentious.

4 *W*ho can rule his owne house honestly, hauing children vnder obedience with all holnesse.

5 *F*or if any can not rule his owne house, how shal he care for the Church of God? 6 *H*e may not be a yong scholler, least he being puffed vp fall into the condemnation of the drull.

7 *H*e must also be well reported of, euen of them which are without, least he fall into rebuke, and the blame of the drull.

8 *L*ikewise must Deacons be honest, not was a signe of incontinencie. *Or, yuement.* 9 *L*ikewise must a man should take care in gouerning his owne house, how much more are they bound to bee careful, which shall gouerne the Church of God? f In the doctrine of faith. g Least being proude of his degree, hee be likewise condemned as the Deuill was, for lifting vp himselfe by pride. h That is, no man may haue anything folly to lay to his charge. i As being defamed, tho old become impudent, and do much harme.

Womens modestie. Of Ministers.

Which should beleeue.

h Which the prophets tell us, that Christ should offer him selfe for the redemption of all, at the time that God had determined.

2. Tim. 2. 14.

i As testimonie of a pure heart, and conscience.

1. Pet. 3. 3.

k The word signifieth to play, to cisse, to braide, to folde, to braid, to curre, or to lay it curiously whereby all pompe & wantonnesse is condemned, which women vse in trimming their heades.

m The woman was first deccieued, and so became the instrument of Satan to deccieue the man: and though therefore God punisheth them with subiection, and paine in their travell, yet if they be faithfull and godly in their vocation, they shal be saved. n That is, guiltie of the transgression. *Or, women.*

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double

Chap. 1. 19.
k Having y^e true
doctrine of the
Gospel, and the
feare of God.
l Of the Bishops
and Deacons.
m The good re-
port of all men.
n To serve God
with greater as-
surance, because
they haue alway
a good conscience.
o This is spoken
in respect of me,
for much as in
this worlde there
remaineth only
remembrance in
the Church, by rea-
son of Gods
word: for other-
wise Christ is
the foundation
and the corner
stone, which
both beareth &
maineinyeth his
only aman, but
excellencie, r T

double tongued, not giuen vnto much
tyme, neither to filthy lucre.
9 ¶ Haming the wifdom of the faith in
pure conscience.
10 And let them first be proued : then let
them minister, if they be found blameles.
11 Likewise they that wilnes must be honest,
not euill speakers, but sober, and faithfull
in all things.
12 Let the Deacons be the husbands of
one wife, and such as can rule their chil-
dren well, and their owne households.
13 For they that haue ministered well, get
themselues a good bayer, & great liberte-
tie in the faith, while man Christ Iesus.
14 These things wike I vnto yhe, trust-
ing to come dere shortly vnto the.
15 But if I tarry long, that thou makest
per know, how thou oughtest to behaue
thy selfe in the house of God, which is
the Church of the liuing God, the pillar
and ground of trerth.
16 And without controuersie, great is
the wifdom of godlines, which is, God is
manifested in the fleshy I mistified in the
Spirite, I seme of Angels, preached vnto
the Gentiles, beliened on in the world,
and receiued by in gloire.

Church. p Approued iust, in that he was not
do also. q So that the Angels maruelled at his
to the right hand of God the Father.

CHAP. III

2 He teacheth him what doctrine he ought to folow,
6, 8, 11 And what to follow, 15 And whereunto
he ought to exercise him self continually.

1 **N**ow the Spirit speaketh evidently,
that in the latter times some shall
depart from the faith, and shall give
hebre unto spirites of error, and doc-
trines of deuil.
2 Which speake thus through hypocricie,
and haue their consciences burne
with an hotte pison,
3 Forbidding to marry, & commanding to
abstaine from meates which God hath
created to be receiued in giuing thanks
of them which beloue & know h^e trusth.
4 For euery creature of God is good, and
nothing ought to be refused, if it be recei-
ued with thanksgiving.
5 For it is sanctified by the word of God,
and prayer.
6 If thou put h^e brethren in remembrance
of these things, thou shalt be a good mi-
nister of Iesus Christe, which hath bene
nourished by in the wordes of faith, and
of good doctrine, which thou hast con-
tinually followed.
7 But call away prophane, & old wines
fables, & exercise thine vnto goodnes.
8 For bodily exercise profiteth little: but
goodnes is profitable vnto all things,
which hath h^e promise of the life present,
and of that that is to come.
9 This is a true saying, and by al means
worthy to be receiued.
10 For therfore we labour and are retri-
bued, because we trust in the liuing God,
hath faith & a good conscience is promised to
celarise for this life, & to enioy life everlasting.

which is the favour of all men, specially of those that be true.

1 These things command and teach.

2 Let no man despise thy youth, but be vnto them that be true, an ensample, in word, in conuersation, in loue, in spirit, in faith, and in guernesse.

3 Til I come, giue attendance to reading, to exhortation, and to doctrine.

4 Despise not a gift that is in thee, which was giuen thee by prophetic with the laying on of the handes of the company of the Eldership.

5 These things exercise, and giue thy selfe vnto them, that it may be seen how thou proficest among all men.

6 Take heed vnto thy selfe, & vnto learning: continue therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

ministerie of the Church which was at Ephesus. *Or, that all may see how thou profittest.* k Thou shalt faithfully doe thy duetie, which is an assurance of thy salvation.

CHAP. V.

1 He teacheth him how he shal behave himself in re-
belling at degrees. 2 An order concerning widowers
17 The establishing of ministers. 23 The gouernance
of his body. 24 And the iudgement of sinnes.

Rebuke not an Elder, but rephoye him as a Father, & the ponger men as brethren,

The elder women as mothers, the ponger as sisters, with all purities.

Honour widowers, which are widowers in deede.

But if any widowe haue children of new yewes, let þe learne first to shewe godlines toward their owne house, & to reuerence their kindred: for that is an honest thing and acceptable before God.

And she that is a widowe in deed, & left alone, trusteth in God, & continueth in supplications and prayers night & day.

But she that lieth in pleasure, is dead, while she lieth.

These things therefore commaunde, that they may be blamelesse.

If there be any that punished not for his owne, and namely for them of his household, he denieth the faith, & is worse than an infidel.

Let not a widowe be taken into þe mine: but under this scope perre older, that hard bene the wife of one husband,

And well reposed of her good works: if she haue nourished her childre, if she haue lodged þe strangers, if she haue walched the houses faste, if she haue ministered unto the tophich were in aduerstie, if she were continually giue vnto ruerp good worke.

But refulse the ponger widowers: for when they haue begun to wane: wane þe against Christ, thei will marre,

Flouting & damnation, because they haue broken the first faith.

And likewise also bring idle they learne

Not only haue fladded the Church in leaving the faue forsaken their religion, and therefore shall be everlasting death. h They haue not onely done Christ in leaving their vocatio, but also haue be

f The goodness of God declar-
eth his love to-
ward all men,
but chiefly to-
ward the faith-
full by prefer-
ring them; and
here he mean-
eth not of life
everlasting.
g In godly ze-
al or gifts of the
Spirit.
h And revelati-
on of the holy
Ghost.
i Under this
name he contain-
eth the whole
of *O, that all my
doeth dutie,*
a Take care for
them,
b Paul willeth
that if widows
put the Church
to no charge,
which haue ey-
ther children or
kinfolkes, that
are able to re-
lieue them, but
that the children
nourish their
mother, or kin-
folkes according
to his nature bin-
deth them.
c Which hath
no manner of
worldly meanes
to helpe herselfe
with.
d Because she
is utterly vnpro-
fitable.
e He meaneth
such widows,
which being
lawfully diuorced
from their first
husbands, mar-
ried againe to the
second husband
of the Church: for else
she doeth not re-
store the wi-
dowes that haue
been oftener mar-
ried then once.
f Forgetting
their vocation.
g Their charge, but
punished with
dishonour to
shew their faith.

i Which are without all mans helpe and succour.
Deut. 5. 16.
Deut. 25. 4.
1 Cor. 9. 9.
Matth. 10. 10.
Luke 10. 7.
 k Except that he which doeth accuse him, haue at least two witnesses, which comes with the accuser to prove that which they lay to his charge.
 l Chiefly the ministers and so all others.
Chap. 6. 13.
Or. protest.
Or. without hasty iudgements.
 m In admitting them without sufficient trial.
 n From iust offence.
 o As Simon the forcerer.
 p Their sinnes follow, which for a time haue deceived the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Eph. 6. 5.
Col. 3. 23.
1. pet. 2. 18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.
Chap. 1. 4.

ro goe about from house to house: yea, they are not onely idle, but also praters and blisse boders, speaking things which are not comely.
 14 I will therfore that the yonger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.
 15 For certaine are already turned backe after Satan.
 16 I asse faithfull man, or faithfull woman haue widowers, let them minister vnto them, & let not the Church be charged, that there may be sufficient for them that are widowers in bedde.
 17 The Elders that rule well, are worthy of double honour, specially they which labour in the word and doctrine.
 18 For the Scripture saith, Thou shalt not moue the mouth of the ore that treadeth out the corne: and, The labourer is worthy of his wages.
 19 Against an Elder receive none accusation, but under two or thre witnesses.
 20 Them that sinne, rebuke openly, that the rest also may feare.
 21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou observe these things without preferring one to another, and doe nothing partially.
 22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.
 23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.
 24 Some mens sinnes are open before hand, and goe before iudgement: but some mens follow after.
 25 Likewise also the good workes are manifest before hand, & they that are otherwise, cannot be hid.

CHAP. VI.

1 The duetie of seruants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, & contentation of minde. 9 Against couetousnes. 11 A charge giue to Timothee.
 2 Let as many seruants as are under the yoke, count their masters worthy of all honour that the name of God, and his doctrine be not euill spoken of.
 3 And they which haue believing masters, let them not despise the, because they are brethren, but rather do seruice, because they are faithful, & beloued, & partakers of the benefits. These things teach and exhort.
 4 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse,
 5 He is puffed up, & knoweth nothing, but doterth about questions and strife of wordes, whereof cometh enuie, strife,

rattings, rills, surmisinges,
 6 Vaine disputations of men of corrupt mindes, & desire of the truth, which thinke that gaine is godlines: from such separate thy selfe.
 7 But godlines is great gaine, if a man be content with that he hath.
 8 For we bought nothing into this world, and it is certaine, that we can carpe nothing out.
 9 Therfore when we haue food and rayment, let vs therewith be content.
 10 For they that will be rich, fall into temptation and snare, and into many foolish and noysome things, which bring downe men in perdition and destruction.
 11 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pierced their selues through with many sorrowes.
 12 But thou, O man of God, flee these things, & follow after righteousness, godlines, faith, loue, patience, and mekenesse.
 13 Fight the good fight of faith: lay hold of eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.
 14 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christe, which vnder Pontius Pilate witnessed a good confession,
 15 That thou keepe this commandement without spot, and rebukeable, vntill the appearing of our Lord Iesus Christ,
 16 Which in due time he shall shewe, that is blessed and vniue only, the King of kings, and Lord of lords,
 17 Who onely hath immortallitie, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see, vnto whome be honour and power euerlasting. Amen.
 18 Charge them that are rich in this world, that they be not high minded, and that they trust not in uncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)
 19 That they doe good, and be rich in good workes, and ready to distribute, and communicate,
 20 Laying by in store for them selues a good foundation against the time to come, that they may obtaine eternal life.
 21 O Timotheus, keepe that which is committed vnto thee, and avoide profane and vaine babblings, and oppositions of science falsly so called,
 22 Which while some profess, they haue erred concerning the faith. Grace be with thee. Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest cite of Phrygia Pacatiana.

b They that measure religion by riches, are here taught, that onely religion is the true riches.
Joh. 1. 21. pro. 27. 24. eccl. 5. 14.
 c That let their felicitie increase.

d For they are neuer quiet neither in soules nor bodie.
 e Whom Gods Spirit doth rule.

Chap. 5. 11.

Matth. 27. 14.
1. Joh. 18. 37.

Chap. 1. 11.
 f By this mightie power of God the faithful are admonished boldly to stande in their vocat[i]on, although the world, Satan and hell rage against them.
Reuel. 17. 14.
 and 19. 16.
1. Joh. 1. 18.
1. Joh. 4. 19.
 g In things pertaining to this life.

Mar. 4. 19.
Luke 12. 15.
Mat. 6. 20.
Luke 12. 31.
 h The gifts of God for the vniuersitie of the Church.

Chap. 7. 4. & 5. 7.
 i As when question engendreth question

The ij. Epistle of Paul to Timotheus.

THE ARGUMENT.

THE Apostle being now ready to confirme his doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithful) in faith of the Gospel, and

and in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receive the fruits of their labours, and to cast off all feare and care, as souldiers do which seeke only to please their captain: shewing him briefly the summe of the Gospell, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus & Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods trial come: yet he referueth them whome he hath elected, even to the ende. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times: shal follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring 2 him to come to him for certaine necessarie affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecutions, & to continue in the doctrine, that he had taught him, 12 Vnto bonds and stripes: 16 A commendation of Onesiphorus.

Paul an Apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Jesus Christ our Lord.

3 I thanke God, whom I serue from mine ⁶ elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day.

4 Desiring to see thee, in default of thy reares, that I may be filled with top:

5 When I call to remembrance the vniuersall faith that is in thee, which dwelleth in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance, that thou ⁷ shurre by ⁸ gift of God which is in thee, by the putting on of ⁹ mine handes.

7 For God hath not given to vs the Spirit of ⁸ feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimony of our Loyde, neither of me his prisoner: but be partaker of ⁹ afflictions of the Gospell, according to the power of God,

9 Who hath saved vs, and called vs with an ¹⁰ holpe calling, not according to our ¹¹ workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the ¹² world was,

10 But is now made manifest by the ¹¹ appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortallitie vnto light through the Gospell.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the ¹² Gentiles.

12 Yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1 Tim. 2.7.

12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beloued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the whole some wordes, which ¹⁴ thou hast heard of me in faith & loue which is in Christ Jesus.

14 That ¹⁵ wordy thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which I am ¹⁶ sorry, as Pygelus and Hymeneus.

16 The Lord giue merce vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may find merce with the Lord at that day: in how many things he hath ministered vnto me at Ephebus, ¹⁹ I knowe verie well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the vniuersall doctrine of our Lord Jesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 15 And the marke thereof.

Thou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ³ by many witnesses, the same declare vnto faithfull men, which shalbe able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 As man that warreth, entangleth himselfe with ⁵ the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strine for a wages, he is not crowned, except he strine as he ought to doe.

6 The husbandman ⁷ must labour before he receive the fruites.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the side of Dauid, was raised againe from the dead according to my Gospell: wherein I suffer trouble as an euill prisoner, vnto bonds: but the wordes of God are not ⁹ bound.

Which is my selfe.

The graces of the holy Ghost.

23

Or, in the presence of many witnesses
a So that the truth of God may remaine perfect.
b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompence.

d Notwithstanding might in- prisonment the wordes of God hath his race, and increaseth.

e So behaue thy selfe in this office, that men may be able to charge thee wth nothing, but rather approue thee in all things. d Reade Phil. 2.17. Or, dissoluing.

Col. 4.10, 14. e Hereby it is manifest that Peter as yet was not at Rome, and if ever he were there, it is vncertaine. f Some reade cōfess: others, booke. g For Paul saw him manifest signes of reprobation.

- 3 But watch thou in all things: suffer adversities: doe the woike of an Euangelist: make¹ the ministerie fully knowne.
- 6 For I am now ready to be offered, and the time of my departing is at hand.
- 7 I haue fought a good fight, and haue finished my course: I haue kept the faith.
- 8 For henceforth is laide vp for mee the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.
- 9 I haue speeche to come vnto we at once.
- 10 For Demas hath forsaken me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.
- 11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable vnto me to minister.
- 12 And Ephebus haue I sent to Epheesus.
- 13 The felonke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.
- 14 Alexander the coppersmith hath done me much euill: the Lord shall reward him according to his woikes.

- 15 Of whome bee thou ware also: for hee withstood our preaching soe.
- 16 At my first answering² no man assisted me, but all forsooke me: I pray God, that it may not be laide to their charge.
- 17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowne, and that al the Gentiles should heare, & I was deliuered out of the mouth of their lion.
- 18 And the Lord will deliuer me from euery euill woike, and will preserve me vnto his heavenly kingdome: to whome be praise for euer and euer, Amen.
- 19 Salute Prisca, and Aquila, and the household of Onesiphorus.
- 20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
- 21 I haue speeche to come before winter. Eubulus greeteth thee, & Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

i Out of the great danger of Nero. k That I comite nothing vnworthy mine office, Chap. 1. 16.

The second Epistle written from Rome vnto Timotheus the first Bishop elector of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGVMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, hee stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselves to be pastors: others, vnder pretext of Moses Lawe brought in many rites. Against these two sorts of men Paul armeth Titus: first teaching him what manner of ministers hee ought to chooseth, chiefly requiring that they be men of sounde doctrine, to the intent they might resist the aduersaries, and amongst other things hee noteth the Lewes which put a certaine holinesse in meates, and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things appertene to euery mans vocation. Against the which if any man rebell or else doth not obey, he willett him to be auoided.

CHAP. I.

- 5 He aduertiseth Titus touching the gouernement of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which serue abroad leuvisch fables & inventions of men.

Paul a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the knowledge of the truth, which is according to godlinesse,

- 1 vnder the hope of eternall life, which God that cannot lie, hath promised vs for the world began.
- 3 But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Saviour.
- 4 To Titus my naturall sonne according to the faith,

to the common faith, grace, merite and peace from God the Father, and from the Lord Iesus Christ our Saviour.

For this cause left I thee in Creta, that thou shouldest continue to rebulse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee.

If any be vnreroneable, the husband of one wife, hauing faithfull children, which are not slandered of spot, neither are disobedient.

For a Bishop must be vnreroneable as Gods steward, not forward, not angry, not giuen to wine, no striker, not giuen to filthy lucre.

But hardhearted, one that loueth goodnesse, wife, & righteous, a holp, temperate,

Holding fast the faithfull word according to doctrine, that he also may be able to rebort with wholesome doctrine, and inuoye them that sap against it.

For there are many disobedient and haue talkers and deceiuers of mindes, chiefly

1. Tim. 3. 2. e That is, without all infamie, whereby his authority might be diminished. f Who hath the dispensation of his giftes. g Or, faithfully. h Toward men. i Toward God.

Or, minister. a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that although they may obtaine eternall life. b Hath willingly, and of his meere liberall promise with out foreseeing our faith or worke as a cause to moue him to this free mercy.

Rom. 16. 25. eph. 3. 9. col. 2. 1. 26. 1. tim. 1. 9. 10. 1. peter 1. 20. Galat. 1. 1. c Who both giueth life, & preserueth life. d In respect of faith, which was common to them both, so hereby they are brethren: but in respect of ministry, Paul begate him as his sonne in faith.

The elders good ensample. The inferiours

To Titus.

duetie. Stay foolish questions.

i Which were not onely Iewes, but also the Heretikes, and Cerinthians, which taught that the Law must be ioynd wth Christ. k He calleth Epimenides, Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cre- tians so esteemed him, and as La- ertius writeth, they sacrificed vnto him as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation, 1. Tim. 1. 4. Rom. 1. 4. 20. I Forasmuch as they stay at things of no- thing, and passe not for them that are of importance, and so giue themselves to all wickednesse.

chiefly they of the Circumcision, whose mouthes must be stopped, which shewer whole houses, teaching things which they ought not, for filthy luces sake. One of these Iudas, even one of their owne prophets said, The Cre- tians are alwayes here, euill beastes, slowe bellies. This witnesseth to true: wherefore rebuke them sharply, that they may be sounde in the faith. And not taking heede to Jewish sa- bles and commandements of men, that turne from the truth. Vnto the pure are all things pure, but vnto them that are defiled, and unbelie- uing, is nothing pure, but euil their minds and consciences are defiled. They professe that they know God, but by wordes they denie him, and are abo- minable and disobedient, and vnto euery good worke reprobate. They professe that they know God, but by wordes they denie him, and are abo- minable and disobedient, and vnto euery good worke reprobate. They professe that they know God, but by wordes they denie him, and are abo- minable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him howe hee shall teach all degrees to behaue themselves, 11 Through the benediction of the grace of Christ.

1 I speake thou the things which become a wholesome doctrine.

2 That the elder men be sober, honest, discrete sound in the faith, in loue, and in patience:

3 The elder women likewise, that they be in such behauiour as becometh holines, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discrete, chaste keeping at home, good, and subject vnto their husbands, that the word of God be not euil spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 About all things shewe thy selfe an ensample of good workes with incorrupt doctrine, with grauitie, integritie,

8 And with the wholesome word, which cannot be reprobated, that he which withstandeth, may be ashamed, hauing no thing concerning you to speake euil of.

9 Let seruantes be subject to their mas- ters, and please them in all things, not answering againe,

10 Neither pickers, but that they shewe all good faithfulness, that they may adorne the doctrine of God our saviour in all things.

11 For the grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs that we shoulde denie vngodlinesse, and worldly lustes, and that we shoulde liue soberly, & righteously, and godly in this present world.

13 Looking for the blessed hope, and appea-

ring of the glorie of the mightie God, and of our saviour Iesus Christ, 14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes. 15 These things speake and exhort, and re- buke with all authority, that no man despise thee.

CHAP. III.

1 Of obedience to such as bee in authority. 9 Hee warneth Titus to be ware of foolish and unpro- fitable questions, 12 Concluding with certaine gra- uous matters, 15 And salutations.

1 Be them in remembrance that they be subject to the principallities and powers, & that they be obedient, and ready to euery good worke,

2 That they speake euil of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.

3 For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malitiousnesse and enuie, hatefull, and harming one another.

4 But when the bountifullnes and loue of God our saviour toward vs appeared,

5 Not by the workes of righteousness, which we had done, but according to his mercie hee saued vs, by his washing of the new birth, & the renewing of his holy Ghost,

6 Which hee shedde on vs abundantly, through Iesus Christ our saviour.

7 That we, being iustified by his grace, shoulde be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleued in God, might be careful to shew forth good workes. These things are good and profitable vnto men.

9 But stay foolish questions, & genealogies, and contentions, & brawlings about the Law: for they are vnprofitable & vaine.

10 Strict him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is pre- uerbed, and sinneth being damned of his owne selfe.

12 When I shall send Artemas vnto thee, Typhicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Winge Zenas the expounder of the Lawe, and Apollos on their iourney dili- gently, that they lacke nothing.

14 And let ours also leaue to shewe forth good workes for necessarie vices, that they be not vniuersitall.

15 All that are with me, salute thee. Grace be with you all, Amen.

To Titus, elect the first Bishoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

the bodie, & so that there is no hope of amendment. & Willing- ly, and wisely. It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

d Most deare & precious, As becometh the ambassa- dour of God,

Rom. 13. 1. per. 2. 1, 14. a Although the rulers be inferiours yet we are bound to obey them in ciuill policies and whereas they command vs nothing a- gainst the word of God,

1. Cor. 6. 11. b For let vs consider what we our selues were when God shewed vs fauor

2. Tim. 1. 9. c God doth not iustifie for respect of any thing, which he seeth in vs, but doth preuent vs with his grace and freely accep- teeth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost,

1. Tim. 1. 4. & 4. 7 2. Tim. 1. 6. 1. 7. e This com- mendment is giuen to the ministers, & so particular- ly to all men to whom the sword is not com- mitted: but els the magistrats, whose chiefe of- fice is to main- taine the Gods glorie in his Church, ought to cut off all such rotten and infectious mem- bers from the bodie, & so that there is no hope of amendment. & Willing- ly, and wisely. It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

a Wherewith our soules are fed and maiorei- ned in health.

b Not running to and fro with- out needefarie occasions, which is a signe of lightnesse. Eph. 5. 23, 3. 2. 4.

Eph. 6. 4. col. 3. 23. 3. 2. 18.

1. Cor. 1. 2. col. 1. 23. c Of what con- dition or state so euer they be.

The Epistle of Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls Epistle wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For saue passing the basics of his matter, he thyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the dutie of one Christian to another, and so with salutations endeth.

4 Here receiveth to heare of the faith and loue of Philemon, y^e Whom he desireth to forgive his seruants Onesimus, and lovingly to receive him againe.

1 **I** Paul a prisoner of Jesus Christ, and our brother Timotheus, vnto Philemon our deare friend and fellow helper,

2 And to our deare sister Apphia, & to Archippus our fellowe labourer, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers.

5 (When I heare of thy loue and faith, which thou hast towards the Lord Jesus, and towards all Saintes)

6 That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you, through Christ Jesus, may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saintes heartes are comforted.

8 Wherefore, though I bee very bolde in Christ to commaunde thee that which is conuenient,

9 Yet for loues sake I rather beseeche thee, though I be as I am, even Paul aged, & enen now a prisoner for Christ Jesus.

10 I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore收 receiue him, & is mine owne bowels,

13 Whome I woulde haue retained with me, & in thy stead he might haue ministered vnto me in bonds of the Gospel.

14 But without thy minde woulde I doe nothing, that thy benefite should not bee as it were of necessity, but willingly.

15 It may be that hee therefore departed for a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboute a seruant, euen as a brother beloued, respect to mee: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I do not lap to thee, that thou owest vnto mee euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Wherefore also prepare me lodging: for I trust through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Jesus,

24 Marcus, Aristarchus, Demas & Luke, my fellow helpers.

25 The grace of our Lord Jesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

The Epistle to the Hebrewes.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines, witnesse that the writer of this Epistle for iust causes woulde not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade vnto the Hebrewes (whereby he principally meaneth them that abide at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that as his coming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Propheties, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, & therefore as his coming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and siue verses of the same Chapter: yea, and is the King

king to whom all things are subiect, as appeareth from that verse 13. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers wee must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may stedfastly and courageously perseuere euen to the ende in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and dutifull to our neighbour.

CHAP. I.

a God, who is euer constant, & mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundrie sorts: but now last of all he hath fully declared all truth to vs by his sonne.

b So that now we may not credit any new revelations after him.

c He entreatheth here of Christ, both as touching his person, which is very Good & very man by whom all things are made & also as touching his office, whereby he is King, Prophet, and Priest.

FF. 14. 7. 26.

d The lively image and picture, so that he that seeth him seeth his Father, Iohn. 1. 4. 9: for els the person of the Father is not seene, but apprehended by faith.

e So that our finnes can be purged by none other meane.

f Much more then than all other things created.

g Because he was at the time appointed, declared to the world, 2. Sam. 7. 14. 1. Chron. 22. 10. Psal. 97. 7. Psal. 104. 4. h He compareth his Angels to the winds, which are here beneath as Gods messengers. Psal. 45. 6, 7. i The administration of thy kingdom is iust. k This is meant in that that the word is made flesh, & that the holy Ghost was poured on him without measure, that we may all receive of him euery one according to his measure, Psal. 101. 3. 5. Psal. 110. 1. mat. 22. 44. 1. Cor. 15. 25. chap. 10. 12.

1 He sheweth the excellencie of Christ 4 about the Angels, 7. and of their office.



T (sundrie times and in sundrie maners) God spake in the old time to our Fathers by the Prophets:

2 In these last dayes he hath spake vnto vs by his Sonne, whom he hath made heire of all things, & by who also he made his world, 3 & who being the brightness of the glory, and the ingraued forme of his person, and bearing up all things by his mighty word, hath by him selfe purged our finnes, and sitteth at the right hande of the maiestie in the highest places.

4 And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent name then they.

5 For vnto which of the Angels said he at any time, Thou art my Sonne, & this day begate I thee: and againe, I will be his Father, and he shall be my sonne?

6 And againe when he burcheth in his first begotten Sonne into the world, he saith, And let all Angels of God worship him.

7 And of the Angels he saith, He maketh the Spirits his messengers, and his ministers a flame of fire.

8 But vnto the sonne he saith, O God, thy thronous for euer & euer: p. keeper of thy kingdom: a scepter of righteousness.

9 Thou hast sited righteousnesse, and hast iudged iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse above thy fellows.

10 And, Thou, sayde, in the beginning hast established the earth, & the heauens are the workes of thine hands.

11 They shall perish, but thou shalt remaine: they all shall waxe old as doth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same and thy yeeres shall not faile.

13 Vnto which also of the Angels saide he at any time, Sit at my right hande, till I make thine enemies thy footstool.

14 Art thou not all ministering spirits, sent forth to minister, for thy sakes which shall be heires of saluation?

Psal. 2. 7. chap. 5. 5. alth. 13. 33. b Because he was at the time appointed, declared to the world, 2. Sam. 7. 14. 1. Chron. 22. 10. Psal. 97. 7. Psal. 104. 4. h He compareth his Angels to the winds, which are here beneath as Gods messengers. Psal. 45. 6, 7. i The administration of thy kingdom is iust. k This is meant in that that the word is made flesh, & that the holy Ghost was poured on him without measure, that we may all receive of him euery one according to his measure, Psal. 101. 3. 5. Psal. 110. 1. mat. 22. 44. 1. Cor. 15. 25. chap. 10. 12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giue vs. 9. And not to be offended at the infirmities and low degree of Christ, 10. Because it was necessary that for our sakes he

should take such an humble state vpon him, that he might be like vnto us in brethren.

1 Wherefore wee ought diligently to giue heed to the things which we haue heard, least at any time we should let them slippe.

2 For if the wordes spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 Howe shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles, and gifts of the holie Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the world to come, wherof we speake.

6 But one in a certaine place witnessed, saying, I what is man, that thou shouldst drif be misdeed of him? or of the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels: thou crownedst him with glory and honour, and hast set him above the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. But we see that not all things subdued vnto him.

9 But what? Iesus, crowned with glory and honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for to whom are all things, and by whom are all things, seeing that he brought many children vnto glory, that he should consecrate the Prince of their saluation through afflictions.

11 For he that suffereth, and then which are sanctified, are all of one: wherfore he is not ashamed to call them brethren.

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

Mat. 28. 18. 1. Cor. 15. 27. philip. 2. 9, 10, 11. h To them which obied that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himself, & taking vpon him the form of a seruant, which was our flesh, and mortalitie, giue vs assurance of our saluation. m Therefore we by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by yfion of our flesh. Psal. 22. 22. o This proueth Christs humanity.

a We must diligently keepe in memory the doctrine, which we haue learned, lest like vnto the Law given to Moses by the hands of the Angels, Gal. 3. 19. Ads. 7. 53. c As the Gospel is, which only offereth saluation. d That is, the Apostle, Mar. 6. 20. e Which he calleth the new heauens, and the new earth, Chap. 4. 5, 17. Whereof Christ is the father, 1sa. 9. 6. that is, the head of his members. f He speaks here chiefly of the faithful, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue only but in part. g In making him fellow heire with Christ.

h To them which obied that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himself, & taking vpon him the form of a seruant, which was our flesh, and mortalitie, giue vs assurance of our saluation. m Therefore we by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by yfion of our flesh. Psal. 22. 22. o This proueth Christs humanity.

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12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 And againe. * I will put my flesh in him. And againe. * 12 Behold, here am I, and the children, which God hath given me.
14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is the deuil,
15 And that hee might deliver all them, which for feare of death were all their life time subiect to bondage.
16 For he in no sort tooke the Angels, but hee tooke the seede of Abraham.
17 Wherefore in all things it became him to bee made like unto his brethren, that he might be merciful, and a faithful high Priest in things concerning God; that he might make reconciliation for the sinnes of the people.
18 For in that he suffered, and was tempted, hee is able to succour them that are tempted.
19 Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 He requirith them to be obedient vnto the word of Christ, 3 Vnto a more vvorship then Moses, 12 The punishment of such as will haue their hearts, and not believe, that they might haue eternal rest.
1 Therefore, holy brethren, partakers of the heauenly vocation, * consider the Apostle and high Priest of our profession Christ Iesus:
2 Who was faithful to him that hath appointed him, euen as * Moses was in all his house.
3 For this man is counted worthy of more glory then Moses, in as much as he which hath builded the house, * hath more honour then the house.
4 For euery house is builded of some man, and he that hath builded all things, is * God.
5 Nowe Moses verely was faithful in all his house, as a seruant, for a witness of the things which should be spoken after.
6 But Christ is as the Soune, quier his owne house, whose house we are, if we hold fast the confidence and the reioicing of the hope vnto the ende.
7 Wherefore, as the holp Ghost saith, * To day if ye shall heare his voice,
8 Harden not your hearts as in the temptation, according to the day of the temptation in the wilderness,
9 Where your fathers tempted me, proued me, and saue my workes fourtie yeres long.
10 Wherefore I was greened with that generation, and saide, They are euen in their heart, neither haue they knowen my waies.
11 Therefore I sware in my wrath, * If they shall enter into my rest.

then shall enter into my rest.
12 Take heed, brethren, least at any time there be in any of you an enuill heart, and disobedient, to depart away from the Lord, lest ye come to the punishment of him that hath disobeyed.
13 But exhort one another daily, while it is called * To day, lest any of you be hardened through the deceitfulness of sinne.
14 For we are made partakers of Christ, if we keepe sure vnto the * ende the beginning, wherewith we are vpholden;
15 So long as it is said, To day if ye heare his voice, harden not your hearts, as in the pronocation.
16 For some when they heard, prouoked him to anger: howbeit, not all as came out of Egypt by Moses.
17 But with whom was hee displeased fourty yeres? was hee not displeased with them that sinned, whose hardenes fell in the wilderness?
18 And to whom sware he that they should not enter into his rest, but vnto them, that obeyed not?
19 So we see that they coude not enter in, because of unbelife.

As disobedient, ing God, they in old times were debarred from the quietness of Chanaan: so they which doe not obey Christ, shall not enter into the heauenly rest. Which is all that time wherein God doeth call vs: while he therefore speaketh, let vs heare. Which is by faith to embrace and holde fast the true doctrine of Iesus Christ.

the Lorde, *Hebrews 12. 17.* Or, bodies and members.

CHAP. III.

1 The word vocation is a vocation, 3 The Sabbath or rest of the Christians, 6 Punishment of unbelievers, 12 The nature of the word of God.
1 Lets feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should come to be deppriued.
2 For vnto vs was * Gospel preached as also vnto them: but the woies that they heard, profited not them, because it was not * nured by faith in those that heard it.
3 For we which haue believed, doe enter into rest, as hee saide to the other, * Ye shall haue sowne in my wrath, * If they shall enter into my rest: although the works were finished from the foundation of the world.
4 For he spake in a certaine place of the seventh day on this wise, And God did rest the seventh day from all his workes.
5 And in this place againe, * If they shall enter into my rest.
6 Being therefore it remaineth that some must enter thereto, and then to whom it was first preached, entered not therein: vnto whom it was first preached.
7 Against hee is appointed * in vaine a creature, as hee saide, To day if ye heare his voice, harden not your hearts.
8 For if * Iesus had giuen them rest, then would hee not after this day haue spoken of another.
9 There remaineth therefore a rest to the people of God.
10 For hee that is entered into his rest, hath also obtained his owne workes.
11 Forasmuch as hee hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God,

He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that shall beare and vnderstande with profite, we must temper of mixe it with faith. Although therefore God by his rest, after the creation of his workes, signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time. The perfection of Gods workes, and so his rest, signifieth our heavenly rest.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should live unto God.
h Where the afflictions are.
i Which contendeth will and reason.

k As that thing which is clef a-funder even through the middes of the backe, and so is made open, that it may be sene throughout.

l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

o Concerning whom we speak.

l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

a He sheweth that man can have none access to God without an hie priest, because that of himselfe he is prophane and full.

b Which were of things without life.

c As, of bestes, which are killed.

d That is, of sinners.

e Who was both Priest and King.

f When he lived in this world.

g He meaneth most earnest prayer which Christ praied in y garden, where he sweated drops of blood.

h Being in perplexitie, and fearing the horrors of death.

i He digresseth, as he come to the beginning of the chap.

l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

o Concerning whom we speak.

as God did from his.

11 Let vs studie therfore to enter into that rest, least any man fall after the same example of disobedience.

12 For the word of God is lively, & mightie in operation, and sharper then any two edged sword, and pierceth through, even unto the dividing asunder of the soule and the spirit, & of the ioynts, & the marrow, and is a discerner of the thoughts and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open unto his eyes, with whom we haue to doe.

14 Seeing then that we haue a great hie Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmitie, but was in all things tempted in like sort, yet without sinne.

16 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

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26 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

27 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

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29 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

30 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

31 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

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33 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

34 Let vs therfore go boldie vnto y throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

13 For when as concerning the time pe ought to be teachers, yet haue we neede againe that we teach you the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discern both good and euill.

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36 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discern both good and euill.

37 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discern both good and euill.

Or, yea, indeed.

k Reade 1 Cor. 13.

l That is, the Gospel, which is the true knowledge that we haue of our sinne.

m That is, the first rudiments of our Christian religion.

n He mentioneth here points of y catechisme, which was done in vs: the confession of sinne, the summe of life, the faith, a briefe explication of Baptisme, and laying on of hands, the article of the resurrection, and the last iudgement.

o Then the via of Baptisme was declared, when on the fift dayes appointed to baptize, the Church came together.

p It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods words.

q They which are apostates, that haue againe returned to the world, and are not true Christians.

r They which are apostates, that haue againe returned to the world, and are not true Christians.

s They which are apostates, that haue againe returned to the world, and are not true Christians.

t They which are apostates, that haue againe returned to the world, and are not true Christians.

u They which are apostates, that haue againe returned to the world, and are not true Christians.

v They which are apostates, that haue againe returned to the world, and are not true Christians.

w They which are apostates, that haue againe returned to the world, and are not true Christians.

x They which are apostates, that haue againe returned to the world, and are not true Christians.

y They which are apostates, that haue againe returned to the world, and are not true Christians.

z They which are apostates, that haue againe returned to the world, and are not true Christians.

aa They which are apostates, that haue againe returned to the world, and are not true Christians.

ab They which are apostates, that haue againe returned to the world, and are not true Christians.

ac They which are apostates, that haue againe returned to the world, and are not true Christians.

ad They which are apostates, that haue againe returned to the world, and are not true Christians.

ae They which are apostates, that haue againe returned to the world, and are not true Christians.

af They which are apostates, that haue againe returned to the world, and are not true Christians.

ag They which are apostates, that haue againe returned to the world, and are not true Christians.

ah They which are apostates, that haue againe returned to the world, and are not true Christians.

ai They which are apostates, that haue againe returned to the world, and are not true Christians.

Whereby it may appeare, that you are fully persuaded of y euilgaling. g At the holy fathers, Prophets and martyrs were before vs. Gen. 12. 3. & 17. 4. & 22. 17.

confess

h. Because of mans wicked-
ness, which wil
not beleue God
except he sweare
i Gods worde
k. He returneth
to the compari-
son betweene
Christis Priest-
hode & the Le-
uitical, which he
had begun in
the 5. chap.
l Which is hea-
ren, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchisedec, 11 Also Christes Priesthode vnto the Leuites.

Gen. 14. 18.

1 For this Melchisedec * was King of Salem, the Priest of the most high God, who merite Abraham, as he returned from the slaughter of the kings, and blessed him:
2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righte onnesse: after that, he is also King of Salem, that is, King of peace.
3 Without a father, without mother, without kindred, and hath neither beginning of his daies, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.
4 Nowe consider howe great this man was, vnto whom euen the Patriarche Abraham gaue the tithe of the spoiles.
5 For verily they which are the children of Leui, which receiue p office of the priest-
hode, haue a * commandement to take, according to the Law, riches of the people (that is, of their byerthe) though they came out of the loynes of Abraham.
6 But he whose kindred is not counted among them, * receiued riches of Abraham, and blessed him that had the promises.
7 And without all contradiction the lesse is blessed of the greater.
8 And here men that die, receiue riches: but there he receiue them, of whome it is witnessed, that he liueth.
9 And to sap as the thing is, Leui also which receiue riches, payed riches in Abraham:
10 For he was yet in the loynes of his father Abraham, when Melchisedec met him.
11 If therefore perfection had bene by the priesthode of the Leuites: for vnder it the Law was established to the people: what needed it furthermore, p another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?
12 For if the Priesthode be changed, then

f. Because there is no mention of his death,

of necessitie must there be a change of the Lawe.

13 For he of whom these things are spoken, pertaineth vnto another tribe, wheres of no man serued at the altar.

14 For it is euident that our Lord sprang out of Iuda, concerning the which tribe Moyses spake nothing, touching the Priesthode.

15 And it is yet a moie euident thing, because that after p similitude of Melchisedec, there is risen vp another Priest, which is not made Priest after the Lawe of the carnal commandement, but after the power of the endless life.

17 For he testifieth thus, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went as afore, is disannulled, because of the weakness thereof, and impossibilitie.

19 For the Lawe made nothing perfect, but the bringing in of a better hope made perfect, wherby we draw nere vnto God.

20 And for asmuch as it is not without an othe (for these are made Priests without an othe):

21 But this, he is made with an othe by him that saide vnto him, * The Lord hath sworn, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.

22 As for much as Iesus made a suretie of a better Testament.

23 And among them many were made priests, because they were not infused to endure, by the reason of death.

24 But this man, because he endureth euer, hath an * everlasting Priesthode.

25 Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an he Priest it became vs to haue, which is holy, harmeles, undefiled, separate from sinners, and made high then the heauens:

27 Which needed not daily as those he made Priests to offer by sacrifice, * first for his owne finnes, and then for the peoples: for that did he once, when he offered by himselfe.

28 For the Law maketh men he Priests, which haue infirmitie: but the worde of the othe that was * since the Lawe, maketh the Sonne, who is consecrated for euermore.

was given: but because the declaration of that eternal othe was then reueiled vnto the worlde.

CHAP. VIII.

6 He proueth the abolishing of the Leuitical Priesthode, as of the old Covenant by the spiritual and euerslasting Priesthood of Christ, 8 And by the newe Covenant.

1 One of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

And is a minister of the Sanctuaries,

Ppp. i.

g. The Law and the priesthode are both of one condition: so that both Aarons and Moyses office pertaine to Christ, which is Priest and Lamaker, h Which floods in outward and corporal ceremonies, f. al. 110. 4. chap. 5. 6.

i. For the Law hath no vertue nor profite till a man be come to Christ.

Or, it was an introduction of a better hope.

f. al. 110. 4. Or, cause of.

k. Therefore all others are blasphemous, these either make themselves his successors, or pretend any other sacrifice.

l The fruits of his Priesthode is to saue, & thus fully & perfectly, not by supplying that which wanteth, but by taking away the Lawe which is vnperfected by reason of our infirmitie.

Leuit. 16. 6.

m And cannot without blasphemy be said to be offered againe, or red by any creature: for none could offer him but himselfe.

n Not that it was first made after the Lawe

o. That is, because

b Which is the body of Christ.

c For els it should be corruptible.

d He proueth that Christis body is the true Tabernacle, and that he mult needes be made man, to the intent that he might haue a thing to offer, which was his body.

Exod. 25.40. after 7.44.

e Seeing offerings of the Levites were but shadowes of heavenly things, as appeareth by the oracle to Moses, it foloweth then that Christis heavenly Sanctuary, his Tabernacle and office are farre more excellent.

*Or, gouernour.

Iere. 31.31.

rom. 11.27.

chap. 10.16.

f That is, when Christ shal reme our finnes by the preaching of the Gospel.

g Signifying that there should be no more diuision, but all shal be made one Church.

h Man by transgressing the bands of the couenant, could not enioy the commoditie thereof.

i Men shal not in the time of the Gospel be so ignorant as they were before, but shal knowe God much more perfectly through Christ.

2. Howbeit that the ceremonies and sacrifices of the Lawe are abolished.

3. By the eternitie and perfection of Christis sacrifice.

4. When the first Testament had also ordinances of religion, and a worldly Sanctuary.

5. For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbrad, which Tabernacle is called the holy place.

6. And after the second house was the Tabernacle, which is called the Holiest of all.

7. Which had the golden center, and the Arke of the Testament ouerlaid round about with gold, wherein the golden pot

which had Manna, was, & Aarons rod that had budded, and the tables of the Testament.

8. And ouer the Arke were the glorious Cherubims, shadowing the mercy seat: of which things we wil not now speake particular.

9. Howe when these things were thus ordained, the Priestles went alwayes into the first Tabernacle, and accomplished the seruice.

10. But into the second went the high Priest alone, once euery pere, not with our blood which he offered for himselfe, and for the ignorances of the people.

11. Whereby the holy Ghost thus signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing.

12. Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make holp, concerning the conscience, him that did the seruice.

13. Which onely stood in meates & drinks, and diuers washings, and carnal rites, untill the time of reformation.

14. But Christ being come as he Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

15. But by the blood of goats & calves: but by his owne blood entered he in once into the holy place, and obtained eternal redemption for vs.

16. For if the blood of bulles & of goates, the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh,

17. Howe much more shall the blood of Christ which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?

18. And for this cause is he the Mediatour of the newe Testament, that though his death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternal inheritance.

19. For where a Testament is, there must be the death of him that made the Testament.

20. For the Testament is confirmed when men are dead: for it is set of no force as long as he that made it, is aliue.

21. Wherefore neither was the first ordained without blood.

22. And eternall Priest offered his owne blood, which was most holy and pure: the Levitical Priest offered yeerely, and therefore did onely represent the true holiness: but Christe by one onely sacrifice hath made holp for euer all them that beleue.

23. Outwardly in the figure of man.

24. Peter 1.19. 1. John 1.7. reuel. 1.5.

25. Which of themselves procure death & are the fruites thereof.

26. Luke 1.74. Rom. 5.6. 1. Peter 3.18.

27. N Made betweene God and Christ, who by his death should make vs heires.

28. Gal. 3.15.

29. He proueth that Christ must die, because the couenant or testament is of none effect without the death of the testator.

30. Without the death of beastes that were sacrificed, which signified, that Christ would pacifie his Fathers wrath with his blood.

31. For

and of the true Tabernacle which the Lord pight, and not man.

3. For euery high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4. For hee were not a Priest, if he were on the earth, seeing there are Priestles that according to the Lawe offer gifts,

5. Who serue vnto the paterne and shadow of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle. For he said, that thou make all things according to the paterne, shewed to thee in the mount.

6. But now our high Priest hath obtained a more excellent office, in as much as hee is the Mediator of a better Testament, which is stablished vpon better promises.

7. For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8. For in rebuking them hee saith, "See holde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9. Not like the Testament that I made with their fathers, in day that I took them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10. For this is the Testament that I will make with the house of Israel. After those daies, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, & I will be their God, and they shall be my people.

11. And they shal not teach euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for all shall knowe me, from the least of them to the greatest of them.

12. For I will be mercifull to their iniquities, & I will remember their sinnes, and their iniquities no more.

13. In that he saith a newe Testament, hee hath abrogated the olde: now that which is disannulled and wared olde, is ready to vanish away.

14. Men shal not in the time of the Gospel be so ignorant as they were before, but shal knowe God much more perfectly through Christ.

15. Howbeit that the ceremonies and sacrifices of the Lawe are abolished.

16. By the eternitie and perfection of Christis sacrifice.

17. When the first Testament had also ordinances of religion, and a worldly Sanctuary.

18. For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbrad, which Tabernacle is called the holy place.

19. And after the second house was the Tabernacle, which is called the Holiest of all.

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Exod. 24.8.

g Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternal sacrifice is compared with all those which were figurative, and is more sufficient than all they, therefore he collecteth in the plural number, sacrifices.

Or. pater.

r Therefore to make any other offering or sacrifice for sinne after that Christes body was once offered, is blasphemie.

i Which is, the latter days whē Christ came.

Rom. 5. 8.

1 pet. 1. 18.

t Of the elect.

a That is, without a sacrifice for sinnes or sinne abolished.

Leuit. 16. 4, 5, 11.

a Which was as it were the first draught and purgation of the lovely paterne to come.

b Which are eternall.

Or. saluance.

Or. misericordie.

Leuit. 16. 21.

c When Christ was made man.

Psal. 40. 6, 7.

d In thebrew it is, thou hast feared.

e Thou hast feared.

f Thou hast feared.

g Thou hast feared.

h Thou hast feared.

i Thou hast feared.

k Thou hast feared.

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m Thou hast feared.

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o Thou hast feared.

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t Thou hast feared.

u Thou hast feared.

v Thou hast feared.

w Thou hast feared.

19 For when Moses had spoken every precept to the people, according to the lawe, he took the blood of calves, and of goats, with water and purple wooll and hyssope, & sprinkled both the booke, and all the people.

20 Saying, This is the blood of the testament, which God hath appointed unto you.

21 And Moses, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the lawe purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entered into very heaven, to appeare now in the sight of God for us.

25 Not that he should offer himselfe often, as the high Priest entered into the Holy place every yeere with other blood.

26 (For then must he haue often suffered since the foundation of the worlde) but now in the ende of the worlde hath he appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that come the iudgement,

28 So Christ was once offered to take away the sinnes of many, and unto them that looke for him, shall he appeare the second time without sinne unto saluation.

CHAP. X.

1 The old leu. had no power to cleanse away sinne, 10 But Christ did it worth offering of his body once for all. 22 An exhortation to receive the goodness of God thankfully with patience and steadfast faith.

2 The Lawe hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer peere by peere continually, sanctifie the consciences therewith.

3 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

4 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

5 For it is impossible for the blood of bulles and goats should take away sinnes.

6 Wherefore when he cometh into the worlde, he saith, Sacrifice and offering thou wouldest not: but a body hast thou ordeined me.

7 In burnt offerings, and sinne offerings thou hast had no pleasure.

8 Then I said, lo, I come (In the beginning of the worlde it is written of me)

that I should do thy will, O God.

Aboue, when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Lawe)

Then I said, lo, I come to do thy will, O God, he taketh away the first, that he may stablish the second.

By the which will we are sanctified, even by the offering of the body of Iesus Christ once made.

And neuer by the offering daily ministering, and oft times offering one manner of offering, which can neuer take away sinnes:

But this man after he had offered one sacrifice for sinnes, sitteth for ever at the right hand of God,

And from henceforth tareth, till his enemies be made his footstool.

For with one offering hath he consecrated for ever them that are sanctified.

For the holy Ghost also beareth us record: that after that he had said before,

that I should do thy will, O God.

Aboue, when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Lawe)

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For with one offering hath he consecrated for ever them that are sanctified.

For the holy Ghost also beareth us record: that after that he had said before,

This is my Testament that I will make unto the. After those daies, saith the Lord, I will put my lawes in their heart, and in their mindes I will write them,

And their sinnes and iniquities will I remember no more.

Now where remission of these things is, there is no more offering for sinne.

Being therefore, brethren, that by the blood of Iesus we may be bold to enter into the Holy place,

By the newe and living way, which he hath prepared for us, through the vail, that is, his flesh:

And seeing we haue an high Priest, which is ouer the house of God,

Let vs draw neere with a true heart in assurance of faith, & sprinkled in our hearres from an euill conscience, & washed in our bodies with pure water.

Let vs keepe the profession of our hope, without waivering (for he is faithful that promisseth)

And let vs consider one another, to prouoke vnto loue, and to good woorkes,

Not forsaking the fellowship that we haue among our selues, as the manner of some: but let vs exhort one another, and that so much the more, because we see that the day draweth nere.

For if we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

But a fearfulfull looking for of iudgement, and violent fire, which shall consume the abusers thereof.

He that despiseth Moses lawe, & pereth without mercie vnder two, or thre witnesses.

Of how much worse punishment shal we be thought worthy, which treadeth vnder foote the Sonne of God, & counteth Iesus Christ, as Iudas, Scul, Arrius, Iulian the apostate did,

Deny. 19. 13. matth. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

ppp. ii.

teth

f That is, sa-

crifices.

g Which is, the will of God to stand content with Christes sacrifice.

Chap. 1. 11.

Psal. 110. 1.

1 cor. 15. 25.

chap. 1. 21.

h That is, sanctified to God and made perfect.

Iere. 31. 33.

chap. 8. 8. 10.

rom. 1. 12. 7.

i Where there remains no sinnes to be forgiven, there is no more sacrifice: seeing therefore that onely Christes death hath washed away all sinnes, and doeth euery sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving, and an offering vp of our selues and ours for the same.

l We by Christ haue that liber-

tie which the ancient fathers could not haue by the Lawe.

m The blood of Christ is alwaies fresh and liuely before the Father to sprinkle and quicken vs.

n That is, hauing our heartes made pure.

o Of Christes second coming.

Chap. 6. 4.

p That is, for-

What faith is.

To the Hebrewes.

The force of faith.

q Whereby it is evident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4. *Deut. 32. 35. rom. 12. 19. 1 D. Ieod the godly and punish the wicked. f For the which thing also S. Paul praisth the Philippians and Thessalonians. Or, of that state.*

Habak. 2. 4. rom. 1. 17. gal. 3. 11.

a Have bene approved, and so obtained salvation. *Gen. 1. 3. ioh. 1. 10. b For God made all things of nothing. c Meaning faith. d Because God received him to mercie, therefore he imputed him righteous. e That is, liueh. Gen. 5. 24. eclus. 4. 4. 16. and 49. 14. f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15. 51. and 1. thess. 4. 17. g First God must find vs before we can seeke him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleue Gods free mercie toward vs in his Sonne, through whom we obtaine the reward of his promises, and not of our deserts.*

teth the blood of the Testament as an holpthing, wherewith he was sanctified, and doeth despite the Spirit of grace? 30 For we knowe him that hath saide, Vengeance belongeth vnto me: I will recompense. saith the Lord. And againe, The Lord shall iudge his people. 31 It is a fearefull thing to fall into the hands of the liuing God. 32 shewe call to remembrance the dayes that are passed, in the which, after he had receiued light, he endured a great fight in afflictions, 33 Partly while you were made a gazing stock both by reproches and afflictions, and partly while he became companions of them which were so tolled to and fro. 34 For both he sorrowed with me for my bondes, and suffered with me the spouling of ponne goods, knowing in poul selers howe that he haue in heauen a better, and an enduring substance. 35 Cast not away therefore your confidence which hath great recompence of reward. 36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises. 37 For yet a litle while, and he that shall come, will come, and will not tarry. 38 * shewe the iust shall liue by faith: but if any withdiawne himselfe, my soule shall haue no pleasure in him. 39 But we are not they which withdiaw our selues vnto perdition, but follow faith vnto the consecration of the soule.

CHAP. XI.

1 *What faith is, and a commendation of the same. 9 Without faith we cannot please God. 16 The first faith beleefe of the fathers in the olde time.*

NOWE faith is the ground of things, which are hoped for, & the euidence of things, which are not seene. 2 For by it our Elders were well reposed of. 3 * Though faith we vnderstand that the world was obtained by the word of God, so that the things which we see, are not made of things, which did appeare. 4 * By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh. 5 By faith was Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reposed of, that he had pleased God. 6 But without faith it is impossible to please him: for he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

7 By faith * noe being warned of God of the things which were as yet not seene, moued to reuerence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made here of the righteousnes, which is by faith. 8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he should afterwarde receiue for inheritance, and he went out, not knowing whither he went. 9 By faith he abode in the lande of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob hirers with him of the same promises. 10 For he looked for a citie hauing a foundation, whose builder and maker is God. 11 Through faith * Sarra also receiued strength to conceiue seld, and was deliuered of a child when she was past age, because she iudged him faithful which had promised. 12 And therefore spang there of one, enemy of one which was dead, so many as the starres of the skie in multitude, and as the sande of the sea those which is innumerable. 13 All these died in faith, & receiued not the promises, but sawe them afarre off, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things, declare plainly that they seeke a countrey. 15 And if they had bene mindeful of that countrey, from whence they came out, they had leasure to haue returned. 16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie. 17 By faith * Abraham offered by Isaac, when he was tried, and he that had receiued the promises, offered his only begotten sonne. 18 (To whom it was said, In Isaac shall thy seld be called) 19 For he considered that God was able to raise him by euen from the dead: from whence he receiued him also after a sojourn. 20 By faith * Isaac blessed Jacob and Esau, concerning things to come. 21 By faith * Jacob when he was a dying, blessed both the sonnes of Joseph, and * leaning on the ende of his staffe, worshipped God. 22 By faith * Joseph when he died, made mention of the departing of the children of Israel, and gaue commaundement of his bones. 23 By faith * Moses when he was boyne, was hid three moneths of his parents, because they sawe he was a proper child, neither feared they the Kings commaundement. 24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter, 25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures

Gen. 6. 13. eclus. 44. 17. Gen. 12. 4. h For all things in the world are subiect to corruption. Gen. 17. 19. and 21. 3. i Euen as dead, Eccles. 44. 21. k Which was the enioyng of the land of Canaan, l With the eyes of faith. m And therefore put not their confidence in things of this world. n That is, of Mesopotamia. Gen. 22. 10. eclus. 44. 20. o For it might seeme to the flesh that the promises was contrary to this commandement to sacrifice his sonne. Gen. 21. 12. rom. 9. 7. Gen. 27. 28. Gen. 48. 15, 16. Gen. 47. 31. Or, worshipped toward the end of his staffe. Gen. 50. 24, 25. Exod. 3. 2. act. 7. 39. Exod. 1. 16. Exod. 2. 13.

p The intifings
of the worlde,
which draw vs
from God, and
which we can
not vfe without
prooking of
Gods anger.
Exod. 12. 21, 22.

Exod. 14. 22, 23.

Lev. 5. 30.

Lev. 5. 33.

Lev. 1. 2.

Lev. 6. 11.

Lev. 4. 6.

Lev. 13. 24.

Lev. 11. 3. & 12. 7.

1 Sam. 1. 20.

& 13. 14.

q Or fruit

thereof.

r As Elias raised
up the widowe
of Sareptas
fonne, & Elifeus
the Sunamites
fonne.

f They had not
such cleare light
of Chrift as we:
for they looked
for that which
we haue: there-
fore it were
faine for vs, if
at leaft we haue
not as great co-
fiance as they.
e For we are all
one body toge-
ther.

For we are
all one body
together.

Rom. 6. 4.
9. 4. 3. 34.
ad. 8.
1. 1. 1.
Or, multitudes.
As riches, cares
& such like, and
fo to become

Christs disciples:
by denying our
felues, and taking
our crosse to
follow him. Or so
easily compassed
vs about. b As
being our marke.

p pleasures of finnes
for a season,

26 Eldening the
rebuke of Chrift
greater riches then
the treasures of
Egypt: for he
had respect vnto
the recompense
of the reward.

27 Wp faith he
forsooke Egypt,
and feared not
the fiercenes of
the king: for he
endured, as he
p saw him which
is invisible.

28 Through faith
he ordeined the
passouer and
the effusion of
blood, lest he
that destroyed
the first boyn,
should touch
the m.

29 Wp faith they
passed through
the red sea as by
drye land, which
when the E-
gyptians had
assayed to doe,
they were
drowned.

30 Wp faith the
walles of Jericho
fell downe after
they were com-
passed about
seuen daies.

31 Wp faith the
harlot * Rahab
perished not
with them which
slept not, when
she had receiued
the spies peaceably.

32 And what
shal I more say?
for the time
would be too
short for me to
rel of * Gede-
on, of * Barac,
and of * Sampson,
and of * Iepher,
also of * Dauid,
& Samu-
el, and of the
Prophets:

33 Which through
faith subdued
kingdomes, wrought
righteousnes,
obtained the
promises, stopped
the mouthes of
liars,

34 Quenched the
violence of fire,
escaped the
edge of the sword,
of weakes were
made strong, waied
valais in battel,
turned to fight
the armies of the
aliants.

35 The * women
receined their
dead raised to
life: other also
were racked, and
would not be
delivered, that
they might receiue
a better resurrection.

36 And others
haue bene tried
by moe kings
and scourges, yea,
moeouer by
bonds and prisonment.

37 They were
stoned, they were
between a
sunder, they were
tempted, they
were flamed with
the sword, they
waied by and
downe in shipes
skimmer, and in
goates skimmer
bring destitute,
afflicted
and tormented:

38 Whom the
worlde was not
worthy of:
they waied in
wildernes, and
caues of the
earth.

39 And these
all though faith
obtained good
report, and receiued
not the promise,

40 God prouiding
a better thing
for vs, that
they shoulde
not be made
perfect.

CHAP. XII.

1 An exhortation
to be patient &
steadfast in
trouble and aduer-
sities, upon hope
of euerslasting
rewards. 25. A
commendation
of the new Testa-
ment about the
olde.

W Herefore, * let
vs also, seeing
that we are
compassed with
so great a
cloud of witnes-
ses, cast away
euery thing that
presseth downe,
& the sinne that
hageth so fast
on: let vs runne
with patience
the race that is
set before vs,
looking vnto
Jesus the author
and

finisher of our
faith, who for
the ioy that
was set before
him, endured
the crosse, &
despised the
shame, & is
set at the right
hand of the
throne of God.

3 Consider
therefore him
that endured
such speaking
against of sinners,
lest ye should
be wearied
and faint in
your minde.

4 Ye haue
not yet resisted
vnto blood,
striving against
sinne.

5 And ye
haue forgotten
the consolation,
which speaketh
vnto you as
vnto children,
* My sonne,
despise not
the chastening
of the Lord,
neither saint
whe thou
art rebuked
of him.

6 For whom
the Lord loneth,
he chasteneth:
and he scourgeth
euery sonne
that he recei-
ueth.

7 If ye
endure chastening,
God offereth
himselfe vnto
you as vnto
sonnes: for
what sonne
is it whom
the father cha-
stenerh not?

8 If therefore
ye be without
correction,
whereof all are
partakers, then
are ye bastards,
and not * sonnes.

9 Moreover
we haue had
the fathers of
our * bodies
which corrected
vs, and we
gaue them reuer-
ence: should we
not much rather
be in subiection
vnto the Father
of spirits, that
we might liue?

10 For they
verely for a
few daies cha-
stened vs after
their owne plea-
sure: but he
chasteneth vs
for our profit,
that we might
be partakers
of his holinesse.

11 Nowe
no chastising
for the present
seemeth to be
painsfull, but
afterward it
bringeth the
quiet fruit
of righteousness,
vnto them
which are
thereby exerci-
sed.

12 Wherefore
lift vp your
hands which
hang downe,
and your weak
knees,

13 And make
straight
steppes vnto
your face, lest
that which is
halting, be
tripped out
of the way,
but let it rather
be healed.

14 * Followe
peace with
all men, and
holinesse,
without the
which no man
shall see the
Lord.

15 Take
heede, that
no man fal
away from
the grace of
God: let no
root of bitter-
nesse spring
up, which
troubleth you,
lest thereby
ye be defiled.

16 Let
there be no
fornication,
or prophane
person as
* Elau, which
for a portion
of meate
solde his birth-
right.

17 * For
ye knowe
howe that
afterward
also when
he would
haue inherited
the blessing,
he was
relected: for
he found
no place to
repentance,
though he
sought
the blessing
with teares.

18 For
ye are not
come vnto
the * mount
that is
might be
touched, nor
vnto burning
fire, nor to
blacknesse
and darkenesse,
and tempest,

19 Neither
vnto the
sound of a
trumpet, and
the voice of
woodes, which
they heard,
and they
crused them-
selues, & the
word should
not be
spoken to
them any
more.

20 For
they were
not able
to abide
that which
was com-
manded, *
Pea, though
a beast
touch the
mountaine,
it shall
stone,
or thrust
thorow
with a
darr:

21 And
so terrible
was the
sight which
appeared,

finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, & is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minde.

4 Ye haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, My sonne, despise not the chastening of the Lord, neither saint whē thou art rebuked of him.

6 For whom the Lord loneth, he chasteneth: and he scourgeth euery sonne that he receiuet.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chastenerh not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 Moreover we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they verely for a few daies chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holmesse.

11 Nowe no chastising for the present seemeth to be painsfull, but afterward it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weak knees,

13 And make straight steppes vnto your face, lest that which is halting, be tripped out of the way, but let it rather be healed.

14 Followe peace with all men, and holmesse, without the which no man shall see the Lord.

15 Take heede, that no man fal away from the grace of God: let no root of bitterness spring up, which troubleth you, lest thereby ye be defiled.

16 Let there be no fornication, or prophane person as Elau, which for a portion of meate solde his birthright.

17 For ye knowe howe that afterward also when he would haue inherited the blessing, he was relected: for he found no place to repentance, though he sought the blessing with teares.

18 For ye are not come vnto the mount that is might be touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voice of woodes, which they heard, and they crused themselves, & the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded, Pea, though a beast touch the mountaine, it shall stone, or thrust thorow with a darr:

21 And so terrible was the sight which appeared,

22 And so terrible was the sight which appeared,

23 And so terrible was the sight which appeared,

24 And so terrible was the sight which appeared,

25 And so terrible was the sight which appeared,

26 And so terrible was the sight which appeared,

27 And so terrible was the sight which appeared,

28 And so terrible was the sight which appeared,

29 And so terrible was the sight which appeared,

30 And so terrible was the sight which appeared,

31 And so terrible was the sight which appeared,

c Which by reason of our concupisence assaileth vs on all sides, Prov. 3. 11, reuel. 3. 19.

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane, so he doeth instruct & mainteine them by the wonderful vertue of his Spirit.

g Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

h As heretics or apostates.

i He was full of despite and disdain, but was not touched w true repentance to be displeased for his finnes & to seeke amendment.

Exod. 19. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded that ninethould touch it.

Exod. 19. 33.

Exod. 19. 33.

Exod. 19. 33.

Exod. 19. 33.

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Exod. 19. 33.

Exod. 19. 33.

Exod. 19. 33.

Exod. 19. 33.

Exod. 19. 33.

l Whence the word of God must come.
m Which shall be extended through all the worlde.
n By the Gospel we are ioyned with the Angels and Patriarkes, *Gen. 4. 10.*

o Which spake. but rudely in comparison of Christ, who preached not the law but the Gospell. *Heb. 2. 7.*

Deut. 4. 44.
p To destroy them that resist him.

Rom. 12. 10.
1. pet. 4. 8.
Gen. 18. 3.
¶ 19. 3.

a As incontinencie is a disease common to men of all sortes and degrees, so marriage the remedie is offered by the free mercy of God to all manner of men without respect.
b The Lord.
Iosh. 1. 9.
Psal. 118. 6.

* That is, written to no one man, citie or countrey, but to all Jewes generally, being now dispersed.

peared, *p* Moses said, I feare & quake.)
23 But ye are come vnto the mount ¹ Zion, and to the citie of the liuing God, the celestial Ierusalem, & to the companie of innumerable ² Angels.
24 And to the congregation of the first boim, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,
25 And to Jesus the Mediatour of the new Testament, & to the blood of sprinkling that speaketh better things then that of ³ Abel.
26 For that ye despise not him that speaketh: for if they escaped not which refused him, *p* spake on ⁴ earth: much more shall we not escape, if we turne away fro him, that speaketh from heauen.
27 Whose voice then shooke the earth, and now hath declared, saying, ⁵ Yet once more will I shake, not the earth onely, but also heauen.
28 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.
29 Wherefore seeing we receive a kings dom, which can not be shake, let vs haue grace, wherby we may be serue God, that we map please him with reuerence and feare.
30 For ⁶ euen our God is as consuming fire.

CHAP. XLII.

1 He exhorted vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To mainteine vndelocke, 5 To auoide contentiouse, 7 To make much of the that preach Gods word, 8 To be vnto of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.
1 **L**et ⁷ brotherly loue continue.
2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vniuares.
3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.
4 Marriage is honorable among all, and the bed undefiled: but whosoever is an adulterers God will iudge.
5 Let your conuersation be without couetousnesse, & be content with those things that ye haue: for ye haue said, I will not faile thee, neither forsake thee:
6 So that we map boldly say, The Lord is mine helper, neither will I feare what man can do vnto me.
7 Remember them which haue the ouersight of you, which haue declared vnto

you the wordes of God: whose faith follow, considering what hath bene the ende of their conuersation.
8 Jesus Christ ⁸ yesterday, and to day, the same also is for euer.
9 Be not carried about in diuers & strange doctrines: for it is a good thing that the heart be stablished in grace, and not with meates, which haue not profited them that haue bene occupied therein.
10 We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle.
11 For the bodies of those beastes whose blood is brought into the Holy place, by the high Priest for sinne, are burnt without the campe.
12 Therefore euen Jesus, that he might sanctifie the people with his owne blood, suffered without the gate.
13 Let vs go forth therefore out of the campe, bearing his reproche.
14 For here haue we no continuing citie: but we seeke one to come.
15 Let vs therefore by him offer the sacrifice of praise alwaies to God, that is, the fruites of the lippes, which confesse his name.
16 To do good, & to distribute forget not: for with such sacrifices God is pleased.
17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they map do it with ioy, and not with griefe: for that is vniprofitable for you.
18 Map for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.
19 And I desire you somewhat the more earnestly, that ye lo do, that I map be resioyed to you more quickly.
20 The God of peace that thought againe from the dead our Lord Jesus, the great I shephard of ⁹ the shepe, through the blood of the everlasting Covenant,
21 Make you perfect in all good works, to doe his will, working in you that which is pleasant in his sight, through Jesus Christ, to whom be praise for euer and euer, Amen.
22 I beseeche you also brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.
23 Knowe that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.
24 Salute all them that haue the ouersight of you, and all the Saints. Thep of Italie salute you.
25 Grace be with you all. Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

The * general Epistle of Iames.

THE ARGUMENT.

Iames the Apostle & sonne of Alphaeus wrote this Epistle to the Tewes which were converted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith,

c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple truthes of Gods word, is strange.
e By reprouing them which superstitiously put difference betwixt meates, he condemneth all y seruice which stood in ceremonies, comparing it with the spiritual worshipping, and regeneration.
f They that sticke to the ceremonies of the Lawe, cannot eate, that is, can not be partakers of our altar, which is thanksgiving & liberality, which two sacrifices or offerings are now onely left to the Christians.
Leuit. 4. 11. & 6. 30. & 16. 37.
g So that the Priests had no piece thereof.
Mitah. 2. 10.
Hof. 14. 2.
h Thanksgiving and doing good are our onely sacrifices which please God.
i Reade Act. 28. & Iohn. 10. 1.

Exod. 20. 14.

deut. 5. 18.

f By the mercie

of God which

deliuereth vs

from the curse

of the Lawe

g. And feareth

not.

h S. Paul to the

Romanes & Ga-

latias, disputeh

against them,

which attribut-

ed iustification

to the works: &

here S. James

reasoneth a-

gainst them,

which vterly

condemneworks:

therefore Paul

sheweth the

causes of our

iustification, and

James y etheo-

there it is declar-

ed how wee are

iustified: here

howe wee are

known to bee

iustified: there

workes are ex-

cluded as not y

cause of our iu-

stification: here

they are appro-

ued as effectes

proceeding

thereof: there

they are denyed

to goe before

them that shal-

be iustified: and

here they are

saide to followe

them that are

iustified.

Luke. 3. 11.

1. ioh. 3. 17.

i. In thine owne

opinion.

Or, without workes.

k Here deedes are considered as ioyned

with true faith. l So that faith was not idle. m The more his

faith was declared by his obedience and good workes, the more

was it known to men to be perfect, as the goodnesse of a tree is

known by her good fruit, otherwise no man can haue perfection

in this world: for every man must pray for remission of his siones,

and increase of faith. Gen. 1. 5. rom. 4. 3. gal. 3. 6. n Is to knowen

and declared to man. o Of that barren and dead faith where-

of ye boast. Iosh. 1. 1. p Meaning hereby all them that were

not lewes, and were receiued to grace. q Wherefore wee are

iustified only by that liuely faith, which doth apprehend the mercie

of God toward vs in Iesus Christ.

Latwe, and pet sapleth in one. poynt, he is

guiltie of all.

11 For he that said, * Thou shalt not com-

mit adulterie, saide also. * Thou shalt not

kill. Now though thou dost none adu-

lterie, yet if thou killest, thou art a trans-

gressor of the Lawe.

12 So speake ye, and so doe, as they that

shalbe iudged by the Lawe of libertie.

13 For there shalbe iudgement mercilesse

to him that sheweth no interce, and mercie

s retiofeth against iudgement.

14 What anailerth it, my biethren, though

a man saith he hath faith, when he hath

no workes? can the faith saue him?

15 For if a brother or a sister be naked and

destitute of baply clothe,

16 And one of you say vnto them, Depart

in peace: warme your selues, and fill

your bellies, notwithstanding ye giue

them not those things which are needes

full to the body, what helpeth it?

17 Euen so the faith, if it haue no workes,

is dead in it selfe.

18 But some man might say, Thou hast

the faith, and I haue workes: shew me

thy faith out of thy workes, and I will

shew thee my faith by my workes.

19 Thou belieuest that there is one God:

thou dost well: the deuils also beleue it,

and tremble.

20 But wilt thou vnderstande, O thou

vaine man, that the faith which is with-

out workes, is dead?

21 Was not Abraham our father iustified

through workes, when he offered Isaac

his sonne vpon the altar?

22 Dost thou not that the faith y wrought

with his workes: & though the workes

was the faith made y perfect.

23 And the Scripture was fulfilled which

saith, * Abraham beleued God, and it

was imputed vnto him for righteousness:

& he was called the friend of God.

24 Before then how that of workes a man

is y iustified and not y of faith onely.

25 Likewise also was not y Rahab the

harlot iustified through workes, when

she had receiued the messengers, and sent

them out another way?

26 For as the body without the spirit is

dead, euen y the faith without workes

is dead.

CHAP. III.

1 Hee forbiddeth all ambition to seeke honour about

our brethren. 3 He describeth the properties of the

tongue, 15. 16 And what difference there is be-

tweene the wisdom of God, and the wisdom of

a be vvorlde.

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My biethren, be not many masters,

knowing that we shall receive the

greater condemnation.

2 For in many things we y sinne all. * If

any man sinne not in word, he is a per-

fit man, and able to brydle all the body.

3 Beholde, we put bitres vnto the horses

mouthes that they shold obey vs, and

we turne about all their body.

4 Beholde, also the shippes, which though

they be so great, and are burch of fierre

windes, yet are they turned about with

a very small rudder, whither soer the

gouernour listeth.

5 Euen so y tongue is a little member, and

boasteth of great things: beholde, howe

great a thing a little fire kindleth.

6 And the tongue is fire, yea, a y world of

wickednes: so is the tongue set among

our members, that it defileth the whole

body, and y fettereth on fire the course of

nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of

birds, and of creeping things, & thinges

of the sea is tamed, and hard bene tamed

of the nature of man.

8 But the tongue can no man tame. It is

an unruly euill, full of deadly poyson.

9 Therewith blesse we God euen the Fa-

ther, & therewith curse we men, which

are made after the similitude of God.

10 Out of one mouth proceedeth blessing

and cursing: my biethren, these thinges

ought not so to be.

11 Dost a fountain send forth at one place

sweete water and bitter?

12 Can y fig tree y nip biethren, bring forth

olives, either a vine figs? so can no foun-

taine make both salt water and sweete.

13 Who is a wise man and endued with

knowledge among you? let him shew by

good conuersation his workes in inue-

ners of wisdom.

14 But if ye haue bitter enuyng, & strife

in your heartes, reioyce not, neither be

boast against the trueth.

15 This wisdome descendeth not from a-

bove, but is earthly, sensuall, and deuill-

ish.

16 For where enuyng and strife is, there is

sedition, and all manner of evil workes.

17 But the wisdome that is from aboue,

is first y pure, then peaceable, gentle, easie

to be intreated, full of mercie and good

fruites, without iudging, and without

hypocricie.

18 And the fruit of righteousness is sowen

in peace, of them that make peace.

CHAP. IIII.

1 Having shewod the cause of all y wrong,

and wickednes, and also of all graces and goodwor-

ke, He exhorteth them to loue God, 7 And submit

themselues to him, 12 For speaking euill of their

neighbour, 13 He sheweth how to depende on Gods

providence.

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and warre, and get nothing, because pe aske not.

3 Pe aske and receive not, because pe aske amisse, that pe might consume it on your lusts.

4 Pe adulterers and adulteresses, knowe pe not that the amitie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe pe thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enmie?

6 But the Scripture offereth moze grace, and therefore saith, God resisteth the poudre, and giveth grace to the humble.

7 Submit your selves to God: resist the devil, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleane your hands, pee sinners; and purge your heartes, pee wauersing minde.

9 Suffer afflictions, and sojowne pe, and worpe: let your laughter bee turned into mourning, and your joy into heaviness.

10 Cast downe your selves before the Lord, and he will lift you up.

11 Speake not euill of one another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Lawe, and condemneth the Lawe: and if thou condemnest the Law, thou art not an observer of the Lawe, but a iudge.

12 There is one Lawgiver, which is able to save, and to destroy. Who art thou that iudgeth another man?

13 Go to now pe that say, To day or to morrow we will goe into such a citie, and continue there a pere, and buy and sell, and get gaine.

14 And yet pee cannot tell what shalbe to morrowe. For what is your life? It is even a vapour that appeareth for a litle time, and afterward vanisheth away.

15 For that pe ought to say, If the Lord will, and if wee live, wee will doe this or that.

16 But now pe reioyce in your boastings: all such reioycing is euill.

17 Therefore, to him that knoweth howe to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the vaunderich men, 7 Exhorteth vnto patience, 12 To beuote of swearing, 16 One to knowlege his fautes to another, 20 And one to labour to bring another to the truth.

1 Goe to now, pe rich men: wepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your golde and siluer is mouldered, and the rust of them shall be as witnesse against you, and shall eate your flesh as it

were fire. * Pe haue heaped up treasure for the last dayes.

4 Beholde, the hire of labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, & the cries of them which haue reaped, are rised into the eares of the Lord of hostes.

5 Pe haue liued in pleasure on the earth, and in wantonnesse. Pe haue nourished your heartes, as in a day of laughter.

6 Pe haue condemned and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receive the former, and the latter raine.

8 Be pee also patient therefore and settle your heartes: for the coming of the Lord draweth neere.

9 Iudge not one against another, brethren, lest pee bee condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Pe haue heard of the patience of Job, and haue knownen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, sweare not, neither by heauen, nor by earth, nor by any other thing: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray. Is any weep? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he haue committed sinne, it shal be forgiven him.

16 Acknowledge your fautes one to another, and pray one for another, that pee may bee healed: for the prayer of a righteous man availeth much, if it bee fervent.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath converted him,

20 Let him know that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

Rom 2.5.

c To suffice till the end of the world.

d Which were the dayes of the sacrifices of seales, when they vied to banquet & feede more aboutly than other dayes.

e Which is when the corne is sowne, and a litle before it is mowen.

f Be not grieved nor aske vengeance.

Math. 5.34.

g That which must be affirmed, asfirmeth simple & without othe: likewise that which must be denied, by this he taketh not from magistrats his authority, who may require an othe for maintenance of iustice, judgement, and truth.

Or, heppes.

h The gift of healing was ths in the Church.

Mar. 6.13.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signes to no use.

k In calling on the name of the Lord.

l Open which grieveth you, that a remedy may be founde: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grieves to the other.

1 King. 17.2.

act. 1.4.3.

luke 4.35.

The first Epistle generall of Peter.

THE ARGUMENT.

He exhorteth the faithfull to denie themselves, and to contemne the world, that being deliuered from all carnal affections and impediments, they may more speedily attaine to the heavenly kingdome of Christ, wherunto wee are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, & are therein confirmed by holynesse of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which tellisse that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After he entreatech particular pointes, teaching subiectes how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselves. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shal haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth howe the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, & to endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith must be tryed, 10 That the saluation in Christ is no meritt, but a thing prophesied of old. 11 He exhorteth them to a godly conuersation forasmuch as they are now borne anew by the word of God.

Peter an Apostle of Iesus Christ, to the strangers that dwell here & there through out Pontus, Galatia, Cappadocia, Asia & Bithynia.

2 Elect according to the foreknowledge of God the Father, by the sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vnde- filed, and that fadeeth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heau- nes, through manifest tentations,

7 That the reppall of your faith, being much more precious then golde that puri- feth (though it bee tryed with fire) might be founde vnto your praise, and honour and glory, at the appearing of Iesus Christ:

8 Whome ye haue not seene, and yet loue him, in whome now, though ye see him not, yet do you beleue, and reioyce with- out vnspeakable and glorious,

9 Receiuing the ende of your faith, even the saluation of your soules.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe.

12 Vnto whom it was reueiled, that not vnto them selues, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe from heauen. The which thinges the Angels desire to beholde.

13 Wherefore, I giue by the lapines of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, "Be ye holy, for I am holy."

17 And if ye call him Father, which with- out respect of personudgeth according to euery mans woike, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible thinges, as siluer and golde, from your vaine conuersation, re- ceined by the traditions of the fathers,

19 But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was ordeined before the founda- tion of the worlde, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that rapled him from the dead, and haue gane him glory, that your faith and hope might

a Which were Iewes to whom he was appointed to be an Apostle.

b The free elec- tion of God is the efficient cause of our saluation, the ma- teriall cause is Christs obedi- ence, our effect- uall calling is the formall cause, and the finall cause is our sanctifica- tion.

c Or, vnto obedi- ence.

d To wit, of Christ.

e For it is but dead and vaine hope which is without Christ.

f Therefore they ought to looke for no earthly king- dome of the Messias.

g At the day of iudgement.

h And neede doeth so require, when it pleaseth God to lay his crosse vpon his, for to drawe them from earthly things and make them partakers of his heavenly graces.

i At his second coming.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

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Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

Or, vnto.

might be in God.

22 Being your soules are purified in obeying the truth through the spirit, to loue brotherly without faim, loue one another with a pure heart feruently,

23 Being boyme a new, nor of moztall fcede, but of immortall, by the woide of God, who lieth and endureth your enen.

24 For all flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower fallet away.

25 But the woide of the Loyde endureth forever: and this is the woide which is preached among you.

CHAP. II.

1 He exhorted them to lay aside all vice, 4 Shewing that Christ is the foundation wherupon they build. 9 The excellent estate of the Christians, 11 He praiseth them to abstaine from fleshly lusts, 13 To obey the rulers. 18 How seruants should beate their felues towarde their masters, 20 He exhorted to suffer after the ensample of Christ.

Wherfore, laying aside all malitiousnes and all guile, and dissimulation, and enue, and all enill speaking,

2 As newe boyme babes desire the pure milke of the woide, that ye may growe thereto,

3 If so be that ye haue tasted howe bountifull the Loyd is.

4 To whom ye come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuelv stones, be made a spiritual house, and holy. Wherewith to offer by spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherfore it is contained in the Scripture, "Beholde, I put in Sion a chiefe corner stone, elect and precious: he that belongeth therein shall not be ashamed."

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone to stumble at, and a rocke of offence, even to them which stumble at the woide being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darkenes into his marvellous light.

10 Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule,

12 And haue pure conuersation honest among the Gentiles, by the which speake the will of him of enill doers, may by your good workes which they shall see, glori-

fy God in the day of the visitation.

13 Submit your selues vnto all manner of ordinance of man for the Lordes sake, whether it be vnto the king, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of enill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as having the libertie for a cloke of malicioulnesse, but as the seruants of God.

17 Honour all men: loue ye brotherly felowship: feare God: honour the king.

18 Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 For this is thankeworth, if a man for conscience towards God endure griefe suffering wrongfull.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For herunto ye are called: for Christ also suffered for vs, leaving vs an ensample that ye should follow his steps.

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reviled, reviled not againe: when hee suffered, hee threatened not, but committed it to him that iudgeth righteously.

24 Who his owne selfe bare our sinnes in his bodie on the tree, that we being deliuered from sinne, should liue in righteousness: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

CHAP. III.

1 How wives ought to order themselves towards their husbands, 3 And in their apparell. 7 The duece of men towards their wives. 8 He exhorted all men to visit and loue, 14 And patiently to suffer trouble by the example and benefite of Christ.

Likewise let the wives be subiect to their husbands, as euen they which obey not the woide, may without the woide be wonne by the conuersation of the wordes,

2 While they beholde your pure conuersation, which is with feare.

3 Whose apparell let it not bee outward, as with hypped heare, and gold put about, or in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a meke and quiet spirit, which is before God a thing much let by.

5 For euen after this manner in true past did the holv women, which trusted in God, tie themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, and called him Spouse: whose daughters ye are, whiles

Your good con-

uersation shall be as preparative against that day that God shall shew mercy vnto them & turne them,

Rom. 13. 1. Or publick goodmen.

Chap. 1. 22. Rom. 13. 10. With them which acknowledge one selfe Father in heauens, Eph. 6. 5. col. 3. 22.

g In all obediences this must be before our eyes, that we obey in the Lord: for if any commande things against God, then let vs answer, It is better to obey God than men.

2 Cor. 7. 10. h Knowing the God saith this charge vpon him.

1 Ia. 5. 3. 9. 1 John 3. 5. 1 Ia. 5. 3. 5. mat. 8. 17.

Col. 3. 18. Eph. 5. 22.

1 Tim. 2. 9.

Gen. 18. 12. Or, misters

whiles

Rom. 13. 10. Eph. 4. 2. 1 Th. 3. 17.

Therefore we must renounce our former nature.

1 Ia. 5. 3. 10. 1 Th. 3. 17.

Rom. 6. 4. 1 Th. 4. 2. 3. 5. 1 Th. 3. 8.

1 Th. 12. 1.

1 In this their infancie & newe coming to Christ, he wil-

lentheth to take heed lest for

therefore milke, which is the first

beginnings of learning the fine-

ence word, they be not deceiued

by them which chop & change

in, and give payson in heade

thereof.

Or, the milke of vnderstanding

which v vnto-

us dect.

Rom. 1. 6. 1 Th. 1. 6.

Rom. 9. 3. 1 Meaning that

God hath ap-

pointed Christ to be chiefe and

head of his Church.

1 Th. 1. 8. 22. 1 Th. 2. 1. 42.

1 Th. 2. 11. 1 Th. 2. 11.

1 Th. 2. 11. 1 Th. 2. 11.

1 Th. 2. 11. 1 Th. 2. 11.

1 Th. 2. 11. 1 Th. 2. 11.

1 Th. 2. 11. 1 Th. 2. 11.

a But willingly do your dutie: for your condition is not the worse for your obedience.

1. Cor. 7. 3.

b By neither keeping them too strait, nor in giving them too much libertie.

c Taking care, and providing for her.

d Man ought to love his wife, because they lead their life together, also for that he is the weaker vessel, but chiefly because that God hath made them as it were fellow heires together of life everlasting.

e For they cannot pray when they are at disaffection.

Pro. 17. 19.

20. 32.

mar. 5. 39.

rom. 12. 17.

2. thess. 5. 15.

f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgive our brethre a small fault?

Gal. 3. 13.

1. a. 1. 16.

g Take vengeance on him.

Mat. 5. 10.

h That is, when they thinke to make you afraid by their threatenings.

1. a. 8. 13.

i Give him praise & deped on him

Chap. 2. 12.

Rom. 5. 6.

heb. 9. 5. 28.

k By the power of God. I Christ being from the beginning heade and gouernour of his Church, came in the daies of Noe, not in bodie, which then he had not, but in spirit, and preached by the mouth of Noe, for the space of 120. yeeres to the disobedient, which would not repent, and therefore are now in prison reserved to the last iudgement, Gen. 6. 14. mat. 24. 38. Luke 17. 26. Or persons. Or, the taking to witness of a good conscience. Heb. 1. 3.

whiles pe doe well, not being a fraide of any terror.

7 Likewise pe husbandes, dwell with them as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessel, euen as thy which are heires together of the grace of life, that pour prayers be not interrupted.

8 Finally, be ye al of one minde: one suffer with another: loue as brethren: be puris full: be courteous.

9 Not reuenging euill for euill, neither re buke for rebuke: but contrariwise blesse, knowing that pe are thereunto called, that ye should be heires of blessing.

10 For if any man long after life, and to see good dayes, let him reframe his tongue from euill, and his lippes that they speak no guile.

11 Let him eschewe euill, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde is vpon them that doe euill.

13 And who is it that wil harme you, if ye follow that which is good?

14 Notwithstanding blessed are ye, if ye suffer for righteousness sake. Pea. 34. 12.

15 But sanctifie the Lorde God in your hearts: and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you.

16 And that with meeknesse & reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, just for the vniuersall, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

19 By the which he also went, & preached vnto the spirits that are in prison.

20 Which were in time passed disobedient, when once he long suffering of God abode in the daies of Noe, while the arke was preparing, wherein fewe, that is, eight soules were saved in the water.

21 To the which also the figure that now laneth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Jesus Christ.

22 Which is at the right hande of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorted men to craie from selfe, 2 To spend no more time in vice, 3 To be sober and apt to pray.

8 To loue each other. 12 To be patient in trouble.

15 To be ware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

17 As much then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde which hath ceased from sinne.

2 That he henceforth arde shoulde line (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lutes, drunkennesse, in gluttonie, drunkenings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesses of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the ende of all things is at hande. Be ye therefore sober, and watching.

8 But above all things haue fervent loue among you: for loue couereth the multitude of sinnes.

9 Be ye harberous one to another, without grudging.

10 Let euery man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the abilitie which God ministreth, that God in all things may be glorified through Jesus Christ, to whom is praise & dominion for ever, and ever, Amen.

12 Dearly beloved, thinke it not strange concerning the fire triall, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioice, in as much as ye are partakers of Christs sufferings, that when his glorie shall appeare, ye may be glad and reioice.

14 If ye be dailed vpon for the name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on thre 4 part is enis spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thief, or an euill doer, or as a bulle doer in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalf,

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

Or, body.

Eph. 4. 22.

b Although the wicked thinke this Gospel, and vsee you that embrace it: yet hath it bene preached to the of time past,

which now are dead, to the instant that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel.

Pro. 20. 13.

c As hate mouth vs to reprocche our brother when he offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they be neuer many.

Rom. 12. 13.

heb. 13. 2.

Rom. 12. 6.

psal. 2. 14.

Mat. 5. 10.

d That is, by the iudiciall.

On punishment.
Ier. 25. 29.
Iob 21. 31.

Prov. 11. 21.
As concerning this life where he is punished,

By elders he understandeth all them which preach, teache, or minister in the Church.
He Christ
Over which is committed unto you, as much as in you lieth.

In that he declared himselfe lust and faithfull in accomplishing his promises by Christ.

17 For the time is come, that iudgement must begin at the house of God. If it first begin at us, what shall the ende be of them which obey not the Gospel of God?
18 And if the righteous scarcely be saved, where shall the ungodly and the sinners appeare?
19 Wherefore let them that suffer according to the will of God, commit their soules to him in well hoping, as unto a faithful Creator.

CHAP. V.

The due tie of Pastour, is to feed the flocke of Christ, & what reward they shall have if they be diligent.
5 Hee exhorteth yong persons to submit themselves to the elders, & to be sober, & to watch that they may resist the enemy.

The elders which are among you, I beseech which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,
2 Feede the flocke of God, which dependeth upon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:
3 Not as though ye were Lords over Gods heritage, but that ye may be ensamples to the flocke.
4 And when the chiefe shepherds shall appeare, ye shall receive an incorruptible crowne of glory.
5 Likewise ye pounge, submit your selves unto the elders, and submit your selves

every man one to another: *Becke your selves inwardly in lowliness of minde: for God resisteth the pious, and giveth grace to the humble.*

Humble ¹ your selves therefore under the mighty hande of God, that he may exalt you in due time.

² Cast all your care on him: for he careth for you.

³ Be sober and watch: for your adversaries salue the devil as a roaring lion walketh about, seeking whom he may devour:

⁴ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world.

⁵ And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirme, strengthen and stablish you.

⁶ To him be glory and dominion for ever and ever. Amen.

⁷ By Epiphanius a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

⁸ The Church that is at Babylon elected together with you, saluteth you, & saith thus to you.

⁹ Greete pee one another with the kisse of loue. Peace be with you all which are in Christ Jesus. Amen.

Rom. 12. 10.

Iames 4. 6.

Iames 4. 10.

Psal. 55. 22.

1 Cor. 12. 11.

1 Cor. 12. 11.

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1 Cor. 12. 11.

The second Epistle generall of Peter.

THE ARGUMENT.

The effect of the Apostle here, is to exhort them which have once professed the true faith of Christ, to stande to the same even to the last breath: also that God by his effectuall grace towards men, moueth them to holynesse of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly: wherefore by godly life, he beinge now almost at deathes doore, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written unto them) but lifting their eyes toward heaven, as they be taught by the Gospel, whereof he is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heaven to be the sonne of God, as likewise the Prophets testified. And lest they should promys to themselves quietnes by professing the Gospel, he warneth them both of troubles which they should sustain by the false teachers, & also by the mockers & contemners of religion, whose manners and trade he lively setteth forth as in a jable: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his coming, and to perseue themselves vsposited against the same.

CHAP. I.

Forasmuch as the power of God hath given them all things pertaining unto life, he exhorteth them to flee the corruption of worldly lusts.
10 To make their calling sure with good works, & fruites of faith.
11 He maketh mention of his owne death.
17 Declaring the Lord Jesus to be the true Sonne of God: as he himselfe had scene upon the mount.

Imon Peter a servant and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the righteousnes of our God and Saviour Jesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Jesus our Lord,

3 According as his godly power hath given unto vs all things that pertaine unto life and godlines, ⁴ through the knowledge of him that hath called us unto glory and vertue.

⁵ Whereby most great, and precious promises are given unto us, that by them we should be partakers of the godly nature, in that we flee the corruption, which is in the world through lust.

⁶ Therefore give euen all diligence thereto: to hope moreouer, to vertue with your faith: and with vertue, knowledge:

glorie. ⁷ We are made partakers of the diuine nature, in that we flee the corruption of the world: as Paul writeth, are deade to sinne and are not in the flesh. ⁸ Godly manner.

He speaketh

of Christ as he

is God and Sa-

uiour.

c That is, salu-

dation.

d The summe of

our saluation &

religion is to be

led by Christ to

the Father, who

calleteth vs in the

Sonne.

As, through his

glorie.

e We are made partakers of the diuine nature, in that

we flee the corruption of the world: as Paul writeth, are

deade to sinne and are not in the flesh. f Godly manner.

6 And

g The Greeke word signifieth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heavenly things which are farre off, purblind, or fardblind, h Albeit it be sure in it selfe forasmuch as God cannot change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God eleceth, calleth, sanctifieth, and iustificeth vs. i For God will ever vpholds you, k In this body, l Cor. 5. 3, 4. John. 21. 18. m Cor. 1. 17, and 2. 1. n Or, sophistical and craftie, Math. 17. 5. o For by Christs presence it was for the time holy. p That is, the doctrine of the Prophets, n A peritit knowledgethen vnder the Lawe. o Meaning, Christ the sunne of iustice, by his Gospel. p 2. Ion. 3. 16. p Commeth not of men. Or, interpretation.

- 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines: and with godlines, brotherly kindnes: and with brotherly kindnes, loue.
- 7 And with brotherly kindnes, brotherly kindnes: and with brotherly kindnes, loue.
- 8 For if these things bee among you, and abound, they will make you that ye neither shall be idle, nor without fruit in the knowledge of our Lord Jesus Christ.
- 9 For hee that hath not these things, is blinde, and can not see farre off, and hath forgotten that he was purged from his olde finnes.
- 10 Wherefore, brethren, giue rather diligence to make you calling and election sure: for if ye doe these things, ye shall neuer fall.
- 11 For by this means an entering shall be ministered vnto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.
- 12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and bee stablished in the present truth.
- 13 For I thinke it mete as long as I am in this tabernacle, to stirre you by putting you in remembrance,
- 14 Seeing I knowe that the time is at hande that I must lay downe this my tabernacle, euen as our Lord Jesus Christ hath shewed me.
- 15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.
- 16 For wee followed not *deceivable fables, when we opened vnto you the power, and coming of our Lord Jesus Christ, but with our eyes we saw his maiestie:
- 17 For he received of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am well pleased.
- 18 And this voyce we heard when it came from heauen, bring with him in the holy mount.
- 19 We haue also a most sure word of the Prophets, to the which ye doe wel that ye take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts,
- 20 So that ye first knowe this, that no prophetic in the Scripture is of a private motion.
- 21 For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

- 1 **B**ut there were false prophets also among the people, euen as there shalbe false teachers among you: which will upbraid you in damnable heresies, eschewing the Lord, that hath bought them, and bring vpon them selues swift

damnation.

2 And many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with faulced wordes make *marchandise of you, whose iudgement long agoe is not farre off, and their damnation shalbe rych.

4 For if God spared not the *Angels, that had sinned, but cast them downe into hel: & deliuered their men chaynes of darkness, to be kept vnto damnation:

5 Neither hath spared he the olde world, but saued *Aoe the right person for a preacher of righteousness, and brought in the flood vpon the world of the vngodly.

6 And *turned the cities of Sodom and Gomorreh into ashes, condemned them and ouerthrowe them, and made them an ensample vnto them that after should liue vngodly.

7 And distressed iust Lot vered with the vncleane comersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing & hearing, vered his righteous soule from day to day with their vnlawfull doings.)

9 The Lord knoweth to deliuer the godly out of temptation, & to reserve the vniuert vnto the day of iudgement to be punished:

10 And chiefe them that walke after the flesh, in the lust of uncleannes, and despise the gouernement, which are presumptuous, and stande in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Where as the Angels which are greater both in power and might, giue not rebellion iudgement against them before the Lord.

12 But these, as byrte beastes, led with sensualitye and made to bee taken, and destroyed, speake euill of those things to which they knowe not, and shall perish through their owne corruption.

13 And shall receiue the wages of vnrigheteousnesse, as they which count it pleasure to liue deliciouly for a season. Spots they are and blotches, & deluting themselves in their deceiuing, in feasting with you.

14 Having eyes full of adulterie, and that can not cease to sinne, beguiling vnklaue soules: they haue heartes exercised with couetousnesse, cursed children.

15 Which forsaking the right way, haue gone astray, following the way of *Balaam, the sonne of Beor, which loured the wages of vnrigheteousnesse.

16 But hee was rebuked for his iniquitie: for the dunne asse speaking with mans voyce, forbad the foolishnes of the prophet.

17 These are welles without water, & cloudes caried about with a tempest, to whom the blacke darkenes is reserved for euer.

18 For in speaking swelling wordes of basenitie, they beguile with wantonnesse through the lusts of the flesh them that were but a weep.

Or, in false and vniuert.

a This is evidently seen in the Pope and his Priests, which by lies and ceremonies sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Isa. 4. 18. Jude. 6. Gen. 7. 1. Gen. 19. 14, 15. Gen. 19. 16. 1. King. 22. 12. Job. 1. 12.

b Albeit the angels condemne the vices and iniquities of wicked magicians, yet they blame not the authoritie and power which giue them of God.

c As beastes without reason or wit, follow whicheuer name leade them.

so these wicked men deliuered of the Spirit of God, only seek to fulfill their sensualitye, as they are vnklaue.

as they are vnklaue, and appointed to this iudgement, so they fall into the snares of destruction.

d For in your holy assemblies they sit as members of the Church, whereas in deede they be but spots, and so deceiue you.

reade Iude. 12. Num. 22. 33. Jude. 12.

e They haue some appearance outward, but within they are drie and barren, or as most they call were but a weep.

were cleane escaped from them, which are
wapped in error,

19 Promising vnto them libertie, & who
are themselves the seruantes of corruption:
foi of whome sooner a man is overcome,
euen vnto the same is he in bondage.

20 * Foi if they, after they haue escaped
from the filchinesse of the world, through
the knowledge of the Lord, & of the Ba-
nour Iesus Christ, are yet tangled again
therein, and overcome, the latter ende is
woise wch them then the beginning.

21 Foi it had bene better foi them, not to
haue knowen the way of righteousness,
then after they haue knowen it, to turne
from the holp commendaement given vnto
them.

22 But it is come vnto them, according
to the true pioushe. * The dogge is re-
turned to his owne vomit: and, The sow
that was washed, to the mallowing in
the myer.

CHAP. III.

3 He sheweth the impetie of this which mocke
at Gods promises. 7 After vnto the end of the
world shalbe. 8 That they prepare thins there-
unto. 6/ Pho they are which abuse the writings
of S. Paul, and the rest of the Scriptures. 18 Con-
cluding vnto eternal shames to Christ Iesu.

THIS second Epistle I now write vnto
you, beloved, wherewith I turne
by, and to a true pure minde,

2 To call to remembrance the wordes, which
were to be of the holp Prophets,
and also the commaundement of vs the
Apostles of the Lord and Banour.

3 * This first vnderstande, that there shall
come in the last dayes, innoers, which
will walke after their lustes.

4 And say, Where is the promise of his
comming? foi since the fathers died, all
things continue alike from the beginning
of the creation.

5 Foi this they willingly know not, that
the heauens were of olde, and the earth
that was of the water and by the water,
by the word of God.

6 Wherfoze the world that then was, pe-
rished, overflowed with the water.

7 But the heauens & earth, which are now,

are kept by d Came to day in foye, & refers
ned vnto fire against the day of iudges
ment, & of the destruction of vngodly mis-
demeanors.

8 Dearely beloved, be not ignoant of this
one thing, that one day is with the Lord,
as a thousand yeres, and a thousand
yeres, as one day.

9 The Lord is not slacke concerning his
promise (as some men count slacknes) but
is patient toward vs, and * would haue
no man to perish, but would all men to
come to repentance.

10 * But the day of the Lord will come as
a thief in the night, in the which the hea-
uens shall passe away with a noyse, and
the element shall melt with heate, and the
earth with the workes, that are therein,
shall be burnt vp.

11 Being therefore of all these things must
be dissolued, what manner persons ought
pe to be in holy conuersation & godlines,

12 Looking foi, and hastning vnto the com-
ming of the day of God, by the which the
heauens being on fire, shall be dissolued,
and the elements shall melt with heate:

13 But wee looke foi newe heauens, and
a newe earth, according to his promise,
wherin dwelleth righteousness.

14 Wherfoze, beloved, seeing that pe looke
foi such things, be diligent that pee may
be found of him in peace, without spot
and blameless.

15 * And suppose that the long suffering of
our Lord is saluation, euen as our be-
loved brother Paul according to the wis-
dome given vnto him wrote to you,

16 As one that in all his Epistles speaketh
of these things: among the which some
things are harder to be understood,
which they that are vniuersal and vni-
stable, peruerse, as they doe also other
Scriptures vnto their owne destruction.

17 But therefore beloved, seeing pe knowe
these things before, beware, least pe be al-
so plucked away by the error of a wic-
ked, and fall from your owne steadfastnes.

18 But growe in grace, & in the knowledge
of our Lord and Banour Iesus Christ
to him be glorie both now and foi euer
more, Amen.

Psal. 90. 4.
Eccl. 3. 12.

1. Ioh. 2. 1.

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The first Epistle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doth consist only in
Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can
believe in Christ, vntill he dothendeuor himself to keepe his commaundements, which thing
being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, & to try
the spirits. Last of all he doth earnestly exhort them vnto brotherly loue, & to beware of deceiuers.

CHAP. I.

2 True vnto the end of the world of God. 7 The
blood of Christ is the purgation of sinne. 10 No man
is without sinne.

THAT which was a from the be-
ginning, which we haue heard,
which we haue seen with our
eyes, which we haue touched with
our hands haue handled of the Word

* of life,
(foi) the life appeared, and we haue seen
it, and haue witnessed, and shew vnto you
the eternal life, which was * with the
father, and appeared vnto vs)

3 That, I say, which we haue seen, and
heard, declare we vnto you, that pe may
also haue fellowship with vs, and that we
together in Christ by sayth, should be the sonnes of God,

e Which giueth
life and had it in
himself, Ioh. 1. 4.

e Before all be-
ginning.

e The effect of
the Gospel is,

that we all
being ioyned

Iohn 3. 1.

The fruites of our faith must declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowship with thē which lie in sinne and darkenesse.

In an euil conscience, & without the feare of God,

That is, Christ with vs, and we with our selues.

Heb. 9. 14.

1. pet. 1. 19.

reuel. 1. 5. 1. King. 8. 46. 2. chron. 6. 36. prom. 20. 9. eccles. 7. 22. i. If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. *Or, doctrine.*

a. Christ is our onely aduocate and atonement: for the office of intercession and redemption are ioyned together b. That is, of the which haue embraced the Gospel by faith in all ages, legrees, and places: for there is no saluation without Christ.

c. That is, by faith and so obey him: for knowledge can not be without obedience, d. Whereby he loueth God: so that to loue God is to obey his worde.

Or, doctrine.

e. When the Law was giuen, f. Loue thy neighbour as thy selfe, is the olde commandment taught in the Law: but when Christ saith, So loue one another as I haue loued you,

he giueth a new commandment only as touching the forme, but not as touching the nature or substance of the precept. Chap. 3. 14.

our fellowship also may be with the Father, and with his Sonne Iesus Christ. And these thinges write wee vnto you, that your lope may be full.

This then is the message, which we haue heard of him, and declare vnto you, that God is light, & in him is no darkenesse. If we say that we haue fellowship with him, and walke in his darkenesse, we lie, and doe not truelie:

But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanse vs from all sinne.

If we say that we haue no sinne, we deceiue our selues and truely is not in vs. If we acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse.

If we say we haue not sinned, we make him a liar, and his worde is not in vs.

1. Iohn 3. 1. King. 8. 46. 2. chron. 6. 36. prom. 20. 9. eccles. 7. 22. i. If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. *Or, doctrine.*

CHAP. II.

1. Christ is our Aduocate, 10. Of true loue, & how it is tried. 18. To deuoure of Antichrist.

M^a babes, these thinges write I vnto you, that pee sinne not: and if as yett you haue an Aduocate with the Father, Iesus Christ, the Iust.

And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde.

And hereby we are sure that we knowe him, if we keepe his commandmentes.

He that saith, I know him, and keepeth not his commandmentes, is a liar, and the truely is not in him.

But he that keepeth his word in him is the loue of God perfect in deede: hereby we know that we are in him.

Hee that saith hee remaineth in him, ought euen so to walke, as hee hath walked.

Wherby, I write no newe commandment vnto you: but an olde commandment, which pee haue had from the beginning: the folde commandment is the worde, which pee haue heard from the beginning.

Againe, a new commandment I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

He that saith that he is in the light, and hateth his brother, is in darkenesse until this time.

He that loueth his brother, abideth in the light, and there is none occasiō of euil in him.

But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

Little childyen, I write vnto you, because you sinnes are forgiven you for his Names sake.

I write vnto you, fathers, because pee haue known him that is from the beginning. I write vnto you, pong me, because pee haue overcome the wicked.

I write vnto you, babes, because pee haue known the Father. I haue written vnto you, fathers, because pee haue known him, that is from the beginning. I haue written vnto you, pong men, because pee are strong, and the worde of God abideth in you, and pee haue overcome the wicked.

Loue not the worlde, neither the thinges that are in the worlde. If any man loue the worlde, the loue of the Father is not in him.

For all that is in the worlde (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the worlde.

And the worlde passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

Babes, it is the last time, as pee haue heard that Antichrist shal come, euē now are there many Antichrists: wherby we know that it is the last time.

They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

But pee haue an opmitment from him, that is Holy, & pee haue known all thinges.

I haue not written vnto you, because pee knowe not the truely: but because pee knowe it, and that no he is of the truely.

Who is a lyer, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

Whosoener denieth the Sonne, the same hath not the Father.

Let therefore abide in you the same which pee haue heard from the beginning. If that which pee haue heard fro the beginning, shal remaine in you, pee also shal continue in the Sonne, and in the Father.

And this is the promise that hee hath promised vs, euē eternall life.

These thinges haue I written vnto you, concearning them that deceiue you.

But the anointing which pee received of him, dwelleth in you: and pee neede not that any man teach you: but as the same anointing teacheth you of all thinges, and it is true, and is not lying, and as it taught you, pee shall abide in him.

And now, little childyen, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

If pee know that he is righteous, know pee that hee which doeth righteously, is boyme of him.

the holy Ghost and his ministers. *Or, in Christ.* u. By this name he meaneth the whole Church of Christ in generall.

CHAP.

CHAP. III.

The singular loue of God toward vs. 7 And beuvs vs a game ought to loue one another.

Behold, what loue the Father hath shewed on vs, that we should be called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Whosoer beloueth, now are we the sonnes of God, but yet it doth not appeare what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth him self, euen as he is pure. **4** Whosoer committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.

5 And we knowe that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoer abideth in him, sinneth not: whosoer sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.

8 Hee that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the soune of God, that he might looke the workes of the deuill.

9 Whosoer is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.

10 In this are children of God known, and the children of the deuill: whosoer doeth not righteousness, is not of God, neither he that loneth not his brother.

11 For this is the message, that ye heard from the beginning, that we should loue one another,

12 Not as Cain which was of the wicked, and slew his brother: and wherfore slew he him? because his owne workes were euill, and his brothers good.

13 Maquile not, my brethren, though the world hate you.

14 We knowe that we are translated from death vnto life, because we loue the brethren: he that loneth not his brother, abideth in death.

15 Whosoer hateth his brother, is a murderer: and we knowe that no murderer hath eternall life abiding in him.

16 Hereby haue we perceiued loue, that he liued downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoer hath this worlds good, & seeth his brother haue neede, and shutteth vs his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue only, but in deed and in truth.

19 For hereby we knowe that we are of the truth, and that before him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatsoer we aske, we receive of him, because we keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his commandment, that we beloue in the name of his Sonne Iesus Christ, and loue one another, as he gaue commandment.

24 For he that keepeth his commandments, dwelleth in him, & he in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 Heuvs the spirit of God may be knowen from the fruits of error. 7 Of the loue of God and of our neyghours.

1 Carely beloued, beloue not euery spirit, but trie the spirits whether they are of God: for many false prophetes are gone out into the world.

2 Hereby shall ye know the spirit of God, Euery spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom we haue heard, howe that he should come, and nowe already he is in the world.

4 Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loneth, is borne of God, & knoweth God.

8 He that loneth not, knoweth not God: for God is loue.

9 In this appeared the loue of God to vs, because God sent his onely begotten Sonne into the world, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 As man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world.

15 Whosoer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beloued the loue that God hath in vs. God is

John 15.7.

16.23.

mat. 21.23.

chap. 5.14.

John 6.29.

17.3.

John 13.34.

15.10.

a Them which boall that they haue the Spirit to preach or prophesie.

b Who being very God came from his Father and tooke vpon him our flesh. He that confesseth or preaches this truth, hath the Spirit of God, else not.

c He began to build the myserie of iniquitie.

d Satan prince of the world.

e With pure affection and obedience.

John 3.16.

f True it is, that God hath declared his loue in many other things, but herein hath passed al other.

g By his onely death.

John 1.18.

1. tim. 6.16.

h So that his confession proceedeth of faith.

i Or, toward vs. By inspiring it into vs.

loue, and he that dwelleth in loue, dwelleth in God, and God in him.

Herein is the loue perfect in vs, that we should haue belones in the day of iudgement: for as he is, euen so are we in this world.

There is no feare in loue: but perfect loue casteth out feare: for feare hath painefullnesse: and he that feareth, is not perfect in loue.

We loue him, because he loned vs first.

If any man say, I loue God, and hate his brother, he is a liar: for how can he that loneth not his brother, who he hath seene, loue God whom he hath not seene?

And this commandement haue we of him, that he which loneth God, should loue his brother also.

CHAP. V.

Of the fruits of faith, 14. 20. The office, authority & diuinitie of Christ. 21. Against images.

Whofoener beleeueth that Iesus is the Christ, is a boine of God and receiue one that loneth him which begeth, to nerth him also which is begotten of him.

In this we know that we loue the children of God, when we loue God; and keepe his commandments.

For this is the loue of God, that we keepe his commandments: and his commandments are not grievous.

For all that is boine of God, ouercometh the world: this is the victory that ouercometh the world, euen our faith.

Who is it that ouercometh the world, but he which beleeueth that Iesus is the boine of God?

This is that Iesus Christ that came by water and blood, not by water onely, but by water and blood: and it is the spirit that beareth witness: for the spirit is a truth.

For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

And there are three, which beare record in the earth, the spirit, and the water and the blood: and these three agree in one.

If we receiue the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne.

He that beleeueth in the Sonne of God, hath the witness in himselfe: he that beleeueth not God, hath made him a liar, because hee belieneth not the recoide, that God witnessed of his Sonne.

And this is the recoide, that God hath giuen vnto vs eternal life, and this life is in his Sonne.

He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

These things haue I written vnto you, that beleeue in the name of the Sonne of God, so ye may know that ye haue eternal life, and that ye may beleeue in the name of the Sonne of God.

And this is the assurance, that we haue in him, that if we aske any thing according to his will, he heareth vs.

And if wee knowe that he heareth vs, what seener we aske, we knowe that we haue the petitions that we haue desired of him.

If any man see his brother sinne a sinne, that is not vnto death, let him aske, and hee shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldest pray for it.

All vnirighteousnesse is sinne, but there is a sinne not vnto death.

We knowe that whofoener is boine of God, sinneth not: but he that is begotten of God, keepeth himselfe, and the wicked toucheth him not.

We knowe that we are of God, and the whole world lieth in wickednesse.

But we knowe that the Sonne of God is come, and hath giuen vs a munde to know him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is verie God, and eternal life.

Babes, keepe your selues from idolaters, Amen.

Iohn 3. 16. Of God.

Mat. 7. 7. & 11. 22. chap. 3. 12.

In Although e-

very sinne be to

death, yet God

through his

mercie pardo-

neeth his in his

Sonne Christ,

Mat. 12. 31. mar.

3. 19. Luke, 12. 10.

As theis is

whom God doth

for sake that

they fall into

utter despaire,

ke. Giueeth not

himselfe so ouer

to sinne, that he

forgetteth God.

I Takeeth heed

that he sin not.

m That is, Satan,

in With a mortal

wound.

o That is, all

men generally,

as of themselves

lie as it were

buried in euill,

Luke, 14. 45.

p Christ verie

God.

q Meaning, fro

every forme and

fashion of thing

which is set vp

for any deuotion

to worship God,

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4. Reioycing that her children walke in the truth, 5. And exhorteth them vnto loue, 7. Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8. Prayeth them to continue in the doctrine of Christ, 10. And to haue nothing to doe with them that bring vs the true doctrine of Christ Iesus our Saviour.

*Or, vnto this and noble.

a According to godlinesse & not with any worldly affection.



The Elder to the elect Ladie, and her children, whom I loue in the truth: and not I only, but also all that haue known the truth.

For the truthe sake which dwelleth in vs, and shall abide with vs for euer.

Grace be with you, mercie and peace

from God the Father, and from the Ioyd Iesus Christ the Sonne of the Father, with a true and loue.

I reioiced greatly, that I founde of thy children walking in the truth, as we haue receiued a commandement of the father.

And nowe beleeue I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had fro the beginning, that we loue one another.

And this is the loue, that we should walke after his commandements. This com- mandement is, that as ye haue heard from the beginning, ye should walke in it.

For many deceiuers are entred into the world, which confesse not Iesus Christe to be come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Anke

b We can not

receiue grace

of God, except

we haue the true

knowledge of

him, of which

knowledge

loue proceedeth.

c According to

Gods word.

Iohn 1. 12.

Or, desire.

d By suffering
our selves to be
seduced,
e He that pas-
sith the limits
of pure doctrine.

8 Iooke to your selves, that wee lose not
the things which we haue done, but that
we may receive a full reward.
9 Whosoever transgresseth, and abideth
not in the doctrine of Christ, hath not
God. He that continueth in the doctrine
of Christ, he hath both the Father and
the Sonne.

10 If there come any vnto you, and bring
not this doctrine, receive him not to

house, neither bid him, God speake.
11 For he that biddeth him, God sende,
is partaker of his euill deedes. Although
I had many things to write vnto you,
yet I would not write with paper and
pynke: but I trust to come vnto you, and
speake mouth to mouth, that our ioye
may be full.

12 The finnes of thine elect after grates
thee, Amen.

f Haue nothing
to do with him,
neither shewe
him any signe of
familiaritie or
acquaintance.

Or, vnto thee.

Reu. 16. 17.

The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the truth, 8
Exhorteth them to be lauing vnto the poore Chris-
tians in their persecution, 9 Sheweth the unkind
dealing of Diotrophes, 12 And the good report of
Demetrius.

1 I Write vnto the beloued
Gaius, to whom I loue in the
truth.

2 Beloued, I wish chiefly that
thou prosperedst and faredst well, as thy
soule prospereth.

3 For I reioiced greatly when the bies-
then came, and testified of truth that is
in thee: how thou walkest in the truth.

4 I haue no greater ioy then this, that is,
to heare that my finnes walke in a veritie.

5 Beloued, thou dost faithfully whatsoe-
uer thou doest to the biethen, and to
strangers.

6 Which bare witness of thy loue before
the Churches. Whome if thou bringest
on thy iourney, as it becometh accord-
ing to God, thou shalt doe well.

7 Because that for his names sake they
went forth, and tooke nothing of the
Gentiles.

8 We therefore ought to receive such, that
we might be helpers to the truth.

9 I wrote vnto the Church: but Diotro-
phes which loueth to haue the preui-
lence among them, receiveth vs not.

10 Wherefore if I come, I will declare his
deedes which he doth, pattering against
vs with malicious wordes, and not
therewith content, neither he himselfe
receiveth the biethen, but forbiddeth
them that would, and thrusteth them
out of the Church.

11 Beloued, follow not that which is euil,
but that which is good: he that doeth
well, is of God: but he that doeth euil,
hath not seene God.

12 Demetrius hath good report of all men,
and of the truth it is testified, and we our
selues beare recorde, and we knowe that
our record is true.

13 I haue many things to write: but I
will not with pynke & pen write vnto thee.

14 For I trust I shall shortly see thee, and
we shall speake mouth to mouth. Grace
be with thee. The friends salute thee.
Greete the friends by name.

a That is, in
godly conser-
uation, as they
which haue
both the know-
ledge and feare
of God.
b By keeping
hospitalitie.
c If thou furni-
shest them with
necessaries to-
ward their iour-
ney, knowing
that the Lord
saith, He that
receueth you, he
receueth me.

Or, for ever.

The general Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiues, which goe about
to drawe away the hearts of the simple people from the truth of God, and willett them to
haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers
examples of the Scriptures, what horrible vengeance is prepared for them: finally hee com-
forteth the faithful, and exhorteth them to perseuer in the doctrine of the Apostles of Iesus
Christ.

1 I, Iude a seruant of Ie-
sus Christ, a brother of
James, to them which
are called & sanctified of
God the Father, and
referred to Iesus Christ:
Mercie vnto you, and
peace and loue be multiplied.

2 Beloued, when I gaue all diligence to
write vnto you of common saluation,
it was needful for me to write vnto you,
to exhort you, that ye should earnestly
contend for the maintenance of the faith,
which was once giuen vnto the Saints.
3 For there are certaine men crept in
which were before of olde condemned to

this condemnation: wicked men, they
are which turne the grace of our God in
to wantonnes, and denie God the onely
Lord, and our Lord Iesus Christ.

4 I will therefore put you in remembra-
ce, forasmuch as ye once knewe this, howe
that the Lord, after that he had deliuered
the people out of Egypt, dedroped
them afterward which believed not.
The Angels also which kept not their
first estate, but left their owne habita-
tion, he hath referred in everlasting chains
vnder darkness vnto the iudgement of
the great day.

5 As Sodom and Gomorrah, and the ci-
ties about them, which in like manner
as they did, committed, and followed
strange helpe, are set forth for an ex-
ample, and suffer the vengeance of eter-
nall fire.

2 Pet. 2. 1.

Numb. 14. 37.

f Their inre-
dulitie was the
fountaine of al
their euill.

2 Pet. 2. 4.

Or, inuincible.

g I shall be-
lieue their careme
punishment.

Gen. 10. 24. 25.

h Most horri-
ble pollutiones.

a The faithful
are sanctified of
God the Father
in the Sonne by
the holy Ghost.
b That hee
should keepe
you, Iohn 17. 6.
c Against the
assaults of Satan
and heretikes.
d That hee
should keepe it
for ever.
e He confir-
meth their heart
against the con-
temners of religion
and Apostates, shewing
that such men trouble
not the Church at all
aduentures, but are ap-
pointed thereunto by
the determinate coun-
sell of God.

1 Which shewe themselves dull and impudent. It is most like that this example was written in some of those bookes of the Scripture which are nowe lost, Numb. 21. 14. ioh. 10. 13. 2. chro. 9. 29. 1 In Zecharie. 3. 1. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre this thing to God. 14 And Enoch also the seuerth from Adam, prophesied of such, saying, * 123e Gen. 4. 8. Num. 22. 23. n For as Core, Dathan and Abiram, rose vp and, spake against Moses, so doe these against him that are in authoritie. Num. 16. 1, 2. 3. 0 These were generall feales which the faithfull kept, partly to protest their brotherly loue, and partly to relieve the needie. Tertul. in Apolog. Chap. 39. p By the of God, or of his Church. 2. Pet. 2. 17. 1. 7. q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the providence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20. 31.

likewise notwithstanding these i deas iners also beside the flesh and belpise go vernement, and speake euill of them that are in authoritie. 9 Per Michael the Archangel, when he stood against the drin, and disputed about the body of Moses, durst not blame him with euill speaking, but said, The Lord rebuke thee. 10 But these speake euill of those thinges, which they knowe not: and what soeuer thinges they knowe naturally, as beastes, which are without reason, in those thinges they corrupt themselves. 11 Doe be vnto them: for they haue followed the wap of Cain, & are call alway by the deere of Balaams wages, and perill in the gainesayings of Coe. 12 These are spors in your feasts of charitie when they feast with you, without all feare, feeding themselves: * cloude they are without water, caried about of windes, corrupt trees, & without fruite, twice dead, & plucked by by the rootes. 13 They are the raging waues of the sea, foaming out their owne shame: they are wandering starres, to whom is reserved the blacknes of darkenesse for euer. 14 And Enoch also the seuerth from Adam, prophesied of such, saying, * 123e

hold, the Lord commeth with thousands of his Saints, 15 & give iudgement against all men, and to rebuke all the vngodly among them of all their wicked dooers, which they haue vngodly committed, & of all their cruell speakings, which wicked sinners haue spoken against him. 16 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake poudre thinges, hauing mens persons in admiration, because of a vantage. 17 But, ye beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, 18 Howe that they tolde you that there shoulde be mockers in the last time, which shoulde walke after their owne vngodly lustes. 19 These are makers of sectes, fleshly, hauing not the Spirit. 20 But, ye beloved, edifie your selues in your most holp faith, praying in the holp Ghost, 21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life. 22 And haue compassion of some, in putting difference: 23 And other saue with feare, pulling them out of the fire, and hare euen the garment spotted by the flesh. 24 Howe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glory with joy. 25 That is, to God only wise, our Saviour, be glory, and maiestie, and dominion, and power, both now and for euer, Amen.

ons which are as preparatiues, and accessaries to the same.

In vngodliness and misquitt. P/sal. 17. 10.

1. Tim. 4. 1. 2. Tim. 3. 1. 2. Pet. 2. 3. 1. Of regeneration.

f Some may be women with stonies, other by sharp reprooves to draw them out of danger, u He willen not only to cut off the euill, but also to take away all occasions

* Or, declared so Iohn.

The Reuelation of Iohn the Diuine.

THE ARGUMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophesies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forth the diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reprooueth: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sing like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichrist and strumper, vnder colour of faire speech and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoid this barious flatteries and bragges, whose ruine without mercie they shall see, and with the heavenly companies sing continual praises: for the Lambe is married: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enjoy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

g. These were heretikes which helde that wises should be common, & as some thinke, were named of one called Nicolas, of whom is writtē, Actes 6. 5, which was choſen among the Deacons.

h. Meaning the life euertall: thus by corporall benefices, he raisech them vp to consider spiritual blessings. i. This is thought to be Polycarpus, who was minister of Smyrna, 86. yeeres, as hee himselfe confessed before Herodes, when as he was led to be burned for Christs cause. k. The eternall Diuinitie of Iesus Christ is here most plainely declared, with his manhode, & victorie ouer death, to assure his that they shall not be overcome by death.

l. This was the perfection vnder J. Emperour Domitian.

m. In spiritual treasures.

n. They are not Abrahams children according to the faith.

o. Here he nameth the author of al our calamities, incouraging vs manfully to fight against him, in promising vs the victorie. p. The ende of affliction is, that we may be tried, and not destroyed. q. Signify he many times, as Gen. 3. 14. num. 14. 22, although there shall be comfort and release. r. The first death is the naturall death of the body, the seconde is the eternall death: from the which all are free that beleue in Iesus Christ, Iohn 5. 24. f. The word of God is the sword with two edges, Hebr. 4. 12. t. All townes and countreies whence Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached sincerely, nor manners right reformed. u. In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a fort. x. All such are like counsellors to Balaam, which for lucre perwade to idolatry or whoredome. Num. 23. 14 & 25. 1. n. And uoc common to all.

woykes of the Nicolaitans, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the tree of life, which is in the middes of the Paradiſe of God.

8 ¶ And vnto the Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is aliue.

9 I knowe thy woyses and tribulation, and povertie, (but thou art rich) and I knowe the blasphemie of them, which say they are Jewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuil shall cast some of you into prison, that he may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith vnto the Churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church which is at Pergamus write, This saith he which hath the sharpe sword with two edges.

13 I knowe thy woyses and where thou dwellest, euen where Satans throne is, and thou keepest my name, and hast not denieed my faith: euen in those daies when Antipas my faithfull martir was slain among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast three that mainteine the doctrine of Balaam, which taught Salathiel to ynt a stumbling blocke before the children of Israel, that they should eat of things sacrificed vnto idols, and commit fornication.

15 Euen so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the tree of life, which is in the Paradiſe of God.

giue him a white stone, and in the stone a new name written, which no man knoweth sauing he that receiveth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith he the Sonne of God, which hath his eyes like vnto a flame of fire, and his feet like fine bayle.

19 I knowe thy woyses and thy house, and thy seruice, and faith, and thy patience, and thy woyses, and that they are more at the last then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Jezabel, which calleth her self a Prophetesse, to teach and to breede in my seruants, to make them commit fornication, and to eat meates sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent of their things.

23 And I will kil her children with death, and all the Churches shall knowe that I am he which search the reins & hearts: and I will giue vnto euery one of you according vnto your woyses.

24 And vnto you I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowen the deepnes of Satans (as they speake) I will put vpon you none other burden.

25 But that which ye haue already, holde fast till I come.

26 For he that overcometh and keepeth my woyses vnto the ende, to him will I giue power ouer nations.

27 And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

¶ 17. 10. f. The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heavenly things, and was in deed drawn out of the deepe dungeon of hell: by such termes nowe the Anabaptistes, Libertines, Papistes, Arrians, &c. vse to beautifie their monstrous errors and blasphemies. g. The children of Jezabel. Chap. 2. 9.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith, & to watching, 12. ¶ It promises to them that perseure.

1 And vnto the Angel of the Church which is at Sardis, These things saith he that hath the seven Spirits of God, and the seven starres, I know thy woyses: for thou hast a name þat thou livest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I haue not found thy woyses perfect before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. If therefore thou wilt not watch,

Such a stone as was wont to be giuen vnto them that had gotten any victorie or prize in signe of honour, and therefore it signifies that one was cleared in iudgement. The new name also signifies, that one was renowned and honoured.

Or, alchemie. b. To helpe the Saints.

King. 16. 31.

As that harlot Jezabel mainteined strange religion, & exercised crueltie against the seruants of God,

so are there among them that doe the like.

d. They that consent to idolatry and false doctrine, commit spiritual whoredome,

whereof followeth corporall whoredome,

Hof. 4. 13.

c. Them that follow their own wayes,

San. 16. 7.

pl. 7. 9.

11. 10.

12. 10.

13. 10.

14. 10.

15. 10.

16. 10.

17. 10.

18. 10.

19. 10.

20. 10.

21. 10.

22. 10.

23. 10.

24. 10.

25. 10.

26. 10.

27. 10.

28. 10.

29. 10.

Or persons,

b by entering to idolaters, or els polluting their conscience with any will.

Chap. 10. 12.

and 21. 27.

philos. 4. 3.

Isa. 52. 23.

Isa. 52. 14.

c Which signifies that Christ hath al the power over the house of David, which is the Church, so that he may either receive or put out whom he will.

d Which is to advance the kingdom of God.

e I will cause them in thy sight to humble themselves, and to give due honour to God, and to his Sonne Christ.

f Let no man plucke them away which thou hast wonne to God: for they are thy crowne, as S. Paul writeth, saying, Be-then, ye are my joye and my crowne, Phil. 4. 1.

g That is,

h Of whom all creatures have their beginning. I Perswading thy selfe of that which thou hast not.

k Thus the hypocrites boast of their owne power, and do not understand their infirmities to seeke to Christ for remedie. I Suffer the eyes of mine understanding to be opened.

I will come on thee as a thiefe, and thou shalt not knowe what houre I will come upon thee.

4 Notwithstanding thou hast a fewe names pet in Sard, which have not defiled their garments: and they shall walke with me in white: for they are worthe.

5 He that overcommeth, shall be clothed in white apparel, and I will not put out his name out of the Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith unto the Churches.

7 And write unto the Angell of the Church which is of Philadelphia, These things saith he that is Holy and True, which hath the keye of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I knowe thy workes: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which cal themselves Jewes and are not, but doe lye: behold, I say, I will make them, that they shall come and worship before thy feete, and shall knowe that I have loved thee.

10 Because thou hast kept the worde of my patience, therefore I will deliver thee from the houre of temptation, which will come upon all the worlde, to trie them that dwell upon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that overcommeth, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the name of the cite of my God, which is the new Jerusalem, which cometh downe out of heauen from my God, and I will write upon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith unto the Churches.

14 And unto the Angell of the Church of the Laodiceans write, These things saith the Amen, the faithfull and true witnesse, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hot: I would thou werest colde or hot.

16 Therefore, because thou art lukewarme, and neither colde nor hot, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou saiest, I am rich, & increased with goods, and have made of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee, that thou shouldest buy of me golde tried by the fire, that thou mayest be made rich, & white raiment, that thou mayest be clothed, and that thy filthie nakednes do not appeare: and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore and amende.

20 Beholde, I stande at the doore, and knocke: If any man heare my voice and open the doore, I will come in unto him, and will suppe with him, and he with me.

21 To him that overcommeth, will I grant to sit with me in my throne, even as I have sate, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith unto the Churches.

CHAP. III.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting upon it, 3 And 4 a fire about it with 5 elders sitting upon them, and four beastes praising God day and night.

A After this I looked, and behold, a doore was open in heauen, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come up hither, & I will shewe thee things which must be done hereafter.

2 And immediatly I was raiused in the spirit, and behold, a throne was set in heauen, and one sate upon the throne.

3 And he that sate, was to look upon, like unto a Jasper Stone, and a Sardine, and there was a rainbowe rounde about the throne in sight like to an Emeraude.

4 And round about the throne were foure and twentie seates, and upon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, and had upon their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundings, and voices, and there were seven lampes of fire, burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glasse like unto crystal: & in the midst of the throne, & round about the throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beastes had each one of them six wings about him, & they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almightie, Which was, and Which is, and Which is to come.

9 And when those beastes gave glory, and honour, and thanks to him that sate on the throne, which lieth for ever & ever,

10 The foure & twentie Elders fell downe before him that sate on the throne, and worshipped him, that turneth for ever more, & call their crownes before the throne, saying,

g It is as cleare as crystal before the eyes of God, because there is nothing in it so litle that is hid from him.

h They are called Cherubims, Ezek. 10. 20. i We are hereby taught to give glory to God in all his workes, Isa. 6. 3. k They will challenge no authority, honour nor power before God.

233. III.

Pro. 3. 17.

hebr. 12. 5.

m Nothing more displeaseth God then indifferencie & coldnesse in religion, and therefore he will spew such out as are not zealous and fervent.

n In my seate to dwell, and to be partaker of mine heavenly joyes.

o Before that he make mention of the great afflictions of the Church, he setteth forth the maiestie of God, by whose will, wisdom and providence all things are created, and governed, to teach us patience, & he describeth the diuine and incomprehensible verue of God the Father, as chap. 5. 6. and the Sonne who is ioyned with him.

c By these are meant al the holy companie of the heauens.

d From the throne of the Father & the Sonne, proceedeth the holy Ghost, who having al but one

throne, declare them six wings about him, & they were the vnitie of the Godhead.

e The holy Ghost is as a lightning into vs that beleue, and as a fearful thander to the disobedient.

f The world is compared to a sea, because of the changes and vnstableness.

g Or, under the throne

h We are hereby taught to give glory to God in all his workes, Isa. 6. 3. k They will challenge no authority, honour nor power before God.

11 Thou

Chap. 5. 12.

11 Thou art ^a worthy, O Lord, to receive glory and honour, and power: for thou hast created all things, & for thy willes sake, they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure euangelists, the 24. Elders, and the Angels praise the Lambe, and doe him v^r worshippe, for the redemption and other benefices.

1 And I sawe in the right hand of him that satte vpon the throne, ^a a Booke writen within, and on the backside, sealed with ^b seven seales.

2 And I saw a strong Angel, which prayched with a loude voyce, Who is worthy to open the booke, and to looke the seales thereof?

3 And no man in heauen, nor in earth, neither vnder ^c earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders sayde vnto me, Weepe not: beholde, the ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doth signifie all the counsels and iudgements of God, which are onely known to Christ the Sonne of Dauid, veri. 5.
b That is, many.
c Gen. 49. 9.

e This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the world.
f That is, manifeste power.

g Signifying the fulnes of the spirit, which Christ powreth vpon all.
h The Angels honour Christ: he is therefore God.

i This declareth how the prayers of the faithfull are agreeable vnto God, read Acts 10. 4. and chap. 3. 3.

j Our Sauiour Iesus hath redeemed his Church by his blood shedding, and gathered it of all nations.
k 1. Pet. 2. 9.

l Not corporal.
m Dan. 7. 10.
n Chap. 4. 12.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, ^a stood a Lambe, as though he had bene killed, which had ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

7 And he came and tooke the Booke out of the right hand of him that satte vpon the throne.

8 And when he had taken the Booke, the foure beastes, and the foure and twentie Elders ^a fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ

He meaneth
by fire the grace
of God whereby
we are purged &
made cleane,
11. 6. 6.

He powreth
the graces of the
holy Ghost
into the hearts
of the faithfull,
f When this

grace is declar-
ed, marvellous
rebellions arise
against it by rea-
son of the wick-
ed, which can
neither abide to
heare their
sinner touched,
nor mercie
offred.

g That is pro-
clameth warre
against the
Church, & trou-
bles by false
doctrine, and so
admonisheth
them to watch.

h That is, the
most part of me
were seduced,
i Euen the very
elect were fore-
tried & proued.

k Divers sectes
of heretikes
were spread a-
broad in the
world.
l Meaning the
shipmasters,
and so them
that had any
government.
m That is, some
excellent mini-
sters of a church,
which shall cor-
rupt the Scrip-
tures.

n Which here signifie false and corrupt doctrine. o That is,
of Christ who is a sunne of iustice, meaning that men by boasting
of their works and merits obscure Christ and tread his death un-
der feet. p That is, of the Church. q Of the ministers and
teachers, which have not taught as they ought to doe. r These
are plagues for the contempt of the Gospel. f Horrible threat-
nings against the infidels and rebellious persons.

CHAP. IX.

1 The first and sixth Angel bloweth their trumpets: the
fourth falleth from heauen. 2 The locusts come out
of the smoke. 3 The fourth Angel bloweth his trumpet, and
the three parts of the waters were bound, and loosed, and the
third part of men is killed.

a That is, the Bi-
shops & mini-
sters, which for-
take the word
of God, & so fall out of heauen, and become angels of darkness.

much odours was giuen vnto him, that
he should offer with the prayers of all
Saints vpon the golden altar, which is
before the throne.

4 And the smoke of the odours with the
prayers of the Saintes, went vp before
God, out of the Angels hand.

5 And the Angel took the censer, and fil-
led it with a fire of the altar, and cast
it into the earth, & there were voyces,
and thundrings, and lightnings, and
earthquake.

6 Then the seven Angels, which had the
seven trumpets, prepared them selues to
blow the trumpets.

7 So the first Angel blew the trumpet,
and there was hail & fire, mingled with
blood, and they were cast into the earth,
and the third part of the trees was burnt,
and all greene grass was burnt.

8 And the second Angel blew the trum-
pet, & as it were a great mountaine, burn-
ing with fire, was cast into the sea, and
the third part of the sea became blood.

9 And the third part of the creatures,
which were in the sea, & had life, died, and
the third part of the ships were destroyed.

10 Then the third Angel blew the trum-
pet, and there fell a great starre from
heauen burning like a torch, and it fell
into the third part of the riuers, and into
the fountaines of waters.

11 And the name of the starre is called
wormewood: therefore the third part of
the waters became wormewood, and
many men perished of the waters, because
they were made bitter.

12 And the fourth Angel blew the trum-
pet, and the third part of the sunne
was smitten, and the third part of the
moone, & the third part of the starres,
so that the third part of the sun was
darkened: and the day was smitten, that
the third part of it could not shine, and like
the night.

13 And I behelde, and hearde one Angel
flieing through the middes of heauen,
saying with a loude voyce, Woe, woe,
woe to the inhabitants of the earth, be-
cause of the sounde to come of the trum-
pet of the third Angels, which were yet
to blow the trumpets.

and to him was giuen the ^b kepe of the ^b This authori-
bottomlesse pit.

2 And he opened the bottomlesse pit, and comitted to the
there arose the smoke of the pit. as the Pope, in signe
of smoke of a great foggage, and the sunne
and the ayre were darkened by the smoke
of the pit.

3 And there came out of the smoke ^c Abundance
curses vpon the earth, and vnto them
was giuen ^d power, as the scorpions of
the earth haue power.

4 And it was commanded them, that they
should not hurt the ^e grass of the earth,
neither any greene thing, neyther any
tree: but onely those ^f men which haue
not the seale of God in their foreheads.

5 And to them was commaunded that
they should not kill them, but that they
should be ^g tormented five moneths, and that
their paine should be as the paine that
commeth of a scorpion, when hee hath
stung a man.

6 Therefore in those dayes shall men
sleeke death, and shall not finde it, and
shall desire to die, and death shall flee from
them.

7 And the forme of the locusts was like
vnto horses prepared vnto battell, and
on their heads were as it were ^h crownes,
like vnto gold, and their faces ⁱ were like
the faces of men.

8 And they had heare as the heare of wo-
men, and their ^j feet were as the feet
of lions.

9 And they had habbergions, like to hab-
bergions of pyon: and the sound of their
wings was like the sounde of chafetes
when many hoises runne vnto battell.

10 And they had tailes like vnto scorpions,
and there were ^k stings in their
tailes, and their power was to hurt men
five moneths.

not destroy the elect, but such as are ordained to perdition.
h That is, the infidels, whom Satan blindeth with the effi-
cie of error, and so they are not saved.

i Though the elect be hurt, yet
they can not perish. j The elect for a certaine space and at
times are in troubles: for the great tribulation enduret from Ap-
ril to September, which is five moneths. l For at the begin-
ning of their affliction, as though as nothing but except
they come to the remedie, they perish. m That is, the
27. 10. ch. 9. 10. m Such is the terror of the vntolerating
conference, which hath no assurance of helpe, but feeleth
iudgement of God against it, when men embrace error, and re-
fuse the true simplicitie of Gods word. n That is, a
signe that the Popes clergy shall be proude, ambitious, bold,
foule, cruel, rebellious, stubborn, cruel, heretikes, and authors
of warre & destruction of the simple children of God. o They
pretend a certaine title of honour, which in deede they haue
nothing vnto them, as the priests by their crowne and litarge
apparel declare. p That is, they pretende great gentleness
and love: they are wise, politike, subtil, eloquent, and in worldly
craftiness passe all in all their doings. q That is, to
delicate, to please themselves to please the carnal
senses, signifying their oppression of the poore, and cruelty against
Gods children. f Which signifieth their hardness of heart
and obdination in their errors, with their assurance vnder the
protection of worldly princes. g For as though they had
wings, so are they lifted vp about the common sort of men and
esteemed most holy, and doe all things with rage and fiercenes.

u To infect and kill with their venomous doctrine.

CHAP. X.

1 I behelde, and hearde one Angel say, Come, and take the
book. 2 And I saw another Angel stand by the altar, and he
said, Take the book, and eat it: and thy belly shall be bitter, and
thy tongue shall be drunken with gall. 3 And I took the book,
and I ate it, and my belly was bitter, and my tongue was drunken
with gall. 4 And I say vnto them that heare the booke of the
prophecy of this booke, if any man shall add vnto these things,
God shall add vnto his plagues, and he shall be killed of the
same plagues which are written in this booke. 5 And if any man
shall take away from the words of the prophecy of this booke,
God shall take away his part, and he shall be killed of the
same plagues which are written in this booke. 6 And he that
testifieth these things, shall say, Amen. 7 And the voice which
I heard say, Come, and take the book, was the voice of many
Angels, saying, Amen. 8 And I saw another Angel stand by the
altar, and he said, Take the book, and eat it: and thy belly shall
be bitter, and thy tongue shall be drunken with gall. 9 And I
took the book, and I ate it, and my belly was bitter, and my
tongue was drunken with gall. 10 And I say vnto them that
heare the booke of the prophecy of this booke, if any man shall
add vnto these things, God shall add vnto his plagues, and he
shall be killed of the same plagues which are written in this
booke. 11 And if any man shall take away from the words of
the prophecy of this booke, God shall take away his part, and
he shall be killed of the same plagues which are written in this
booke. 12 And he that testifieth these things, shall say, Amen.

x Which is Antichrist the pope, king of hypocrites, & Satans ambassador. y That is destroyer for Antichrist the son of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword. z Which was the voyce of Christ, sitting on the right hand of the Father. a Meaning the enemies of the East Church, which should assist the Church of God, as did the Arabians, Saracins, Turkes, and Tartarians. b This signifieth the great readiness of the enemies. c Which signifieth their false doctrine and hypocrisie. d And therefore were iustly destroyed. *Revel. 15. 4. and 15. 5.*

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satans and Antichrist. b To say in all their troubles, the faithful are sure to have consolation in him. c Iesus Christ beat down the sinners of the world. d Iesus Christ is the light of the world, and the darkness of all corruptions. e Meaning the Gospel of Christ, which Antichrist hideth. f Meaning the Gospel which Antichrist hideth. g Meaning the Gospel which Antichrist hideth. h Meaning the Gospel which Antichrist hideth. i Meaning the Gospel which Antichrist hideth. k Meaning the Gospel which Antichrist hideth. l Meaning the Gospel which Antichrist hideth. m Meaning the Gospel which Antichrist hideth. n Meaning the Gospel which Antichrist hideth. o Meaning the Gospel which Antichrist hideth. p Meaning the Gospel which Antichrist hideth. q Meaning the Gospel which Antichrist hideth. r Meaning the Gospel which Antichrist hideth. s Meaning the Gospel which Antichrist hideth. t Meaning the Gospel which Antichrist hideth. u Meaning the Gospel which Antichrist hideth. v Meaning the Gospel which Antichrist hideth. w Meaning the Gospel which Antichrist hideth. x Meaning the Gospel which Antichrist hideth. y Meaning the Gospel which Antichrist hideth. z Meaning the Gospel which Antichrist hideth.

11 And they have a king over them, which is the Angel of the bottomlesse pit, whose name is Sycheweis, y Abaddon, and in Greek he is named Apollyon.
12 One woe is past, and behold, yet two woes come after this.
13 And the first Angel blew the trumpet, & I heard a voice from the four corners of the golden altar, which is before God.
14 Saying to the first Angel, which blew the trumpet, loose the four Angels, which are bound in the great river Euphrates.
15 And the four Angels were loosed, which were prepared at an hour, at a day, at a moneth, and at a peare, to slay the third part of men.
16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.
17 And thus I saw the horses in a vision, and then that sat on them, having fire, habbergions, and of Jacinth, & of hyacinth, & the heads of the horses were as the heads of lions: & out of their mouthes went forth fire & smoke and hyacinth.
18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the hyacinth which came out of their mouthes.
19 For their power is in their mouthes, and in their tails: for their tails were like unto serpents, & had heads, wherewith they hurt.
20 And the remnant of the men, which were not killed by these plagues, repented not of the works of their hands that they should not worship devils, and idols of golde, & of silver, & of brasse, & of stone, and of wood, which neither can see, neither heare, nor goe.
21 Also they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open, & I saw him when he stood on the right side of the altar. 2 And I saw him when he stood on the right side of the altar. 3 And I saw him when he stood on the right side of the altar. 4 And I saw him when he stood on the right side of the altar. 5 And I saw him when he stood on the right side of the altar. 6 And I saw him when he stood on the right side of the altar. 7 And I saw him when he stood on the right side of the altar. 8 And I saw him when he stood on the right side of the altar. 9 And I saw him when he stood on the right side of the altar. 10 And I saw him when he stood on the right side of the altar. 11 And I saw him when he stood on the right side of the altar. 12 And I saw him when he stood on the right side of the altar. 13 And I saw him when he stood on the right side of the altar. 14 And I saw him when he stood on the right side of the altar. 15 And I saw him when he stood on the right side of the altar. 16 And I saw him when he stood on the right side of the altar. 17 And I saw him when he stood on the right side of the altar. 18 And I saw him when he stood on the right side of the altar. 19 And I saw him when he stood on the right side of the altar. 20 And I saw him when he stood on the right side of the altar. 21 And I saw him when he stood on the right side of the altar.

the seven thunders have spoken, & wrote them not.
5 And the Angel which I saw stand upon the sea, & upon the earth, lift up his hand to heaven.
6 And I saw him when he stood on the right side of the altar. 7 And I saw him when he stood on the right side of the altar. 8 And I saw him when he stood on the right side of the altar. 9 And I saw him when he stood on the right side of the altar. 10 And I saw him when he stood on the right side of the altar. 11 And I saw him when he stood on the right side of the altar. 12 And I saw him when he stood on the right side of the altar. 13 And I saw him when he stood on the right side of the altar. 14 And I saw him when he stood on the right side of the altar. 15 And I saw him when he stood on the right side of the altar. 16 And I saw him when he stood on the right side of the altar. 17 And I saw him when he stood on the right side of the altar. 18 And I saw him when he stood on the right side of the altar. 19 And I saw him when he stood on the right side of the altar. 20 And I saw him when he stood on the right side of the altar. 21 And I saw him when he stood on the right side of the altar.

Which signifieth y the ministers ought to receive the word in to their hearts, & to have grave & deepe iudgement, & diligently to studie, and with zeale to utter it. p Signifying that albeit that the minister have consolation by the word of God, yet shall he have sore and grievous enemies, which shall be troublesome unto him. q Not onely in his lifetime, but that this booke after his death should be a preaching unto all nations.
a The temple is destroyed, & the sanctuary is raised up by the Lord. b The temple is destroyed, & the sanctuary is raised up by the Lord. c The temple is destroyed, & the sanctuary is raised up by the Lord. d The temple is destroyed, & the sanctuary is raised up by the Lord. e The temple is destroyed, & the sanctuary is raised up by the Lord. f The temple is destroyed, & the sanctuary is raised up by the Lord. g The temple is destroyed, & the sanctuary is raised up by the Lord. h The temple is destroyed, & the sanctuary is raised up by the Lord. i The temple is destroyed, & the sanctuary is raised up by the Lord. k The temple is destroyed, & the sanctuary is raised up by the Lord. l The temple is destroyed, & the sanctuary is raised up by the Lord. m The temple is destroyed, & the sanctuary is raised up by the Lord. n The temple is destroyed, & the sanctuary is raised up by the Lord. o The temple is destroyed, & the sanctuary is raised up by the Lord. p The temple is destroyed, & the sanctuary is raised up by the Lord. q The temple is destroyed, & the sanctuary is raised up by the Lord. r The temple is destroyed, & the sanctuary is raised up by the Lord. s The temple is destroyed, & the sanctuary is raised up by the Lord. t The temple is destroyed, & the sanctuary is raised up by the Lord. u The temple is destroyed, & the sanctuary is raised up by the Lord. v The temple is destroyed, & the sanctuary is raised up by the Lord. w The temple is destroyed, & the sanctuary is raised up by the Lord. x The temple is destroyed, & the sanctuary is raised up by the Lord. y The temple is destroyed, & the sanctuary is raised up by the Lord. z The temple is destroyed, & the sanctuary is raised up by the Lord.

i That is, by God with whom Christ by his divinitie is equal. k The faithful shall vnderstand and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and also the glory of y iust at the resurrection. l As S. Iohn vnderstand this by revelation, so is the same reucaled to the true preachers to discover the Pope, and Antichrist. m Meaning, Christ. n That is, the holy Scriptures, which declare that the minister must receive the word at the hands of God, before he can preach them to others. *Ezek. 3. 1.*

a Which declareth that Christ Iesus will build his Church, and not have it destroyed. b The temple is destroyed, & the sanctuary is raised up by the Lord. c The temple is destroyed, & the sanctuary is raised up by the Lord. d The temple is destroyed, & the sanctuary is raised up by the Lord. e The temple is destroyed, & the sanctuary is raised up by the Lord. f The temple is destroyed, & the sanctuary is raised up by the Lord. g The temple is destroyed, & the sanctuary is raised up by the Lord. h The temple is destroyed, & the sanctuary is raised up by the Lord. i The temple is destroyed, & the sanctuary is raised up by the Lord. k The temple is destroyed, & the sanctuary is raised up by the Lord. l The temple is destroyed, & the sanctuary is raised up by the Lord. m The temple is destroyed, & the sanctuary is raised up by the Lord. n The temple is destroyed, & the sanctuary is raised up by the Lord. o The temple is destroyed, & the sanctuary is raised up by the Lord. p The temple is destroyed, & the sanctuary is raised up by the Lord. q The temple is destroyed, & the sanctuary is raised up by the Lord. r The temple is destroyed, & the sanctuary is raised up by the Lord. s The temple is destroyed, & the sanctuary is raised up by the Lord. t The temple is destroyed, & the sanctuary is raised up by the Lord. u The temple is destroyed, & the sanctuary is raised up by the Lord. v The temple is destroyed, & the sanctuary is raised up by the Lord. w The temple is destroyed, & the sanctuary is raised up by the Lord. x The temple is destroyed, & the sanctuary is raised up by the Lord. y The temple is destroyed, & the sanctuary is raised up by the Lord. z The temple is destroyed, & the sanctuary is raised up by the Lord.

f Signifying a certain time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two.

g In poore and simple apparell. h Whereby are signified the excellent graces of them which beare witness to the Gospel.

i Who hath dominion over the whole earth. k By Gods word whereby his ministers discomfite the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Popewhich hath his power out of hell and cometh thence. o He sheweth howe the Pope gaineth the victory, not by Gods word, but by cruel warre.

p Meaning the whole iurisdiction of the Pope, which is compared to Sodom for their abominable done, & to Egypt because the true Iherusalem is taken away from the Church.

q Christ was condemned by Pilate, though he were the enemy to the godly. r The Iherusalem is comforted by hearing the truth preached. s Which shall be a last resurrection.

t Of the power of Antichrist. u When they shall be vnder Gods word the glorie of his, and the punishment of his enemies, they shall fall from the Pope and glorie of God.

x Albert Saraz by the Pope, Turke and other instruments trobleth the world neuer so much by Christ that reigneth.

y Iesus Christ which is to giue God thanks for the deliverance of his, and to praise his iustice for punishing of his enemies.

f thousand, two hundred, and threescore dapes clothed in sackcloth.

4 These are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire prosceedeth out of their mouths, & deuoureth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all manner plagues, as often as they will.

7 And when they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streets of the great Citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles shall see their corpses three dapes and an halfe, and shall not suffer their carcases to be put in graues.

10 And they that dwell vpon the earth, shall reioyce over them, & be glad, & shall send gifts one to another: for these two Prophets vexed them.

11 But after three dapes and an halfe, the spirit of life coming from God, shall enter into them, and they shall stand vpon their feet: & a great feare shall come vpon them which sawe them.

12 And they shall heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vnto heauen in a cloud, & their enemies shall see them.

13 And some haue said, there be a great earthquake, and the fourth part of the earth shall be shaken, and of the earthquakes shall be done in number from the third vnto the fourth. And the remnant shall be killed.

14 The second voice is heard, saying, The third voice shall come.

15 And the fourth voice is heard, saying, The fourth voice shall come.

16 Then the fourth voice is heard, saying, The fourth voice shall come.

17 Saying, The fourth voice shall come.

18 Then the fourth voice is heard, saying, The fourth voice shall come.

19 Then the fourth voice is heard, saying, The fourth voice shall come.

20 Then the fourth voice is heard, saying, The fourth voice shall come.

God almighty, which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and they waxed is come, and the time of the dead, that they should be iudged, & that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and thou shalt destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was scene in his Temple the Ark of his covenant, and there were lightnings, and voices, and thundings, and earthquake, and much haile.

CHAP. XII.

1 There appeareth in heau a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victor is gotten to the comfort of the faithful.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feet, and vpon her head a crowne of twelve starres.

2 And she was with childe, and cried traunting in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon having seven heades, and ten hornes, and seven crownes vpon his heades:

4 And his taile swayed the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to denounce her childe when she had brought it forth.

5 So they brought forth a man childe, which shoulde rule all nations with a rod of iron: and her sonne was taken vnto God and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God. There she shall be nourished for a time, and times, and half a time.

7 And there was a starre fallen from heauen, and he drave many of the women to drink of the water of the well of bitterness.

8 And there was a voice saying, Blessed are they which keepe the sayings of the book of the prophecy of this.

9 And there was a voice saying, Blessed are they which keepe the sayings of the book of the prophecy of this.

10 And there was a voice saying, Blessed are they which keepe the sayings of the book of the prophecy of this.

11 And there was a voice saying, Blessed are they which keepe the sayings of the book of the prophecy of this.

12 And there was a voice saying, Blessed are they which keepe the sayings of the book of the prophecy of this.

a Which signifies the destruction of the enemies.

a In this third vision is declared howe the Church, which is compassed about with leuit Christ the sunne of righteousness, is persecuted of Antichrist.

b The Church treadeth vnder foot whatsoever is mutable and inconstant, with all corrupt affections and such like.

c Which signifies howe the Church is persecuted of Antichrist.

d The Church is persecuted of Antichrist.

e The Church is persecuted of Antichrist.

f The Church is persecuted of Antichrist.

g The Church is persecuted of Antichrist.

h The Church is persecuted of Antichrist.

i The Church is persecuted of Antichrist.

j The Church is persecuted of Antichrist.

even cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voyce, saying, Now is saluation in heauen, & strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of the Lambe, and by the voyce of their testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell therein. Woe to the inhabitants of the earth, and of the sea: for the devil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great eagle, that she might flee into wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth warre after the woman like a flood, that he might cause her to bee caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed by the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went & made warre with the remnant of her seede, which keepe the commandmentes of God, and haue the testimonie of Iesus Christ.

18 And I sawe on the sea sand.

CHAP. XIII.

1. 8 The beast deceiue the reprobate, 2, 4, 13 And is confirmed by another beast. 17 The prouidence of the beastes marke.

1 And I sawe a beast rise out of the sea, hauing 7 seuen heades, and 7 ten hornes, and vpon his heades were ten crownes, and vpon his heades the name of blasphemie.

2 And the beast which I sawe, was like a leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heades as it were wounded to death, but his deadly wounde was healed, and all the world wondered, and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, & they worshipped the beast, saying, Who is like

vnto the beast? who is able to warre with him?

5 And there was giue vnto him a month, that spake great things & blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blasphemie his departing name and his tabernacle, and them of S. Paul that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kindred & tongue, and nation.

8 Therefore all that dwell vpon the earth shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

9 If any man haue an ear, let him heare. 10 If any leade into captiuitie, hee shall goe into captiuitie: if any kill with a sword, he must bee killed by a sword: here is the patience, and the faith of the Saints.

11 And I behelde another beast coming by out of the sea, which had two hornes like the dragon, but he spake like the dragon.

12 And he did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were shewed vnto him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wounde of a death, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that he should cause that as many as would worship the image of the beast, should be killed.

16 And hee made all, both small and great, rich and poore, free and bond, to receiue

the image thereof. 17 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 18 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 19 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 20 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 21 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 22 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 23 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 24 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 25 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 26 And hee caused all, both 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poore, free and bond, to receiue the image thereof. 55 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 56 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 57 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 58 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 59 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 60 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 61 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 62 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image thereof. 63 And hee caused all, both small and great, rich and poore, free and bond, to receiue the image 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a marke

a They put their liues in danger so oft as needs required.
b Meaning them that are giuen to the world and flesh liualls.
c And was overcome of Christ, then he fought against his members.
d Which the Lord had appointed for her.
e God giueth meates to his Church to escape the furie of Sat, making his meates to serve to the support thereof.
f Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire which standeth in crueltye and tyrannie.
b Meaning Rome, because it was first gouerned by seven kings or Emperours after Nero, and also is compassed about with seven mountains.
c Which signifie many prouinces.
d By these beastes are signified the Macedonians, Persians, and Caldeans whom the Romanes overcame.
e That is, the diuill.
f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him.
g For the empire was established againe by Vespasian.
h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romanes empire.

i Antichristes time and power is limited.
k In their bodies, not in soules.
l He meaneth that vniuersall blasphemie his departing name and his tabernacle, and them of S. Paul that dwell in heauen.
m Theophiliana.
n Antichrist hath not power ouer the elect.
o As God ordained from before all beginning, & all the sacrifices were as signes & sacraments of Christs death.
p They which led soules captiues, goe themselves into captiue.
q As Kingdome of Christ is from heaven, & bringeth men thither.
r Popes kingdome is of the earth & lea- deth to perdition.
s It is begun & established by the ambition, coue- nances, craft, trea- son, & tyrannie.
t The son of the beast, which signi- fies the Prichhood & the kingdom, and therefore hee giueth in his armes two keys, as would be his sword, carried before him.
u Boiplace
x eight which first ordeined the
y the next day in harness as the Emperour, & the two hornes in the
z The first: as mire are signes hereof.
1 He spake deuillish doctrine, accused Gods word of imperfection, set vp mans traditions, and spake things contrary to God & his word.
2 For the Pope in ambition, crueltye, idolatrie, and blasphemie did follow & imitate the ancient Romanes.
3 Brought them to idolatrie, & asho- nified the name of that holy empire (as he termeth it).
4 The man of sinne, according to the operation of Satan shalbe with all power, signes and miracles of liues.
5 Theophil. 2. 9. 10.
6 Before the whole empire which representeth the first beast, & is the image thereof.
7 For the first empire Romane was as the picture, & an 1 this seconde empire is but an image and shadow thereof.
8 For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made emperour.
9 The same things which the Pope, or false prophets in- sinue him in.
10 Receiue the ordinances & decrees of the seat of Rome, & to kille the villains foot, if he were put their count.

The first fruites vnto God.

Revelation.

The earth reaped.

c Whereby he renounceth Christ-for as faith, the worde and the Sacraments are the Christians marks: so this Antichrist will accept none but such as will approve his doctrine: so that it is not ynough to confesse Christ, & to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreover their chrismatories, greetings, vowes, othes & shauings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be sufficed to liue among men. e Such as may be vnderstande by mans reason: for about 666. yeres after this reuelation, the Pope or Antichrist began to be manifest in the worlde: for these characters x & 6 signify 666: and this number is gathered of the smal number, 4 & 7 & 1906 which in the whole make 666. and signifieth Lateinus, or Latin, which noteth y Pope or Antichrist who vseth in all things the Latin tongue, & in respect thereof he contemneth the Hebrew and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latium, the Italians are called Latini, so that hereby wee noteth of what country chiefly he should come.

17 And that no man might bpe, o, sell, faue he that had the marke, o, the name of the beast: o, the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his name is six hundredeth, thye scoy and six.

19 And the third Angel folowed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his mark in his forehead, or on his hand, the same shall drinke of the wine of the wrath of God, & of the pure wine, which is poysoned into the cuppe of his wrath, and he shall be tormented in fire and burnstone before the holy Angels, and before the Lambe.

20 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and who soeuer receiue the print of his name.

21 Here is the patience of the Saintes: here are they that keepe the commandmentes of God, and the faith of Iesus.

22 Then I heard a voyce from heauen, saying vnto me, Write, & blessed are they that do these things, that they shall not haue the second death, which hereafter die in the second death.

23 And I looked, and beholde, a white cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, & in his hand a sharpe sickle.

24 And another Angell came out of the Temple, crying with a loude voyce to him that sat on the cloude, Thurst in thy sickle, & reape: for the time is come to reape: for the harvest of the earth is ripe.

25 And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

26 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

27 And another Angell came out from the altar, which had power ouer fire, & cried with a loude crye to him that had the sharpe sickle, & said, Thurst in thy sharpe sickle, and gather the clusters of the vines: for the time is come to reape.

28 And the Angell thrust in his sharpe sickle, and gathered the clusters of the vines, and cast them into the wine presse.

29 And the wine was pressed in the wine presse, and the blood came out of the wine presse, vnto the knees of the Angels.

30 And I saw the dead, both small and great, stand before God: and the book was opened, and the dead were iudged according to their works.

31 And the sea gave up the dead which were in it, and death & hell gave up the dead which were in them: and they were iudged according to their works.

32 And the dead were iudged according to their works, and the dead were iudged according to their works.

And killed, and tongue, and people,

7 Baping with a loude voyce, I feare God, and giue glory to him: for the hour of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.

8 And there folowed another Angel, saying, It is fallen, it is fallen, the great citie: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel folowed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his mark in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, & of the pure wine, which is poysoned into the cuppe of his wrath, and he shall be tormented in fire and burnstone before the holy Angels, and before the Lambe.

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22 And the sea gave up the dead which were in it, and death & hell gave up the dead which were in them: and they were iudged according to their works.

23 And the dead were iudged according to their works, and the dead were iudged according to their works.

24 And the dead were iudged according to their works, and the dead were iudged according to their works.

25 And the dead were iudged according to their works, and the dead were iudged according to their works.

26 And the dead were iudged according to their works, and the dead were iudged according to their works.

a Iesus Christ ruleth in his Church to defende and comfort in though the heart rage neuer so much: & seeing Christ is present euery his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the number of the Church should be great, and that they should speake boldly, & aloud, and to glorifie the Lord. e None can praise God, but the elect whome hee hath bought. f By whoredome: & vnder this vice he comprehendeth al other: but this is chiefly meant of idolatrie, which is the spiritual whoredome. g For their whole delight is in the Lambe Iesus, & they loue none but him. h Which declareth that the faithfull ought to liue iustly & holily, that they may be the first fruits, & an excellent offering of the Lord. i Forasmuch as their finnes are pardoned, & they are clad with the iustice of Christ. k By this Angell are meant y true ministers of Christ which preach y Gospel faithfully.

1 The nota, & companie of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the thirde vnneth to flee from the beast, 13 Of these blessed ones which die in the Lord, 18 Of the Lords haruest.

1 Then I looked, and loe, a Lambe stood on mount Zion, and with him an hundredeth, fourtie & foure thousand, hauing his fathers name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many waters, & as the sound of a great thunder: & I heard the voyce of harpers singing with their harpes.

3 And they sung as it were a new song before the throne, & before the foure beasts, and the Elders, & no man coulde learne that song, but the hundredeth, fourtie and foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these follow the Lambe whithersoever hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their monthes was founde no guile: for they are without spot before the throne of God.

6 Then I sawe another Angell flie in the middes of heauen, hauing an euerglasting Gospel, to preach vnto them that dwell on the earth, and to euery nation,

1 This is a certain place appointed, & not in the heaven. 2 By this similitude he declareth the horrible confusion of the tyrants & infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 *Seven Angels have the seven last plagues. 2 The song of them that overcome the beast. 3 The seven vials full of Gods wrath.*

1 **A**nd I saw another ^{signe} in heaven, great and marvellous, ^{seven} Angels having the seven last plagues: for by them to be fulfilled the wrath of God. 2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stande at the glassie sea, having the harpes of God,

3 And they sing a song of Moyses the servant of God, and the song of the Lambs, saying, Great and marvellous are thy workes, Lord God almighty: and true are thy ^{wordes} ^{king} of Saints.

4 *Who shall not feare thee, O Lord, and glorifie thy name: for thou only art holy, and all nations shall come and worship before thee: for thy judgements are made manifest.*

5 And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heaven.

6 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and white linen, and having there ^{breast}es girded with golden girdles.

7 And one of the seven beastes came unto the seven Angels seven golden vials full of the wrath of God, which lieth for execution.

8 And the Temple was full of the smoke of the gloire of God, and of his power, and no man was able to enter into the Temple: the seven plagues of the seven Angels were fulfilled.

9 As ready to execute the vengeance of God, ^f By the four beastes are meant the creatures of God, which willingly serve him for the punishment of the infidels. ^g God giueth vs full entrie into his Church by destroying his enemies: for the Saints can not clearly know Gods judgements before the full ende of all things.

CHAP. XVI.

1 *The Angels pour out their vials full of wrath. 2 And what plagues follow thereof. 3 A monition to take heed and wraeth.*

1 **A**nd I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and pour out the seven vialles of the wrath of God upon the earth.

2 And the first went, and poured out his viall upon the earth: and there fell a noise, and a greivous ^{so}re upon the men, and upon the beasts which beare the marke of the beast.

which had the marke of the beast, & upon them which worshipped his image.

3 And the seconde Angell poured out his viall upon the sea, and it became as the blood of a dead man: and euery living thing died in the sea.

4 And the thirde Angell poured out his viall upon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angell of the waters say, Woe, thou art mist, which art, and which wast, and holp, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

7 And I hearde another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angell poured out his viall on the sunne, and it was given unto him to torment men with a heat of fire,

9 And men boiled in great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not, to give him gloire.

10 And the fift Angell poured out his viall all upon the throne of the beast, and his kingdom was dark, and they ^{grew} their tongues for sorrow,

11 And blasphemed the God of heaven for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angell poured out his viall upon the great riuers Euphrates, and the water thereof dried up, that the way of the Kings of the East should be prepared.

13 And I saw three ^{uncleane} spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, to goe unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.

15 *Beholde, I come as a thiefe. Blessed is he that watcheth and keepeth his garments, least hee walke naked, and men see his shewell.*

16 And they gathered them together into a

place. They shal shew their furie, rage and blasphemie against God, when the light of his Gospell shal shine. 1 By Euphrates which was the strength of Babilon, is meant the riches, strength, pleasures & commodities of Rome the second Babilon, which the faithfull which are the true kings & priests in Christ, haue taken away by disclosing their wicked deceit. 2 That is, a strong number of this great devil the Popes ambassadors which are euery crying and crouking like frogges and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to maintaine their rich Euphrates against the true Christians. 3 Albeit they call themselves spiritual and holy fathers. 4 For in all kings courts the Pope hath had his ambassadors to binder the kingdomes of Christ. Chap. 3. v. mat. 24. 44. Luke 12. 39. p. Of righteousness, and holiness, whereunto we are cladded through Iesus Christ.

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases. c That is, corrupt and infect. d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is governor of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust judgements.

f For as much as thou destroyest the rebels, and preferrest thine.

g Signifying famine, drought, and hote diseases which proceede thereof.

h The wicked were hard hearted & stubborn, when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men flat in darke ignorance and errors.

q As if he would say, the craftines of destruction when as Kings and princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.
r This is the last judgement when Christ shall come to destroy the wicked and deliver his Church.
f Meaning the whole number of them that shall call themselves Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serve Antichrist, and some are Neuters which are neither on the one side nor of the other. t Signifying all stranger religions, as of the Iewes, Turkes and others, which then shall fight with that great whore of Rome, and be tormented in eternall paines. *Text 25.5.*

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus who will take vengeance on this Romish harlot.
b Antichrist is compared to an harlot, because he seduceth the world with vain words, doctines of lies, and outward appearance.
c Meaning diuersions and countreits.
d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome, which is the Papistrie, whose crueltye and bloodshedding is declared by scarlet.
e Full of Idolatrie, superstition and contempt of the true God.
f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, ver. 18, whose beauty onely standeth in outward pompe and impudencie, and craft like a trumpet. g Of false doctines and blasphemies. h Which none can know to auoide, but the elect.

place called in Hebrews *Arma-gebon*.
9 And the seventh Angell powred out his viall into the aere: and there came a loud voice out of the Temple of heauen from the thron, saying, *It is done.*
10 And there were voyces, & thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.
11 And the great citie was deuised into thre partes, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cuppe of the wine of the fiercenes of his wrath.
12 And euery ple fled away, and the mountaines were not found.
13 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague therof was exceeding great.

14 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdom, but shall receiue power, as kings at one houre with the beast.
15 These haue one minde, and shall giue their power, & authoritie vnto the beast.
16 These shall fight with the Lambe, and the Lambe shall ouercome them: for hee is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithful.

17 And hee saide vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

18 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.
19 For God hath put in their hearts to fulfill his wil, and to do with one consent, for to giue their kingdom vnto the beast, vntill the wordes of God be fulfilled.
20 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

21 And breake them to shivers as a potter pott. 1. Tim. 6. 15. chap. 19. 16. p Diuers nations as the Gothes, Vandales, Huns and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, & to dedicate themselves selues, and theirs wholly vnto him.

CHAP. XVIII.

3 The losers of the world are sure for the fall of the whore of Babylon. 4 An admittance to the people of God, to flee out of her dominion. 5 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I saw another Angel come downe from heauen, hauing great power, so that earth was lightened with his gloire.
2 And he cried out mightily with a loud voice, saying, *It is fallen, it is fallen, the great citie, and is become the habitation of devils, and the hold of all foule spirits, and a cage of euery uncleane and hatefull bird.*

of Babylon, b He describeth Rome to be the sinke of all abomination and diueltishnesse, and a kinde of hell.

i This is the Roman empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuil, and thither shall returne.
k Which are about Rome.
l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus, and then in Iulius, fourteen yeres, and reigned in Kings: Domitian then reigned, and after him Cocceius Nerva, which was the seventh.
m He meant Traiane the Emperour, who was a Spaniard, and adopted by Nero, but because he persecuted the faithful, he goeth also to perdition.
n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.
o And breake them to shivers as a potter pott. 1. Tim. 6. 15. chap. 19. 16. p Diuers nations as the Gothes, Vandales, Huns and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, & to dedicate themselves selues, and theirs wholly vnto him.
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s Which are about Rome.
t For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus, and then in Iulius, fourteen yeres, and reigned in Kings: Domitian then reigned, and after him Cocceius Nerva, which was the seventh.
u He meant Traiane the Emperour, who was a Spaniard, and adopted by Nero, but because he persecuted the faithful, he goeth also to perdition.
v He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.
w And breake them to shivers as a potter pott. 1. Tim. 6. 15. chap. 19. 16. p Diuers nations as the Gothes, Vandales, Huns and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, & to dedicate themselves selues, and theirs wholly vnto him.

1 The greatest part of y world hath bene abused and seduced by this spiritual whoredome.

2 When God thremeth the wicked, he euer comforteth and consolleth his what theyought in doe, that is, that they doe not communicate with the lines of the wicked.

3 The Greeke word is, that her lines so follow one another, and thus one after another, they growe so such an aspe, that as they touch they are very heauie.

4 Medis is he that can repaie in the where the like is writte *Michy, 1. 2. 14. 17.*

5 The glorious looking of the trumpet, the full of people and nightie.

6 Both they that theperally haue had prouice by and in all calmes as a pot, as the were once That in the am felus

7 Which is very doctiferous and precious.

8 Such as the wrons vfe at lme.

9 This is the will was that her marchants ill, and best cheape, which hules not with-stand y Sonne of God redeemeth his precious blood, *1. Pet. 1. 9.*

10 That is, the things which he would sit

10 For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

11 And I heard another voyce from heauen say, *Go out of her, my people, that ye be not partakers in her sinnes, and that ye receive not of her plagues.*

12 For her sinnes are come by vnto heauen, and God hath remembered her iniquities.

13 Herwards her, euen as she hath rewarded you, and giue her double according to her workes: and in the cuppe that she hath filled to you, fill her the double.

14 In as much as she glorified her selfe, & liued in pleasure, so much giue pee to her torment and sorrow: for the saith in her heart, *"I sit being a Queene, and am no widow, and shall see no mourning."*

15 Therefore shall her plagues come at one hap, death, and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemn her.

16 And the kings of the earth shall bewaile her, & lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning.

17 And shall stand a farre off for feare of her torment, saying, *Alas, alas, the great citie Babylon, the mighty citie: for in one houre is she iudged.*

18 And the marchants of the earth shall weepe and waille ouer her: for no man buyeth her ware any moie.

19 The ware of golde & siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of charlet, & of all manner of Cygne woodes, and of all vessels of purpoe, and of all vessels of most precious wood, and of byasse, and of pyon, and of marble,

20 And of cinnamon, and odours, and opintments, and frankincense, and wine, and oyle, and fine flour, and wheat, and beasts, and sheepe, and hoxies, and charrets, and seruants, and soules of men.

21 And the apples that the soule lusted after, are departed from the, and all things which were fat and excellent, are departed from the, and thou shalt finde them no moie.

22 The marchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wailing,

23 And saying, *Alas, alas, the great citie, that was clothed in fine linen, and purple, and charlet, and guilded with golde, and precious stone, and pearles.*

24 For in one houre so great riches are come to desolation. And curst thymanster, & all the people that occupie ships, and shipmen, and whosoeuer traile on the sea, shall stand a farre off,

25 And cry, when they see the smoke of her burning, saying, *What citie was like vnto this great citie?*

26 And they shall cast dung on their heads, and crye weeping, and wailing, and lap, *Alas, alas, the great citie, wherein were made rich all that had shippes on the sea by her custome: for in one houre she is made desolate.*

27 Heauen, reioyce of her, and yee holp Apostles, and Prophets: for God hath giuen your iudgement on her.

28 Then a mighty Angel tooke vp a stone like a great millstone, and cast it into the sea, saying, *With such violence shall the great citie Babylon be cast, and shall be founde no moie.*

29 And the voyce of harpers, and musiciens, and of pipers, & trumpeters shall be heard no moie in the, and no craies man, of whatsoeuer craft he be, shall be founde any moie in the: and the sound of a millstone shall be heard no moie in the.

30 And the light of a candle shall shine no moie in the: and the voyce of the bydes groine and of the byde shall be heard no moie in the: for the marchants were the great men of the earth: & with thine inchantments were deceived all nations.

31 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vnto the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for awenging the blood of his seruants.

2 The Angel vnto not be worshipped, 17 The foules and birds are called to the slaughter.

3 And after these thinges I hearde a great voyce of a great multitude in heauen, saying, *Hallelu-iah, salutation, and gloie, and honour, and power be to the Lord our God.*

4 For true and righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath awenged the blood of his seruants shed by her hand.

5 And againe they said, *Hallelu-iah: and her smoke rose vp for euermore.*

6 And the foure and twentie Elders, and the foure & beastes fell downe, and worshipped God that sate on the thron, saying, *Amen, Hallelu-iah.*

7 Then a voyce came out of the thron, saying, *Praise our God, all ye his seruants, and ye that feare him, both final & great.*

8 And I heard like a voyce of a great mul- titude, & as the voyce of many waters, and as the voyce of strong thundrings, saying, *Hallelu-iah: for our Lord God almightie hath reigned.*

9 Let vs be glad and reioyce, and giue glo- rie to him: for the marriage of the Lambe God made is come, and his wife hath made herselfe ready.

10 And to her was granted, that she should be arrayed with pure fine linen and thus saying: for the fine linen is the righteous- nesse of Saints.

11 Then he saide vnto me, *Write, "Blessed when we fed are they which are called vnto this: they shall be joyoned with our head."* That is, *Angel, Mar. 22. 2. cha. 14. 23.* hWh5 God of free mercy calleth to be partakers of his heavenly graces, and deliwereth from the filthy pollutions of Antichrist.

Chap. 22, 8, 9.

Who am charged to tell of this vision, which am partaker of the same Gospel and faith.

He sheweth that none ought to be worshipped but onely God: and that he is of their number whome God vseth to reueile his secretes by, to the Prophets, that they may declare the same to others, also if we must beleue no other spirit of prophetic, but if which doeth testify of Iesus, and lead vs to him.

Whereby is signified that Iesus Christ our iudge shall be victorious, and shall triumph over his enemies.

He meaneth Christ, so that the wicked shall tremble before his face.

To shewe that he was ruler of all the world.

That is, none can haue so full reuelation how Christ is very God, eternall, infinite, and almighty, as he himself.

Whereby is signified his victory, and the destruction of his enemies.

Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke & dead.

This declareth that his Angels shall come with him to iudge the world.

Which driueth the wicked into eternall fire.

Which declareth his humilitie, wherein he is Lord of all, and shall iudge the world.

This signifieth that the day of iudgement shall be cleare and euident, so that none shall be hid: for the trumpet shall blowe aloud, and all shall vnderstand it.

For the Pope & the worldly princes that fight against Christ, euen vntill this last day.

The ouerthrow of I. I. & his, which shall be chiefly accomplished at the second coming of Christ.

Lambes suppre. And he saide vnto me, These wordes of God are true.

And I fell before his face * to worship him: but hee saide vnto me, & thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus.

Worship God: for the testimony of Iesus, is the Spirit of prophetic.

And I sawe heauen open and behold, a white horse, and hee that sat vpon him, was called, Faithfull and true, and hee iudgeth and fighteth rightcouly.

And his eyes were as a flame of fire, and on his head were many crownes: and he had a name writen, that no man knewe but himselfe.

And he was clothed with a garment dypt in blood, and his name is called, THE WORD OF GOD.

And the warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

And out of his mouth went out a sharpe sword, that with it hee shoulde smite the heathen: for hee shall rule them with a rod of iron: for he it is that treadeth the winepresse of the fiercenesse and wrath of almighty God.

And he hath vpon his garment, and vpon his thigh a name writen, THE KING OF KINGS, AND LORD OF LORDS.

And I sawe an Angel stand in the sinne, who cried with a loud voice, saying to all the foules that did flie by the words of heauen, Come, and gather you selues together vnto the supper of the great God.

That he may eate the fleshe of Kings, and the fleshe of his Captaines, and the fleshe of mightie men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

And I sawe the beast, and the Kings of the earth, and their warriors gathered together to make battell against him, that sat on the horse, and against his souldiers.

But the beast was taken, and with him that false prophete that wrought miracles before him, whereby hee deceiued them that receiued his beastes marke, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, & all the foules were filled full with their fleshe.

CHAP. XX.

Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grievously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

And I sawe an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

And hee tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand peres,

And cast him into the bottomlesse pit, and he shut him by, and sealed the doore vpon him, that he shoulde deceiue the people no more, till the thousande peres were filled: for after that tyme must be loosed for a litle season.

And I sawe seates: and they sat vpon them, and iudgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witness of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they lived, and reigned with Christ a thousande peres.

But the rest of the dead men shall not line againe, vntill the thousande peres be finished: this is the first resurrection.

Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall bee the Priestes of God and of Christ, and shall reigne with him a thousande peres.

And when the thousande peres are expired, Satan shall be loosed out of his prison.

And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

And they went by vnto the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

And the deuill deceiued them, was cast into a lake of fire and brimstone, where the beast & the false prophete shall bee tormented euery day for euermore.

And I sawe a great white throne, and one that sat on it, from whose face fled away both the earth and heauen, and their place was no more found.

And I sawe the dead, both great and small stand before God: and the bookes

Christ in true faith, and to rise from sinne in newnesse of life. The death of the soule, which is eternall damnation, & shall bee true partakers of Christ and of his dignity. I. That is, he euer. m. After that the chaine is broken and the triumphe of Gods wordes corrupt. n. By them are meant diuine and strange enemies of the Church of God, as the Turkes, heathens, and others, read Ezek. 38. 1. and 39. 1. 2. by whom the Church of God shoulde be grievously tormented. o. Which was Christ, prepared to iudgement with glorie and maiestie. p. Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the books.

This Angel representeth the order of the Apostles, whole vocation and office was from heauen: or may signifie Christ, which shoulde tread downe the serpents head. b. Hereby he meaneth the Gospel whereby he is that vnto the faithful, and Satan is chained that he cannot hurt them. c. & the ministers hereby opene to the world, but through their impu- & flut-bowery. c. That is, from Christs coming vnto the time of Pope Synesius the second: the long the doctrine him after a forme. d. After this same Satan had greater power then he had before. e. The glory and authoritie of them that follow for Christs sake. f. That is, while they haue remained in this life. g. He meant them, which spiritually dead for in whom Satan liueth, he is dead to God. h. Which is, receiue lesus

were

Phil. 4. chap.
3. 5. & 21. 27.

were opened, and * another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue by her deade, which were in her, and death and hell deliuered by the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoener was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed estate of the godly, 3. 27 And the miserable condition of the wretched. 1 The description of the heavenly Ierusalem, and of the wife of the Lambe.

1 And I sawe * a new heauen, & a newe earth: for the first heauen, and the first earth were * passed away, and there was no more sea.

7 And I John sawe the * holy citie newe Ierusalem come * downe from God out of heauen, prepared as a bride trunimed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them: and they shall be his people, and God him selfe shall be with them.

4 * And God shall wipe * away all teares from their eyes: and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that saie vpon the thron, saide, * Beholde, I make all things newe: and he saide vnto me, Write: for these wordes are faithfull and true.

6 And he saide vnto me, It is done, * I am Alpha and Omega, the beginning & the end. I will giue to him that is thurst, of the * well of the water of life free.

7 He that ouercometh, shall inherite all things, and I wil be his God, and he shall be my sonne.

8 But the * fearefull and unbelieuing, and the * abominable and murderers, and whozomongers, and forcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is in the second death.

9 And there came vnto me one of the seven Angels, which had the seven vialles full of the seven last plagues, and talked with me, saying, Come: I will shewe thee the * bride the Lambes wife.

10 And he caried me away in the spirit to a great & an high mountaine, and he shewed mee the great * citie, holy Ierusalem, * descending out of heauen from God.

11 I sawe mine to drinke of the * liuely waters of this euerlasting life. I sawe mine to drinke of the * liuely waters of this euerlasting life.

12 They which feare man more then God, I. He which mocketh with faith. K By this description is declared the incogneizable glory, which the heavenly copany do enjoy. I It is said to come downe from heauen, because all the benedicts that the Church receiue they acknowledge it to come of God through Christ.

11 Having the gloire of God: and her shining was like vnto a stone most precious as a * Jasper stone cleare as crystal.

12 And had a great * wal and fire, and had twelue * gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue * Apostles.

15 And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the wal thereof.

16 And the citie lay foure square, and the length is as large as the breadth of it: and he measured the citie with the reede, twelue thousand furlongs: & the length, and the breadth, and the height of it are equal.

17 And he measured the wal thereof, an hundred and foure cubits, by the measure of man, that is, of the Angell.

18 And the building of the wal of it was of Jasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper: the second of Saphire: the third of a Chalcedony: the fourth of an Emesem: the fifth of a Sardony: the sixth of a Sardonius: the seventh of a Chrysolite: the eighth of a Serpil: the ninth of a Topaze: the tenth of a Chrysolopasus: the eleventh of a Iacint: the twelfth an Amethyst.

21 And the twelve gates were twelve pearles, and euery gate is of one pearle, and the scire of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God abunghrie and the * Lambe are the Temple of it.

23 * And the citie hath no neede of the sunne, neither of the moony to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it: and the * Kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory, and honour of the * Saints shall be brought vnto it.

27 And there shall enter into it none vnscleane thing, neither whatsoener woorketh abomination, or lies: but they which are written in the Lambes * Booke of life.

CHAP. XXII.

1 The river of the water of life, 2 The fruitfulness & light of the citie of God. 6 The Lord which euery soules yearning of things to come. 9 The Angels which be worshipped. 18 To the word of God may nothing be added nor diminished thereof. 21 And

m Ever greene and flourishing. 18 Signifying that the faithful shall be surely kept in heauen.

o That is, place enough to enter for els we know there is but one way & one gate, eue Iesus Christ. p For the Apostles were means whereby Iesus Christ the true foundation was reueiled to the world.

q This declareth that Christ is God inseparable with his Father. Isa. 60. 19. 1/1. 60. 3. 5.

r Here we see as in infinite other places, y Kings and princes (66 trarie to that wicked opinion of the Anabaptists) are partakers of the heavenly glory, if they rule in the feare of the Lord.

1/1. 60. 11. Phil. 4. 3. ch. 3. 2. 20. 12.

He alludeth to the visible paradise, to let forth more sensibly the spirital land thus agreeeth that which is wrytten, Ezek. 47.1.

b Meaning, that Christ who is life of his church is common to all his, & not peculiar for any one sort of people.

c For there are all things present & full of all contentation continually.

d Which sometime were vn-pure & entiles, but now are purged & made whole by Christ I/a. 60. 19, 20.

e The light shall be vnchangeable, and shine for ever.

Chap. 19. 10.

f Nowe this is the second time that he suffered himself to be carried away with the excellencie of the person: which is to admonish vs of our infirmities and readinesse to fall, except God strengthen vs miraculously with his Spirit.

g This is not then as the other prophecies which were commaunded to be hid till the time appoynted, as in Daniel 12.4. because that these things shoulde be quickly accomplished, and did now begin.

And hee shewed me a riner of water of life, cleare as crystal, proceeding out of the throne of God, and of the lambe.

In the middes of the strates of it, and of either side of the riner, was the tree of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the trees serued to heale the nations with.

And there shalbe no moie curse, but the throne of God and of the lambe shall bee in it, and his seruants shall serue him.

And they shal see his face, and his name shalbe in their foreheads.

And there shall be no night there, and they neede no candle, neither light of the sunne: for the loyde God giueth them light, and they shall reigne for euermore.

And he saide vnto me, These words are faithfull and true: and the loyde God of the holp Prophets sent his Angell to thewe vnto his seruants the things which must shortly be fulfilled.

Behold, I come shortly. Blessed is he that keepeth the wordes of the prophecy of this booke.

And I am John, which sawe and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed me these things.

But hee sayde vnto me, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which kepe the wordes of this booke: worship God.

And hee sayde vnto me, Seale not the wordes of the prophecy of this booke: for the time is at hand.

But that is vniust, let him be vniust still: hee that is vniust, let him be vniust still: except God strengthen vs miraculously with his Spirit.

and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

And behold, I come shortly, and my rewarde is with me, to giue euery man according as his worke shalbe.

I am Alpha & Omega, the beginning and the end, the first and the last.

Blessed are they, that do his commandments, that their right map bee in the tree of life, & may enter in through the gates into the cite.

For without shalbe dogges and enchan- cers, and wholemongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

I Iesus haue sent mine Angell, to testifie vnto pon these things in the churches: I am the roote and the generation of David, and the bright morning starre.

And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come: and whosoever wil, take of the water of life freely.

For I protest vnto euery man that heareth the wordes of the prophecy of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

And if any man shall diminish of the wordes of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holp cite, and from those things which are written in this booke.

He which testifieth these things, saith, I surely, I come quickly, Amen. Even so come, loyde Iesus.

The grace of our loyde Iesus Christ be with you all, Amen.

but we must beware we esteeme not the length nor shortness of the Lords coming by our owne imagination, 1. Pet. 1. 10. This declareth the earnest desire of the faithful haue to be deliuered out of these miseries, & to be ioyned with their head Christ Iesus,

The ende.

